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XX
Contemporary

Ritualism

A Volume of Evidence

XXII-16

CONTEMPORARY RITUALISM

A VOLUME OF EVIDENCE

COMPILED BY

THE REV. THE HON. W. E. BOWEN, M.A.

FOR THE USE OF MEMBERS OF BOTH HOUSES
OF PARLIAMENT

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Prefatory Note.

THIS volume of evidence has been compiled for the purpose of showing what Ritualism in the National Church still is, and what the measure of its disloyalties continues to be; and it has been put together in the hope that it may be of assistance in connection with any discussions that may take place during the Session of 1902 in one or other of the Houses of Parliament.

The evidence is taken from two sources :—

- (1) **The popular manuals of the Ritualistic party, now in circulation.**
- (2) **Reports, specially supplied to me by competent and reliable correspondents, of services which have taken place in London and the immediate neighbourhood since August, 1901.**

As regards the manuals, copies of all those from which quotations are inserted have been purchased since the opening of the present year (1902).

As regards the services, I desire to accept full responsibility both for the good faith and for the substantial accuracy of the reporters whose accounts I have used.

I believe that the evidence will commend itself to impartial minds as conclusive that there has been no

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real restoration of order in the English Church, and that in consequence loyal Churchmen have an incontrovertible claim upon the Legislature to a fulfilment of the pledge implied in the Government Amendment of May 10th, 1899.

W. E. BOWEN.

119 BARKSTON GARDENS,

EARL'S COURT, S.W.

January 16th, 1902.

The Indictment against Ritualism.

The following allegations will be found to be substantiated in these pages against Contemporary Ritualism, not as it is found always and everywhere, but as it exists at times and in places :

1. The Celebration of Children's Eucharists.
2. The Doctrine of a local Descent upon the Holy Table at the moment of the Consecration of the Elements.
3. The Reservation of the Sacrament, with Visits for the purpose of Devotions and Adorations.
4. The use of an illegal Ritual approximating more or less closely to that of the Roman Catholic Mass.
5. A Doctrine of the Presence in the Holy Communion scarcely distinguishable from Transubstantiation.
6. The Celebration of Requiem Masses.

7. The use of Devotions from the Roman 'Ordinary of the Mass,' and of Secret Prayers from the Roman 'Canon of the Mass.'
8. The Inculcation of habitual Confession to a Priest.
9. The Celebration of unauthorized Festivals.
10. The Invocation of Saints.
11. Devotions to the Virgin.
12. The Inculcation of the Doctrine of the Immaculate Conception.

W. E. B.

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Verbatim Extracts

FROM

MANUALS.

1.

An Altar Book for Children.

(Published by A. R. Mowbray & Co., 1900.)

P. 6.—*Try and think what you are going to ask Jesus for when He comes to His Altar Throne. Say to yourself:—*

JESUS is coming—The Church will soon be filled with Angels—He will see me—I must try to be very quiet—I must ask Him as well as I can for

P. 24.—THE PRAYER OF CONSECRATION. *This is the most solemn part of the Service—try and be very still—Jesus is now coming—the Angels are around the Altar.*

P. 25 [At the words of Consecration].—Hail! Ever Blessed Body of Jesus. Hail! Most Holy Blood of Jesus.

P. 26.—*Remember you are now in the Presence of Jesus—keep very still—and say this:—*

O LORD JESU, I adore Thee—I worship Thee, JESUS, on Thy Altar—I worship Thy Body and Thy Blood.

P. 32 [The Gloria in Excelsis].—*During this Gloria be very attentive and reverent, for remember Jesus is still present upon the Altar.*

P. 33.—O Holy Trinity, grant that this our Service may be pleasing to Thee, and of help to me and all Christians living and dead. Hear my prayers, and forgive my sins, for JESUS CHRIST'S sake. Amen.

[The words of administration are omitted from the manual.]

2.

Hosanna: a Mass Book for Children.

(Preface by the Rev. R. A. J. Suckling.¹ Published by W. Knott. 2nd edition, 1897.)

FROM THE PREFACE.—In this Parish for many years—indeed, since the consecration of our Church—the Children's Mass on Sundays and Saints' Days has been a special feature in the religious teaching of our young.

This Book is written in the hope that this blessing may be extended to others. It is intended for young children who are being brought up to know that to assist at Mass every Sunday is a neces-

¹ Stated in Crockford's Directory to be Vicar of St. Alban's Holborn, on the patronage of the Dean and Chapter of St. Paul's.

sary part of their Christian duty, and who, moreover, are encouraged to *do* as they are *taught*.

FROM THE DEDICATION.—DEAR CHILD OF GOD, WHOM HE LOVES, AND FOR WHOM HE HAS DIED:—

This book is for you to use when you go to Mass. The Mass is not like any other service, it is much greater and holier. It is the service in which God Himself comes from heaven to be with us. Sometimes it lasts a long while, and you get tired, and wish it was over. So this book has got pictures in it for you to look at when you cannot say any more prayers, and this will help you to keep still till the end of the service.

I hope that you will like this book, and that it will help you to love our Lord, and to worship Him in the Holy Mass.

P. 24.—O blessed Lord Jesus, Thou art coming from Heaven to be with us in this Church. The priest is going to make this bread to be Thy Body, and this wine to be Thy Blood. Very soon Thou wilt be here.

P. 25.—Hail! true Body of Jesus, offered for me upon the Cross, Thou art here, and I adore Thee.

Hail! true Blood of Jesus, shed for me upon the Cross, Thou art here, and I adore Thee.

P. 29.—O Heavenly Father, receive this holy Mass which the priest now offers to Thee, in union with that perfect Sacrifice which our Lord Jesus Christ is presenting before Thee in heaven.

P. 30.—May the souls of the departed rest in peace; through the offering of this holy Mass. And may the Blessed Virgin Mary and all the Saints rejoice in the glory of God.

P. 62.—So then, be sure, whatever else you do, that you go to Mass on this great day. A Christian child who is able to go to Mass on Christmas Day and who does not go is not good. He does not deserve to have any Christmas treats, and he ought not to be able to enjoy them if he has them. Christmas without the Mass is Christmas without Christ.

P. 75.—All that the priest does, when he is saying Mass, shows forth some one or other of the sufferings of Christ; and when the bell is rung at the consecration, to tell us that the Bread and the Wine have really become the Body and Blood of Christ, then the priest lifts up the Blessed Sacrament for us to worship, and we remember how our Lord was lifted up on the altar of the Cross, to save us from our sins.

P. 106. **The Feast of the Blessed Sacrament.**

(Commonly called Corpus Christi.)

The Thursday after Trinity Sunday is called 'Corpus Christi' Day. It is the Feast of the Blessed Sacrament. The words

'Corpus Christi' mean 'the Body of Christ.' This name is given to the day because the Blessed Sacrament is the Body of Christ.

Pp. 110, 111.—Little children who are not yet confirmed do not receive the Blessed Sacrament; but they ought to go very often to Mass in order to worship our Lord Jesus Christ, and to ask Him to make them ready for the happy day when they will make their First Communion.

3.

Children at the Altar.

(Published by Longhurst; and Mowbray & Co. 30th Thousand; not dated.)

The Preface is dated 'Clewer, All Saints, 1873,' and is signed 'G. D. N.' and 'R. J. L.' There is a note to the second edition, dated 1880, and signed with the same initials.¹

FROM THE PREFACE.—This little book was arranged, in the first place, for children under our care. We hope it may be found more widely helpful to the children of the Church. Catholic children should learn, as early as possible, something of the Infinite Love of Jesus in the Blessed Sacrament, and reverent devotion to the Great Service their Lord gives to His Church.

There are two classes of children to whom we hope this book will be found helpful.

(1) Those who regularly communicate may use it on those Sundays, and other days, when they do not receive the Blessed Sacrament.

(2) Younger children, who have not yet made their first Communion, but have been taught enough of the Catholic religion to take part in the Great Service as worshippers, may use it too.

Experience shows how very important it is that children should be taught, as early as possible, to assist devoutly at the Eucharistic Sacrifice: such training is the greatest possible help in leading them, after their Confirmation, to devout and regular Communion.

P. 5. When present at this service We worship our Lord Jesus Christ on His Altar-throne.

P. 6. O, my God, I am here to assist at the Holy Sacrifice and to ask for Blessings on Living and Departed.

¹ The book, however, is still in circulation (*v.* preface to this volume).

P. 7. Or, think of the Love and Condescension of our Lord Jesus Christ, God and Man, in coming down to His Altar in the Blessed Sacrament.

.

Pp. 22, 3. [BEFORE THE PRAYER OF CONSECRATION.]

Now follows the most solemn part of the whole service :

JESUS IS COMING!

PREPARE TO MEET THY GOD!

God of mercy, God of grace!
 Show the brightness of Thy Face;
 Shine upon us, Saviour, shine!
 Fill Thy Church with Light Divine!

Most merciful God, look graciously upon these gifts now lying before Thee, and send down Thy Holy Spirit upon this Sacrifice, that He may make this bread the Body of Thy Christ, and this cup the Blood of Thy Christ. Amen.

.

BENEDICTUS.

Blessed is He that cometh in the Name of the Lord: Hosanna in the Highest.

(With these words Jesus was welcomed into Jerusalem on Palm Sunday, and we use them again to welcome Him now to His Altar.)

Pp. 25, 6.—You are now in the presence of Jesus; keep very still; and make these Acts following, very earnestly and reverently:—

ACT OF ADORATION.

Hail! true Body of Jesus, offered for me upon the Cross. Save me [now and] at the hour of my death.

Hail! precious Blood of Jesus, shed upon the Cross; wash me, and make me pure.

ACT OF FAITH.

O most loving Jesus, I believe that Thou art really present in this most holy Sacrament.

ACT OF WORSHIP.

I worship and adore Thee, O Lord Jesus; I adore Thy Body, Thy Soul, and Thy Divinity, Thy Flesh, and Thy Blood, truly present in this Sacrament.

O most Gracious Father, accept this Pure, this Holy Sacrifice at the hands of Thy Priest, in union with that all-Holy Sacrifice

which Thy Beloved Son, throughout His whole Life, at the last Supper, and upon the Cross, offered unto Thee for me (*for . . .*), and for all for whom He vouchsafed to die.

.

AVE VERUM CORPUS.

Hail, true Body, born of Mary!
Spotless Virgin's Virgin birth;
On the true Cross hanging Weary
To Redeem the sons of earth.

Thou, Whose Sacred Heart was riven,
Whence the Water flowed, and Blood,
O mayest Thou, Dear Lord, be given,
At death's hour to be my Food!

Hear me, Merciful and Mild,
Jesu, Mary's Gracious Child!

P. 29.

ACT OF WORSHIP.

Hail, Jesus, King of Glory! Hail, Prince of Peace! Hail, Sacred Victim! offered once for us on the Altar of the Cross,—and still to be daily offered upon our altars to the end of time. I bless Thee; I adore Thee; I love Thee; I wish all the world could join in blessing for ever Thy most Holy Name.

P. 34.—Wine and water are then poured into the Chalice, and received by the Priest, lest any of the Precious Blood should remain unconsumed.

.

O Holy Trinity, let this Sacrifice which I have joined with Thy Priest in offering, be pleasing to Thee, and profitable to me and to all Christian souls, living and departed. Forgive my idle thoughts; grant me [*here name your special intention*] and receive my prayer for Jesus' sake. Amen.

O Jesus Christ, remember,
When Thou shalt come again,
Upon the clouds of heaven,
With all Thy shining train,

Remember, then, O Saviour,
I supplicate of Thee,
That here I bowed before Thee
Upon my bended knee;

When every eye shall see Thee
In Deity revealed,
Who here, upon this Altar,
In silence art concealed;—

That here I owned Thy presence,
And did not Thee deny,
And glorified Thy greatness,
Though hid from human eye.

P. 35 contains 'the last Gospel.'

Pp. 41-3.—[From HYMNS that may be said or sung in any pause during the Service.]

I worship Thee, Lord Jesu,
As children did of old,
Who sang within Thy temple
Hosannas manifold.

I worship Thee, Lord Jesu,
Who on Thine Altar laid,
In this most awful service,
Our Food and Drink art made.

I worship Thee, Lord Jesu,
Who in Thy Love Divine
Art hiding here Thy Godhead
In forms of Bread and Wine.

THE PRESENCE OF JESUS IN THE BLESSED SACRAMENT.

Jesu, in Thy dear Sacrament
Thy Cross I cannot see ;
But the Crucified is offered there,
And He was slain for me.

Jesu, in Thy dear Sacrament
Thy Flesh I cannot see ;
But that Flesh is given to be our Food,
And it was scourged for me.

Jesu, in Thy dear Sacrament
Thy Blood I cannot see ;
But the chalice glows with those Red Drops
On Calvary shed for me.

Jesu, in Thy dear Sacrament
Thy face I cannot see ;
But angels there behold the Brow
Thorn-crowned for love of me.

Jesu, in Thy dear Sacrament
Thy Heart I cannot see ;
But that Sacred Heart is worshipped there,
And It was pierced for me.

Jesu, my Maker and my God,
Thy Godhead none may see :
But Thou art present, God and Man,
In Thy Sacrament with me.

SWEET SACRAMENT.

Jesus, my Lord, my God, my all !
 How can I love Thee as I ought ?
 And how revere this wondrous gift,
 So far surpassing hope or thought ?
 Sweet Sacrament, we Thee adore !
 O make us love Thee more and more !
 Had I but Mary's sinless heart
 To love Thee with, my Dearest King,
 O with what bursts of fervent love
 Thy goodness, Jesus, would I sing !
 Sweet Sacrament, we Thee adore !
 O make us love Thee more and more !
 O see ! within a creature's hand
 The vast Creator deigns to be !
 Reposing infant-like, as though
 On Joseph's arm or Mary's knee ;
 Sweet Sacrament, we Thee adore !
 O make us love Thee more and more !
 Thy Body, Soul, and Godhead all,
 O mystery of Love Divine !
 I cannot compass all I have,
 For all Thou hast and art are mine.
 Sweet Sacrament, we Thee adore !
 O make us love Thee more and more ;
 Sound, sound His praises higher still,
 And come, ye angels, to our aid ;
 'Tis God, 'tis God, the very God,
 Whose Power both men and angels made.
 Sweet Sacrament, we Thee adore !
 O make us love Thee more and more !

Pp. 46, 7 contain a metrical ' Litany of the Blessed Sacrament.'

4.

Before the Altar.

(The Devout Christian's Manual for Attendance and Communion at the Holy Eucharist, Sacrifice and Sacrament. Devotions adapted for the use of the English Church. With a summary of faith, instructions, morning and night prayers, and questions for self-examination, compiled by the Rev. Robert J. Wilson, D.D., late Warden of Keble College, Oxford. 214th thousand. A. R. Mowbray & Co.)

P. 24.—2. *Be sure that you make a good repentance before*

going to Communion. Careful self-examination and, when necessary, Confession before a priest (the discreet and learned minister to whom you are ordered by the Prayer Book to resort in case of need) will be the best safeguard. . . . If you are in the habit of making Confession before a priest in order to get the benefit of Absolution, you will prepare for doing so by examining your conscience in the light of God's commandments. . . .

P. 25.—*Always go fasting*; therefore go to an early Communion. This has been so overwhelmingly universal a rule in the Christian Church, that 'anyone who without necessity breaks it' is said by Bishop Jeremy Taylor 'to show only the signs of an evil mind.' Such grave irregularities as *evening communions* are, to say the least, contrary to the custom and order of the whole Church Catholic. Those who take part in them would seem to fall under the condemnation pronounced in Article XXXIV. against those who through private judgment openly break the traditions and ceremonies of the Church.

P. 28.—(2) Kneel upright, and do not crouch. Receive the LORD'S Body into the palm of your hand, being careful not to leave or drop crumbs. Guide the Chalice, if it is not given into your hands, otherwise the priest cannot see whether you have partaken of the precious Blood.

[The Presence has previously been defined (p. 21) as 'the presence of the spiritual Body and Blood. It is present with us invisibly and after a heavenly sort at the altar, that we may partake of Him and be united to Him.']

P. 38. *Act of Faith.*

My LORD and GOD, JESUS CHRIST, I believe that Thy Body and Blood, Thy Soul and Thy Divinity, are in the blessed Sacrament after the Consecration. LORD, strengthen my faith.

P. 66.—I adore Thee, O LORD, my GOD, Whom I know to be veiled beneath these earthly forms.

Hail, most Holy Body of CHRIST!

Hail, most holy Blood of JESUS, shed for sinners!

P. 70.—The priest is described as 'giving you the sacred Body of our Lord,' and 'giving the Sacred Blood.'

P. 75.—*Immediately on this, the Priest consumes whatever may remain of the Sacred Body and Blood of our Lord, and cleanses the vessels. During this and afterwards, he says some Prayers, and may read a short Gospel taken from St. John.*¹

Pp. 98 ff. contain 'A Litany of the Blessed Sacrament.'

Pp. 107, 8.—But the Church has, under the guidance of the

¹ This is 'the last Gospel' of the Roman Missal.

HOLY GHOST, deputed the Priests to receive these confessions of sins. And the Priests have the commission of CHRIST to pronounce forgiveness to penitent souls in His Name and by His power. This assurance of forgiveness and the benefit of absolution are the rewards we get for the full acknowledgment of our sins to God in this thorough, unreserved, and humbling, yet consoling, way. The *best* way, therefore, in the case of all grave sins, is to open our grief to God's minister, in order to get the benefit of absolution. If, however, we are unable to do this, we must tell out all our sins to GOD at least privately.

P. 117. FORM OF CONFESSION.

✠ In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

I confess to GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, before the whole company of heaven, and before you, Father, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own grievous fault. Especially I remember having committed the following sins since my last confession, which was . . . ago.

Here mention your sins.

For these and all my other sins, which I cannot now remember, I am heartily sorry, I firmly purpose to amend, and I ask of you, Father, penance, advice, and absolution.

Wherefore I pray God the FATHER, the SON, and the HOLY GHOST, to pity and pardon me, and you, Father, to pray for me.

5.

The First Communion.

(Published by W. Knott, 2nd Edition, 1896.)

[Opposite the title page is a form to be filled in with the Communicant's name.] Alleluia. Jesus came to — in First Communion, ——. (Signed) ——.

Pp. 8, 9.—It is quite true you can never be fit for Him, but there are a few things you can do to make yourself ready for your Communion to-morrow; and if you try to do these as well as you can, God will be pleased and you may be happy. Listen to me and I will tell you what they are.

1st. You can go to Confession. That is what you have come to church to do. That is what you are waiting for now.

P. 10.—But Jesus can do for you what no one else can. He can make your soul all white and clean again, just as it was when the Priest gave you back into your godmother's arms on the day of your Baptism. That is what He is going to do for you in the Sacrament of Penance, for which you are now waiting.

Pp. 12, 13.—And now a few words of warning, and of encouragement.

Be honest in your confession. Keep nothing back that you feel you ought to confess.

Don't hurry over the worst things, in hopes that the Priest won't hear or won't notice them.

If anything is very hard to own, take particular pains to be most clear in owning it.

Unless you mean to make a perfectly true confession of all the sins you remember, you had far better get up and go out of church, and not make your confession and Communion at all; better that you should die without ever making your Communion, than mock God by wilfully making a bad confession. A Communion made after a bad confession deserves hell.

And now for a little encouragement.

There is nothing really dreadful in confession. The devil tries to make you afraid of it, but there is no need. God knows all your sins, and He is full of mercy; and the Priest who hears you is the minister of Jesus, and the grace of Jesus makes him kind. You need not think that he will scold you or be angry with you. He cannot do so, for he is acting on behalf of God, Who is always gentle with us when we are sorry for our sins.

If there is something that you ought to confess, but you don't know how to say it, stop when you come to that part of your confession and say, 'Father, there is something that I don't know how to confess.' Then the Priest will give you the help you need.

Do not be unhappy because you cannot remember all the sins you have done. They are all included when you say at the end of your confession that you are sorry for the sins you have forgotten.

And now, one very beautiful thought to help you as you go to make your confession.

Jesus says, 'There is joy in the presence of the Angels of God over one sinner that repenteth.' What? Can your confession really make a difference to the Angels? Does the glorious St. Michael really rejoice, and are all the Blessed in heaven really happier, because a poor sinful child on earth has been able to make a good confession? It is so indeed, and though it may be hard to believe, yet we know it to be true, for Jesus Himself has told us.

P. 18.—While the Angels are singing up in heaven their praises for the good confession you have made, and while your own Angel

guardian is thanking God with a special joy for the white robe of innocence which He has given you again, you, dear child, must be very careful to do nothing that may spoil its beauty. It is so easy to get spots and stains upon our soul, even between our confession and our Communion, that it is well for you to be on your guard about this.

P. 21.—Make a good supper to-night, for it may be rather late before you get any breakfast to-morrow; and you must on no account whatever eat or drink anything between midnight and your communion. The Catholic Church requires that the Blessed Sacrament be received fasting, and you are bound as a Catholic to observe this rule; so you must not let yourself be persuaded to take a little tea or a little milk, or anything at all in the morning before your Communion; because that would be to disobey the Church. If you make a proper supper to-night you will easily be able to wait for your breakfast till after Mass to-morrow.

Let me advise you also, while we are on this matter of fasting communion, to rinse your mouth well overnight, so that you may not have to do it in the morning. It is well not to run the risk of swallowing even a little water accidentally; and to have to be careful in all such things helps to make us reverent, and reminds us how great and holy the Blessed Sacrament is.

P. 22.—Then to-morrow be sure to get up early, so as to be in good time for Mass. If you are afraid of over-sleeping yourself, ask God to let your guardian Angel wake you. It will be enough if you say for your morning prayers the 'Our Father' and the 'Hail Mary,' as you will have other prayers to say when you come to church.

P. 29.—O Holy Spirit! I believe that by Thy power the Priest makes the bread and the wine to be the Body and Blood of Christ. I cannot understand this, but I believe it, and am glad to know that Thou art so great, and that Thou canst do such wonderful things.

P. 37. *Act of Adoration at the Elevation.*

I adore Thee, my God. I adore Thee on Thy Throne in Heaven, and on Thine Altar here. I adore Thee truly present in this Holy Sacrament.

P. 54.—2. The greatest help to perseverance is to go often and regularly to the Sacraments. Ask the Priest to tell you how often you may confess and communicate; and keep faithfully to the rule he gives you.

3. Assist at Mass every Sunday; and as often besides as you may.

6.

Confession.

(*Edited by a Committee of Clergy. Revised Edition, Fourteenth Thousand, 1897. Published by Knott.*)

P. 3.—When you were younger you may have confessed your faults to your parents. Now you are old enough to know that many of these faults are also sins against God; and it is to the Priest that, by God's appointment, you ought now to confess your sins. Do you know why? It is because CHRIST, when He was on earth, gave to His Priests the power of forgiving men their sins.

Pp. 4, 5.—You must tell the priest *all* the sins that you remember to have committed; God absolutely requires this. If through pride or shame you were so unhappy as to hide a sin on *purpose*, you would commit a very grave fault; you would make a bad confession; not only your sins would not be forgiven you, but you would be far more guilty than before. You had better not confess at all than make such a bad and sacrilegious confession.

There have been persons who have wilfully concealed their sins in confession for years. They were very unhappy, were tormented with remorse, and if they had died in that state their souls would certainly have been in the greatest danger of everlasting death.

It is not only wrong, but foolish, to hide a sin from your Confessor, however great or however shameful it is. First, you do wrong, and very greatly offend God; secondly, God and your guardian angel saw you sin; and thirdly, if you hide your faults, you will have to make all your confessions over again, and that is always very painful and very disagreeable. A Priest, you should remember, loves his penitents, has compassion on their weakness and their faults; never despises them; does not scold but comforts them, and is unhappily accustomed to hear the avowal of all sorts of great sins. Never be afraid, then, to tell *all* your sins, without hiding one, and without diminishing their number or their greatness.

P. 13.—Absolution is the pardon which God, for CHRIST's sake, gives to the penitent, by the ministry of His Priest. To confess and to receive absolution is the appointed means by which a sinner can be again restored to the favour of God.

Pp. 20, 21.—Then consider that to make a good confession is a great and difficult thing for sinners such as we are; and, therefore, in order to have God's help on what you are going to do, make the sign of the Cross, and say,

'Father, give me your blessing, for I have sinned.'

When the Priest has given you the blessing, then say,

'I confess to God Almighty, before the whole Company of Heaven, and to you, my father, that I have sinned in thought, word, and deed, by my fault, by my own fault, by my own grievous fault.'

Here say how long it is since you last confessed; then begin to accuse yourself of your sins, quite truly and simply, telling them as they are, neither taking away from, nor adding to, their number or their greatness. Speak neither too loud, nor too low, nor too fast; listen attentively to any questions the Confessor may ask, and answer without any concealment.

When you have said all that is in your heart, you finish thus:—

'For these, and all my other sins which I cannot now remember, I am heartily sorry, firmly purpose amendment, most humbly ask pardon of God, and of you, my father, penance, counsel, and absolution.'

P. 23.—I will add a little piece of advice which is of some consequence. Never repeat to your companions your confession, your sins, or what your Confessor has said to you; and especially, out of reverence for this sacred ordinance, beware of laughing or joking about any of these things.

7.

In Preparation for Penance.

By a Priest. Published by Knott.

Pp. 5, 6.—The Sacrament of Penance is the means whereby God gives us pardon, and restores us to a state of grace, through the merits of the Precious Blood.

We are only able to have this so great benefit, because we are members of Christ, and children of God.

People who excuse themselves from going to Sacramental Confession by saying that they can confess their sins privately to God alone (*which it is to be hoped all Christians do every day!*), forget their membership in the family of God, and that God gave this means of Absolution through His Ministry, even as He gives us His other special Sacramental Gifts. It is a great presumption to dictate to God how His mercies shall be given.

There are others who say that the 'General' Confession and Absolution (such as before public Morning and Evening Prayer,

and at Holy Communion) are enough; but these are not placed there *instead* of Sacramental Confession, but as an extra precaution, for obtaining forgiveness of those venial sins and frailties which we may have committed since our last confession, that so we may offer a service of prayer and praise pleasing to God.

In speaking of the *Sacrament of Penance*, we are speaking of the pardon given to us *by means of a Sacrament*, as all God's most precious gifts are. 'As a means whereby we receive the same, and a pledge to assure us thereof.'

P. 10.—There is nothing the Devil dislikes more than Confession.

So it comes to pass that the world looks with great disfavour on it. So it comes to pass, also, that we are tempted in all sorts of ways to *put off* going to Confession.

P. 16.—*Some suggestions before a First Confession, or for use in Preparing a General Confession in after-life.*

Try to avoid shyness. Never fear your confessor's opinion of you; he hates the sin, but loves the sinner's repentance. In preparing, try and lay your past life before you in parts—childhood, early life (say ten to fourteen, fourteen to eighteen), and so on. Many chief points will stand out; then try and gather round these the smaller habits or sins which led up to them. Say which have been single sins, which habits; whether they have been done alone or with others, whether you have sinned *by doing*, or *by leaving undone*; whether you have sinned through wilfulness or mere weakness. Do not use general terms (such as 'I have not been good,' 'I have not pleased God,' &c.). Be quite natural and talk out your heart. Be definite, and say *how* and in *what way* each sin has been done. Never mention others' names. Never slur over sins. Never make excuses. . . .

P. 30. *Kneel by the side of the Priest in the place in Church.*

FORM OF CONFESSION.

I confess to God Almighty, to Blessed Mary, and to all the Saints, before the whole company of heaven, and to you, my father, that I have sinned exceedingly in thought, word, and deed, by my own fault.

(Especially I accuse myself that since I made my last Confession, which was . . . ago, that I have sinned by)

After Confession go on in these words :

For these, and all my other sins which I cannot now remember, I am heartily sorry, firmly mean to do better, most humbly ask pardon of God; and of you, my father, penance, advice, and absolution; wherefore I beg Blessed Mary and all the Saints, and you, my father, to pray to the Lord our God for me.

8.

A Catechism for Catholics in England.

*Revised and Enlarged. Published by Knott. Sixth Edition. 21st thousand.*¹

Outer Sheet.—Inscribed to the Archbishops and Bishops of the Provinces of Canterbury and York with unbounded reverence and regard for their holy office.

P. i.—N.B.—The 4th Constitution of Simon, Archbishop of Canterbury, A.D. 1378, says: ‘Let Confessions be heard thrice in the year, and let men be admonished to Communicate as often, viz., at Easter, Pentecost, and Christmas.’

P. ii. **FORM OF CONFESSION.**

Father, give me your blessing.

✠In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I confess to God Almighty, to Blessed Mary, and all Saints, and to you, my father, that I have sinned very much in thought, word, and deed, by my fault, my own fault, my own very great fault, especially since my last confession (which was _____ ago) I have committed these sins:—

When you have mentioned all your sins say—

For these and all my other sins which I cannot now remember I am heartily sorry, firmly mean to do better, most humbly ask pardon of God, and of you, my father, penance, advice and absolution; wherefore I beg Blessed Mary, and all Saints, and you, father, to pray for me to the Lord our God. Amen.

P. 13.—53.—Of what sin are they guilty who wilfully separate from the Catholic Church in any country?

Those who wilfully separate from the Catholic Church in any country are guilty of the sin of schism.

54.—How is the sin of schism committed?

The sin of schism is committed by those who refuse to acknowledge the Bishop of the Diocese, and who worship at altars set up in defiance of his authority.

55.—Are Protestant Dissenters in schism?

Protestant Dissenters are in schism, and their ministers, not

¹ In September 1898 this manual was in its third edition. In September 1900 it was in its fifth edition and nineteenth thousand.

being in the Apostolic succession, have no authority to teach and cannot administer the Sacraments (Romans x. 15, xvi. 17; 2 Tim. iv. 3; St. Jude 11).

(On p. 23 to attend a service at a Nonconformist Chapel is represented as a breach of the Second Commandment.)

P. 15.—64.—How are we in communion with the souls of the faithful departed?

We are in communion with the souls of the faithful departed—

I. By helping them with our prayers, and having the Holy Sacrifice offered for them.

II. By asking God for their prayers.

P. 16.—66.—By what means are sins forgiven?

Sins are forgiven chiefly by the Sacraments of Holy Baptism and Penance.

P. 19.—85.—Say the Hail, Mary.

Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women, and Blessed is the fruit of thy womb, Jesus (St. Luke i. 28-42).¹

¹ *In A.D. 1568 there was added:—Holy Mary, Mother of God, pray for us sinners now and in the hour of our death.—Amen.*

86.—Why do we say the Hail, Mary?

We say the Hail, Mary to remind us that God the Son took man's nature in the womb of the Blessed Virgin for us.

P. 24.—[The Holy Communion is alluded to under the name 'Mass' ('I have stayed away from Mass on Sundays,' &c.).]

P. 28.—98.—How many Sacraments are there?

There are Seven Sacraments: Holy Baptism, Penance, Confirmation, Holy Eucharist, Holy Orders, Holy Matrimony, and Extreme Unction.

(The next question and answer state that of these Christ instituted two, 'as generally necessary to Salvation.')

P. 29.—102.—What is the Sacrament of Penance?

Penance is a Sacrament whereby the sins which we have committed after Baptism are forgiven.

P. 35.—117.—What is the Christian Sacrifice?

The Christian Sacrifice is the Sacrifice of the Body and Blood of our Lord Jesus Christ really present on the Altar under the forms of bread and wine, and offered to God for the living and the dead.

118.—Is the Sacrifice of the Holy Eucharist the same as the Sacrifice of the Cross?

The Sacrifice of the Holy Eucharist is the same as the Sacrifice of the Cross, for Christ, Who offered Himself once for all on the Cross, and now presents Himself before the Father in Heaven, also presents Himself by the hands of His Priest in the Holy Eucharist on earth.

120.—In order to receive the Holy Eucharist worthily what is required?

In order to receive the Holy Eucharist worthily we must be free from mortal sin, and, unless in peril of death, fasting from midnight.

P. 37.—129.—What is the Sacrament of Extreme Unction?

The Sacrament of Extreme Unction is the anointing of the sick with holy oil in the Name of the Lord, accompanied by prayer, as S. James directs in his Epistle, v. 14.

130.—What are the effects of the Sacrament of Extreme Unction?

The effects of the Sacrament of Extreme Unction are to comfort and strengthen the soul, to take away the remains of sin, and to restore health, if God sees fit.

P. 46.—[The amice, the alb, the girdle, the maniple, and the chasuble are represented as ‘ornaments’ which ‘are still in use at the great Christian service known as Holy Mass or Holy Communion. Accordingly all priests should use these ornaments, and the faithful laity should support the priests . . .’]

P. 48. A LIST OF FALSE RELIGIONS.

About which O.B.L. says ‘Beware of *false* prophets,’ St. Matt. vii. 15; xxiv. 4-6, 11-29. See too 2 St. Peter ii. 1 and 1 St. John iv. 1. And St. Paul warns us—‘Mark those which cause divisions . . . and avoid them,’ Romans xvi. 17, 18. See too Gal. i. 6-10; 2 Thess. iii. 6; 2 St. Tim. iv. 3; 2 St. John 10.

Name of Sect.	By whom founded.	When.
Lutherans	LUTHER (1483-1546), a German Priest	1522
Anabaptists or Baptists ...	MUNZER (died 1525), a German...	1523
Calvinists or Presbyterians	CALVIN (1509-1564), a Frenchman	1541
Socinians or Unitarians...	SOCINUS (1539-1604), an Italian	1578
Brownists, or Independents, or Congregationalists ...	BROWNE (1550-1630), an English Priest	1580
Friends or Quakers	FOX (1624-1691), an Englishman	1644
Methodists or Wesleyans...	WESLEY (1703-1791), an English Priest	1739
New Jerusalem, or Sweden- borgians... ..	SWEDENBORG (1689-1772), a Swede	1745

Name of Sect.	By whom founded.	When.
Bible Christians, or Bryan-ites	O'BRYAN (1778-1868), <i>an Englishman</i>	1815
Plymouth Brethren, or Darbyites	DARBY (1800-1882), <i>an English Priest</i>	1830
'The Catholic and Apostolic Church,' or Irvingites ...	IRVING (1792-1834), <i>a Scotsman</i> ...	1831
Salvation Army, or Booth-ites	BOOTH (born 1829), <i>an Englishman</i> ...	1878

9.

A Little Catechism for Little Catholics.

(Published by Knott. 4th Edition, Fifteenth Thousand.)¹

[From 'A Rule of Life,' printed on the inside of the cover]:—

Confession.

When with mortal sin I'm burdened,
 Straightway to God's Priest I'll go,
 And, Confessing, I will always
 Tell out every sin I know.

Communion.

Cleansed from sin, a good Communion
 Frequently I'll try to make,
 Fasting from the previous midnight,
 When the Holy Food I take.

Sunday.

At the Holy Mass devoutly,
 Sundays, Holy Days attend,
 Then I seek the Priest's instruction,
 And the day in gladness spend.

P. 12.—81.—How is actual sin forgiven?

Actual sin is forgiven by Baptism and afterwards by the Sacrament of Penance.

P. 15.—99.—What are the chief Precepts of the Church?

The chief Precepts of the Church are:—

1. To keep Sundays and the Holy days of Obligation holy, by being present at the Holy Mass and not doing our common work.

¹ In September 1898 the book was in its eleventh thousand; in September 1900 in its thirteenth thousand.

2. To keep the Days of Fasting and Abstinence appointed by the Church.

3. To go to Confession at Easter and whenever we are in mortal sin.

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109.—What does ‘to repent’ mean?

To repent means we must

- (1) Be very sorry for our sins ;
- (2) Tell our sins to God before His Priest ;
- (3) Do all we can to make amends.

P. 18.—114.—When do the bread and wine become the Body and Blood of Christ?

The bread and wine become, by the power of God, the Body and Blood of Christ when the Priest says the words of Consecration ordained by our Lord Jesus Christ.

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118.—In order to receive the Holy Communion worthily what is required?

In order to receive the Holy Communion worthily we must be free from mortal sin, and, unless in peril of death, fasting from midnight.

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121.—What is the Sacrament of Extreme Unction?

The Sacrament of Extreme Unction is the anointing of the sick with holy oil in the Name of the Lord, accompanied by prayer, as St. James directs in his Epistle, v. 14.

P. 21. FORM OF CONFESSION.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Father, give me your blessing.

Wait in silence for the Priest's blessing, then say—

I confess to God Almighty, to Blessed Mary, and all the Saints, and to you, my father, that I have sinned very much in thought, word, and deed, by my fault, my own fault, my own great fault ; especially I accuse myself that since my last confession (which was ago) I have committed these sins :—*(then tell out all your sins).*

For these and all my other sins, which I cannot now remember,

I am heartily sorry, firmly intend to do better, most humbly ask pardon of God, and of you, my father, penance, advice, and absolution; wherefore I beg Blessed Mary and all the Saints, and you, father, to pray for me to the Lord our God. Amen.

10.

The Casket and People's Mass Book.

*A Book of Devotions, Instructions, and Hymns for Catholics. Third Edition. Published by Knott, 1901.*¹

P. 6.—With the holy souls in Purgatory we on earth are in communion by helping them with our prayers and by having the Holy Sacrifice offered for them. With the Saints in Heaven we are in communion by thanking God for His gifts to them and by asking a share in their prayers.

P. 6 (*footnote*).—For a full exposition in English of the Creed, Seven Sacraments, Ten Commandments, Our Father, and Hail, Mary, see 'THE KING'S BOOK' (W. Knott, 28 Brooke Street, Holborn, E.C., 2s. 6d. net). N.B.—This Book was approved by the Provincial Synods of Canterbury and York, A.D. 1543.

P. 9.—**Hail, Mary**, full of Grace, the Lord is with thee. Blessed art thou among women, and Blessed is the Fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now, and in the hour of our death. Amen.

P. 15.—Receive Christ's Body and Blood as carefully and as reverently as you can.

Receive Christ's Body in the palm of your right hand, resting it on your left, and guide the Chalice, which contains the Precious Blood, to your lips with your right hand.

Genuflect (*i.e.* bend the right knee to the ground) as you approach, and when you leave, the holy Altar.

P. 17.—O God, Who by the Resurrection of Thy Son, Jesus Christ our Lord, didst vouchsafe to give joy to the world: Grant, we beseech Thee, that, through the help of the Virgin Mary, His Mother, we may obtain the joys of everlasting life; through the same Christ our Lord.

P. 20 contains a short 'Prayer on taking Holy Water,' with the following footnote:—

** We sprinkle ourselves with holy water to put us in remembrance of our Baptism and of the Blood of Christ sprinkled for our redemption upon the Cross.*

'Articles about Religion,' A.D. 1536.

¹ This 'Mass Book' is also published under the title 'The People's Eucharist.' From this latter version some of the more objectionable features are absent.

P. 22.—THE DIVINE PRAISES.

Blessed be God. Blessed be His Holy Name. Blessed be Jesus Christ, True God and True Man. Blessed be the Name of Jesus Blessed be Jesus in the Most Holy Sacrament of the Altar. Blessed be the great Mother of God, Mary most holy. Blessed be the name of Mary, Virgin and Mother. Blessed be God in His Angels and in His Saints.

Pp. 23–25.—From 'A LITANY OF THE SAINTS.'

Holy Mary,	} Pray for us.	St. Nicolas,	} Pray for us.
Holy Mother of God,		St. Martin,	
St. Michael,		St. Ninian,	
St. Gabriel,		St. Patrick,	
St. Raphael,		St. David,	
All ye holy Angels,		St. Kentigern,	
St. John Baptist,		St. Gregory,	
St. Joseph,		St. Augustine,	
All ye holy Patriarchs,		St. Aidan,	
All ye holy Prophets,		St. Cuthbert,	
St. Peter,	} Pray for us.	St. Edward,	} Pray for us.
St. Paul,		St. Thomas Aquinas,	
St. Andrew,		All ye holy Bishops,	
St. John,		All ye holy Confessors,	
All ye holy Apostles,		All ye holy Doctors,	
All ye holy Evangelists,		St. Anthony,	
All ye holy Disciples,		St. Benedict,	
All ye holy Innocents,		St. Columba,	
St. Stephen,		St. Bede,	
St. George,		St. Dominic,	
St. Alban,	St. Francis,	} Pray for us.	
St. Edmund,	St. Gilbert,		
St. Thomas,	All ye holy Priests,		
All ye holy Martyrs,	All ye holy Levites,		
	All ye holy Monks,		
	All ye holy Hermits,		

Pp. 26, 27.—The Rosary of the B. V. Mary.

The Rosary is a method of orderly meditation and prayer on thirteen events recorded in the Holy Gospels and the Acts, and two traditional events in the life of the Blessed Virgin Mary. It is convenient to get the set of beads called the Rosary, and to use it thus: kiss the crucifix or medal and, while you hold it, say the *Apostle's Creed*, then say *Our Father* on the first large bead, one *Hail, Mary*, on each of the next three beads, and one *Glory be* on the chain before the second large bead. Then while thinking of one of the

Mysteries, as set forth below, say on each of the large beads the *Our Father*, on each one of the ten small beads the *Hail, Mary*, and on the chain at the end of the ten small beads the *Glory be*.

THE FIFTEEN MYSTERIES OF THE ROSARY.

THE JOYFUL MYSTERIES.

On Mondays and Thursdays throughout the year, and on Sundays from Advent to Lent.

1. The Annunciation of B. V. Mary. 2. The Visitation of B.V.M. to St. Elizabeth. 3. The Nativity of our B. Lord. 4. The Presentation of our B. Lord in the Temple. 5. The Finding of our B. Lord in the Temple.

THE SORROWFUL MYSTERIES.

On Tuesdays and Fridays throughout the year, and on Sundays in Lent.

1. The Agony of our B. Lord in the Garden. 2. The Scourging of our B. Lord at the Pillar. 3. The Crowning of our B. Lord with Thorns. 4. The Carrying of the Cross by our B. Lord. 5. The Crucifixion of our B. Lord.

THE GLORIOUS MYSTERIES.

On Wednesdays and Saturdays throughout the year, and on Sundays from Easter to Advent.

1. The Resurrection of our B. Lord. 2. The Ascension of our B. Lord. 3. The Descent of the Holy Ghost on the Apostles. 4. The Assumption of B.V.M. into Heaven. 5. The Coronation of B.V.M. in Heaven.

P. 35. FROM A SECTION ENTITLED 'IN SICKNESS.'—(3) Ask the Priest to anoint you as St. James directs in his Epistle, v. 14; for the Sacrament of Extreme Unction comforts and strengthens the soul, takes away the remains of sin, and—if God sees fit—restores health.

NOTE.—*Uction of the sick is generally called Extreme Unction (Latin, 'Extremus'—last), not from its often being administered when a person is 'in extremis'—that is, at the point of death—but because in some parts of the Church it is the last of the Ceremonial Anointings (for instance, in Baptism, Confirmation, Unction) to be administered.*

P. 37 contains a short 'Prayer before Holy Anointing.'

Pp. 44–5 contain a list of 'Feast Days,' including 'Corpus

Christi, the Thursday after Trinity Sunday,' and 'The Assumption of B.V.M., or Lady Day in Harvest.'

P. 45 contains also the 'Days of Fasting,' including 'Holy Cross Day, September 14,' and 'Feast of St. Lucy, December 13.'

Pp. 47-49 contain a section entitled 'First Confession, Confirmation, and First Communion,' in which this paragraph occurs:—

The Priest will prepare you very carefully for this; only remember two things, that to receive the Holy Eucharist worthily you must be, *firstly*, free from Mortal sin—*i.e.* if you have Mortal, or Deadly Sin, on your soul, you must go and tell it to God before His priest; *secondly*, you must be fasting from the previous midnight, unless you are in danger of death. When people are in danger of death, they may receive Holy Communion after taking food or medicine, but at all other times It must be the first particle of food or drop of drink that passes our lips on the day we receive.

Pp. 51, 57. FORM OF CONFESSION.

Father, give me your blessing.

Wait in silence for the Priest's blessing and then say:—

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I confess to God Almighty, to Blessed Mary, and all Saints, and to you, my father, that I have sinned very much in thought, word, and deed, by my fault, my own fault, my own very great fault; especially since my last confession (which was _____ ago) I have committed these sins:—(*then tell out all your sins*).

For these and all my other sins, which I cannot now remember, I am heartily sorry, firmly mean to do better, most humbly ask pardon of God, and of you, my father, penance, advice, and absolution; wherefore I beg Blessed Mary, and all Saints, and you, father, to pray for me to the Lord our God. Amen.

Pp. 53 *ff.* contain suggestions for self-examination. Among these are:—

1ST AND 2ND COMMANDMENTS.—I have been to services at chapels.

3RD COMMANDMENT.—

I have spoken rudely about priests.

I have talked about my confession to someone else.

I have left out something in a former confession.

I have not done my penance after my last confession.

4TH COMMANDMENT.—

I have stayed away from Mass on Sundays.

I have missed hearing Mass on Holy Days of Obligation.

5TH COMMANDMENT.—I have not sent (my children) to Mass and Sunday School.

7TH COMMANDMENT.—

I have taken pleasure in impure thoughts.

I have written impure words.

I have used words with double meanings.

I have joined in impure talk.

I have looked at bad pictures.

I have read bad books.

I have been in bad company.

I have been to bad places of amusement.

I have played rudely in the streets.

I have done impure things when alone.

I have done impure things in company with another.

I have committed fornication.

I have committed adultery.

P. 58.—PRAYER WHEN ABSOLUTION IS DEFERRED.

O Lord God, how dreadful is this that I am not fitly prepared for the pardon of my sins. It is too true I am not rightly penitent. Create in me a new heart, and give me grace to renounce all sin, and obtain from Thee the full pardon of mine offences, through Jesus Christ our Lord. Amen.

P. i.—Explanations of the Alb, the Amice, the Girdle, the Maniple, the Stole, the Chasuble.

P. iii.—The custom of the Universal Church enjoins, among other things, Fasting Communion and Reservation of the Most Holy Sacrament for the sick; to this Custom the Canons of the Catholic Church of England, made A.D. 960, bear witness by forbidding anyone to receive the Holy Communion unfasting except it be on account of extreme sickness; and order the Priest to have It always in readiness and to keep It with diligence and purity. This same is ordered by the Excerptions of Eegbriht, Bishop of York, A.D. 740. In A.D. 1279 Archbishop Peckham ordered It to be kept in a Tabernacle in every Church. Act 25 of Henry VIII., cap. 19, gives civil force to these Canons.

P. vi.—Note.—It is the bounden duty of all Christian people, unless prevented by illness or other urgent cause, to hear Mass every Sunday and Holy Day of Obligation.

It is a venial sin to be late, through your own fault, for this service.

To be absent, when you can help it, on Sundays and Holy Days of Obligation, from any part of the Mass between the Gospel and the Ablutions, is not to hear Mass at all, and is a mortal Sin.

P. vii. contains 'The Asperges, or Sprinkling with Holy Water.'

P. ix. contains a list of 'Some things to pray for, especially at Mass'; among them is 'My next Confession and Communion.'

P. x. is headed 'The Companions of Jesus,' and contains a picture of a chalice, beneath which is:—

MY RULE

To be at Holy Mass once on a
Week-day;

if possible, on day, at a.m.

Name of Companion.....

N.B.—Show this to your Parish Priest, and ask him to form a roll of Companions.

P. xxi.

AT THE OFFERTORY.

WE offer gifts of bread and wine
To Thee, O God Most High;
Send down on them Thy Holy Ghost,
Descending from the sky:
To make this offered bread to be
The Body of the Lord;
The wine within the sacred cup
To be the Blood adored.
With humble mind and contrite heart
We come before Thy Face;
Let Mary and the Saints on high
Implore for us Thy grace.
So shall Thy Holy Church on earth
With every grace be blest,
And so shall all the faithful dead
Obtain eternal rest. Amen.

P. xxix. *At the consecration say:—*

✠ Hail, True Body of my Lord Jesus Christ!

✠ Hail, True Blood of my Lord Jesus Christ!

Prostrate in lowest devotion, I worship and adore Thee.

P. xl.

A DEVOUT THANKSGIVING.

Great God, we thank Thee for the grace
Of hearing Holy Mass this day,
On Sundays may we always come
To hear the Holy Mass and pray.

Then may the grace of Holy Mass
 Be with us still in all our need,
 And keep us from the stain of sin,
 In every thought, and word, and deed.

11.

A Book for the Children of God.

*(Simple Catholic Teaching for Confirmation Candidates and Others,
 by the Author of 'Hosanna,' 'The First Communion,' &c.
 Published by Knott, 3rd Edition, 1899.)*

FROM PREFACE.—These pages, written at the request of a friend, are intended primarily as a help to Confirmation Candidates.

P. 68.—Temptation is to the Christian what war is to the soldier. Yet many Christians complain when they are tempted. They seem to think that holiness consists in 'feeling good.' So long as they can say their prayers comfortably, and go to the Church they like, and have a kind confessor, and an easy home, and pleasant work, they 'feel good,' and think that all is right. This may last for a little while, but it will not last always: and it is when things begin to get harder that the trial comes, and the power of temptation is felt.

Prayer becomes dry, and they are tempted to shirk it. They go to a place where there is no Catholic teaching; and they are tempted to unbelief, or indifference, or dissent.

Or they lose their confessor and are tempted to give up confession.

P. 76.—He had said of the Bread and the Wine in the Blessed Sacrament, 'This is My Body, This is My Blood; do this.' But the Apostles could not say Mass until the Holy Spirit came.

P. 77.—The Catholic Church is the home of the Holy Ghost. It is His only earthly home. He does not make His home in any dissenting sect. Sometimes people quarrel with the Church, and break away from her, and make little sham churches of their own. We call these people dissenters, and their sham churches sects. The Holy Ghost does not abide—does not dwell—with them. He goes and visits them perhaps, but only as a stranger. Dissenters can never be quite sure when the Holy Spirit will come to them or when He will stay away. But He is always in the Church. Our Lord said, speaking to the Apostles, 'He shall abide with you for ever.'

P. 83.—2. The Church in the middle state is the Suffering Church. It is Purgatory, the place where holy souls are made perfect. There is only one way of being made perfect, and that is through suffering. You often hear people say, when they are suffering very much, that they are ‘going through Purgatory.’ If they go through it in this life, they will not have to go through it in the next, but it must be gone through either here or hereafter. . . .

P. 86.—There are seven Sacraments, and here is a list of them, which I advise you to learn by heart if you do not know them already. . . .

P. 89.—When the Priest says of the Bread in the Mass, ‘This is My Body,’ and of the Wine, ‘This is My Blood,’ the effect of his words is precisely the same as it would be if our Lord Himself were standing at the Altar saying Mass.

P. 100.—He speaks to us in many ways, but I am only going to tell you of one. God speaks to us through His written Word in that Book which we call the Bible. The Bible is the Book which God has given to His Church, and it belongs to the Church alone, and not to any dissenting sect. No one but a Catholic can safely read the Bible, and no Catholic can read it safely who does not read it in the Church’s way.

P. 105.—Our Lord Jesus Christ knew quite well how this would be; and in order to remedy it He ordained a Sacrament by which sins can be forgiven. We call it the Sacrament of Penance. Penance means ‘suffering for sin.’ The Sacrament of Penance is a sacrament of suffering.

P. 107.—If, when we have made our confession, the priest sees that we are really sorry, and that we want to do better, then he says, ‘I absolve thee,’ and when those words are said the Precious Blood of Jesus touches our souls, and we really are forgiven. It does not follow that we shall not be punished for them, very likely we shall; but it will not be an everlasting punishment; it will only be for a time.

P. 108.—The devil hates the Sacrament of Penance, and he cannot bear to see people making good confessions; so he tries in all sorts of ways to hinder them. I need not tell you what these ways are: if you keep regularly to confession he will be sure to try some of them upon you. All the advice that I can give you is to take no notice of anything the devil may say. He is the father of lies. When he tempts you to give up confession, or not to go so often, keep to it all the more steadily, and go as often as you can.

On p. 113 commences a section entitled ‘The Meaning of the Mass.’

Pp. 117, 118.—The Sacrifice of Jesus Christ is an *eternal work*. It is not a thing done and over. It lives still; it is being offered in the whole Catholic Church to-day, just as truly as it was offered on Calvary on the first Good Friday, only after another manner. It is going on every moment all over the world, in the great Sacrifice of the Mass.

P. 119.—. . . What Jesus did when He instituted the Sacrifice of the Mass, the Apostles did after Him, and the bishops and priests have done after them through all these eighteen hundred years, and will go on doing till the judgment day.

P. 121.—When the priest begins the prayer, that which is on the Altar is Bread and Wine. When the priest ends the prayer That which is on the Altar is Christ's Body and Blood; it is Jesus; it is God.

Pp. 127-9.—This is how we prepare our souls for the Blessed Sacrament. But we have to prepare our bodies too; because the Blessed Sacrament is for our bodies as well as for our souls; we receive Jesus into our bodies. How then are our bodies to be prepared?

By fasting, from the midnight before our communion, until after we have received the Blessed Sacrament.

Fasting means eating nothing, and drinking nothing. If you eat anything at all, that is breaking your fast.

If you swallow even a drop of water, that is breaking your fast.

And if you break your fast for any reason whatever, and then make your communion afterwards, you are breaking a rule of the Catholic Church.

A person who does this, and makes that his custom, is not truly a Catholic. He may be in the Catholic Church, but he does not do what she teaches, and, therefore, though he may be a Catholic in name, he is not one in life.

Never allow yourself to break this rule of fasting communion. Do not let yourself be laughed out of it, nor worried out of it.

To make your communion after breaking your fast dishonours Jesus; it is a sin against God and the Church; it is a sin against the Holy Ghost; and if done wilfully, and against light, *it is a mortal sin*.

P. 129.—When we have examined ourselves, and made our confession, and received absolution, and kept our fast, we go to our communion—and what happens then?

We go to the altar and kneel down, and the priest comes to us with the Blessed Sacrament. We receive That which looks like

bread, and which tastes like bread; we receive That which looks like wine, and which tastes like wine: but That which we receive is the Body and Blood of Christ; IT IS JESUS HIMSELF, IT IS ALMIGHTY GOD.

12.

The Chaplet.

(The Chaplet of the Divine Mysteries of the Life of our Blessed Redeemer, commonly called The Rosary of our Lady. Compiled by S. G. S., Priest of the Community of the Resurrection.)

P. 5.—Holy Virgin, Mother of our Lord, good Angels, Holy Patron Saints, pray for us and with us unto God our Father, that for His dear Son's sake, Jesus Christ our Lord, we may be preserved from sin, and from all evils both bodily and spiritual. Watch over us this day and all the days of our life, and at the hour of death.

All Thy Saints and perfect Spirits,
 May they evermore entreat
 That our sins be purged from us,
 Through their prayers before God's seat.
 King of all the Holy Angels,
 This whole world in mercy aid.

P. 11.—O God, Who through the fruitful virginity of the Blessed Virgin Mary has bestowed the gift of eternal salvation on the human race, grant that we may enjoy the benefit of her intercessions, as through her we have received the Author of Life, Thy Son Jesus Christ our Lord.

P. 8 (and other pp.).—Holy Virgin, Mother of our Lord, good Angels, Holy Patron Saints, intercede for us, and with us unto God our Father.

P. 13.—O God, Who in a marvellous Mystery didst endow the Blessed Virgin with such abundant grace that she remained after child-birth the unspotted Mother of our Lord; grant unto us Thy servants that, aided by her intercession, together with the prayers of all Saints, we may at the last be presented before Thee without spot, in Thy glorious Temple in Heaven.

13.

Lessons for Catholic Children,

suitable for Sunday Reading. By a Sister, edited with Preface by G. R. H.¹ Published by Knott.

P. 4.—The Blessed Virgin Mary was preserved from all sin, from the first moment of her existence, in order that she might be fit to be the Mother of Jesus Christ, the Mother of God.

Pp. 4, 5.—The Blessed Virgin Mother is now reigning in Heaven, where she intercedes for us. We do not give her the worship which is due to God alone, but that which is due to her as His Mother, and we should often ask her to pray for us to her Divine Son; she loves us because we belong to Him. ‘Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death.’

Pp. 20, 21.—The Sacrament of Penance is the means by which sins committed after Baptism are forgiven. Absolution—God’s forgiveness declared to us by His appointed Priest. To obtain this we must confess our sins to God, one by one as we can remember them, in the presence of a Priest.

.

We should make our Confession before Confirmation, also before our Communion. To prepare for Confession—must examine ourselves by the rule of God’s Commandments, first asking the Holy Ghost to show us our sins. Must also ask for *Contrition*, or sorrow for sin, *because* we have offended God. Without this we cannot be forgiven. Must confess *everything* we can remember; to keep back anything would be a *very great sin*, and we should not be forgiven.

P. 38.—Two days in the year kept in honour of the Blessed Sacrament—

(1) Maundy Thursday, the day on which our Blessed Lord instituted It. As this comes at such a solemn time, in Holy Week, it could not be kept as a joyous Festival; so (2) the Feast of Corpus Christi was appointed by the Church nearly 700 years ago, to be kept in thanksgiving for the Blessed Sacrament. Corpus Christi (two Latin words): ‘The Body of Christ.’ This Feast is always kept on the Thursday after Trinity Sunday.

¹ This Preface is dated ‘St. Alban’s, Holborn, Advent, 1900.’ One of the clergy at that church from 1874-1900 was the Rev. George Robert Hogg. He was in 1901 chaplain at St. Anne’s Mission House, South Lambeth.—*Vide* CROCKFORD’S DIRECTORY.

P. 38 also contains a reference to the Holy Communion as Mass.'

P. 64 contains a statement that 'we should often ask them (the Saints) to pray for us.'

14.

The Christian's Manual.

(A Book of Instruction and Devotion by the Rev. W. H. Jervois, M.A., Vicar of St. Mary Magdalene's, Munster Square,¹ with a Preface by the Right Rev. C. C. Grafton, D.D., Bishop of Fond-du-lac. 2nd Edition, 1898; Rivingtons.)

P. 90. CONFESSIO.

(2) Confession. If you have been leading a careless life, you will probably have found that you are guilty of, not only one, but many mortal sins, and you will therefore desire to receive 'the benefit of absolution.' In order to obtain this the next step is to make confession of all your sins to God in the presence of His Priest. Before you do so you had better have all your sins (both those you remember by yourself, and those you thought of with the aid of the list) written down in the order of the Ten Commandments as they come under each one. Then take the paper on which they are written down, and this book, to church; kneel down and say the prayers before Confession (pages 102, 103), then when the priest is ready (you should always take your proper turn, allowing any others that have been in the church before you to go up first) go up and kneel down in the appointed place and make your confession as you are told on pages 103, 104. If you can remember your sins without your paper, it will probably make your confession much more real if you put your paper aside, and say your sins in your own words. In any case be careful only to confess your *sins*, not your feelings, and still less, of course, other people's sins.

[If in the place where you live there are no stated times at which the priest hears confessions in church, you had better speak to a priest some day after service, or else call at his house, and ask him when he could hear your confession.]

P. 98.—(FROM SUGGESTIONS FOR SELF-EXAMINATION ON SEVENTH COMMANDMENT.)—VII. Given way to impure thoughts. Listened to impure talk. Looked at impure things. Read about impure

¹ The patronage is in the hands of the Bishop of London, Mr. Jervois having been appointed in 1896 by the present Archbishop of Canterbury.

things in books or newspapers. Read the Holy Bible with impure motive. Impure words. Joined in indecent talk. Sung bad songs. Told others about impurity, and so spread evil. Persuaded others to commit impurity. Impure actions with others. Committed adultery; committed fornication. Been too free with others. Let others be too free with me. Impure actions alone. Written impure words, drawn bad pictures. Put myself in the way of temptation by keeping out late at night. Gone with bad companions to bad places. Immodesty in manner. Got drunk; taken more drink than was good for me. Been greedy, been dainty, neglected self-denial. Been lazy, stayed too late in bed. Been too fond of dress, been vain. Spent too much time and money over dress. Neglected cleanliness.

Pp. 102 ff. *When you go to Confession use this form.*¹

¹ *The form anciently in use in the Church of England was: 'I confess to God, Blessed Mary, all the Saints, and you, father, that I have sinned greatly in thought, word, and deed by my fault . . . For these and all my other sins which I cannot now remember I am heartily sorry, firmly mean to do better, most humbly ask pardon of God, and of you, my father, penance, counsel, and absolution. Wherefore I beg Holy Mary, all the Saints, and you, my father, to pray for me to the Lord our God. Amen.'*

This complete form recognises that by our sins we not only offend God, but do wrong to the whole mystical Body of Christ (1 Cor. xii. 26). In making mention of the Blessed Saints we recognise the injury done to that part of the Body which has passed from our sight; and in saying, 'you, my father,' we recognise the priest as the representative of that part of the Body which is still on earth. We owe reparation to all the members of the Body for our sins, and we need the assistance of their prayers, as of old the penitents at the church door used to ask the prayers of the faithful as they passed on into the church (Gal. vi. 2).

FORM OF CONFESSION.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I confess to God Almighty, and to you, father, that I have sinned greatly in thought, word, and deed. I have (*now say all the sins you have done, and be sure to mention everything, especially what it is most difficult to confess; when you have told all your sins, say:—*) For these, and all my other sins which I cannot now remember, I am heartily sorry, firmly mean to do better, most humbly ask pardon of God, and of you, father, penance, advice, and absolution. Amen.

P. 106.—PRAYER IF THE PRIEST DOES NOT GIVE YOU ABSOLUTION.

O my Lord God, do Thou help me truly to repent, and take away from me all that displeases Thee. Give me true sorrow for my sins, and grace to resolve to amend my life. Help me not to return to my sins, but to avoid all that leads to them. Lead me, O my God, to full pardon and forgiveness: through Jesus Christ our Lord. Amen.

P. 114. (FROM 'RULES FOR COMMUNICANTS.')

4. As soon as the priest comes to you, hold up your hands as high as the chin, so that he may place the Blessed Sacrament in your hand while he says the words, 'The Body of Our Lord.'

5. The Sacrament of the Lord's Body should be received in the palm of the right hand, and thus conveyed to the mouth. Take It up with your tongue; if any part of It remain in your hand take that up also.

6. Hold the Cup firmly in both hands and guide it to your lips. Do not tilt it at all until it has touched your lips. Drink only a few drops. Men with moustaches should be careful to do all they can to prevent accidents. Women should be careful that the brim of their hat does not touch the Chalice; a bonnet is more suitable than a hat for this reason.

P. 142.—A distinction is made between the two Sacraments 'ordained of Christ our Lord, in the Gospel, that is to say Baptism and the Supper of the Lord,' and 'those five commonly called Sacraments, that is to say Confirmation, Penance, Orders, Matrimony, and Extreme Unction' (Article xxv.). The distinction is that while, with regard to the two former, we read of their visible sign or ceremony being directly ordained by Christ, in the Gospel; with regard to the other five, though we do read of them in the New Testament, we do not read that their visible sign or ceremony was ordained by Christ Himself.¹

Pp. 208-10 contain a section advocating the Reservation of the Sacrament and denying that it is contrary to the Prayer Book.

P. 220 (footnote)—From 'PRAYERS FOR THE COMMENDATION OF A DEPARTING SOUL.'²

Holy Mary, Mother of God.	All Holy disciples and innocents.
All holy Angels and Archangels.	All holy Martyrs.
All orders of Blessed Spirits.	All holy Confessors.
All holy Patriarchs and Prophets.	All holy monks and hermits.
All holy Apostles and Evan- gelists.	All holy Virgins. All Saints.

Pray for his soul.

¹ The passage in Article xxv. is as follows:—

'There are two Sacraments ordained of Christ our Lord in the Gospels, that is to say, Baptism, and the Supper of the Lord.

'Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.'

² The form is apparently intended as a permissible alternative to another suggested in the text of the manual.

P. 232 contains the assertion that 'the Eucharist is essentially an offering for the departed as well as for the living.'

P. 233.—At every Eucharist we remember the departed as well as the living, but there are times, as on the anniversaries of our dear ones' deaths, when *their* needs are the needs that fill our thoughts as we offer the great offering. These are the times when we plead especially for them, and when, particularly if we ourselves communicate, we are often permitted to realise the fellowship that we have with them in Christ.

P. 275.—(FROM THE 'RULES FOR LENT.')

3. Be specially careful to keep free from mortal sin. If you should have the unhappiness to fall into it, go at once to confession.

4. Try to make your confessions better, if not more frequent. If you should hitherto have failed to avail yourself of the great grace thus offered you, use Lent as a time of self-examination and preparation for your first confession. The holy season could not be put to a more profitable use.

N.B.—By an ancient canon of the English Church, all the faithful are directed to make their confession every Lent.

P. 287. COMMEMORATION OF ALL SOULS

(November 2nd).

On *All Saints'* Day we commemorate all those, even if their names are forgotten, who have already passed through the stage of purification from the stains of earth, and are in the enjoyment of the Beatific Vision. On *All Souls'* Day we bring before God the needs of those who still have some purifying to undergo before they can be admitted into the fuller joy of their Lord.

P. 293 contains collects from the 'Invention of the Cross' and the 'Exaltation of the Cross.'

Pp. 290, 1.—CHRIST, enthroned in highest heaven,

Hear us crying from the deep,
For the faithful ones departed,
For the souls of all that sleep,
As Thy kneeling Church entreateth,
Hearken, Shepherd of the sheep.

.

Let Thy plenteous loving-kindness,
On them, as we pray, be pour'd,
Let them, through Thy boundless mercy,
From all evil be restored ;
Hearken to the gentle pleading
Of Thy Mother, gracious Lord.

When, O kind and radiant Jesu,
 Kneels the Queen Thy throne before,
 Let the Court of Saints attending
 Mercy for the dead implore ;
 Hearken, loving Friend of sinners,
 Whom the Cross exalted bore.

P. 309 contains a recommendation to use 'the Hail Mary,' and a suggestion that the words should be added: 'Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.'

P. 311.—There is one fact regarding her which has been commemorated in the Church from primitive times, though in our present Prayer Book it finds no place—her death. If we commemorate the beginning of her earthly life (as we do on September 8), it seems only natural that we should commemorate its close. August 15 is the day at present set apart for this both in the East and West. The feast has thus œcumenical authority ; and indeed, since the Reformation (*e.g.* in 1635), many kalendars printed for English Churchmen included it. It has been called the 'Repose,' or 'Falling Asleep,' or 'Assumption' of the Blessed Virgin—the latter being a term sometimes used for the taking up into bliss of the souls of departed saints, especially when they had died *not* by martyrdom. We may hold the pious opinion that what God did for Enoch and Elijah He has also done for the Blessed Virgin, but St. Jerome tells us that by the observance of the day we are not tied to the acknowledgment of anything but the fact of her death. The commemoration therefore simply completes the cycle of days dedicated in her honour.¹

¹ In the first edition of the manual the passage was as follows:—'We ought to accustom ourselves to meditate on her, and her unique prerogatives, at least when any feast connected with her name occurs, and we may find much help in doing so, both from the Scriptures which tell us about her, and from devout hymns written in her honour. There is one feast of hers which we ought not to neglect, although in our present Prayer Book it finds no place, and that is the day of her death, August 15, commonly called her "Assumption." It has been a tradition of the Church that, after the death, both the soul and the body of the Blessed Virgin were taken up into Heaven by the power of our Lord Jesus Christ. By the observance of this festival, however, we are not actually tied to the acknowledgment of anything but the fact of the Blessed Virgin's death.'

That edition also contained the two following collects:—

1. 'Assumption B.V.M. (August 15).

Grant, O Lord, that the worshipful solemnity of this day may bring us everlasting aid ; wherein the Holy Mother of God did endure the death of the body, who nevertheless could not be holden of the bands of death, seeing that of Her flesh undefiled Thy Son our Lord became incarnate ; Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.'

2. 'Nativity B.V.M. (September 8).

O God of all mercy, hear the supplications of us Thy servants ; and grant that we who are gathered together on this feast of the Nativity of the Virgin Mother of God, at her intercession may by Thee be delivered from all dangers that beset us ; through the same Jesus Christ our Lord.'

15.

The Altar Servers' Ceremonial.

(*The Order of Holy Communion, with Private Prayers and Directions for Servers, Acolytes and Choristers, from "Notes on Ceremonial." Pickering & Chatto, Seventh Edition, 1899.*)

PP. 7, 8.—THE OFFICE FOR THE CELEBRATION
OF THE HOLY EUCHARIST.

The Priest stands at the step of the Altar with the Server kneeling by his side. The Server will be on the left hand of the Priest if the Missal is on the south part of the Altar.

The Priest says, Lead us not into temptation.

The Server answers, But deliver us from evil.

Priest. Confess unto the Lord, for He is gracious.

Server. And His mercy endureth for ever.

The Priest says the Confession.

I confess to God ; before Blessed Mary, all the Saints, and you, that I have sinned exceedingly in thought, word, and deed, by my fault : I beg that Holy Mary, all the Saints of God, and you may pray for me.

The Server answers.

Almighty God have mercy upon you ; forgive you all your sins ; deliver you from every evil ; confirm and strengthen you in goodness ; and bring you to everlasting life.

The Priest says, Amen.

Then the Server says,

I confess to God ; before Blessed Mary, all the Saints, and you, father, that I have sinned exceedingly in thought, word, and deed, by my fault : I beg that Holy Mary, all the Saints of God, and you, father, may pray for me.

The Priest answers,

Almighty God have mercy upon you ; forgive you all your sins ; deliver you from every evil ; confirm and strengthen you in goodness ; and bring you to everlasting life.

The Server says, Amen, and crosses himself as the Priest continues.

The almighty and merciful Lord grant you absolution ☩ and remission of all your sins, time for true repentance, amendment of life, and the grace and comfort of the Holy Ghost.

The Server says, Amen.

P. 16.—*After the Priest has said one or more of the Offertory Sentences he receives the bread and wine which the Server brings from the credence, and offers it on the Altar. He may then wash his fingers, and afterwards, turning towards the people, say,*

Brethren and sisters, pray for me, that this our common sacrifice may be accepted by the Lord our God.

If the Priest says this, the Server at once kneels and answers in a low voice,

The Grace of the Holy Ghost enlighten thy heart and thy lips, and the Lord graciously accept this Sacrifice of praise at thy hands for our sins and offences.

P. 23.—*If the Priest is silent for private prayer before the Consecration the Server may say secretly to himself,*

Let all mortal flesh keep silence, and with fear and trembling stand ;
Ponder nothing earthly-minded, for with blessing in His Hand,
Christ our God to earth descendeth, our full homage to demand.
King of Kings, yet born of Mary, as of old on earth He stood,
Lord of lords in human vesture—in the Body and the Blood—
He will give to all the faithful His own Self for heavenly Food.

.

Pp. 25, 6.—THIS IS MY BODY WHICH IS GIVEN FOR YOU.

Here the Server rings the bell three times, and bows down with the deepest reverence while the Priest continues :

Do this in remembrance of Me.

.

THIS IS MY BLOOD OF THE NEW TESTAMENT WHICH IS SHED FOR
YOU AND FOR MANY FOR THE REMISSION OF SINS :

Here the Server again rings three times, and adores ; while the Priest continues :

Do this as oft as ye shall drink It, in remembrance of Me.
Amen.

Pp. 27, 8.—*The following prayers from the ancient Canon may here be used if there be time.*

Wherefore, O Lord, we Thy servants and holy people, mindful of the blessed passion of the same Thy Son our Lord Jesus Christ, His resurrection from the dead, and His glorious ascension into heaven, offer unto Thy most excellent Majesty of Thine own gifts, a Pure Offering, a Holy Offering, a Spotless Offering, the Holy Bread of eternal life, and the Cup of everlasting salvation.

.

Prayer for the departed.

Remember also, O Lord, the souls of Thy servants who are gone before us with the sign of faith, and rest in the sleep of peace (*especially . . .*); to them, O Lord, and to all that rest in Christ, grant, we pray Thee, a place of refreshment, light, and peace, through the same Christ our Lord. *Amen.*

Deliver us, O Lord, we beseech Thee, from all evils past, present, and to come; and at the intercession of the blessed and glorious Mary ever virgin, Mother of God, and of Thy blessed Apostles Peter and Paul and Andrew, with all Saints, graciously give peace in our time, that aided by the help of Thy loving-kindness we may be ever set free from sin and secure from all disquietude, through the same Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee in the Unity of the Holy Ghost, God.

P. 36.—FROM SOME SUGGESTED 'DEVOTIONS.'

Behold, O God, the Precious Blood
Of Jesus on the Altar lies;
O Father, hear how Jesu's Blood
For grace and mercy loudly cries.
To Thee It speaketh to forgive,
Forgive us then that we may live.

P. 42.—*Then observe how carefully the Priest carries the Blessed Sacrament, and say,*

O merciful JESU, accept the care of thy ministers, and when a sinner or an unbeliever looketh upon Thee or toucheth Thy body or Thy Blood, do Thou forgive. By this same precious Blood,

Good LORD, deliver us.

BLESSED AND PRAISED EVERY MOMENT BE JESUS IN THE MOST HOLY SACRAMENT.

Pp. 42 *ff.* contain a section on 'THE DUTIES OF SERVER AT A PLAIN CELEBRATION OF THE HOLY EUCHARIST, COMMONLY CALLED LOW MASS.'

[Among these are the following instructions]:—

The small bell will stand at the foot of the altar steps in front of the south corner. Only two candles will be lighted at Low Mass even on the greatest festivals; that on the epistle (or south) side should be lighted first and put out last.

The server will assist the priest to vest, taking care that his alb hangs evenly all round, about an inch from the ground, and that the chasuble hangs straight.

Arrived at the altar he will stand a little towards the south side, and receive the priest's biretta in his right hand. Having

bowed with the priest he will (go up with him to the altar, place the Missal closed on the book-desk) take the biretta to the credence-table, or other convenient place, and leaving it there will return to the altar, to the north or gospel side.

14. At the *Sanctus* he will ring the bell three times, not violently.

15. He will ring again three times at each Elevation, that is to say, the instant he sees the priest begin to incline after the consecration of the Host he will ring, and likewise after the consecration of the Chalice.

16. Remaining on his knees he will bend forward in profound adoration of the holy Presence while the priest says his private prayers. Some priests may possibly end two of these prayers audibly, saying, 'World without end' (*see p. 28*). If this is done the server will each time answer in a low voice: 'Amen.' After the second Amen the priest will go on to say: 'The peace of the Lord be alway with you;' when the server will answer: 'And with thy spirit.' When the priest arrives to wash his fingers the server will pour a few drops of water over them, holding the small dish under the fingers to receive the water. When the priest has wiped his fingers, the server, turning by the right, carries back cruet, napkin and dish to the credence-table, emptying the latter into the piscina, if there is one. If there be no piscina he will set down the dish, and empty it after the service.

Pp. 54 *ff.* contain the 'DUTIES OF THE SERVERS AT A CHORAL CELEBRATION OF THE HOLY EUCHARIST WITHOUT DEACON AND SUB-DEACON, COMMONLY CALLED MISSA CANTATA.'

[Among the instructions are the following]:—

From the Procession to the Offertory.

29. When all is ready and the priest duly vested, the two servers, following the cross-bearer, go before the priest by the most direct way into the 'midst of the quire,' and there arrange themselves facing east, in such wise that the priest is nearest the altar.

N.B.—They must be careful not to roll from side to side as they walk in procession, and to avoid rolling they must remember to take very short steps.

The first server then takes up the napkin, the second takes the water-cruet in his right hand and the small dish in his left. Turning inwards again they go back to the end of the altar, where the second pours a few drops of water over the fingers of the priest into the small dish, and the first presents the napkin with both

hands. When the celebrant has dried his fingers the two servers return together, as before, to the credence-table and replace the napkin, dish, and cruet.

From this point till the communion of the people both servers remain kneeling in their respective places. One or other will be appointed to ring the bell at the *Sanctus* three times, not violently. He will ring again three times at each Elevation, that is to say the instant he sees the priest begin to incline after the consecration of the Host he will ring, and likewise after the consecration of the Chalice.

16.

The Book of the Mass.

(*A Plain Guide for Worship and Communion for Church of England Catholics. Published by W. Knott, 1897.*)

P. 3.—The best preparation for a good Communion is to make your Confession first.

P. 4.—Always make your Communions fasting, that is, do not eat or drink anything after twelve o'clock the night before.

P. 7.—If you want to hear those prayers which the Priest reads aloud, go up near to the Altar. It would be unseemly for him to read the prayers at Mass as if he were preaching a sermon.

Pp. 7, 8.—The compiler of this little book has found it almost impossible to teach simple people to find their way through the service of Holy Communion as it stands printed in the Book of Common Prayer; and he has been driven almost to distraction by the difficulty of making people either use or understand many of the Communion Books which are published. It is his earnest prayer that this book will supply a real want, that it will help people to love the Mass, and to take an intelligent part in the offering of that great Sacrifice. If it prove of use to you, he will be repaid for his trouble, and if sometimes you will say an 'Our Father' for him, it will be an act of charity on your part and a great benefit to him.

P. 9.—*Come to church in good time, kneel down and say:*
O ALMIGHTY GOD, Lord of Heaven and Earth, I a poor sinner come before Thee to offer up to Thee by the hands of Thy Priest the Sacrifice of the Body and Blood of our Lord Jesus Christ, in union with the Sacrifice which He offered to Thee upon the Cross.

P. 10 [At the head of the chapter].—THE SERVICE OF HOLY COMMUNION, COMMONLY CALLED THE MASS. THE FIRST PART OF THE MASS CALLED PREPARATION.

Pp. 11–15 (inclusive) are almost verbatim from the Roman ‘Ordinary of the Mass.’

Pp. 13, 14.—*The Priest, bowing down, says the Confession.*—I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the Holy Apostles Peter and Paul, to all the Saints, and to you, my brothers, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beg blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the Holy Apostles Peter and Paul, and you my brothers, to pray to the Lord our God for me.

The Server answers: May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life. P.: Amen.

The Server then says the Confession, and the Priest answers: May Almighty God, &c.

P. 16.—*The Priest then reads THE INTROIT FOR THE DAY. Having read the Introit, he reads the COMMANDMENTS.*

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Sometimes, instead of the Commandments, the following is said: Lord, have mercy upon us or Kyrie Eleison (three times). Christ have mercy upon us or Christe Eleison (three times). Lord have mercy upon us or Kyrie Eleison (three times). [From the Roman ‘Ordinary of the Mass.’]

P. 17.—*After the Epistle the GRADUAL, &c., is read. Having read the Gradual, the Priest, bowing in the middle of the Altar, says:* Cleanse my breast and my lips, O Almighty God, Who with a live coal didst cleanse the lips of Isaiah the Prophet, and vouchsafe of Thy gracious mercy so to purify me that I may be able worthily to proclaim Thy Holy Gospel, through Jesus Christ our Lord. Amen.

Give me, O Lord, Thy blessing. The Lord be in my heart and on my lips, that worthily and rightly I may proclaim His Gospel; in the name of the Father, and of the Son, and of the Holy Ghost. Amen. [Both these collects are from ‘The Ordinary of the Mass;’ the first *verbatim*, the second nearly so.]

P. 21 [Title of Chapter].—THE SECOND PART OF THE MASS, CALLED OFFERTORY.

Pp. 21, 2.—*The Priest now offers the Bread and Wine to God.*

You can join him in this by following silently these prayers. As he offers the Bread he says: RECEIVE, O Holy Father, Almighty, Everlasting God, this spotless Host, which I, Thine unworthy servant, offer unto Thee, my God, the Living and True, for my numberless sins, offences, and negligences, for all here present, and for all faithful Christians both living and dead: that it may avail to me and them for salvation unto eternal life. [Verbatim from 'The Ordinary of the Mass.']

P. 22.—*As he mixes Water and Wine in the Chalice he says: O God, Who didst wonderfully create, &c. [Verbatim from 'The Ordinary of the Mass.']*

Pp. 22, 3.—*As he offers the Chalice he says: We offer unto Thee, O Lord, &c. [Three collects verbatim from 'The Ordinary of the Mass.']*

P. 23.—*The Priest then goes to the corner of the Altar and washes his fingers, saying: [Ps. xxvi. 6 ff., as in 'The Ordinary of the Mass.']*

Pp. 24, 5.—*Returning to the centre the Priest says: Receive, O Holy Trinity, this oblation which we offer unto Thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honourable commemoration of Blessed Mary ever Virgin, of Blessed John Baptist, of the Holy Apostles Peter and Paul, and all the Saints, that it may avail to the increase of their glory and to the furtherance of our salvation; and may those whose memory we celebrate on earth vouchsafe to intercede for us in heaven: through the same Jesus Christ our Lord. Amen. [Verbatim from 'The Ordinary of the Mass.']*

Then the Priest says: Brethren, pray that both my sacrifice and yours also may be acceptable to God the Father Almighty.

Ans. The Lord receive the sacrifice at thy hands, to the praise and glory of His Name, to our benefit and that of all His Holy Church. Amen. [Verbatim from 'The Ordinary of the Mass.']

P. 25.—*Here follow some short prayers, at the end of which the Priest says: World without end. Ans. Amen. [Exactly as in 'The Ordinary of the Mass.']*

Pp. 26–31 (inclusive) contain the English Order for the Administration of the Lord's Supper from the Prayer for the Church Militant to 'Therefore with Angels and Archangels,' &c.

P. 32.—*The bell is rung three times at the words 'Holy, Holy, Holy, Holy.'* This tells us that the second part of the Mass is finished.

P. 33 [*Title of Chapter*].—THE THIRD PART OF THE MASS, CALLED THE CONSECRATION.

Same Page.—The Prayer of 'Humble Access,' as in the Anglican Office.

P. 34.—Standing up, he continues the Canon of the Mass, secretly :

[Five prayers are then given, all verbatim from the Roman 'Canon of the Mass,' except (1) that the Roman rubrics are omitted ; (2) that the Archbishop of Canterbury is substituted for the Pope. Of these five prayers two are as follows] :—

'Thee, therefore, O most merciful Father, through Jesus Christ Thy Son our Lord, we most humbly pray and beseech that Thou wouldest vouchsafe to accept and bless these gifts, these offerings, these holy and unspotted Sacrifices, which we offer unto Thee, in the first place for Thy Holy Catholic Church, that Thou wouldest be pleased to keep it in peace, to preserve, unite, and govern it throughout the world, and also for Thy servant our Primate, our Bishop, and for all the orthodox worshippers of the Catholic and Apostolic Faith.

Joining in communion with and reverencing the memory, chiefly of the glorious and Ever-Virgin Mary, Mother of our Lord and God, Jesus Christ ; as also of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus ; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chryso-gonus, John and Paul, Cosmas and Damian, and of all Thy Saints : for whose sake and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Jesus Christ our Lord. Amen.

Pp. 37, 8.—[The Prayer of Consecration from the English Prayer Book, with directions as to the use of the sacring bell.]

Pp. 38-41.—[Immediately after the close of the Prayer of Consecration is a long further prayer, verbatim from the Roman Missal (except that, as before, the Roman rubrics are not included). I give part of it.]

Wherefore, O Lord, we, Thy servants, together with Thy holy people, having in remembrance the blessed Passion of the same Christ Thy Son our Lord, as also His Resurrection from hell and His glorious Ascension into Heaven ; do offer unto Thy most excellent Majesty, of Thine own Gifts bestowed upon us, a pure Offering [Latin : *Hostiam*], a holy offering, a spotless offering, the Holy Bread of eternal life and the Cup of everlasting salvation.

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To us also Thy sinful servants, trusting in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs ; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas,

Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints; into whose company we beseech Thee to admit us, not weighing our merits, but pardoning our offences; through Christ our Lord.

P. 42 [*Title of Section*].—THE FOURTH PART OF THE MASS, CALLED COMMUNION.

Pp. 43-47.—[The prayers are verbatim from 'The Ordinary of the Mass': the rubrics are not always identical.]

P. 43.—Deliver us, O Lord, we beseech Thee, from all evils, past, present, and to come: and at the intercession of the blessed and glorious Ever Virgin Mary, Mother of God, and of Thy blessed Apostles Peter and Paul, of Andrew, and of all Thy Saints: mercifully give peace in our time, &c.

P. 44.—*Here he puts a part of the Host into the Chalice.*—Let this commixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that partake thereof effectual unto eternal life. Amen.

Striking his breast, he says: O Lamb of God, that takest away the sins of the world, have mercy upon us. (*Twice.*)

(Grant them rest, in *Masses for the Dead.*)

O Lamb of God, that takest away the sins of the world, grant us Thy peace. (*Once.*)

(Grant them rest eternal, in *Masses for the Dead.*)

Pp. 46, 7.—*He strikes his breast three times, saying three times:* Lord, I am not worthy that Thou shouldst come under my roof, but speak the word only and my soul shall be healed.

Meanwhile the bell is rung thrice.

The Body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

Here he communicates himself with the Host.

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P. 48 [*Title of Section*].—THE FIFTH PART OF THE MASS, CALLED THANKSGIVING.

Pp. 48-52.—[The English Church Service, from the Lord's Prayer (second time of saying) to the Blessing; except that before the Blessing a prayer is inserted verbatim from the Roman 'Ordinary of the Mass.']

P. 52.—*The Priest concludes the Mass by reading the last Gospel.* [John i. 1-14 (incl.), as in 'The Ordinary of the Mass.']

17.

Why and Wherefore.

(By the Rev. Harry Wilson, M.A., Vicar of St. Augustine's, Stepney.¹ Published at the Church Shop, Commercial Road, 17th Thousand, 1899.²)

Genuflections. Chapter ii.—The word 'genuflect' simply means 'to bend the knee,' and in making a 'genuflection' the knee is usually bent till it touches the ground. This is an expression of the deepest reverence and worship to Almighty God, and should only be used when the greatest reverence is to be expressed. In particular it is generally used in the Nicene Creed at the words 'And was incarnate,' and also in the service of the Holy Communion after the Sacred Words have been said over the bread and wine, and when our Lord Jesus Christ Himself is present under these outward Signs. It may well be here stated that under no circumstances may worship, or adoration, or anything of the sort be given to the bread and wine. Divine worship can only be given to Almighty God Himself, and as our Lord Jesus Christ is God, of course we ought to worship Him with all our heart and soul; and as in the Holy Communion our Lord Jesus Christ is really present under the appearance of Bread and Wine, we must worship Him then and there, and we may well express our worship by bowing our heads and bending our knees.

The Altar. Chapter iii.—The Altar, however, occupies the principal place of all, as it is there that our Lord Himself comes in the Sacrament of His Body and Blood. The priest says the sacred words over the bread and wine, which by the power of the Holy Ghost become the Body and Blood of our Lord. We see only the outward appearance of bread and wine, but God the Father looks down and sees His dear Son there, and sees us presenting Him to His Father, and pleading His death, pleading that because He died for us upon the Cross we may obtain all the blessings He has won for us by His sufferings and death. This is, shortly stated, what is meant when the Holy Communion is spoken of as a 'sacrifice.'

[Chapter vi. contains a section on 'the Sanctus Bell.']

[Chapter vii. is an explanation and defence of 'Vestments' (among which are included the Chasuble, the Alb, the Amice, the Maniple and Girdle, the Dalmatic and Tunicle, and the Cope).]

[Chapter viii. is on 'Incense,' and is in part descriptive of the manner in which it is used.]

¹ An account of a service at this Church will be found on pp. 145-147.

² The manual is divided into chapters, but the pages are not numbered.

[Chapter ix. is on 'Wafer-Bread' ('The use of wafer-bread is clearly authorised by the Prayer Book'.)]

[Chapter x. has a short section descriptive of 'Ablutions.']

[Chapter xii. is entitled 'That Terrible Word!']

IF there is one word that most English people are thoroughly afraid of it is the word 'Mass.' There is an undefined idea that there is some terrible and secret meaning connected with it, and yet there is nothing of the kind.

It is most important that it should be generally understood that the 'Holy Communion' and the 'Mass' are identically one and the same thing; that when the Bishop of London celebrates the Holy Communion in S. Paul's Cathedral and the Bishop of Rome says Mass at S. Peter's in Rome they are both doing identically the same thing. As long as two different names are used people will imagine that two different things are done, whereas in reality there is no difference whatever. Some of the prayers used may be different, but that is no matter, the thing done—the Consecration of the Bread and Wine and the result of that Consecration—is identically the same in each case.

At High Mass, or as it is sometimes called a 'Solemn Celebration,' the priest who celebrates is assisted by two other clergy, and there are servers or acolytes to wait on them. Incense is used, the service is sung, and everything is done to make it all as splendid as possible. On the other hand at Low Mass there is comparatively little ritual. The priest who celebrates has only one server to wait on him, or he may have none at all, and the Service is not sung, but said quite simply.

Sometimes at Low Mass hymns are sung by the congregation; the Service is then spoken of as 'Low Mass with Hymns.' Sometimes the Service is sung, and then it is spoken of as a 'Sung Mass,' and if incense is used, a 'Sung Mass with Incense.' Both of these variations, however, are comparatively modern.

18.

The English Catholic's Vade Mecum.

(A Short Manual of General Devotion. Compiled by a Priest. New Ed. 1898. Longmans.)

P. xii.—*The Precepts of the Church* . . . (2) To abstain from meat on Fridays, and keep all the Fast-days of the Church. (3) To confess our sins to our Pastor, or some other Priest, each time our conscience is burdened by mortal sin. . . .

P. xiii.—*The Sacraments.* The Two Sacraments generally necessary to Salvation: 1. Baptism. 2. The Eucharist.

The Five commonly called Sacraments: 3. Confirmation. 4. Penance. 5. Holy Orders. 6. Matrimony. 7. Unction of the Sick.

Pp. xiii.—xv. contain ‘The Three Theological Virtues’; ‘The Four Cardinal Virtues’; ‘The Seven Gifts of the Holy Ghost’; ‘The Twelve Fruits of the Holy Ghost’; ‘The Seven Corporal Works of Mercy’; ‘The Seven Spiritual Works of Mercy’; ‘The Seven Capital or Deadly Sins’; ‘The Contrary Virtues’; ‘Nine Ways of Being an Accomplice to Another’s Sin’; ‘The Three Eminent Good Works’; ‘The Evangelical Counsels’; ‘The Four Last Things.’

P. xiv. also contains the following analysis of Sin :

Is twofold—Original and Actual.

Actual Sin may be (1) Mortal (*i.e.* Deadly), or (2) Venial.

P. 1 contains the Lord’s Prayer, or ‘Pater Noster,’ and the Eastern and Western forms of the ‘Ave Maria.’

P. 2. *The Confession, or Confiteor.*

I CONFESS to Almighty God, to Blessed Mary, and to all Saints, that I have sinned exceedingly in thought, word, and deed; by my fault, by my own fault, by my own grievous fault (*here strike your breast three times*). Wherefore I beg that Blessed Mary and all Saints may pray to the Lord our God for me.

P. 16. **The Angelus.**

N.B.—It is a common custom among Catholics to recite the following prayers thrice a day (viz., at 6 A.M., Noon, and 6 P.M.) in honour of the Mystery of the Holy Incarnation.

THE Angel of the Lord declared unto Mary, and she conceived by the Holy Ghost.

Hail Mary.

Behold the Handmaid of the Lord; be it unto me according to thy word.

Hail Mary.

And the Word was made Flesh, and dwelt among us.

Hail Mary.

P. 29.—THE LITURGY OF THE HOLY COMMUNION,
COMMONLY CALLED

The Mass :

WITH THREE METHODS OF ASSISTING AT THE SAME.

Direction of the Intention.

O HOLY Trinity, One God, I, a most unworthy sinner, appear before Thee to offer unto Thee, by the hands of Thy Priest, the Sacrifice of the Body and Blood of our Lord Jesus Christ [and to receive the Holy Sacrament of the same Body and Blood], in union with the Sacrifice offered by the same our Lord at the Last Supper and upon the Altar of the Cross. I desire to offer [and to receive] It with all the love and contrition whereof I am capable, in conformity with those sacred intentions wherewith our Saviour instituted, and our Holy Mother the Church ever offers It. I desire, then, to offer [and to receive] It . . . For the remission of the sins of all Christians living or dead.

P. 31.—**I** CONFESS to Almighty God, to Blessed Mary, and to all Saints, that I have sinned exceedingly in thought, word, and deed; by my fault, by my own fault, by my own grievous fault: wherefore I beg that Blessed Mary and all saints may pray to the Lord our God for me.

GOD Almighty have mercy upon us, forgive us our sins, and bring us to everlasting life. Amen.

The Almighty and merciful Lord grant to us pardon, ✠ absolution, and remission of all our sins. Amen.

P. 44.—(The 'Last Gospel' is introduced, St. John i. 1-14.)

P. 45. *At the Offertory.*

O HOLY Father, Almighty, Everlasting God, receive this pure Sacrifice, which I, Thine unworthy servant, offer unto Thee, my God, the living and the true, by the hands of Thy Priest, for my numberless sins, offences and negligences, for all here present, and for all faithful Christians, quick and dead, that to me and to them it may profit unto health and eternal life. Amen.

P. 46. *Before the Consecration.*

MOST Merciful Father, we most humbly pray and beseech Thee through Jesus Christ, Thy Son, our Lord, to accept and to bless these Gifts, these Offerings, these holy unspotted Sacrifices, which we offer unto Thee,

joining in Communion and reverencing the memory, firstly of the glorious and Ever-Virgin Mary, Mother of our God and Lord Jesus Christ; and also of Thy blessed Apostles and Martyrs, and of all Thy Saints, for whose sake and at whose prayers do Thou grant that in all things we may be defended by the help of Thy protection; through the same Christ our Lord. Amen.

P. 47. *At the Consecration of the Bread.*

HAIL Saving Victim! Incarnate Word! Son of the Virgin! Hail Precious Body of the Son of God! Hail Sacred Flesh, once torn with nails, pierced with a lance, and bleeding on the Cross! Lord, Who hast given Thyself to us, grant us to give ourselves wholly to Thee. Lord, I believe, help Thou mine unbelief.

At the Consecration of the Chalice.

HAIL Precious Blood, Fruit of the True Vine, Chalice of Salvation! O Saviour of the world, Who by Thy Cross and Precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord.

P. 51 (for use by Communicants).

At the Offertory.

RECEIVE, O Eternal Father, this Offering, which is here made to Thee by Thy Priest in the name of us all here present and of Thy whole Church. It is as yet only bread and wine, but, by a miracle of Thy power and grace, will shortly become the Body and Blood of Thy Beloved Son. . . . Let those Saints, whose memory we celebrate upon earth, remember us before Thy throne in Heaven, and obtain mercy for us.

Come, Holy Ghost, sanctify this bread and wine, that they may become the Body and Blood of Christ; sanctify also our souls and bodies, that, like the Ever-Virgin Mary, we may become worthy dwelling-places for Christ our Lord. Amen.

P. 53.—With lowly adoration do all the Holy Angels worship Thee, their God and their Lord, when they see Thee, Who wast made Man of old time for our redemption, veil Thy glory and Thy beauty beneath the poor forms of bread and wine for our nourishment and support.

At the Consecration.

BLESSED is He That cometh in the Name of the Lord. Hosanna in the highest.

Hail to all Eternity, Thou most holy Flesh of Christ, my chiefest Sweetness before all things, and beyond all things. The

Body and Blood of our Lord Jesus Christ be to me, a sinner, the Way and the Life.

Hail to all Eternity, Thou heavenly Drink, my chiefest Sweetness before all things. The Blood of our Lord Jesus Christ profit me, a sinner, for everlasting healing unto eternal life. Amen.

P. 55.—O God the Father, Fount and Source of all goodness, Who led by mercy didst will that Thine Only-begotten should come down to this lower world, and should take flesh, which Flesh I, although unworthy, am about to receive, I worship Thee, I glorify Thee, and with the whole desire of my mind and heart I praise Thee, &c.

Pp. 59-63.—THIRD METHOD.—ON BEHALF OF THE FAITHFUL DEPARTED.

When the Priest prays before the Altar.

GRANT them, O Lord, eternal rest; and let light perpetual shine upon them.

O Almighty Father, Who art praised in the heavenly Sion, to Whom all spirits which Thou hast created shall return, Who didst give Thine only Son to die a Sacrifice upon the Cross, to take away the sins of the living and the dead; behold I appear before Thee to plead the merits of that same Sacrifice on behalf of [N. and of] all those souls which Thou hast called hence, into Thy presence; let them find favour in Thy sight; enter not into judgment with them; but for Thy dear Son's sake, grant them, O Lord, eternal rest, and let light perpetual shine upon them.

At the Offertory.

WE offer unto Thee, O Lord, our prayers and oblations, do Thou accept them on behalf of the souls of whom we make memorial to-day; grant them to pass from death unto life. O merciful God, Who dost call fallen man back again to eternal glory; O Good Shepherd, Who dost bear the lost sheep back to the sheepfold on Thy shoulder; O Righteous Judge, when Thou shalt come to judgment, deliver not the souls of those who have trusted in Thee to the multitude of their enemies, nor leave them for ever.

Be favourable, O Lord, we beseech Thee, to our prayers which we make on behalf of [the soul of N. and] the souls of all the faithful departed; for whom we do offer the Sacrifice of Praise unto Thee; grant them to be numbered with Thy Saints in glory everlasting; through Jesus Christ our Lord. Amen.

Before Consecration.

HOLY indeed art Thou, blessed indeed art Thou, O God, the Father Almighty; and holy and blessed is Thy Son Jesus Christ our Lord, through Whom Thou givest health to the living, and rest to the dead. We therefore most earnestly beseech Thee to accept and to bless this Sacrifice, and to grant that the [soul of Thy servant *N.* and the] souls of all the faithful departed, for whom we make our Oblations, may enter into the land of eternal light; write their names in the book of Thy Saints; grant them to have part and lot in the first resurrection; and to us who pray unto Thee, do Thou grant salvation in this time present, and with all the faithful departed, the light of eternal life in the world to come; through the same Christ our Lord, Who by death overcame death, and by rising again opened to us the gate of everlasting life. Amen.

At the Consecration.

LORD, Who didst our souls redeem,
Grant a blessed requiem. Amen.

O sacred, saving Victim, very Man, true God, fount and spring of salvation; have mercy upon the dead.

Thou Who art the only Saviour of men, O good Jesu, Who dost purge away and forgive our sins; have mercy upon the dead.

Regard our prayers, and the prayers of all Thy people; O gracious Jesu, receive our vows; have mercy upon the dead.

Grant eternal rest to all who have died in Thee; and let light perpetual shine upon them. Amen.

After the Consecration.

WHEREFORE, O Lord and Heavenly Father, we Thy servants, having in remembrance the saving Passion of Thy Son, our Saviour Jesus Christ, His life-giving Cross, His three-days' Burial, His Resurrection from the dead, His Ascension into the heavens, His Session at Thy right hand, O God and Father, and His glorious and fearful Second Coming, do offer unto Thee Thine own Gifts, for all, and on behalf of all. And as we are all partakers of one Bread, and of one Cup, do Thou unite us all in one fellowship through the communion of the Holy Spirit; grant that [none of us may receive the Body and Blood of Thy Christ unto condemnation, but that] we may find grace and mercy with all the Saints who have ever been pleasing unto Thee, and with all the spirits of the just made perfect; especially our holy and Blessed Lady, the Mother of God, the Ever-Virgin Mary; and all the holy Patriarchs, Prophets, Apostles, Martyrs, Confessors, and Virgins, at whose

prayers, O God, do Thou visit us with Thy salvation. And be mindful of all those that have heretofore fallen asleep in the hope of the resurrection to eternal life [especially Thy servant *N.*]; give repose to them all, O Lord, in that holy place where the light of Thy countenance shineth. And of all Thy people, quick or dead, be mindful, O Lord our God, pouring forth upon them the riches of Thy mercy, and granting them all their desires, according to Thy will; so that with one mouth and one heart we may ever laud and magnify Thy holy and glorious Name, O Father, Who with Thy Son, and the Holy Ghost, livest and reignest one God, world without end. Amen.

At the Priest's Communion.

O LAMB of God, that takest away the sins of the world: grant them rest.

O Lamb of God, that takest away the sins of the world: grant them rest.

O Lamb of God, that takest away the sins of the world: grant them rest everlasting.

O Father of unbounded mercy, our Lord and our God, grant unto our supplications that [the soul of Thy servant *N.* and] the souls of all the faithful departed of whom we make remembrance before Thine Altar, may be set free from all the bonds of sin, and may be accepted in Thy sight; by the virtue of the oblation of the Body and Blood of Thy Son, here set forth before Thee in these Holy Mysteries; through the same Jesus Christ our Lord. Amen.

After the Blessing.

BLESS, O Lord [the soul of Thy servant *N.* and] the souls of all the faithful departed; clothe them with the wedding garment; wash them in the Fount of eternal life; let them rejoice with them that do rejoice; in Thy light let them see light; let them sit down with Prophets, Martyrs, and Apostles in the Kingdom of God. May Christ preserve them; and with the angels and archangels may they see the glory of God; through Thy mercy, O Lord our God, Who art blessed, and Who livest and reignest, world without end. Amen.

P. 67. THE MANNER OF CONFESSION.

IN the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Pray, father, give me thy blessing, for I have sinned.

(Here the priest will give the usual Benediction.)

I confess to Almighty God, to Blessed Mary, to all Saints, and to thee, my ghostly father, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own grievous fault. (*Here strike your breast thrice.*) Since the time of my last Confession, when I received Absolution, and which was — ago, I accuse myself—

(*Here will follow the particulars of the Confession.*)

For these and for all my other sins, which I cannot now remember, I am heartily sorry, and purpose amendment; and most humbly ask pardon of God, and penance, counsel, and absolution of thee, my ghostly father.

Wherefore I beg blessed Mary, all Saints, and thee, my ghostly father, to pray to the Lord our God for me.

P. 75. *Petition for the Prayers of the Blessed Virgin and the Saints.*

O MY Jesus, grant that all Thy blessed Angels and Saints, and above all, Thy glorious Mother, the Ever-Virgin Mary, who, face to face, behold Thee, Whom I here receive beneath the sacramental veils, may bestow upon me the assistance of their prayers and intercessions, that I may in such manner receive Thee here, in this place of exile, that I may hereafter, with them, enjoy Thine unveiled fulness in our true native country; world without end. Amen.

P. 85.—Let the glorious and Ever-Virgin Mary, the Mother of God, the blessed Apostles, Martyrs, and Virgins, and all the court of heaven evermore, make supplication unto Thee on our behalf, and so may we come at last into their blessed company and never be separated from Thee for ever. Amen.

P. 92 contains devotions to the ‘Sacred Heart of Jesus.’

P. 103.—Deliver us, O Lord, we beseech Thee, from all evils past, present, and to come; and at the intercession of the blessed and glorious and Ever-Virgin Mary, Mother of God, of Thy blessed Apostles, and of all Thy Saints, mercifully give peace in our time, that we, being holpen by the aid of Thy mercy, may both be ever set free from sin, and also safe from all disquiet; through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the Unity of the Holy Ghost, ever One God, world without end. Amen.

Pp. 107, 8.—(FROM A 'LITANY OF THE MOST HOLY SACRAMENT.')

Living Bread that camest down from heaven,
 Hidden God and Saviour,
 Corn of the elect,
 Wine, Whose fruit are Virgins,
 Bread of Fatness and Royal Dainties,
 Never-ceasing Sacrifice,
 Pure Offering,
 Lamb without spot,
 Most Pure Feast,
 Food of Angels,
 Hidden Manna,
 Memorial of God's Wonders,
 Supernatural Bread,
 Word made Flesh, dwelling among us,
 Sacred Victim,
 Cup of Blessing,
 Mystery of Faith,
 Most high and adorable Sacrament,
 Most holy of all Sacrifices,
 True Propitiation for the quick and the dead,
 Heavenly Antidote against the poison of sin,
 Most wonderful of all Miracles,
 Most holy Commemoration of Christ's Passion,
 Gift transcending all fulness,
 Special Memorial of divine love,
 Richness of divine bounty,
 Most august and holy Mystery,
 Medicine of Immortality,
 Tremendous and life-giving Sacrament,
 Bread made Flesh by the Omnipotence of the Word,
 Unbloody Sacrifice,
 Our Food and our Fellow Guest,
 Sweetest Banquet, at which Angels minister,
 Sacrament of Piety,
 Bond of Love,
 Priest and Victim,
 Spiritual Sweetness, tasted in Its proper Source,
 Refreshment of holy souls,
 Viaticum of them that die in the Lord,
 Pledge of future glory,

Have mercy upon us.

Pp. 113-4.—(FROM A 'LITANY OF THE BLESSED VIRGIN MARY.')

Holy Mary, who, inspired by the Holy Spirit, didst foretell
 that all generations should call thee Blessed, fulfilling thy
 prediction, *We call thee blessed.*

Holy Mother of God,
 Holy Virgin of Virgins,
 Mother of Christ,
 Mother, remaining a Virgin,
 Woman, whose Seed doth bruise the serpent's head,
 Woman, clothed with the Sun,
 Earth, bringing forth Salvation,
 Burning Bush unconsumed,
 Fleece of Gideon full of the Dew of Heaven,
 Garden enclosed,
 Fountain sealed,
 Tabernacle of God with men,
 House glorified with the Majesty of the Lord,
 Virgin, foretold by the voices of the Prophets,
 Virgin, looking forth as the morning,
 Virgin, fair as the moon,
 Virgin, clear as the sun,
 Virgin, ark of the new covenant,
 Virgin, whose low estate God regarded,
 Virgin, full of grace,
 Virgin, blessed among women,
 Virgin, on whom came the Holy Spirit,
 Virgin, overshadowed by the power of the Highest,
 Virgin, conceiving by the Holy Ghost,
 Virgin, bearing Emmanuel,
 Virgin, who didst confess thyself to be the handmaid of
 the Lord,
 Holy Mary, of whom was born Jesus,
 Holy Mary, willingly subject to the Law of Purification,
 Holy Mary, seeking thy Son sorrowing, for three days,
 Holy Mary, finding thy Son in the Temple, with joy,
 Holy Mary, to whom Jesus was subject,
 Holy Mary, standing by the Cross of thy dying Son,
 Holy Mary, pierced by the sword of sorrow, at the Passion
 of thy Son,
 Thou art the exaltation of Jerusalem,
 Thou art the great glory of Israel,
 Thou art the great rejoicing of our nation,
 All generations shall call thee blessed,
 Thou shalt be blessed for ever and ever.

We call thee blessed.

P. 116.—(FROM A 'LITANY FOR THE FAITHFUL DEPARTED.')

From all evil,
 From Thy wrath,
 From the flames of fire,
 From the land of the shadow of death,

*Good Lord,
deliver them.*

By Thy wonderful Conception,
 By Thy Nativity,
 By Thy most sweet Name,
 By the multitudes of Thy mercies,
 By Thy most bitter Passion,
 By Thy most holy Wounds,
 By Thy shameful Death, wherein by dying Thou didst
 destroy our death,

} Good Lord, deliver them.

Pp. 119 *ff.* contain a section entitled 'The Rosary of the Most Holy Name of Jesus.'

Pp. 124 *ff.* contain 'Prayers for the Stations of the Cross.'

Pp. 129 *ff.* contain 'Prayers on the Five Wounds of Jesus Christ our Lord.' [At the end of each is added 'Our Father, Hail Mary.']

Pp. 133 *ff.* contain 'Prayers for the Departed.' [One of them (for use 'at the Eucharist') has this clause: 'I pray Thee, O Lord Jesus Christ, for the souls of the faithful departed, that this great Sacrament of Thy love may be unto them health and salvation, joy and refreshment.']

Pp. 160 *ff.*—[Collects are suggested for the Festivals of Corpus Christi, Conception of the Blessed Virgin Mary, Compassion of the Blessed Virgin Mary, The Assumption of our Lady.]

P. 176.—FROM 'PRAYERS FOR THE SICK.'—Let Thy holy Angels defend me from all the powers of darkness, and let Mary, Mother of God, pray for me, a sinner, now and at the hour of death. Let all the blessed Angels and Saints of God pray for me a poor sinner.

P. 176. *A Prayer before Holy Anointing.*

O LORD Jesu Christ, according to the word of Thine Apostle, I have sent for the Presbyter of the Church, that he may anoint me with oil in Thy Name; let the prayer of faith save me, O Lord, and, if it be Thy holy Will, raise me up sound and whole from this bed of sickness, when Thou wilt and as Thou wilt; but if not, Thy Will be done. I have committed sins, many and deadly, let them all be forgiven me; and pour into the wounds of my soul the inward unction of Thy Holy Spirit; for the sake of Thy most meritorious Cross and Passion. Amen.

Pp. 178 *f.* contain 'The Order for the Unction of the Sick,' from the Prayer-Book of 1549.

19.

The English Priest's Vade Mecum.

(A Supplement to 'The English Catholic's Vade Mecum,' by the same compiler. Formerly published by Masters & Co. Reissued by Longmans, 1897.)

FROM THE PREFACE.—The sources whence the devotions in this 'Vade Mecum' for English priests have been derived are in great measure the ancient service books of the Church of Sarum; where no other source is indicated it may be taken for granted that the offices and prayers are translated from the Sarum Missal, Breviary, Manual, or Pontifical. The only exceptions to this rule are the prayers 'After Study,' and 'After Catechising,' at pp. 84 and 87, the 'Litany' at p. 90, and also some of the Short Devotions with which the work concludes, the origin of which has not been named in the course of the work, but it may be here stated that they are not 'of Sarum,' the first three being modern forms, not before printed, and the last-named being derived from the French Missals.

Pp. 43–58 contain a section entitled 'The Manner of celebrating the Holy Liturgy, commonly called the Mass.'

P. 43.—II. *Then [the Priest] rests himself in amice, albe, girdle, stole crossed over the breast, maniple, and chasuble.*

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Pp. 45.—IV. *Then taking the chalice by the knob with his right hand, and placing his left on the burse on the top of it, he goes, preceded by the clerk, to the Altar. Having arrived there, he bows towards the Cross, and ascends to the midst of the Altar. . . . Having made another reverence towards the Cross, he descends to the lowest step of the Altar, where standing in the midst, towards the Altar, he says,*

℣. And lead us not into temptation. ℞. But deliver us from evil.

℣. O confess unto the Lord, for He is gracious. ℞. For His mercy endureth for ever.

Priest. I confess unto God, before all the company of heaven, and before this congregation, that I have sinned exceedingly, by thought, word, and deed, through my own fault; wherefore I beseech all the company of heaven, and this congregation, to pray for me.

.

Priest. The Almighty and merciful God grant us absolution and remission of all our sins, time for true repentance, and amendment of life, with the grace and consolation of the Holy Ghost.

℞. Amen.

℥. Our help is in the Name of the Lord. ℞. Who hath made heaven and earth.

℥. Blessed be the Name of the Lord. ℞. Henceforth, world without end.

Let us pray.

Here the Priest ascends to the midst of the Altar, and bowing down, with joined hands, he says,

WE beseech Thee, O Lord, to take away from us all our iniquities; that we may be worthy, with pure minds, to enter into Thy most holy place; through Jesus Christ our Lord. Amen.

Then he kisses the Altar in the midst, and then making the Sign of the Cross, he says,

IN the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

V. Then going to the north side, the Priest, with joined hands, says, facing the Book, Our Father, &c. Almighty God, unto Whom, &c. After which, turning to the people, he says, God spake, &c., the clerk answering, Lord, have mercy, &c. The clerk then moves the Book to the south side.

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VII. The Priest, going to the midst of the Altar, bows down with folded hands, and says,

SEND me, O Lord, Thy benediction. The Lord be in my heart and upon my lips that so I may worthily proclaim the holy Gospel of God. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Then going to the Book at the north side he signs the beginning of the Gospel, and his own forehead, lips, and breast, with the thumb of his right hand, saying, The Holy Gospel ✠ is written, &c. ℞. Glory be to Thee, O Lord. Then he reads the Gospel, with folded hands, the back of the Book being towards the north-east corner of the chancel. The Gospel ended, the Priest raises the Book with both hands and kisses the beginning of the Gospel.

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IX. The Priest kisses the Altar in the midst, and then with joined hands says the Offertory Sentence, facing east. . . . The

clerk brings the cruets of wine and water. The Priest wipes the chalice with the purificator, and then pours sufficient wine into it. Then blessing the water, he says secretly,

BE this water blessed by the Lord, out of whose side there came forth Blood and Water. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Then he pours a few drops of water into the chalice, wiping from the inside of the chalice any drops of wine or water that cleave to the sides. Then placing the paten on the top of the chalice, he raises the latter with both hands, saying secretly,

O HOLY Trinity, accept this Oblation which I an unworthy sinner do offer to the honour of Thy Name, making mention of Blessed Mary and All Saints, for the pardon of my sins and offences, for the salvation of the living, and for the repose of all the faithful departed—In the name of the Father, and of the Son, and of the Holy Ghost, be this new Sacrifice acceptable to Almighty God.

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The clerk brings the ewer, basin, and towel. Going to the south side of the Altar, the Priest holds his fingers over the basin; the clerk pours water on them, the Priest saying secretly,

CLEANSE me, O Lord, from all defilement of mind and body; that so I may be pure to fulfil the holy work of the Lord.

Having wiped his fingers, the Priest returns to the midst of the Altar, where bowing down, with folded hands, he says secretly,

IN a contrite heart, and an humble spirit, let us be accepted by Thee, O Lord; and so let our sacrifice be in Thy sight, this day, that it may be accepted by Thee, and be pleasing unto Thee, O Lord my God.

Then he kisses the Altar to the right side of the Oblation, and makes the sign of the Cross, first over the bread and wine and then on himself, saying, In the name, &c.

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 XIII. *The Priest stands, kisses the Altar on the right side of the corporas, extends his hands, and begins the Prayer of Consecration. At These Thy ✠ creatures he makes the sign of the Cross once over the bread and wine together. At Bre✠ad and wi✠ne, and His most blessed Bo✠dy and Blo✠od, he makes the sign of the Cross first over the bread, and then over the chalice. The Priest then wipes his fingers on the purificator. At took bread the Priest takes the paten into his hands, raises it slightly, replaces it, and, taking the large*

bread for his own communion, holds it between the thumbs and forefingers of both hands over the paten. At Given ☩ thanks he raises his eyes to heaven, bows, and then signs the Cross with his right hand over the breads, still holding the large bread with the left. At Brake it he breaks a small portion from the lower part of the large bread, and lays it on the paten. Then holding the large bread over the paten with both hands, so that his hands overshadow all the breads on the paten, the Priest bends down, and clearly, distinctly, and in one breath, says the words of Consecration, THIS IS MY BODY, WHICH IS GIVEN FOR YOU. He then makes a profound inclination towards the Consecrated Host, and then raises the large Host with both hands above his head, that It may be seen by the people, saying, Do this, &c. Then signing the Cross with It over the paten, he replaces It thereon. After this, the Priest does not disjoin his thumbs and forefingers until after the Ablutions, except when signing the Cross. Then lifting the pall from the chalice with his right hand, he continues Likewise after, &c. At took the Cup, he takes the chalice with both hands and raises it slightly. At given ☩ thanks, he bows, and signs the chalice. Then raising the chalice slightly, and bending over it, he says in one breath the words of Consecration, FOR THIS IS MY BLOOD . . . REMISSION OF SINS. Then raising the chalice at least as high as his breast, he says, Do this, &c. Then he replaces the chalice on the corporas, and rubbing his thumbs and forefingers together over it, lest ought of the Sacrament should cleave to them, he covers it with the pall. At each Consecration the clerk rings the sacring bell thrice.

XIV. Then with arms extended in the form of a Cross, until the words, Thine own Gifts, the Priest says secretly,

WHEREFORE, O Lord, we Thy servants, Thy holy nation, having in remembrance the ever blessed Passion, the Resurrection from the grave, and the glorious Ascension into heaven of the same Christ, Thy Son, our Lord God, do offer unto Thy divine Majesty of these, Thine own Gifts, bestowed on us, Here he makes three crosses over the Host and chalice together, a pure, holy, and spotless Offering, Here one cross over the Host, even the Holy Bread of eternal life, Here one cross over the chalice, and the Cup of everlasting salvation.

With expanded hands the Priest proceeds,

Upon which may it please Thee to look with favourable and gracious countenance, and to accept them as a holy Sacrifice, and a spotless Offering at our hands; even as it pleased Thee to accept Thy righteous servant Abel when he offered gifts unto Thee, and our forefather Abraham, and the high priest Melchisedech, when they offered sacrifice. Then, bowing down, with his hands crossed

on his breast, the Priest continues, We humbly beseech Thee, Almighty God, to command these our supplications and prayers to be carried by the hands of Thy holy Angel to Thine Altar on high, before the sight of Thy divine Majesty, so that whosoever Here he places his hands on the corporas and kisses the Altar, on the same, to the right of the Sacrifice by partaking at this Altar, shall receive Here he crosses the Host the most holy Bo \times dy Here he crosses the chalice and Blo \times od of Thy Son Here he crosses himself may be filled with all grace and heavenly bene \times diction; through the same Christ our Lord.

Be mindful, also, O Lord, of the souls of Thy servants and handmaidens N. and N. who are gone hence before us, with the sign of faith, and now do rest in the sleep of peace; we beseech Thee, O Lord, to grant unto them, and unto all who rest in Christ, a place of refreshment, of light, and of peace; through the same Christ our Lord.

Here he smites his breast once, and says,

And although we be unworthy sinners, yet forasmuch as we do put our trust only in the multitude of Thy mercies, may it please Thee to grant unto us, also, some part and fellowship with Thy holy Apostles and Martyrs, and with all Thy Saints, into whose company we beseech Thee to admit us, not weighing our merits; but pardoning our offences; through Christ our Lord. Here the Priest uncovers the chalice, and, taking the large Host in his right hand, he five times signs the chalice with the Host, saying, by Wh \times om, and with Wh \times om and in Wh \times om, in the unity of the Holy \times Ghost, all honour and glory be unto Thee, O Father \times Almighty, Here he breaks the large Host in two, replaces it on the paten, and covers the chalice, saying, world without end. Amen.

XV. Then with folded hands, placed on the corporas, and humbly bowing down, the Priest shall say secretly these prayers following.

O LAMB of God, That takest away the sins of the world, have mercy upon us.

O Lamb of God, That takest away the sins of the world, have mercy upon us.

O Lamb of God, That takest away the sins of the world, grant us Thy peace.

At service for the dead instead of Have mercy, &c., shall be said thrice, Grant them rest, with this addition at the third repetition, everlasting.

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The Priest says the following prayers privately, holding the Host in both hands.

O GOD the Father, Fount and Source of all goodness, Who, led by mercy, didst will that Thine Only-Begotten shouldst come down to this lower world, and shouldst take Flesh, which Flesh I, although unworthy, hold here in my hands. [*Then the Priest bows down towards the Host, saying*] I worship Thee, I glorify Thee, and with the whole desire of my mind and heart I praise Thee and beseech Thee not to leave us, Thy servants, but forgive us our sins, so that we may be worthy to serve Thee, the only Living and True God, with pure heart and chaste body. Through the same Christ our Lord. Amen.

[Two other collects follow.]

Then the Priest, with humility, says secretly,

HAIL to all eternity, Thou most Holy Flesh of Christ, my chiefest Sweetness above all things and beyond all things. The Body of our Lord Jesus Christ be to me, a sinner, the Way and the Life.

Then taking the three parts of the large Host with his right hand, he receives the Same, making the sign of the Cross therewith over his mouth, and saying,

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then bowing down towards the chalice, he says secretly, with folded hands,

HAIL to all eternity, Thou heavenly Drink, my chiefest Sweetness above all things, and beyond all things. The Body and Blood of our Lord Jesus Christ profit me, a sinner, for everlasting healing unto eternal life. Amen.

Then taking the chalice with his right hand, he signs himself Therewith, saying, In the Name, &c. And then receives Thereof. The Priest replaces the chalice, covers it with the pall, bows down, with folded hands, and says,

I GIVE thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God, Who hast refreshed me with the most holy Body and Blood of Thy Son, our Lord Jesus Christ; and I pray that this Sacrament of our Redemption, which I, an unworthy sinner, have received, may not, for my deservings, become unto me judgment nor condemnation, but may be the perfecting both of my soul and body, even unto everlasting life. Amen.

XVI. *Then the Priest, taking one Host into the thumb and fore-finger of his right hand, and holding it over the paten (which he holds in his left hand) he turns to the people. When those who are to com-*

communicate are conveniently placed at the communion rail, the Priest begins at the south side to deliver to them the Sacrament of the Body, making the sign of the Cross with the Host before he communicates each person, while he says, The Bo~~o~~dy of our Lord Jesus Christ, &c. Afterwards, he communicates them from the chalice, having first placed the paten on the Altar, and covered it with the pall. At the words, The Blo~~o~~d of our Lord Jesus Christ, &c., he signs each communicant with the chalice. All having communicated, the Priest cleanses the brim of the chalice with his mouth, and places the paten on the top of the chalice, covering both with the pall.

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XVIII. *Uncovering the paten, the Priest carefully receives all that remains of the Sacrament of the Body, removing with his thumb and forefinger all crumbs into the chalice. Then taking the chalice, he receives together the crumbs from the paten and all that remains of the Sacrament of the Blood. The clerk brings the wine and water cruets to the Altar. The Priest going to the south side holds out the chalice with his right hand, the clerk pours a little wine into it, the Priest rinses the chalice with it, and receives it, saying secretly,*

GRANT, O Lord, that what we have received with our mouth we may keep with a pure mind, and so may Thy Body and Blood become our everlasting healing.

Then holding the bowl of the chalice with both hands, so that the thumbs and forefingers of both hands meet over the bowl of the chalice, he holds the chalice to the clerk, who pours over his thumbs and forefingers into the chalice, first a few drops of wine and then a sufficient quantity of water. The Priest rinses the chalice with this wine and water, and then receives the same, saying secretly,

LET this Holy Communion, O Lord, cleanse us from sin, and make us partakers of Thy heavenly healing.

.

XIX. *Taking the covered chalice with his right hand, and placing his left on the top of it, the Priest makes a reverence towards the Cross, and departs from the Altar, saying secretly, [St. JOHN i. 1-14].*

P. 63.—(From 'PRAYERS AFTER CELEBRATION.')

ALMIGHTY and everlasting God, Preserver of souls and Redeemer of the world, most pitifully look upon me Thy servant prostrate before Thy Majesty; and graciously behold this

Sacrifice which, in honour of Thy Name, I have offered for the salvation of the faithful, both quick and dead, and also for our sins and offences.

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P. 67.—(Same section.)

O LORD God, Father Almighty, Who hast promised rewards to the righteous and pardon to the penitent, Who wouldest not the death of a sinner, neither hast pleasure in the destruction of any that die, I humbly entreat Thee, for the sake of the most Holy Mary, Mother of God, and of all Thy elect Saints, and of Thine own mercy, grant unto me Thy servant remission of all my sins.

.

Let Thy most Blessed Mother, and all Thy Saints and Angels, be mindful of me in their prayers, intercessions, and thanksgivings, that Thy mercy may defend me now, at the hour of death, and in the day of judgment. . . .

P. 80.—Prayers are suggested (1) 'From the Horae Sacrae' for use 'Before Hearing Confessions'; (2) 'From the Preces Gertrudianae' afterwards.

P. 97.—By that bloody Offering of Thyself, made once for all upon the Cross,
 By that same Sacrifice, daily shewn forth upon our Altars,
 By that Divine power, which Thou the one and unseen Priest dost exercise through Thine earthly priests,

} Jesus, deliver us.

Pp. 104, 7, 8.—Collects are suggested for 'Corpus Christi Day,' 'The Assumption of our Lady,' and 'All Souls.'

20.

Catholic Prayers for Church of England People.

(Published by Knott. Fifth Edition. 16th Thousand, 1901. Preface signed A. H. S., and stated in a small sheet of advertisements¹ issued by the publisher to be by the Rev. A. H. Stanton.)

[FROM PREFACE TO THE FOURTH EDITION.]—This last edition of 'Catholic Prayers' is the largest that has appeared. The Mass and Holy Communion Service has been intersected with Notes explanatory of the ceremonies, and some simple Hymns have been added.

¹ I saw this sheet of advertisements in the autumn of 1898.—W. E. B.

The Pope's Prayer is omitted. After what has passed since the last Edition, its retention was thought incongruous. . . .

P. 3 contains 'The Seven Sacraments,' the following being the definition given of the Holy Communion:—

2. *The Holy Eucharist*: which is verily and indeed the Body and Blood, the Soul and the Divinity, of Jesus Christ, under the form of bread and wine. The Holy Eucharist is not only a Sacrament, in which we receive our Divine Lord for the food and nourishment of our souls, and in which He is really present to be adored upon the altar: it is also a Sacrifice, the Sacrifice of the Holy Mass, in which at the time of Consecration the bread and wine become the Body and Blood of Jesus Christ, and in which He is offered up for us to His Eternal Father. (Matt. xxvi. 26.)

P. 4 contains 'a list of the chief holy days in the year,' among them being 'the Thursday after Trinity Sunday, called Corpus Christi' (marked as 'a holiday of Holy Obligation'), 'the finding of the Cross,' 'the Assumption of the Blessed Virgin' (also marked as 'a holiday of Holy Obligation'), and 'the Commemoration of All Souls.'

P. 9.—[FROM 'AN EXPLANATION OF THE COLOURS WHICH ARE USED IN THE SERVICES OF THE CHURCH.]

Black is used on Good Friday, and in Masses for the Dead.

P. 13 [FROM 'COMMON FORMS OF PRAYER WHICH WE OUGHT TO KNOW BY HEART.']

HAIL, Mary, full of grace, the Lord is with thee; blessed art Thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

P. 14.—**I** CONFESS to Almighty God, to Blessed Mary, and to all Saints, that I have sinned exceedingly in thought, word, and deed; by my fault, by my own fault, by my own grievous fault. Wherefore I beg that Blessed Mary and all Saints may pray to the Lord our God for me.

God Almighty have mercy upon me, forgive me my sins, and bring me to everlasting life.

The Almighty and merciful Lord grant to us pardon, absolution, remission of all our sins. Amen.

P. 17.—Our Father. Hail Mary. I believe. I confess.

Let us invoke the Holy Virgin, our Guardian Angel, and our Patron Saints.

O HOLIEST VIRGIN, Mother of our God, and our especial

patroness, show thyself a mother, and take us under thy protection this day.

ANGELS of God, who are our guardians, enlighten, guard, direct, and govern us, that we may walk in the way of God's commandments.

AND ye, O holy Saints (N.N.), our chosen and beloved patrons, intercede for us to God, that by the guidance of His grace we may love and serve Him here, and hereafter with you behold His Face for all eternity. Amen.

P. 28. THE SACRAMENT OF PENANCE.

Don't hurry over your preparation ; remember that you must prepare your Confession if it is to be a good one. Also remember, that in order that God may forgive us our sins—(1) We must be really sorry for having offended God, and make a firm resolve to avoid all occasions of sin in the future. (2) We must confess all our sins. (3) We must be ready to do anything to show God we are sorry for our sins, such as saying the prayers, &c., enjoined by the priest who hears the Confession, or performing other penitential works.

P. 36.—[From a Section entitled 'HOW TO MAKE A CONFESSION.']

Then say,

I CONFESS to Almighty God, to Blessed Mary, Ever-Virgin, to all Saints, and to you, my father, that I have sinned exceedingly, in thought, word, and deed, by my fault, by my own fault, by my own grievous fault. Since the time of my last Confession, when I received Absolution, which was [*say how long ago*], I remember the following sins.

Here make the Confession. When you can remember no more, say,

For these and for all my other sins, which I cannot now remember, I am heartily sorry, and purpose amendment ; and most humbly ask pardon of God, and penance, counsel, and absolution of you, my father.

Wherefore I beg Blessed Mary, all Saints, and you, my father, to pray to the Lord our God for me.

Pp. 38-75 contain a section entitled 'Mass and Holy Communion.'

P. 38.—*This service is the best and chief of all our Services ; (1) Because it was instituted by our Lord Jesus Himself ; (2) because He is present in it on the Altar, under the form of Bread and Wine.*

Low Mass is a Mass read at the Altar, without music, incense, &c.

High Mass is a Mass sung, with music and grander ceremonies.

When you receive Holy Communion, do so at a Low Mass, because it is early, and we must receive fasting. But you may be present at any Mass which is most convenient to you.

P. 39.

O HOLY Trinity, One God, I, a most unworthy sinner, appear before Thee to offer unto Thee, by the hands of Thy Priest, the sacrifice of the Body and Blood of our Lord Jesus Christ [and to receive the Holy Sacrament of the same Body and Blood], in union with the Sacrifice offered by the same our Lord at the Last Supper and upon the Altar of the Cross. I desire to offer [and to receive] it with all the love and contrition whereof I am capable, in conformity with those sacred intentions wherewith our Saviour instituted and our Holy Mother the Church ever offers it. I wish then to offer [and to receive] it — . . . for the dead (especially) . . .

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P. 39.—*The following, called 'The Asperges,' is sometimes sung before High Mass on Sundays; it can at least be said privately.*

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Then the Clerk or Server says the Confession :—

P. 42.—*C.* I confess to Almighty God, to Blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the Holy Apostles Peter and Paul, all the Saints, and to you, father, that I have sinned exceedingly in thought, word, and deed (*here he strikes his breast three times*), through my fault, through my own fault, through my own most grievous fault. Wherefore I beg Blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the Holy Apostles Peter and Paul, all the Saints, and you, father, to pray to the Lord our God for me.

Then the Priest with his hands joined gives the Absolution, saying :—

P. God Almighty have mercy upon you, forgive you your sins, and bring you to life everlasting.

C. Amen.

P. 43.—*Bowing down over the Altar he says :—*

WE beseech Thee, O Lord, by the merits [of Thy Saints whose relics are here, and] of all the Saints, that Thou wouldst forgive me all my sin. Amen.

The Priest then kisses the Altar as a sign of his union with

Christ, Who, as the corner-stone, is signified by the Altar. At High Mass the incense is here blessed, the Priest saying, Be thou blessed ☩ by Him in Whose honour thou shalt be burned. After which the Altar and Priest are censed; then the Priest reads

THE INTROIT
and

Kyrie Eleison, or Lord, have mercy. (3 times.)

Christe Eleison, or Christ, have mercy. (3 times.)

Kyrie Eleison, or Lord, have mercy. (3 times.)

P. 47.—*Then, kissing the Altar, the Priest turns to the people and says:—*

Priest. The Lord be with you.

Answer. And with thy spirit.

The Priest then reads the Offertory, which is generally a portion of Holy Scripture, and uncovers the Chalice, and taking in his hand the Paten or little plate, offers up the bread to God, saying,

RECEIVE, Holy Father, Almighty, Eternal God, this spotless Host, which I, Thine unworthy servant, offer unto Thee, my God, the Living and the True, for my numberless sins, offences and negligences; for all here present; and for all faithful Christians, both quick and dead; that it may avail to me and them for salvation unto eternal life. Amen.

P. 49.—*During the offering the Oblation you can say the following prayer:—*

RECEIVE, O Eternal Father, this Offering, which is here made to Thee by Thy Priest in the name of us all here present and of Thy whole Church. It is as yet only bread and wine, but, by a miracle of Thy power and grace, will shortly become the Body and Blood of Thy Beloved Son. . . .

Let those Saints whose memory we celebrate upon earth remember us before Thy throne in Heaven, and obtain mercy or us.

Come, Holy Ghost, sanctify this bread and wine, that they may become the Body and Blood of Christ; sanctify also our souls and bodies, that, like the Ever-Virgin Mary, we may become worthy dwelling-places for Christ our Lord. Amen.

Here at High Mass follows the incensing of the Oblation, the Altar, the Priest, and the People.

P. 50.—*The Priest then goes to the corner of the Altar, and washes his fingers, saying part of Psalm xxvi.*

Returning and bowing before the middle of the Altar with joined hands, he says :—

Receive, O Holy Trinity, this oblation which we make to Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary, Ever-Virgin, of blessed John Baptist, the Holy Apostles Peter and Paul, of these and of all the Saints, that it may be available to their honour and our salvation: and may they vouchsafe to intercede for us in heaven whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

P. 53.—If there be no Communions, the Exhortation, Confession, Absolution, and Comfortable Words may be omitted, and the Priest will say the Secret Prayers: which being finished, he says in an audible voice :—

Priest. World without end.

Answer. Amen.

Priest. The Lord be with you.

Answer. And with thy spirit.

Pp. 58 ff.—After pronouncing the words of consecration, the Priest kneeling adores the sacred Host; rising, he elevates It; and then placing It on the Corporal, again adores It. After this he never disjoins his first finger and thumb, except when he is to take the Host, until after the washing of his fingers. AT THE ELEVATION THE BELL IS RUNG THREE TIMES.

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Kneeling, he adores; rising, he elevates the Chalice, then replacing it on the Corporal, he covers it and again adores. THE BELL IS RUNG AS BEFORE.

Bow your head at the Elevation when the bell is rung, and worship your God and Saviour, saying,

Blessed and praised for ever be this holy and divine Sacrament.

The Priest then continues in a low voice, as follows,

Unde et memores.

WHEREFORE, O Lord, we Thy servants, together with all Thy holy people, having in remembrance the blessed Passion of the same Thy Son Christ our Lord, also His Resurrection from Hell, as well as His glorious Ascension into Heaven, do offer unto Thy Most Excellent Majesty, of Thine own gifts bestowed upon us, a Pure ✠ Victim, a Holy ✠ Victim, a Spotless ✠ Victim, the Holy ✠ Bread of Eternal Life, and the Chalice ✠ of Everlasting Salvation.

Extending his hands, he proceeds,

UPON which vouchsafe to look with a favourable and gracious countenance: and to accept them, even as Thou wast pleased to accept the gifts of Thy righteous servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy High Priest Melchisedec offered unto Thee, the Holy Sacrifice, the Spotless Offering.

Bowing down profoundly, with his hands joined and placed upon the Altar, he says:—

WE most humbly beseech Thee, Almighty God, command that these Oblations be borne by the hands of Thy Holy Angel to Thine Altar on High, before the Presence of Thy Divine Majesty; that whosoever, by partaking at this Altar, shall receive the Most Sacred Body ☩ and Blood ☩ of Thy Son may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

He prays for such of the dead as he intends to pray for.

BE mindful also, O Lord, of Thy servants and handmaids *N.N.*, who have gone before us, with the sign of faith, and who rest in the sleep of peace. To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, of light, and peace. Through the same Christ our Lord. Amen.

Here, striking his breast, he says:—

TO us, also, Thy sinful servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy Holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints; into whose company we beseech Thee to admit us, not weighing our merits, but pardoning our offences. Through Christ our Lord. Amen.

By Whom, O Lord, Thou dost ever create, sanctify ☩ quicken ☩ bless ☩ and bestow upon us all these good things.

He uncovers the Chalice, and makes a genuflection; then taking the Host in his right hand and holding the Chalice in his left, he signs the sign of the Cross three times across the Chalice, saying:—

Through Him ☩ and with Him ☩ and in Him ☩ be unto Thee, O God the Father ☩ Almighty, in the Unity of the Holy Ghost, all honour and glory.

Covering the Chalice, he kneels down; and rising again he says :—

ŷ. World without end.

℞. Amen.

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He takes the Paten between his first and second finger (at High Mass he receives it from the Sub-deacon, who has held it covered with the humeral veil since the Offertory) and says :—

DELIVER us, O Lord, we beseech Thee, from all evils past, present, and to come : and at the intercession of the Blessed and Glorious Mary Ever-Virgin, Mother of God, with that of Thy blessed Apostles, Peter and Paul and Andrew, and of all Thy Saints, favourably grant peace in our time : that by the help of Thy mercy we may be kept free from all sin, and safe from all distress.

He slides the Paten under the Host, uncovers the Chalice, and makes a genuflection : then rising, he takes the Host, breaks it over the Chalice, saying :—

Through the same Jesu Christ Thy Son our Lord.

He puts the Part which is in his right hand upon the Paten, breaks a Particle from the other Part in his left hand, saying :—

Who liveth and reigneth with Thee, in the Unity of the Holy Ghost, ever one God.

He places the Half in his left hand on the Paten, and holding the Particle which he broke off in his right hand, and the Chalice in his left, he says :—

ŷ. World without end.

℞. Amen.

Making the sign of the Cross over the Chalice, with the Particle, he says :—

ŷ. The peace ✠ of the Lord be ✠ always with ✠ you.

℞. And with thy spirit.

Putting the Particle into the Chalice, he says :—

Let this commingling and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it for eternal life. Amen.

He covers the Chalice, makes a genuflection, and then bowing down, and striking his breast, thrice, he says :—

O LAMB of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us Thy peace.

In Masses for the Dead, instead of 'have mercy upon us,' is said twice, 'Grant them rest,' and lastly, 'Grant them rest eternal.'

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At High Mass the Deacon kisses the Altar at the same time as the celebrating Priest, by whom he is saluted with the kiss of peace, with these words:—

Ÿ. Peace be with thee.

To which the Deacon answers:—

Ÿ. And with thy spirit.

And then salutes in like manner the Sub-deacon, who conveys the kiss of peace to any Clergy who may be assisting at Mass.

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Here making a genuflection, and taking the Host in his hands, he says,

I WILL receive the Bread of Heaven, and call upon the Name of the Lord.

HERE THE BELL IS RUNG, *and, striking his breast, he says thrice,*

LORD, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my soul shall be healed.

Receiving the Host, he says,

THE Body ✠ of our Lord Jesus Christ preserve my soul unto eternal life. Amen.

Receiving the Chalice, he says,

WHAT reward shall I give unto the Lord for all the benefits that He hath done unto me? I will receive the Cup of Salvation, and call upon the Name of the Lord. I will call upon the Lord Which is worthy to be praised, so shall I be safe from mine enemies.

THE Blood ✠ of our Lord Jesus Christ preserve my soul unto eternal life. Amen.

Then the Priest, turning to the people, and elevating a particle of the Blessed Sacrament, and making the sign of the Cross with it, says,

Behold the Lamb of God, behold Him Who taketh away the sins of the world.

P. 68.—As the Priest gives you the Sacred Body of our Lord, he says,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Amen.

When he gives you the Precious Blood he says,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Amen.

P. 72.—Instead of the Blessing in Masses for the Dead is said,

Priest. May they rest in peace.

Answer. Amen.

Priest. The Lord be with you.

Answer. And with thy spirit.

*P. 87.—***O** MY Jesus, grant that all Thy blessed Angels and Saints, and, above all, Thy glorious Mother, the ever-Virgin Mary, who, face to face, behold Thee, Whom I here receive beneath the Sacramental veils, may bestow upon me the assistance of their prayers and intercessions, &c.

Pp. 95 ff. contain ‘Hymns to the Blessed Sacrament,’ one of them having for its refrain:—

Sweet Sacrament, we Thee adore,
O make us love Thee more and more.

Pp. 99 ff.—VISITS TO THE BLESSED SACRAMENT.

Acts to be made at the beginning of each Visit to the Most Holy Sacrament.

MY Lord Jesus Christ, Who for the love which Thou bearest to men dost remain day and night in this Sacrament, full of mercy and of love, inviting, expecting, receiving all them who come to visit Thee, I believe that Thou art present in the blessed Sacrament of the Altar. I adore Thee, confessing my own misery and nothingness; and I thank Thee for all the mercies which Thou hast bestowed upon me, especially for having given me Thyself in this Sacrament, for having given me Thy most holy Mother Mary for my advocate, and for having called me to visit Thee at this time.

. . . I recommend to Thee the souls in purgatory, particularly those who were most devout to the Blessed Sacrament and holy Mary; and I recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with those of Thy most

loving heart ; and thus united I offer them to Thy eternal Father, and I beseech Him, in Thy name and for Thy sake, to accept them. Amen.

Acts of Adoration before the Most Holy Sacrament.

Hail, Salvation of the world, Word of the Father, holy Host, true Life, Living Flesh, perfect Deity, true Man, Body of our Lord Jesus Christ ; Thou Who didst form me from the dust of the earth, have mercy upon me a sinner. Amen.

Hail, most merciful Jesus, Son of God and of the Virgin Mary, who didst so love me as to be pleased to die for me, and to give Thyself to me as my support, my sacrifice, and my reward ; be Thou, with the Father and the Holy Ghost, blessed by all and above all for ever.

I grieve for all my sins, purely because they have displeased Thee, and I resign myself to Thee, and annihilate myself before Thee. Supply, O merciful Jesus, for all the imperfections of us Thy people, for whom Thou didst deign to die, through the merits of the most blessed Virgin Mary and of all the Saints, which I offer Thee in union with Thine own most sacred merits, to be represented before the eternal Father. . . .

Pp. 107-8.—(From a 'LITANY OF THE BLESSED SACRAMENT.')

Living Bread which camest down from Heaven,
 Hidden God and Saviour,
 Perpetual Sacrifice,
 Lamb without spot,
 Food of Angels,
 Hidden Manna,
 Daily Bread,
 Word made flesh, and dwelling among us,
 Sacred Victim,
 Bread of Life,
 Cup of Blessing,
 Mystery of Faith,
 Most Holy of all Sacrifices,
 True Propitiation for the quick and dead,
 Heavenly Antidote against sin,
 Fulness of Divine Love,
 Medicine of Immortality,
 Bread made flesh by the power of the Word,
 Bond of Charity,
 Priest and Victim,
 Hope of Penitents,
 Refreshment of holy souls,
 Food by the way for those who die in the Lord,
 Pledge of glory in the life to come,

Have mercy upon us.

Pp. 112 ff. contain a Section entitled 'Benediction of the Most Blessed Sacrament.'

[The following are the directions]:

When the Priest opens the Tabernacle, and incenses the Blessed Sacrament, is sung the hymn, O Salutaris Hostia.

After which follows the Litany of the Blessed Virgin, or some Psalm or Antiphon, or Hymn appropriate to the Feast or in honour of the Most Holy Sacrament.

If the Te Deum be sung, the persons present stand until the words We therefore pray Thee, when they kneel.

Then is sung the hymn, Tantum ergo Sacramentum, all present making a profound inclination while the words Veneremur cernui are being sung.

Then the Benediction is given with the Blessed Sacrament. Bow down in profound adoration before your Saviour there present, and beseech His blessing on yourself, and on the whole Church. You can say in your heart when the bell rings,

Blessed and praised every moment
Be the most holy and divine Sacrament.

Pp. 115-129 contain 'Prayers for the Stations.'

P. 138 contains 'A Prayer to your Patron Saint,' and 'A Prayer to your Guardian Angel.'

Pp. 138 ff. contain 'Devotions to the Sacred Heart of Jesus.'

Pp. 144 ff. contain 'Devotions to the Precious Blood of Jesus.'

Pp. 164 f.—DEVOTIONS TO OUR BLESSED LADY. *Litany of the Blessed Virgin.* Ant. Sub tuum præsidium confugimus, sancta Dei Genetrix, nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

Sancta Maria,
 Sancta Dei Genitrix,
 Sancta Virgo Virginum,
 Mater Christi,
 Mater divinæ gratiæ,
 Mater purissima
 Mater castissima,
 Mater inviolata,
 Mater intemerata,
 Mater amabilis
 Mater admirabilis,
 Mater Creatoris,
 Mater Salvatoris,
 Virgo prudentissima,
 Virgo veneranda,
 Virgo prædicanda,
 Virgo potens,
 Virgo clemens,
 Virgo fidelis,
 Speculum justitiæ,
 Sedes sapientiæ,
 Causa nostræ lætitiæ,
 Vas spirituale,
 Vas honorabile,
 Vas insigne devotionis,

Ora pro nobis.

Rosa mystica,
 Turris Davidica,
 Turris eburnea,
 Domus aurea,
 Fœderis arca,
 Janua Cœli,
 Stella matutina,
 Salus infirmorum,
 Refugium peccatorum,
 Consolatrix afflictorum,
 Auxilium Christianorum,
 Regina Angelorum,
 Regina Patriarcharum,
 Regina Prophetarum,
 Regina Apostolorum,
 Regina Martyrum,
 Regina Confessorum,
 Regina Virginum,
 Regina Sanctorum om-
 nium,
 Regina sine labe originali
 concepta,
 Regina Sacratissimi Ro-
 sarii,

Ora pro nobis.

Pp. 167 *ff.* contain an English metrical version of the above, of which the second and third stanzas are:—

Holy Mary, Mother blest
 Of the everlasting God,
 Of all Virgins holiest,
Pray for us poor sinners.

Mother of our Saviour Christ,
 Mother of all grace divine,
 Mother, purest and most chaste,
Pray for us poor sinners.

Pp. 170 *ff.* THE ROSARY OF THE BLESSED VIRGIN.

The devotion known as the Rosary consists of fifteen Pater-nosters and Glorias; 150 Aves, divided into three parts, called 'Chaplets,' each containing five 'decades,' or 'tens;' a decade consists of one Pater, ten Aves, and one Gloria.

To each of these decades is assigned one of the principal Mysteries of the life of our Saviour or his Blessed Mother, as matter for Meditation while the prayers are being said.

For the careful recitation of the Rosary it is useful to have a Chaplet, or string of beads.

Before commencing each Chaplet it is usual to say the Creed (on the crucifix or medal), the Our Father (on the first large bead), three Hail Marys (on the three small beads), and one Gloria (on the chain before the second large bead).

FIVE JOYFUL MYSTERIES.

Monday and Thursday, and Sundays from Advent to Lent.

[On all the larger beads the 'Pater' is said; on the sets of ten small beads the 'Ave;' and on the chain at the end of the ten small beads the 'Gloria.']

1. The Annunciation; 2. The Visitation; 3. The Nativity;
4. The Presentation; 5. Jesus found in the Temple.

FIVE SORROWFUL MYSTERIES.

Tuesday and Friday, and Sundays in Lent.

1. Agony in the Garden; 2. Scourging; 3. Crowning with Thorns;
4. Carrying the Cross; 5. Crucifixion.

FIVE GLORIOUS MYSTERIES.

Wednesday and Saturday, and Sundays from Easter to Advent.

1. Resurrection; 2. Ascension; 3. Descent of the Holy Ghost;
4. Assumption B.V.M.; 5. Coronation of the B.V.M. and glory of all the Saints.

At the end of the 'Salve Regina' may be said as follows:

HAIL, holy Queen, Mother of mercy,
 Our life, our sweetness, and our hope, all hail!
 To thee we cry, poor exiled children of Eve,
 To thee we send up our sighs, weeping and mourning in this vale
 of tears.

Turn then, most gracious Advocate, thy merciful eye towards us,
 And after this our exile show unto us
 The blessed fruit of thy womb, Jesus:
 O merciful, O loving, O sweet Virgin Mary.

Ÿ. Queen of the most Holy Rosary, pray for us.

Ÿ. That we may become worthy of the promises of Christ.

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MEMORARE.

(A Prayer of St. Bernard.)

REMEMBER, O most loving Virgin Mary, that never was it known that any who fled to thy protection, implored thy help, and

sought thy intercession, was left unaided. Encouraged with this assurance, I fly unto thee, O Virgin of virgins, my Mother; to thee I come, before thee I stand sinful and sorrowful. O Mother of the Incarnate Word, despise not my petitions, but mercifully vouchsafe to hear them.

Pp. 172 *ff.* contain 'Hymns to the Blessed Virgin,' of which the first is as follows :

HAIL, Queen of Heaven, the ocean Star,
 Guide of the wand'rer here below ;
 Thrown on life's surge, we claim thy care ;
 Save us from peril and from woe.
 Mother of Christ, Star of the sea,
 Pray for the wand'rer, pray for me.
 O gentle, chaste, and spotless Maid,
 We sinners make our prayers through thee :
 Remind thy Son that He has paid
 The price of our iniquity.
 Virgin most pure, Star of the sea,
 Pray for the sinner, pray for me.
 Sojourners in this vale of tears,
 To thee, blest Advocate, we cry ;
 Pity our sorrows, calm our fears,
 And soothe with hope our misery.
 Refuge in grief, Star of the sea,
 Pray for the mourner, pray for me.
 And while to Him Who reigns above,
 In Godhead One, in Persons Three,
 The source of life, of grace, of love,
 Homage we pay on bended knee ;
 Do thou, bright Queen, Star of the sea,
 Pray for thy children, pray for me.

Pp. 181 *ff.*—(FROM 'A LITANY OF THE SAINTS.')

Holy Mary,
 Holy Mother of God,
 Holy Virgin of virgins,
 St. Michael, Captain of the
 Lord's Host,
 St. Gabriel, Angel of the
 Annunciation,
 St. Raphael, Angel of
 Healing,
 All ye holy Angels and
 Archangels,
 All ye holy orders of
 blessed Spirits,

Pray for us.

St. John Baptist, Fore-
 runner of the Lord,
 St. Joseph, Guardian of
 Jesus and Mary,
 All ye holy Patriarchs and
 Prophets,
 St. Peter, Prince of the
 Apostles,
 St. Paul, Apostle of the
 Gentiles,
 St. Andrew, Patron of
 Scotland, first called to
 Christ,

Pray for us.

St. James, First Martyr of
the Apostles,
St. John, the Disciple
whom Jesus loved,
St. Thomas, who doubted
our Lord's Resurrection,
St. James, First Bishop of
Jerusalem,
St. Philip, who said, 'Show
us the Father,'
St. Bartholomew, an
Israelite without guile,
St. Matthew, Holy Evan-
gelist,
St. Simon, the 'Zealot,'
St. Jude, Servant of Jesus
Christ,
St. Matthias, numbered
with the eleven Apostles,
St. Barnabas, Son of Con-
solation,
St. Luke, Beloved
Physician,
St. Mark, Holy Evange-
list,
All ye holy Innocents,
All ye holy Apostles and
Evangelists,
All ye holy Disciples of
our Lord,
St. Stephen, First Martyr,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebas-
tian,
St. Alban, First Martyr in
England,

Pray for us.

St. George, Patron of Eng-
land,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
St. Hugh,
St. David, Patron of Wales,
St. Patrick, Patron of
Ireland,
St. Edmund,
St. Edward, whose relics
are with us until this
day,
All ye holy Bishops and
Confessors,
All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy Priests and
Levites,
All ye holy Monks and
Hermits,
St. Mary Magdalene,
St. Etheldreda,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Katharine,

Pray for us.

P. 185.

BONA MORS.

PRAYERS FOR A HAPPY DEATH THROUGH THE PASSION OF
JESUS CHRIST.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

BY the prayers and intercessions of blessed Mary Thy Mother,
Lord, have mercy upon us.

By the prayers and intercessions of holy Abel, Abraham, and
all the Patriarchs,

By the prayers and intercessions of Thy Forerunner, St.
John the Baptist,

By the prayers and intercessions of the holy Apostles and
Evangelists,

By the prayers and intercessions of all the Holy Innocents,

By the prayers and intercessions of St. Stephen, St. Lawrence,
and all holy Deacons and Martyrs,

By the prayers and intercessions of St. Gregory, St. August-
tine, and all holy Bishops and Confessors,

By the prayers and intercessions of St. Anthony, and all
holy Monks and Hermits,

By the prayers and intercessions of St. Mary Magdalene, and
all holy Penitents,

By the prayers and intercessions of all Holy Widows and
Virgins,

By the prayers and intercessions of all the Saints,

} *Lord, have mercy upon us.*

On pp. 203 *f.* there are 'Devotions for Corpus Christi.'

Pp. 210 *ff.* contain a chapter entitled 'Preparation for the Holy Viaticum,' of which one section is on 'Holy Anointing.' In this latter the following note is found:—*The Priest in administering this Sacrament anoints the five principal senses of the body: the eyes, the ears, the nostrils, the lips, the hands and the feet, because these have been employed so often during life in offending God.*

P. 214. PRAYERS FOR THE DYING.

When a soul is just departing, if no Priest be there, let someone who is present say,

Lord, have mercy upon *him* (or *her*).

Christ, have mercy upon him.

Lord, have mercy upon *him*.

HOLY Mary,
All ye holy Angels
and Archangels,
Holy Abel,
All ye company of the
righteous,
Holy Abraham,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and
Prophets,

} *Pray for him (or her).*

St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye Holy Apostles and
Evangelists,
All ye holy Disciples of our
Lord,
All ye Holy Innocents,
St. Stephen,
St. Lawrence,

} *Pray for him (or her).*

All ye Holy Martyrs, St. Sylvester, St. Gregory, St. Augustine, All ye holy Bishops and Confessors, St. Benedict, St. Francis,	}	Pray for him (or her).	All ye holy Monks and Hermits, St. Mary Magdalene, St. Lucy, All ye holy Virgins and Widows, All ye men and women, Saints of God,	}	Pray for him (or her).
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P. 218.—[From the same Section.]

Let the heavens be opened to *him*, and the Angels rejoice with *him*. Let the Archangel St. Michael, whom Thou hast appointed the chief of the heavenly host, conduct *him*. Let the holy Angels come out to meet *him*, and carry *him* to the city of the heavenly Jerusalem. Let St. Peter the Apostle, to whom Thou hast given the keys of the kingdom of heaven, receive *him*. Let St. Paul the Apostle, who was a vessel of election, help *him*. Let St. John the Beloved Disciple, to whom the secrets of heaven were revealed, pray for *him*. Let the holy Apostles, who received from Jesus Christ the power of binding and loosing, pray for *him*. Let all the saints and elect of God who in this world have suffered torments for the name of Christ, pray for *him*, that being freed from the prison of *his* body, *he* may be admitted into the glory of Thy heavenly kingdom: through the grace and merits of our Lord Jesus Christ, Who with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

P. 223.—[From 'A LITANY FOR THE FAITHFUL DEPARTED.']

Holy Mary, Mother of God,
 All ye Orders of Blessed Spirits,
 All ye holy Patriarchs and Prophets,
 All ye holy Apostles and Evangelists,
 All ye holy Martyrs,
 All ye holy Bishops and Confessors,
 All ye holy Doctors,
 All ye holy Virgins,
 All ye Saints of God,

} Pray for the souls
of the
faithful departed.

Be merciful:

Spare them, O Lord.

Pp. 226 ff. contain a section entitled 'Vespers of the Dead.'
 On p. 233 there is a 'Sequence at Mass for the Dead.'

Ritual Notes on the Order of Divine Service.

(By the Editors of 'The Order of Divine Service,' &c., &c. Fourth Edition, Mowbray & Co. The Prefatory Note to this edition is dated October 1900.)

FROM PREFACE.—It is unnecessary, of course, at this period and in this place to enter upon any discussion as to the propriety of supplementing the somewhat meagre ritual directions of the Book of Common Prayer. Such an addition is recognised as an essential necessity by all who are desirous that the Services of the Church should be rendered with reverence and dignity, and that the yearly round of the Church's Seasons should be duly marked and observed. . . .

Pp. 3, 4.—**Of the Sacred Vestments.** I. OF THE VESTMENTS GENERALLY. The Vestments which are termed the 'Sacred Vestments,' are those which are necessary for the due celebration of the Holy Eucharist and of the other more Solemn Services. The Vestments required for the Holy Eucharist are: for the Celebrant, the Amice, Alb, Girdle, Maniple, Stole and Chasuble; for the Deacon, the Amice, Alb, Girdle, Maniple, Stole and Dalmatic; and for the Sub-deacon, the Amice, Alb, Girdle, Maniple and Tunicle.

In addition to these Vestments, the Cope, and also the Chalice, Veil, Burse and the Antependium of the Altar are included in the term 'sacred ornaments' (*paramenta sacra*), and the Ministers, when vested, are spoken of as the 'Sacred Ministers.'

The Amice and Alb must be of linen, and not of cotton. The Girdle should be of linen, of white flax, or thin hemp, with tassels at the ends of the same material. It may be of the colour of the day, but preferably, and more strictly, should be white.

The Stoles, Maniples, Chasubles, Dalmatics, Tunicles and Copes, and also the Burses and Chalice Veils, should be of silk or velvet and of the colour of the day. Cloth of gold or silver may be employed for the purpose, and Vestments of these materials may be used for all colours, except violet and black.

P. 11.—On Palm Sunday, before the principal celebration of the Holy Eucharist, branches of palm and of other trees should be blessed by the Celebrant. The palms to be blessed should be placed on a small table near the Epistle side of the Altar (unless the blessing take place in the Sacristy), and should be covered with a white linen cloth. Branches of palm may be placed on the Altar between the Candlesticks. When the blessing is concluded the palms will be distributed to the Clergy and Choir, in due order,

and then, if it be customary, to the people, who will come up to the Chancel step to receive them, first the men and then the women. If necessary, the Celebrant may be assisted in the distribution by another priest, vested in Surplice and violet Stole. The Sub-deacon will attend at the right of the Celebrant to raise the border of the Cope, and the deacon will be at the left to present him the Palms

P. 14 gives the date of the Feast of Corpus Christi.

P. 16.—Requiems for the Departed are classed as Votive Celebrations of the Holy Eucharist; they are of two classes, and are generally distinguished as ordinary and privileged. Under the title of privileged are included: (I) A Celebration in the presence of the body of a departed person; (II) One directly connected with the obsequies of a departed person, although from special causes the body may not be actually present; (III) Those on the 3rd, 7th, and 30th days after death or burial; and (IV) those on Anniversaries. All other Requiem Celebrations, either for a particular soul, or for all the Faithful Departed (except on All Souls' Day, which has a special privilege), are termed ordinary.

P. 18.—In Requiems the following are the variations from the accustomed order which should be made. The Psalm *Judica* in the Preparation and the *Gloria Patri* in the Introit are not said. The Celebrant, instead of signing himself at the Introit, makes the sign of the Cross with his right hand, over the book without touching it, the left hand meantime being placed on the Altar. But one Collect is said at Requiems on or before the day of Burial, on the 3rd, 7th, and 30th days after Burial, on Anniversaries and on All Souls' Day; on other days, three, five, or seven Collects should be said.

Before the Gospel, the Priest says the prayer, *Cleanse my heart and my lips*, but omits the Benediction, and at the end of the Gospel does not kiss the book or say, *Through the words of the Gospel, &c.*

The usual prayer is said at the mixing of the Wine and Water, but the Water is not blessed and the *Gloria Patri* at the end of the Psalm *Lavabo* is omitted.

At the *Agnus Dei*, in place of *Have mercy upon us* is said the first and second time *Grant them rest*, and the third time for *Grant us Thy peace* is said *Grant them rest everlasting*. Throughout the *Agnus* the Priest keeps his hands joined before him and does not strike his breast, as at other times. The first of the usual prayers before Communion, the Prayer for Unity, is omitted.

According to ancient use, the Creed, *Gloria in Excelsis* and Benediction were omitted in Requiems, and in place of the last the Celebrant (at a High Celebration the Deacon) said, turning to

the Altar, *May they rest in peace.* *Et. Amen.* It is to be noted that this *Et*, the Introit, Gradual, Offertory, *Agnus Dei* and Communion are said in the plural number on all occasions.

At a High Celebration the Deacon will omit all the usual kisses, and Incense should not be used at the Introit or Gospel. At the Offertory and at the Consecration Incense will be used, but at the former the Oblations, the Altar, and the Celebrant only will be censured. At the Gospel the Acolytes assist without their Candles, but at the Consecration they remain with their torches until the Communion of the Celebrant.

Pp. 31-50 contain 'The Order of the Ceremonies at a Low Celebration of the Holy Eucharist.' It is only possible to quote a section :—

V. FROM THE CANON UNTIL AFTER THE CONSECRATION.

Standing erect in the middle of the Altar, the Celebrant extends and slightly raises his hands, raising his eyes at the same time, and then immediately lowering them; he rejoins his hands and places them upon the edge of the Altar, and inclining profoundly, commences the *Te igitur*, which is said secretly. Having said the words *we most humbly pray and beseech*, he kisses the Altar in the middle, then joining his hands before his breast he continues the prayer and at the words *these ✠ Gifts, these ✠ Offerings, these Holy ✠ and unspotted Sacrifices* he makes three Signs of the Cross with his right hand over the Chalice and Host conjointly, his left hand being placed upon the Altar, outside the Corporal. He then extends his hands before his breast, and raising them to the height of his shoulders proceeds with the prayer until he arrives at the Commemoration of the Living, when he raises his hands slightly, to the height of his chin, and joins them for a short time, while, with head slightly inclined, he makes a mental or verbal commemoration of the persons for whom he wishes to pray. Having done this, he extends his hands as before and continues until he arrives at the conclusion *Through the same &c.*, when he joins his hands as usual.

On commencing *This Oblation, &c.*, he extends his two hands over the Host and Chalice together, so that, the thumbs being joined in the usual manner, the palms of the hands are turned towards the Host and Chalice, and they are retained in this position until the words *Through Christ our Lord*, when they are closed without being first disjoined. During the next prayer, at the words *bles✠ed, approv✠ed, ratifi✠ed*, three Signs of the Cross are made over the Chalice and Host together, and at the word *Bo✠dy* a single Sign of the Cross is made over the Host alone, and at the word *Blo✠od* a like Sign over the Chalice alone;

these Signs are made with the right hand, the left being placed on the Altar outside the Corporal.

Having made the sign of the Cross for the fifth time, he raises and joins his hands, extending them again when commencing the prayer, *Almighty God, our Heavenly Father*, but if there be Hosts to be consecrated in a Ciborium he will first uncover it and place it in advance of the Chalice, to the right of the Host on the Corporal. Before saying *Who in the same night*, the hands will be joined before the breast and then the Celebrant, having, if necessary, lightly rubbed the thumb and forefinger of each hand on the sides of the Corporal, will take hold of the large Host with the thumb and forefinger of the right hand and also with the thumb and forefinger of the left hand and lift it slightly above the Corporal at the words *took Bread*; he raises his eyes for a moment, and then with his right hand makes a little Sign of the Cross over the Host, which, in the meantime, is held between the thumb and forefinger of the left hand.

As he says *He brake it*, he will make a very slight rent in the Host from the bottom upwards, and then, without making any pause, he continues *and gave it to His Disciples, saying, Take, eat*, meanwhile laying his right hand for a moment on the Ciborium or upon the other Particles that are on the Corporal. At the word *eat* the Priest, holding the large Host with the thumb and forefinger of both hands, will lean forward carefully, and resting his elbows upon the Altar (outside the Corporal, if possible), and inclining his head slightly, will recite in a low voice with particular distinctness, attention, and reverence the words **THIS IS MY BODY WHICH IS GIVEN FOR YOU**, both over the Host which he holds and over all the others which are to be consecrated.

When the Priest has pronounced the words of Consecration he stands erect; withdrawing his elbows from the Altar but leaving on it his hands as far as the wrists and still retaining the Host in the same manner as before, he continues *Do this in remembrance of Me*, and at once genuflects and adores. Then rising and keeping his eyes fixed on the Host, he reverently elevates It as far as he conveniently can, that It may be seen by the people. He lowers it slowly, and, with his right hand, places it upon the Corporal in the same position as before. Then with his hands upon the Altar, the thumb and forefinger of each hand being joined and resting on the Corporal, he again kneels, and, without inclining his head, adores the Blessed Sacrament. On rising, if there be a Ciborium he puts on the cover with his right hand and replaces it behind the Chalice, but without disjoining the thumb and forefinger, which should be kept united until the Ablution of the fingers, except when it is necessary to touch or to hold the Host.

The Priest next uncovers the Chalice; holding the foot with his

left hand, he removes the Pall with the first and middle fingers of his right hand and places it on the Veil. Next, he lightly rubs the thumb and forefinger of each hand over the Chalice to remove any fragments that may have adhered to them, saying at the same time *Likewise after supper*. At the words *took the Cup* he takes the Chalice in both hands by the knob, in such a manner that the thumb, the forefinger and the little finger of each hand may be in front and the two other fingers at the back; he raises it three or four inches above the Corporal and then replaces it at once, but without leaving hold of it.

Saying *had given thanks*, he bows his head and, retaining hold of the Chalice with his left hand as before, makes the Sign of the Cross over it with his right and then goes on to say, *He gave it to them, saying, Drink ye all of This*, during which he takes the Chalice with his right hand, the thumb and forefinger joined being placed above the knob and the other three fingers below, and supporting the foot with his left hand, the thumb and forefinger being above and the other three fingers below.

Then inclining a little and resting his elbows on the edge of the Altar, he raises the Chalice slightly above the Corporal and, holding it perfectly upright, says attentively and reverently, in a low voice and without any pause, *THIS IS MY BLOOD REMISSION OF SINS*. The words of Consecration concluded, he replaces the Chalice upon the Corporal, saying, *Do this, &c.*, and genuflecting adores the Sacred Blood. Rising, and taking the Chalice as before, the right hand upon the knob and the left hand on the foot, he elevates it slowly in a perfectly straight line, high enough above his head that the Cup may be seen by the people. He brings it down slowly and replaces it on the Corporal; retaining his left hand upon the foot, he covers the Chalice with the Pall, with his right hand, and then once more genuflects and adores the Blessed Sacrament.

The Priest must be careful during the elevation to keep his eyes intently fixed upon the Chalice, both when raising and when lowering it again, and on this and all like occasions he must guard against the Maniple coming into contact with the Sacred Host.

Pp. 52-83 contain 'The Order of the Ceremonies at a High Celebration of the Holy Eucharist.' The instructions are given in six parallel columns, 'Celebrant,' 'Deacon,' 'Sub-Deacon,' 'Master of Ceremonies,' 'Acolytes,' 'Thurifer,' while on one page an additional column is added, 'The Torchbearers.'

I quote the instructions to the deacon 'from the Canon to the Communion of the People.'

19.—(a) When the Celebrant begins the words *Hear us, O mer-*

ciful Father, he passes to his right, and, if there be a Ciborium, uncovers it and places it in advance of the Chalice, to the right of the Host on the Corporal, and then kneels upon the predella. When the Celebrant makes the Elevation, he raises the Chasuble with his left hand and, after the Celebrant has genuflected, rises simultaneously with him, covers the Ciborium (if there be one) and replaces it behind the Chalice. He then uncovers the Chalice and again kneels, raises the Chasuble at the Elevation, as before, and when the Celebrant has lowered the Chalice rises to cover it and then makes the genuflection with him. He then goes to the left of the Celebrant, genuflecting on his arrival and not in the centre. He turns the leaves of the Book with his left hand, and with the Celebrant makes the Sign of the Cross upon himself at the words *heavenly Benediction* and strikes his breast at the words *To us also Thy sinful servants*. At the conclusion of this prayer, at the words *By Whom, O Lord, Thou dost ever create*, he genuflects and then passes to the right of the Celebrant, uncovers the Chalice and genuflects with him. When the Celebrant makes the Sign of the Cross with the Host, he places two fingers of his right hand upon the foot of the Chalice. When the Celebrant replaces the Chalice, after the words *all honour and glory*, the Deacon covers it and again genuflects with the Celebrant. He remains till the Celebrant commences the Lord's Prayer, then makes a genuflection and retires to the highest step behind the Celebrant. At the words *forgive us our trespasses* he genuflects with the Sub-deacon, and ascends with him to the Epistle side. (b) He receives the Paten from the Sub-deacon with his right hand, passes it to the left, and cleanses it with the Purificator, held in the right hand; he holds it with both hands with the Purificator near the Corporal, the concave part turned towards the Celebrant; he presents it with both hands to the Celebrant, kissing first the Paten and then his hand, and places the Purificator on the Altar to the right of the Corporal. He makes the Sign of the Cross upon himself at the same time as the Celebrant does so with the Paten, then uncovers the Chalice, genuflects with the Celebrant, and after the Particle of the Host has been placed in the Chalice covers it and again genuflects. Inclined towards the Blessed Sacrament, he says the *Agnus Dei* with the Celebrant, striking his breast simultaneously with him.

(c) After the Prayer for Unity, he genuflects and passes to the left of the Celebrant, again genuflects on arriving, and remains in the same place until after the Celebrant has made his Communion: he inclines towards the Blessed Sacrament and strikes his breast when the Celebrant says *Lord, I am not worthy, &c.*, and inclines profoundly while the Celebrant is making his Communion.

20.—After the Communion of the Celebrant, the Deacon genuflects at the same time as the Sub-deacon and changes places with

him ; he brings forward the Ciborium and uncovers it and the Chalice and then genuflects with the Celebrant. Rising, he receives the Chalice from the Celebrant, and remains turned towards him until he is about to descend the steps, when he turns by his left hand and they descend the steps together and proceed to communicate the faithful in the ordinary way.

Pp. 84-6.—SPECIAL DUTIES OF THE MINISTERS AT SOLEMN REQUIEMS.

CELEBRANT. At Solemn Services, in addition to the variations prescribed on p. 18, the Celebrant will not at any time present his hand to be kissed, and does not bless or use incense at the Introit or before the Gospel. He does not bless the Sub-deacon after the Epistle or the Deacon before the Gospel. If the *Dies Iræ* be sung after the Tract, the Celebrant having read it, at the Altar, may proceed with the Sacred Ministers to sit down in the usual manner, but will return to the Altar in sufficient time to say the prayer *Cleanse my heart, &c.*, and to read the Gospel before the Choir shall have concluded the singing. After the Gospel the Sub-deacon does not present the Book to the Celebrant to be kissed.

The Creed should not be sung. After the Oblations have been offered, incense is blessed and the Oblations, Altar and Celebrant are incensed as usual.

The *Gloria in Excelsis* and the Benediction should be omitted, and when the Deacon sings the *Ÿ. May they rest in peace*, the Celebrant will also say it in an undertone, with his face turned towards the Altar, and always in the plural number.

DEACON. After the preparatory prayers, when the Celebrant ascends to the Altar, the Deacon will place himself behind him, on the step below the predella, and when he goes to the Missal will proceed to the side with him and assist, as usual, at the Introit, but he does not make the Sign of the Cross at the commencement. The incensing of the Altar is omitted.

The Deacon at the usual time carries the Book of Gospels to the Altar, and, having placed it thereon, kneels to say the prayer *Cleanse my heart, &c.*, but does not ask the Celebrant's blessing or kiss his hand. Incense is not used at the Gospel.

As the Creed is not sung, the Deacon does not spread the Corporal until the Offertory, when the Sub-deacon brings the Chalice covered with the Veil and Burse to the Altar. The Deacon takes the Burse and extends the Corporal as usual, and then presents the Oblations to the Celebrant in the ordinary manner. After the offering of the Chalice, the Deacon does not give the Paten to the Sub-deacon, but places it partly under the Corporal and covers the remainder with the Purificator, as at a Low

Celebration (*vide* p. 35). Incense is blessed, as usual, but the Deacon does not kiss the spoon, the Thurible or the Celebrant's hand, and after the incensing of the Oblations and Altar he incenses the Celebrant only, and, at once, returns the Thurible to the Thurifer. He then receives the towel from the first Acolyte, and, with the Sub-deacon, ministers at the washing of the Celebrant's hands; having returned the towel to the Acolyte, he goes to his usual place in the centre, behind the Celebrant.

The Deacon ascends to the Celebrant's right at the words *And forgive us our trespasses* in the LORD'S Prayer, and presents the Paten to the Celebrant as usual.

The Deacon does not strike his breast at the *Agnus Dei*, and at its conclusion genuflects and changes places with the Sub-deacon, again genuflecting on arriving at the Celebrant's left.

At the conclusion of the Service, the Deacon sings *May they rest in peace* with his face turned towards the Altar and always in the plural number.

SUB-DEACON. After the preparatory prayers, when the Celebrant ascends to the Altar, the Sub-deacon will place himself behind the Deacon, on the step below, and goes with him to assist at the Introit as usual, but does not make the Sign of the Cross at the commencement. After the Epistle, he does not present himself to the Celebrant for his blessing, but consigns the Book to the Master of Ceremonies, after having made the usual reverence to the Altar. After the Gospel, the Sub-deacon does not carry the Book to the Celebrant to be kissed, but hands it to the Master of Ceremonies at once.

As the Creed is not sung, the Sub-deacon, at the Offertory, proceeds to the Credence and takes the Chalice with its Veil and Burse and conveys them to the Epistle side of the Altar. When the Deacon has taken the Burse, he removes the Veil and hands it to the second Acolyte. He presents the Paten with the Breads to the Deacon and purifies the Chalice as usual. When the Deacon has put in the wine, the Sub-deacon pours in the water, without presenting it for the Celebrant's blessing. Having returned the Cruets to the Acolytes, he passes to the Celebrant's left hand and assists at the blessing of incense and at the incensing, in the usual way (*vide* Nos. 4-6, pp. 56-58).

After the incensing of the Celebrant, the Sub-deacon receives the Water Cruet and dish from the second Acolyte, and, with the Deacon, ministers at the washing of the Celebrant's hands; having returned the Cruet and dish to the Acolyte, he goes to his place in the centre, behind the Deacon.

All proceeds as usual, until the Deacon passes to the right of the Celebrant at the words, *Hear us, O merciful Father*, and then

the Sub-deacon having made the proper reverence, goes to the lowest step at the Epistle corner and kneels with his face towards the Gospel side. Incense having been placed in the Thurible by the Master of Ceremonies as usual, the Sub-deacon receives it from the Thurifer and incenses the Blessed Sacrament with three double swings at each Elevation. After the Elevations he returns the Thurible to the Thurifer, rises and proceeds to his usual place in the centre ; he genuflects on arrival, and remains standing there. He does not go up to the Altar with the Deacon in the Lord's Prayer, but just before the *Agnus Dei* he genuflects and ascends to the Celebrant's left. He says the *Agnus Dei* with the Celebrant but does not strike his breast, and at its conclusion genuflects and at once changes places with the Deacon, again genuflecting on arriving at the Celebrant's right. The remainder of the Service is as usual.

MASTER OF CEREMONIES. The Humeral Veil will not be required on the Credence. The Sign of the Cross at the Introit and all kisses are omitted, but the usual bows will be made. If lighted Candles are to be held by the Clergy and those in Choir during the Gospel and from the *Sanctus* to the Communion of the Celebrant and people inclusively, the Master of Ceremonies will see that the candles are placed in readiness before the Service, and appoint two or more clerks to distribute them at the conclusion of the Epistle : they should be presented, with the usual bows before and after, to all those who are in the Chancel, vested in Surplice, beginning with the senior in dignity, on either side. When all are distributed, the clerks proceed to light them, and at the end of the Gospel will extinguish them : they will be lighted again during the Preface, before the *Sanctus*, and extinguished when the Celebrant takes the first Ablution.

ACOLYTES. The Acolytes do not make the Sign of the Cross at the Introit, and during the Collects will kneel, standing again at the Epistle. At the Gospel they assist as usual, but do not carry their Candlesticks. At the Offertory, when the Sub-deacon carries the Chalice to the Altar, the two Acolytes follow him, the first to present the Cruets as at other times, and the second to receive the Chalice Veil, which he carries to the Credence. After the incensing of the Celebrant, the first Acolyte presents the towel to the Deacon, and the second presents the Water Cruet and dish to the Sub-deacon, receiving them again after the washing of the Celebrant's hands. All kisses are omitted, but the bows before and after presenting anything are made as usual. The Acolytes will kneel after the *Sanctus*, and remain kneeling till the *Agnus Dei* exclusively. They do not strike their breasts at the *Agnus Dei*. If they are holding torches, they will kneel before the *Sanctus* and remain kneeling till the Celebrant takes the first Ablution.

THURIFER. The Thurifer has no duty before the Offertory. At the Offertory he brings in the Thurible and acts as usual, but after the incensing of the Celebrant he receives the Thurible from the Deacon and at once carries it to the Sacristy. All kisses are omitted, but the accustomed bows are made as usual. He enters the Sanctuary with the Torchbearers during the Preface, as at other times, and when the Master of the Ceremonies has put incense into the Thurible presents it to the Sub-deacon and receives it from him again, after he has incensed the Blessed Sacrament. He then retires alone to the Sacristy, and, having deposited the Thurible in its place, returns to the Sanctuary, and at the proper time, if the Acolytes be engaged holding torches, presents the Cruets for the Ablutions and carries the Chalice Veil to the Gospel side of the Altar.

If present in the Sanctuary in the earlier part of the Service, he does not make the Sign of the Cross at the Introit; he kneels with the Acolytes at the Collects, and remains standing near the Credence during the Gospel.

Pp. 196 *f.*—(From a Section entitled ‘OF THE ASPERGES, OR SPRINKLING WITH HOLY WATER.’)

The aspersion of holy water should take place on all Sundays of the year before the principal Eucharist, unless the Bishop be the Celebrant, but in no case should the aspersion be made more than once in the same church on the same day.

The Priest who is to celebrate should make the aspersion, and if the water have to be blessed immediately before the Service it should be done in the Sacristy. For the blessing of the water, the Priest may wear a Surplice and violet Stole, or, if he is to be the Celebrant, he may first vest in Amice, Alb, Girdle, and crossed Stole of the colour of the day.

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So soon as the Master of Ceremonies has received the Birettas, the Thurifer goes to the right of the Deacon, kneels on the floor, changes the holy-water vessel from his right to his left hand, and, taking the sprinkler, presents it to the Deacon. The Deacon, taking the sprinkler, presents it to the Celebrant, kissing first it and then the hand of the Celebrant. The Celebrant, intoning *Thou shalt purge me, or I saw water*, according to the season, thrice asperses the Altar, first towards the middle, afterwards towards the Gospel side, and lastly towards the Epistle side. Then, still kneeling, he asperses himself, making a little Sign of the Cross upon his forehead with the end of the sprinkler. He rises and asperses first the Deacon and then the Sub-Deacon, who during this time remain kneeling on the step. They afterward stand, and the Deacon,

receiving the sprinkler with the usual kisses, consigns it to the Thurifer. Having made the proper reverence to the Altar, the Celebrant and his Ministers proceed to asperse the Clergy and Choir. The Thurifer, carrying the holy water, and the Master of Ceremonies precede the Celebrant, who is attended on either side by his Ministers to hold back the borders of the Cope. In aspersing the Clergy and the Choir in the Stalls, the Celebrant first receives the sprinkler from the Deacon as before, and then follows the rules laid down for the incensings by the Deacon (*vide* No. 17, p. 72), but after aspersing one side he returns the sprinkler to the Deacon, makes the proper reverence to the Altar, then again receives the sprinkler and asperses those on the other side. He returns the sprinkler to the Deacon, makes the proper reverence to the Altar, and proceeds to the entrance to the Chancel, where he again receives the sprinkler and asperses the people with three aspersions: (i.) to the middle, (ii.) to the Epistle side, (iii.) to the Gospel side; or the Celebrant may go in procession round the church, and asperse the people as he does so. Returning to the Sanctuary, he makes the proper reverence to the Altar and then asperses the Master of Ceremonies, the Acolytes, and the Thurifer.

During the aspersions, the Thurifer will keep at the right of the Deacon, with the holy-water vessel in his left hand, so as to leave the right in readiness to receive or present the sprinkler; after being himself aspersed, he may retire at once to the Sacristy, put aside the holy-water vessel and sprinkler, and prepare the Thurible.

All who are aspersed should salute the Celebrant when he comes to them, then stand with bowed heads, and make the Sign of the Cross while being aspersed.

While making the aspersion, the Celebrant and his Ministers recite in a low voice the whole of the Psalm *Miserere*, but during Eastertide they need say only the first verse of the Psalm *Confitemini Domino*, with the *Gloria Patri*, unless they are able to recite the whole from memory.

II. OF THE MANNER OF BLESSING THE WATER.

ṽ. Our help is in the Name of the Lord.

ṽ. Who hath made Heaven and earth.

I ADJURE thee, O creature of salt, by the Living✠God, by the True✠God, by the Holy✠God, by God Who commanded thee to be cast, by the Prophet Elisha, into the water to heal the barrenness thereof; that thou become salt exorcised for the health of believers; and be thou to all them that take of thee health of soul and body, and let all vain imaginations and wickedness, all deceits and wiles of the Devil and every unclean spirit fly and

depart from the place where thou shalt be sprinkled, adjured by Him Who is to come and will judge the quick and the dead and the world by fire. Ɲ. Amen.

Let us pray.

ALMIGHTY and Everlasting God, we humbly beseech Thine infinite mercy, that it may please Thee of Thy loving-kindness to bless and to hallow this creature of salt which Thou hast given for the use of men ; let it be to all them that take of it health of mind and body, and let whatsoever shall be touched or sprinkled therewith be free from all uncleanness, and from all assaults of spiritual wickedness. Through JESUS CHRIST, Thy SON, our LORD, Who liveth and reigneth with Thee, in the Unity of the HOLY GHOST, ever One God, world without end.

Let us pray *is not said*.

IADJURE thee, O creature of water, in the Name of God, the FATHER, Almighty, in the Name of JESUS CHRIST, His SON, our LORD, and in the power of the HOLY GHOST, that thou become water exorcised for putting to flight all the power of the Enemy, and do thou avail to cast out and send hence that same Enemy, with all his apostate angels, through the power of the Same our LORD JESUS CHRIST, Who is to come and will judge the quick and the dead and the world by fire. Ɲ. Amen.

Let us pray.

O GOD, Who for the salvation of mankind hast ordained that water should be the matter of one of Thy greatest Sacraments : favourably regard us who call upon Thee, and pour the power of Thy benediction upon this element, prepared by much cleansing ; that this Thy creature, meet for Thy mysteries, may receive the effect of Thy grace, and so may cast out devils, and put sickness to flight, that whosoever in the habitations of Thy faithful shall be sprinkled therewith may be made free from all uncleanness and delivered from all hurtfulness ; there let no spirit of pestilence nor corrupt air abide ; thence let all the wiles of the hidden Enemy depart ; and if there be aught that layeth snares against the peace or safety of them that dwell therein, let it fly before the sprinkling of this water, and so let the place gain health by the invocation of Thy Holy Name, and be defended from all assaults. Through JESUS CHRIST, Thy SON, our LORD, Who liveth and reigneth with Thee, in the Unity of the HOLY GHOST, ever one God, world without end.

Here let the Priest thrice cast salt into the water, in the form of a Cross, saying at the same time :

BE this salt and water mixed together, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. *℟*. Amen.

If the water be in several vessels, the Priest will cast salt in the same manner into each of them.

℣. The Lord be with you. *℟*. And with thy spirit.

Let us pray.

O GOD, Who art the Author of unconquered might, the King of the Empire that cannot be overthrown, the ever-glorious Conqueror : Who dost keep under the power of the dominion that is against Thee : Who rulest the raging of the fierce Enemy : Who dost mightily fight against the wickedness of Thy foes : we entreat and beseech Thee, with fear and trembling, O LORD, graciously to behold this creature of salt and water, mercifully shine upon it, hallow it with the dew of Thy loving-kindness : that wheresoever it may be sprinkled, through the invocation of Thy Holy Name, all haunting of the unclean spirit may be driven away, far thence let the terror of the venomous serpent be cast, and wheresoever it shall be, there let the presence of the HOLY GHOST be vouchsafed to us who shall ask for Thy mercy. Through JESUS CHRIST, Thy SON, our LORD, Who liveth and reigneth with Thee, in the Unity of the same HOLY GHOST, ever One God, world without end. *℟*. Amen.

Pp. 100-104.—OF THE ABSOLUTION FOR THE DEAD
AT REQUIEMS.

When the Absolution is given immediately after the Celebration of the Holy Eucharist, which is the usual custom, it should be made by the Celebrant and not by another Priest, but if the Bishop be present he may make the Absolution, although he may not have been the Celebrant at the Requiem Eucharist. The ceremonies to be observed depend upon whether the body of the departed person be present or not.

I. WHEN THE BODY IS PRESENT.

If the body be present, it should be placed on a Bier with the feet towards the Altar, unless the departed be a Bishop or Priest, in which case the feet will be turned towards the people, and the Bier will be placed in the centre of the Chancel. At the end of the Holy Eucharist, after the last Gospel, the Celebrant and the Sacred Ministers, having made the proper reverence on the predella, go direct to the Sedilia and take off their Maniples. The Celebrant, with the assistance of the Sacred Ministers, also removes the Chasuble, and puts on a black Cope [if there be no Cope for the Celebrant, he officiates in Alb and Stole, in which case the Deacon and Sub-deacon will take off the Dalmatic and Tunicle], which should

be there in readiness. If there be a Sermon or Funeral oration, it will now be given, and during its delivery the Celebrant and his Ministers will be seated as usual. At the end of the Sermon, or at once if there be no Sermon, the Clergy and Choir light their candles, and the Sub-deacon, with head uncovered, proceeds to the credence, and there receives the Processional Cross, the Acolytes take their Candlesticks, and accompany him to the centre, where they are joined by the Thurifer and the Clerk with the holy-water vessel. They stand on the pavement facing the Altar and await the Celebrant and Deacon, who, at a signal from the Master of Ceremonies, also descend to the pavement, and turn towards the Altar, the Deacon being at the right of the Celebrant and the Master of Ceremonies, with the Book of the Service at his left. The Master of Ceremonies first hands the Birettas to the Deacon, who presents the Celebrant with his (the usual kisses are omitted), and then all make the proper reverence to the Altar. They turn round and move towards the Bier, the Celebrant and Deacon being covered. The Procession proceeds in the following order: i. The Thurifer and Clerk with holy water; ii. The Sub-deacon between the two Acolytes; iii. The Choir and Clergy carrying lighted candles; iv. The Master of Ceremonies; v. The Celebrant, with the Deacon at his left to raise the border of his Cope.

Arrived at the Bier, the Thurifer and Clerk with holy water pass to the Epistle side, and so place themselves at the foot of the body, with their faces towards it, that they may be a little behind the Celebrant and Deacon when they arrive. The Acolytes proceed with the Sub-deacon, by the right, to the head of the body and stand facing it, but taking care to leave sufficient space for the Celebrant and Deacon to pass round at the aspersing and incensing. The Clergy should stand on either side facing the Bier, at a like distance from it as the Sub-deacon. The Choir, if they do not remain in the Stalls, will stand behind the Clergy on either side, or as may be found most convenient. The Celebrant, with the Deacon at his left, will stand at the foot of the body, facing the Cross held by the Sub-deacon, but a little towards the Epistle side, and both uncover on arriving at the Bier. The Celebrant then reads the Prayer, *Enter not into judgment*, from the Book held before him by the Deacon, and the Choir respond *Amen*. Then the Cantors intone the opening words of the Kyrie . *Deliver me*, which is continued by the Choir; the Cantors sing the Kyrie . *I am in fear, That day, and Rest eternal*, and the Clergy after the first two repeat the words of the response, *When the Heavens*, and *When Thou shalt come*, as indicated in the Service by an asterisk. The Kyrie *Deliver me* is repeated by the Cantors and Choir, and during this the Deacon, having given the Book to the Master of Ceremonies, salutes the Celebrant, and passes to his

right, where he is joined by the Master of Ceremonies and the Thurifer. The Deacon, having received the Incense-boat, presents the spoon to the Celebrant, saying, *Bless, reverend father*, the Master of Ceremonies raises the border of the Cope, and the Celebrant puts incense thrice into the Thurible, saying, *Be thou blessed by Him in Whose honour thou art to be burned. Amen.* He returns the spoon to the Deacon, and then makes the Sign of the Cross over the Thurible. After the blessing of the incense, the Deacon returns to the left of the Celebrant, and the Thurifer to the left of the Clerk with holy water.

The *Æ. Deliver me* being finished, the Choir on one side sing, *Lord, have mercy*, then those on the other side respond, *Christ, have mercy*, after which all say together, *Lord, have mercy.* After this, the Celebrant says in a loud voice, *Our Father*, continuing the Prayer, with all the others, in an undertone. The Clerk with holy water presents the sprinkler to the Deacon, who, in turn, presents it to the Celebrant. The Celebrant then makes an inclination to the Cross held by the Sub-deacon, and at the same time the Deacon makes a genuflection. Then, if the Bier be in the Chancel, they turn towards the Altar, and make the proper reverence thereto, but if the Bier be in the middle of the church, or not in sight of the Altar, this may be omitted.

The Celebrant, accompanied by the Deacon holding back the border of the Cope on the right side, passes round the Bier, by the right, and sprinkles the body three times on each side; in going, the first time towards the feet, then towards the middle, and lastly towards the head, and in returning, the first time towards the head, then towards the middle, and lastly towards the feet. In passing the Cross of the Sub-deacon he will make an inclination, and the Deacon a genuflection. Returned to his place, the Celebrant gives the sprinkler to the Deacon, who returns it to the Clerk, then receives the Thurible from the Thurifer, and presents it to the Celebrant. The Celebrant with the Deacon, without saluting the Cross of the Sub-deacon, proceed to the centre, turn to the Altar, and make the proper reverence (if they are in the Chancel), and then the Celebrant incenses the body with three swings on either side, in the same manner as he made the aspersion. When he has returned to his place, he gives the Thurible to the Deacon, who restores it to the Thurifer. The Deacon then receives the Book from the Master of Ceremonies, and standing at the left of the Celebrant, holds it open before him. The Celebrant says, *And lead us not into temptation*, and the following Versicles and Prayer, after which the body is carried to the grave.

If the Celebrant and his assistants accompany the body to the grave, the following is the order of the Procession: i. The Members of Guilds or Societies with which the deceased may have been con-

nected ; ii. The Thurifer and, at his left, the Clerk with holy water ; iii. The Sub-deacon carrying the Cross between the two Acolytes with their Candlesticks ; iv. The Choir and Clergy, two and two ; v. The Master of Ceremonies, carrying the Book ; vi. The Celebrant with the Deacon at his left ; vii. The body of the deceased with the Pall-bearers ; viii. The relatives and friends. On reaching the grave, the Cross-bearer and Acolytes stand at the head ; the Celebrant, Deacon, Master of Ceremonies, Thurifer, and Clerk with holy water at the foot, and the relatives and friends near by. The Clergy and Choir, if it be convenient, will stand on either side of the grave between the Celebrant and the Cross. At the end of the Burial Office, when the Celebrant makes the Sign of the Cross over the body, saying, *Rest eternal, grant to him, O Lord, the Master of Ceremonies will hold back the border of the Cope as the Deacon will be holding the Book. The Choir respond, And let light perpetual shine upon him, and the Celebrant then says, May his soul and the souls of all the faithful departed, through the Mercy of God, rest in peace. R. Amen.*

If the Celebrant and his assistants do not accompany the body to the grave, they will return to the Altar after the Prayer, make the proper reverence and retire to the Sacristy.

If the Cemetery be distant, the Priest who accompanies the body may be vested only in Surplice and black Stole.

If on account of a Solemn Feast, or through any other necessity, the Absolution is not preceded by the Holy Eucharist, the Officiant vested in Surplice, black Stole, and Cope will make the Absolution immediately after the Lesson in the Burial Office, but will not be assisted by Deacon and Sub-deacon. Under such circumstances, or when the Holy Eucharist has been celebrated without Sacred Ministers, the Cross will be carried by the ordinary Cross-bearer, a Clerk will be appointed to carry the Book, and the Master of Ceremonies will take the place of the Deacon, holding back the border of the Cope, presenting the sprinkler and Thurible, and accompanying the Celebrant during the aspersing and incensing.

If the body be that of a Bishop or Priest, since the head is towards the Altar, the place of the Sub-deacon with the Cross will be between the Altar and the Bier, while the Celebrant's place will be at the feet, facing the Altar, and the following is the order which should be observed. The Sub-deacon, preceded by the Thurifer and the Clerk with holy water, and accompanied by the Acolytes, proceeds as before by the Gospel side, but instead of stopping opposite the Altar, all pass on by the Epistle side and return to the head of the body, between the Altar and the Bier. The Sub-deacon and Acolytes face the Bier, but stand a little towards the Epistle side. The Thurifer and the Clerk with holy water do not stop with the others, but go again by the Gospel side to their place behind the

Celebrant and Deacon. The Celebrant, with the Deacon and Master of Ceremonies, follows the others till they arrive at the foot of the body, when they turn towards the Altar. The Celebrant stands directly behind the Bier and in a line with it, and not, as at other times, a little to one side. As the Sub-deacon with the Cross is before the Altar, the Celebrant and Deacon, when going round the Bier to asperse and incense the body, do not salute both the Altar and the Cross of the Sub-deacon by separate reverences, but salute the Cross only, as it alone is supposed to be in sight.

II. WHEN THE BODY IS NOT PRESENT.

If the body be not present, a Catafalque should be erected in the place which the Bier would occupy, if the body were present, and, as usual, lighted candles should be placed on either side. All the ceremonies prescribed in the preceding article will be observed, except that the Prayer, *Enter not into judgment*, is omitted, and the Office is commenced, so soon as the Celebrant and his Ministers have reached the Catafalque, by the Cantors intoning the opening words of the *Ky. Deliver me*, as usual. The relative positions of the various ministers are not changed, although it be customary for the Catafalque to be placed in the Chancel, as it is only when the body of a deceased Bishop or Priest is actually present that the Celebrant and his assistants stand at the end farthest from the Altar, and the Cross-bearer and Acolytes between the Catafalque and the Altar.

At the conclusion of the final Prayer the Celebrant will make the Sign of the Cross over the Catafalque while chanting the words, *Rest eternal, grant to him, O Lord*. The Choir respond, *And let light perpetual shine upon him*, and the Cantors sing *May he rest in peace*. The Choir respond *Amen*, and then all retire to the Sacristy, after making the proper reverence to the Altar.

If it be desired, or if from circumstances it be necessary, to make the Absolution in a less solemn manner when the body of a departed person is not present, the Catafalque may be dispensed with, and in its stead a Pall or black cloth may be spread, at the conclusion of the Requiem Eucharist, on the floor at the foot of the Altar steps. The Celebrant having removed his Chasuble and Maniple at the Sedilia and put on the Cope, or simply in Alb and Stole, will go to the Epistle side of the Altar, near the Book, as at the Introit.

The *Ky. Deliver me*, is sung, and while it is being repeated the Celebrant blesses the incense as usual, but without leaving the Epistle side of the Altar.

After the blessing of the incense, the Thurifer and Clerk with holy water go to the Gospel side, the Master of Ceremonies remain-

ing at the right of the Celebrant. After saying *Our Father*, the Celebrant passes to the centre of the Altar and with the Master of Ceremonies (on the lower step) still at his right makes the proper reverence, and then turns towards the Pall. The Master of Ceremonies receives the sprinkler from the Clerk with holy water and afterwards the Thurible from the Thurifer and presents them in turn to the Celebrant, who first sprinkles and then incenses the Pall three times, first to the middle, then to his left, and lastly to the right, the Master of Ceremonies holding up the Cope, if it be worn. The Celebrant returns to the Epistle side, and, facing the Altar, sings the remaining Versicles and Prayers; after which he goes to the centre, makes the proper reverence, and accompanied by his assistants returns to the Sacristy, in the usual way. When the service is performed in this manner the Processional Cross will not be required and the Acolytes will not carry lighted candles.

III. OF THE ORDER OF THE SERVICE.

The Priest, standing at the foot of the body of the departed person, will say :

ENTER not into judgment with Thy servant, O Lord, for in Thy sight can no man living be justified. Judge *him* not therefore, O Lord, whom the prayers of the faithful commend unto Thee, but of Thy mercy let *him* who, when alive, was signed in the Name of the HOLY TRINITY, escape Thy just vengeance. Who livest and reignest, world without end. Amen.

The foregoing is omitted if the body of the departed person be not present.

R. Deliver me, O LORD, from death eternal in that day tremendous: when the Heavens and the earth shall be moved: when Thou comest to judge the world by fire. *V.* I am in fear and trembling until the sifting is at hand, and the wrath about to come. When the Heavens and the earth shall be moved. *V.* That day, a day of wrath, of calamity and misery, a great day, and exceeding bitter. When Thou comest to judge the world by fire. *V.* Rest eternal grant to them, O LORD, and let light perpetual shine upon them. *R.* Deliver me, O LORD, by fire.

During the last R. the Priest blesses the incense in the usual manner.

The R. being finished, the Choir, on one side, say,

LORD, have mercy.

Those on the other side respond,

CHRIST, have mercy.

Then all say together,

LORD, have mercy.

The Priest then says in a loud voice, OUR FATHER, continuing the Prayer, with all the others, in an undertone, while he proceeds to asperse and incense the body. Having returned to his place, he says :

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. From the gate of hell.

℟. Deliver *his* soul, O LORD.

℣. May *he* rest in peace.

℟. Amen.

℣. O LORD, hear my prayer.

℟. And let my cry come unto Thee.

℣. The LORD be with you.

℟. And with thy spirit.

Let us pray.

O GOD, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions for the soul of Thy servant N., which Thou hast commanded to pass out of this world : deliver it not into the hands of the Enemy, neither forget it at the last, but command it to be received by Thy holy Angels, and to be carried into the land of the living ; and, forasmuch as *he* hoped and believed in Thee, let *him* be counted worthy to rejoice in the fellowship of Thy Saints. Through our LORD JESUS CHRIST, Thy Son, Who liveth and reigneth with Thee in the Unity of the HOLY GHOST, GOD, for ever and ever. *Amen.*

If the departed be a Priest, in the Prayer should be said, for the soul of Thy servant and Priest N.

If the body be not present, the following may be said instead :

ABSOLVE, O Lord, we beseech Thee, the soul of Thy servant (*or* handmaid), N., that, though dead to the world, *he* may live to Thee ; and whatsoever *he* hath done amiss in *his* human conversation, through the weakness of the flesh, do Thou by the pardon of Thy most merciful loving-kindness wipe away. Through CHRIST our Lord, Who liveth and reigneth with Thee in the Unity of the HOLY GHOST, GOD, for ever and ever. *Amen.*

The body is then carried to the grave, or if it be not present, the Office is thus concluded :

℣. Rest eternal grant to *him*, O Lord.

℟. And let light perpetual shine upon *him*.

℣. May *he* rest in peace.

℟. Amen.

22.

The Day Office of the Church according to the Kalendar of the Church of England.

(To which are added the Order for the Administration of the Reserved Sacrament, Penance, and Unction; together with the Office of the Dead, Commendation of a Soul, Divers Benedictions, and Offices, and Full Rubrical Directions. Third Impression, 1901. Published by W. Walker.)

FROM THE PREFACE.—This English version of the Day Hours of the Church is based upon the *Horæ Diurnæ Breviarii Romani*, the editions of which, published at Mechlin in 1852 and 1862, have mainly been followed in the work of translation. As the book was not intended to have a merely literary value, but for the actual use of the clergy, religious communities, and the faithful of the English communion, the Editor has thought himself at liberty to make any departures from the strict letter of the original which might be needed the better to adapt it to the practical purpose he had in view.

2. The Feasts of the Commemoration of the Baptism of our Lord, Corpus Christi, the Sacred Heart of Jesus, the Presentation, the Compassion, and the Assumption of the B. V. M., the Commemoration of All Souls, the Feasts of St. Thomas of Canterbury, St. Joseph, the Guardian Angels, and the Commemoration of St. Paul; although the observance of these days is not explicitly ordered by the English Church, yet they are of such universal observance in Western Christendom, and are so frequently commemorated by pious persons and religious communities amongst us, by way of special or private devotion, that it has been thought good to insert the Offices for such days in this Diurnal. . . . the just-mentioned Commemorations can be easily omitted by those who do not care to observe them.

Added at the end of this book will be found forms for the administration of the Sacraments of Penance, of Unction of the Sick, of Communion with the Reserved Eucharist, together with a collection of Benedictions and other matter; these it is hoped will supply some wants, much felt by the clergy; the forms given have been exclusively and scrupulously taken from ancient or authoritative sources, preference being given to those which were simplest, and most likely to prove practicable and useful in the present condition of our Communion.

Pp. xlii.—(From a Section entitled 'RULES TO BE OBSERVED WHEN LAUDS OR VESPERS ARE SOLEMNLY SUNG.')

If the Altar is to be censed, after the intonation of *Benedictus* or *Magnificat*, the Officiant will go to the Altar and kiss it, then, turning towards the Epistle side, he will put incense into the censer and bless it, saying, 'Be thou blessed ☩ by Him in Whose honour thou art to be burned. Amen.' Then taking the censer he will genuflect if the Blessed Sacrament be present, if not, he will salute the Cross, and then cense the same with three double swings, again he will genuflect or bow; then proceeding towards the Epistle side he will cense the back part of the Altar-slab with three swings; having thus reached the Epistle corner he will lower the censer and cense the lower part of the corner with one swing, and then the upper part with one swing; proceeding towards the centre of the Altar he will cense the forepart of the Altar-slab with three swings; having thus reached the midst of the Altar he genuflects or bows; he then proceeds towards the Gospel side of the Altar, censing the back part of the Altar-slab with three swings; having thus reached the Gospel corner he censes it twice as he did the Epistle corner; still standing at the Gospel corner, he censes the fore-part of the Altar-slab, towards the centre, with three swings; he then proceeds to the Epistle corner of the Altar, meanwhile censing the front of the Altar with six swings, and not omitting the proper reverence when passing the midst of the Altar. The Officiant during the censing will recite the Canticle *secretly*: when the censing is ended he will return to his place, where he is censed with two double swings. The Choir is then censed by the thurifer, who begins with the highest in dignity present.

Note.—That in Oratories where the incense is served by a female religious, she will not presume to cense the Officiant or the Choir, but will simply retire with the censer, after the censing of the Altar is completed.

P. 13.—(From 'SUNDAY AT PRIME.')

Then the Officiant shall make Confession.

I CONFESS to God Almighty, to blessed Mary ever-Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, [*or sisters*]: that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own most grievous fault. Wherefore I beg blessed Mary ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, [*or sisters,*] to pray for me to the Lord our God.

The Choir shall answer,

GOD Almighty have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life. R. Amen.

Then the Choir shall repeat the Confession, and where is said to you, brethren, [or sisters,] and you brethren, [or sisters,] shall be said, to thee, father, [or mother,] and thee, father, [or mother]. Confession having been made by the Choir, the Officiant shall say,

GOD Almighty have mercy upon you, forgive you your sins, and bring you to everlasting life. *R.* Amen.

THE Almighty and merciful Lord grant to us pardon, absolution, and remission of our sins. *R.* Amen.

P. 252.

COLLECT.

O GOD, Who for the abounding worthiness of Thy Son hast kept the Blessed Virgin Mary His Mother from all stain of sin : we beseech Thee that Thou wouldest vouchsafe to make us by Thy grace, who commemorate her pure Conception, clean from all iniquity. Through the same.

P. xlii. (towards end of book) contains 'THE OFFICE OF THE DEAD.'

The opening rubric is as follows :—

This Office may be said out of Easter-tide, upon the first day of each month not hindered by a Feast of Nine Lessons, otherwise it shall be said the next day following which hath not a like hindrance. But in Advent and Lent it shall be said on the Monday in each week which hath no like hindrance, except in Holy Week. In Choir it shall be said after the Office of the day, to wit, Vespers after Vespers, and Matins after Lauds of the day, except the custom of any Church shall order it otherwise : but out of Choir it may be said as opportunity serveth.

Among the prayers suggested for use are these :—

P. xlv.

O GOD, the giver of pardon, and Author of man's salvation : we beseech Thy mercy ; that Thou wouldest grant the brethren, sisters, kinsfolk, and benefactors of our congregation, who have passed away from this world, Blessed Mary, ever-Virgin, and all Thy Saints praying for them, to come to the fellowship of everlasting blessedness.

P. xlvi.

O GOD, the Creator and Redeemer of all them that believe, grant unto the souls of Thy servants and handmaids the remission of all their sins : that through devout supplications they may obtain the pardon they have always desired. Who livest and reignest world without end. *R.* Amen.

But upon All Souls' Day, when this last Collect only shall be said, shall be said, Who livest and reignest with God the Father, in the Unity of the Holy Ghost, ever one God, world without end. R. Amen.

P. xlvi.—*On the day of the Burial of a deceased person.*

COLLECT.

ABSOLVE, O Lord, we beseech Thee, the soul of Thy servant N., that, though dead to the world, he may live to Thee: and whatsoever he hath done amiss in his human conversation, through the weakness of the flesh, do Thou by the pardon of Thy most merciful loving-kindness wipe away. Through.

Pp. lxxv. ff.—(FROM A 'LITANY.')

Holy Mary,		St. Vincent,	
Holy Mother of God,		St. Fabian and St. Sebastian,	
Holy Virgin of virgins,		St. John and St. Paul,	
St. Michael,		St. Cosmas and St. Damian,	
St. Gabriel,		St. Gervais and St. Protas,	
St. Raphael,		All ye holy Martyrs,	
All ye holy Angels and Arch-		St. Sylvester,	
angels,		St. Gregory,	
All ye holy orders of blessed	Pray for us.	St. Ambrose,	Pray for us.
Spirits,		St. Augustine,	
St. John Baptist,		St. Jerome,	
St. Joseph,		St. Martin,	
All ye holy Patriarchs and		St. Nicholas,	
Prophets,		All ye holy Bishops and Con-	
St. Peter,		fessors,	
St. Paul,		All ye holy Doctors,	
St. Andrew,		St. Anthony,	
St. James,		St. Benedict,	
St. John,		St. Bernard,	
St. Thomas,		St. Dominic,	
St. James,		St. Francis,	
St. Philip,		All ye holy Priests and	
St. Bartholomew,		Levites,	
St. Matthew,		All ye holy Monks and	
St. Simon,		Hermits,	
St. Thaddeus,		St. Mary Magdalene,	
St. Matthias,	Pray for us.	St. Agatha,	Pray for us.
St. Barnabas,		St. Lucy,	
St. Luke,		St. Agnes,	
St. Mark,		St. Cecilia,	
All ye holy Apostles and		St. Katharine,	
Evangelists,		St. Anastasia,	
All ye holy Disciples of the		All ye holy Virgins and	
Lord,		Widows,	
All ye Holy Innocents,		All ye holy servants and hand-	
St. Stephen,		maids of God, make inter-	
St. Lawrence,		cession for us.	

Pp. lxxxii. ff. **The Order for Communicating the Sick with the Reserved Sacrament.**

The Blessed Eucharist when reserved for sick persons shall be kept in some decent and becoming place on or near the Altar of the Church or Oratory.

The Sacrament of the Body shall be kept in a Pyx of gold or silver. The Sacrament of the Blood in a Phial or Vessel of glass, and never in one of metal, which is likely to corrode and corrupt the consecrated Species.

When a sick person is to be communicated, there shall be prepared in his chamber a table with a fair linen cloth thereon, adorned with two wax candles, or at the least with one, and with a Cross or Crucifix and other decent and devout ornaments.

Then shall also be prepared two vessels, one of wine and another of water, and a houseling cloth to spread under the chin of the communicant, and if they will be needed, a vessel of Holy Water and a sprinkler.

The Priest who is to carry the Blessed Eucharist to the sick person should be accompanied by a clerk, or by some pious person to assist him in his office and for the greater honour of the Sacrament.

The Priest, or else the clerk, will take with him a small Chalice, a surplice, a white stole, and if the sick person's confession is to be heard, or the Anointing administered, a violet one as well, and also a small white burse containing a corporal, a pall, and a purificator.

At the proper time the priest will take the vessels containing the Blessed Eucharist from the place where It is reserved, and will put them in a case or bag, which he will reverently suspend round his neck, so that the Sacrament may hang before his breast, and thus with his eyes bent upon the ground, and repeating to himself suitable Psalms and Hymns, he will go to the sick person's house.

When he reacheth the house, the candles shall be lighted, and as soon as he entereth the chamber he shall say,

Peace be to this house, and to all that dwell in it.

Then the Priest shall spread the Corporal upon the table, and taking the Blessed Eucharist from his neck, shall place It thereon, then he shall kneel and worship; and all in the room shall humbly kneel upon their knees. Then shall the Priest rise and vest him in his surplice.

N.B.—If no Holy Water is to be sprinkled the Priest shall pass over all this that followeth between the [brackets].

[*The Priest putting on his violet stole shall then sprinkle the sick person and the bed with Holy Water, in the manner of a Cross, saying thus,*

ANT. Thou shalt purge me with hyssop, O Lord, and I shall be clean: Thou shalt wash me and I shall be whiter than snow.

PSALM. Have mercy upon me, O God, after Thy great goodness. Glory be. As it was.

ANT. Thou shalt purge me, *repeat.*

ŷ. Our help is in the Name of the Lord. R̄. Who hath made heaven and earth. ŷ Lord, hear my prayer. R̄. And let my cry come unto Thee. ŷ. The Lord be with you. R̄. And with thy spirit. Let us pray.

GRACIOUSLY hear us, O Lord, holy Father, Almighty everlasting God: and may it please Thee to send Thy holy Angel from heaven, to keep, cherish, guard, visit, and defend all who dwell in this habitation. Through Christ our Lord. R̄. Amen.]

Then, if the sick person desire to make Confession, the Priest shall hear it.

Then the Priest putting on his white stole shall prepare the Blessed Eucharist, pouring of the Sacrament of the Blood into the small Chalice and covering It with the Pall.

This done the General Confession shall be made, either by the sick man himself, or by someone present in his name, all, except the Priest, devoutly kneeling.

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And when he delivereth the Sacrament of the Body, he shall make the sign of the Cross therewith, and shall say,

THE Body of our Lord Jesus Christ, Which was given for thee, preserve thy body and soul unto everlasting life.

And when he delivereth the Cup he shall make the sign of the Cross therewith, and shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

The Communion ended, the Priest shall make the Ablutions as at Mass, and shall give them to the sick person to drink; and unless there remain in the Phial any of the Sacrament of the Blood to be carried back again to the Church, he shall cleanse it as well as the Chalice.

The Ablutions shall be made thus: first wine shall be poured into the Phial and thence into the Chalice; when this has been drunk, a very little wine and more water shall be poured into the

Phial, and thence over the forefinger and thumb of the Priest's right hand into the Chalice; when this has been received, the Priest shall wipe his fingers and the Chalice with the purificator, and shall say this prayer following :

If any of the Blessed Eucharist remain in the Pyx, the Priest shall make the sign of the Cross therewith over the sick person when he giveth the Blessing.

If the sick person be unable, by reason of infirmity, from nearness of death, or from any other cause, to drink the ablutions, they may be received by any other person who has communicated with him, or the Priest may pour them into some decent vessel, and take them back to the Church with him to receive them himself, after the ablutions of the Mass, when he next celebrateth.

If any of the Blessed Eucharist remain in the vessels, the Priest shall carry It back to the Church with the same reverence with which he brought It, saying to himself suitable Psalms or Hymns of thanksgiving.

When he reacheth the Church he shall set the Blessed Eucharist upon the Altar, and kneeling down shall worship. Then he shall rise and say,

✠. Thou didst give them Bread from heaven. ✠. Containing within Itself all sweetness. ✠. The Lord be with you. ✠. And with thy spirit. Let us pray.

Then if any persons are present he shall, in silence, make the sign of the Cross over them with the Pyx, and finally shall deposit It in Its place.

NOTE.—*When the Host reserved for the Communion of the sick is dipped into the Sacrament of the Blood, that thus both kinds may be administered at once; the above rubrics, mutatis mutandis, and manner of service will serve for the carrying and administration of the Sacrament to the sick person, except that when he giveth the combined species to the communicant the Priest shall say,*

THE Body ✠ and Blood of our Lord Jesus Christ, Which were given and shed for thee, preserve thy body and soul unto everlasting life.

If death be imminent, and there be danger from delay, so that the Blessed Eucharist must be administered in one kind or not at all, instead of the above longer form, which may more conveniently be used when the sick person is not in articulo mortis, it

shall suffice that the General Confession, p. 22, be said by the sick person, or by someone present in his name; the Priest giving the accustomed Absolution.

Then having knelt, he shall take the Sacrament from the Pyx, and elevating-It and showing it to the sick person, he shall say,

Behold the Lamb of God, behold Him That taketh away the sins of the world,

And shall say thrice,

Lord, I am not worthy that Thou shouldst come under my roof; but speak the word only, and my soul shall be healed.

The sick person shall say the same words with the Priest, or at least once. Then the Priest, giving the Eucharist to the sick person, shall say,

RECEIVE, brother (or sister), the Viaticum of the Body of our Lord Jesus Christ, and may It preserve thee from the malicious enemy, and bring thee to everlasting life. Amen.

Then the Priest, having made the Ablutions as directed above, shall say,

℟. The Lord be with you. ℞. And with thy spirit. Let us pray.

Pp. lxxxvii. ff. contain 'THE MANNER OF ADMINISTERING THE SACRAMENT OF UNCTION TO THE SICK.'

[The following passages may be quoted] :—

Then the Priest shall anoint the seats of the senses, saying thus :

At the eyes (which must be closed).

By this Holy Unction, ✠ and by His most gracious mercy, the Lord pardon thee whatsoever thou hast sinned by seeing. Amen.

At the ears.

By this Holy Unction, ✠ and by His most gracious mercy, the Lord pardon thee whatsoever thou hast sinned by hearing. Amen.

At the nostrils.

By this Holy Unction, ✠ and by His most gracious mercy, the Lord pardon thee whatsoever thou hast sinned by smelling. Amen.

At the lips (which must be closed).

By this Holy Unction, ✠ and by His most gracious mercy, the Lord pardon thee whatsoever thou hast sinned by tasting or speaking. Amen.

At the hands.

By this Holy Unction, ✠ and by His most gracious mercy, the Lord pardon thee whatsoever thou hast sinned by touching. Amen.

At the feet.

By this Holy Unction, ✠ and by His most gracious mercy, the Lord pardon thee whatsoever thou hast sinned by walking. Amen.

At the loins or reins.

By this Holy Unction, ✠ and by His most gracious mercy, the Lord pardon thee whatsoever thou hast sinned by fleshly pleasures. Amen.

This last unction is not to be used in the case of women, and also in that of men who by reason of infirmity, or without danger, cannot be moved.

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The Oil for the Anointing of the sick should be the purest olive oil; if it hath not been consecrated by a Bishop, it should be blessed by the Priest, according to the form given at p. civ.

The Oil should be kept in some comely vessel of metal or glass; if there be danger of spilling it in carrying it to the sick, it may be kept soaked in cotton-wool.

The usual custom of the Church would prescribe that the Anointing should be administered after the Sacraments of Penance and the Eucharist.

When a sick person is to be anointed, there should be prepared in his chamber a table covered with a white cloth, at least one candle, and a vessel containing a piece of cotton-wool, or some similar material, and some crumb of bread, and water for the Priest to wash his fingers.

The Priest who is to administer the Sacrament will take the vessel of Oil, and either carry it in his hands or suspend it round his neck, in a bag of violet silk.

When he is come to the sick man's presence, he will say, Peace be to this house, and to all that dwell in it.

Then he will place the vessel of Oil on the table, the candle will be lighted, and the Priest will vest in a surplice and violet stole.

Then he may sprinkle Holy Water, after the form given in the Order of Communicating the sick, p. lxxxii.

Then, if the sick man's Confession is to be heard, he will hear it: after which he will proceed to the Anointing according to the form above given. When he anointeth the sick man, he will dip the thumb of his right hand in the Oil and make the sign of the Cross therewith upon the parts to be anointed.

Directly the Anointing is ended, either the Priest himself, or some assistant if in Holy Orders, will wipe off the Oil with cotton-wool or some similar material and put it into a clean vessel. The Priest will cleanse his thumb with bread-crumbs and will wash it in water. The bread-crumbs and cotton-wool will be burnt, and the ashes poured, with the water, down the piscina of the church.

Pp. xc. ff. contain 'THE ORDER FOR THE COMMENDATION OF A SOUL,' from which the following is taken:

Lord, have mercy upon us.		All ye holy Innocents,	
Christ, have mercy upon us.		St. Stephen,	
Lord, have mercy upon us.		St. Lawrence,	
Holy Mary,		All ye holy Martyrs,	
All ye holy Angels and Arch-		St. Sylvester,	
angels,		St. Gregory,	
Holy Abel,		St. Augustine,	
All ye choirs of the Right-		All ye holy Bishops and Con-	
eous,		fessors,	
Holy Abraham,		St. Benedict,	
St. John Baptist,		St. Francis,	
St. Joseph,		All ye holy Monks and Her-	
All ye holy Patriarchs and	Pray for him.	mits,	Pray for him.
Prophets,		St. Mary Magdalene,	
St. Peter,		St. Lucy,	
St. Paul,		All ye holy Virgins and	
St. Andrew,		Widows,	
St. John,		All ye men and women, Saints	
All ye holy Apostles and		of God,	
Evangelists,		Intercede for him.	
All ye holy Disciples of our			
Lord,			

P. xcvi. f. contain 'The Order for the Hallowing of Holy Water.' [Other 'Benedictions' are as follows]:—

Benediction of an Altar, Benediction of all manner of Priestly Vestments, Benediction of Altar Linen, Benediction of a Corporal, Benediction of a Chalice and Paten, Benediction of a Tabernacle, or of a Vessel for Reserving the Blessed Sacrament,

Benediction of a new Cross, Benediction of any Vessel or Ornament for use at the Altar, or in the Church, Benediction of an Image of our Lord Jesus Christ, Benediction of an Image or Medal of a Saint, Benediction of Oil, Benediction of a Site, Benediction of a new House, Benediction of anything whatsoever.

The following 'Benedictions' may be quoted, pp. ciii. f. :—

BENEDICTION OF A TABERNACLE,

OR OF A

VESSEL FOR RESERVING

THE BLESSED SACRAMENT.

℣. Our help. ℞. Who hath. ℣. The Lord. ℞. And with. Let us pray.

ALmighty and ever-living God, we humbly beseech Thy Majesty : that it may please Thee to dedicate by the grace of Thy benediction this Vessel made for the preserving therein of the Body of our Lord Jesus Christ. Through the same Christ our Lord. ℞. Amen.

Then the Vessel shall be sprinkled with Holy Water.

BENEDICTION OF AN IMAGE OF OUR LORD JESUS CHRIST.

℣. Our help. ℞. Who hath. ℣. The Lord. ℞. And with. Let us pray.

OLORD Jesu Christ, Immortal Health, King of Angels, Who art the Way, the Truth, and the Life to them that believe in Thee, Who for the salvation of the world didst come down from the throne of Thy Majesty to earth in great humility, and wert made in the likeness of men : we therefore most humbly beseech Thee, O Lord, to bless, hallow, and consecrate this figure made in Thy honour and memory, and grant that wheresoever it may be placed the unclean spirit, and all the power of the enemy, may straightway thence depart, and, by the power of Thy benediction, let blessing, holiness, and purity there abide ; and so shall there be giving of thanks unto Thee, O Lord God, and Thy blessing shall be upon us and upon all Thy people, so shall there descend upon us the plenteousness of Thy healthful gifts, O Saviour of the world : Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. ℞. Amen.

Then shall the Image be sprinkled with Holy Water.

BENEDICTION OF AN IMAGE OR MEDAL OF A SAINT.

℣. Our help. ℞. Who hath. ℣. The Lord. ℞. And with. Let us pray.

ALMIGHTY and everlasting God, Who hast not forbidden us to carve or to paint figures or images of Thy Saints, that as oft as we behold their resemblances with the eyes of the body we may behold their holy examples with the eyes of the soul, and be so stirred up to follow their pattern and holiness; we beseech Thee that it may please Thee to bless and to hallow this figure, fashioned in honour and in memory of [the most blessed Virgin Mary, Mother of Our Lord Jesus Christ; *or*, of blessed N., Thy Apostle, *or* Martyr, *or* Confessor, *or* Virgin, &c.,] and grant that whosoever before this figure shall endeavour worthily to reverence and honour [the most Blessed Virgin; *or* Thy glorious Apostle, *or* Martyr, &c.,] may for *his* sake and at *his* prayers obtain from Thee grace in this life present, and everlasting glory in the world to come. Through Christ our Lord. *℞*. Amen.

Then shall it be sprinkled with Holy Water.

The following extracts from similar services may also be added:—

P. ci.—[FROM ‘THE BENEDICTION OF A CORPORAL.’]

ALMIGHTY God, pour Thy blessing upon the work of our hands, that by our benediction this linen cloth may be hallowed, that by the grace of the Holy Ghost it may become a new winding sheet for the Body and Blood of our Redeemer; Who liveth and reigneth with Thee in the Unity of the same Holy Ghost, ever One God, world without end. *℞*. Amen.

Then the Corporal shall be sprinkled with Holy Water.

P. cii.—[FROM ‘THE BENEDICTION OF A CHALICE AND PATEN.’]

ALMIGHTY and everlasting God, we beseech Thee to pour the aid of Thy benediction upon our hands, that by our benediction this Vessel and this Paten may be hallowed, and may become, by the grace of the Holy Ghost, a new tomb for the Body and Blood of our Lord Jesus Christ: Who liveth and reigneth with Thee, in the Unity of the Holy Ghost, ever one God, world without end. *℞*. Amen.

Then shall the Chalice and Paten be sprinkled with Holy Water.

Pp. cxxvi. *f.* contain ‘PRAYERS BEFORE MASS’ and ‘PRAYERS AFTER MASS.’ Among them is the following:—

WE pray Thee also, O Lord, Holy Father, for the souls of the faithful departed; that this great Sacrament of Thy love may be to them salvation, health, joy, and refreshment. O Lord my God, grant them this day a great and abundant feast of Thee, the Living Bread, Who camest down from heaven, and givest life to the world; even of Thy holy and blessed Flesh, the Lamb without spot, That takest away the sins of the world; of Thy

Flesh which was taken from the holy and glorious womb of the Blessed Virgin Mary, and conceived by the Holy Ghost: and of that fountain of mercy, which by the soldier's lance flowed from Thy most sacred side; that they may be thereby restored and satisfied, refreshed and comforted, and may rejoice in Thy praise and glory. I beseech Thy mercy, O Lord, that on the Bread to be offered to Thee may come down the fulness of Thy blessing, and the hallowing of Thy Godhead. Let there likewise descend, O Lord, that invisible and incomprehensible majesty of Thy Holy Spirit, as of old It came down upon the sacrifices of the fathers, Which may make our oblations Thy Body and Blood: and may He teach me, Thy unworthy priest, to treat so great a Mystery with purity of heart and devotion of tears, with reverence and awe, so that Thou mayest receive with grace and favour the Sacrifice at my hands, for the salvation of all, both the quick and the dead.

Reports

OF

RECENT SERVICES

IN

LONDON

AND THE

IMMEDIATE NEIGHBOURHOOD

Memorandum.

THESE accounts of Services have been specially reported for this Volume.

Vide PREFATORY NOTE.

Sunday, August 18, 1901.

**St. John the Divine, Bedford Hill, Balham,
S.W.** (Diocese of Rochester).

¹*Vicar*: Rev. B. H. LYNES. *Patron*: The BISHOP OF ROCHESTER.

This church, which was visited on Sunday, August 18, 1901, is a new building, and was consecrated in October, 1900. In front of the Holy Table there is a brass chandelier containing seven red lamps, all of which were lighted on the Sunday in question. There is a small chapel on the south side of the chancel, and in front of the Holy Table there a small red lamp hangs. It was not, however, burning on this occasion. 'Altar cards,' believed to contain prayers similar to those in the Roman book for the use of the priest during the services, were to be seen on the Holy Table in the chancel. On the notice board at the west end of the church was a written intimation that 'The Vicar (the Rev. B. H. Lynes) hears **confessions** in the church at 6 P.M. on Fridays or by appointment at other times.' A separate notice stated that 'The Rev. H. E. V. Day (the Curate) will hear confessions by appointment.' In another part of the church are two small tablets giving the names of several dead persons for whom prayers are asked.

There was a choral celebration of the Holy Communion at 11.15 A.M. on Sunday, August 18, at which there was a fairly large congregation. The six candles on the ledge above the Holy Table were lighted, as were two standard candles. The celebrant, who was the Assistant Curate, wore a green chasuble and was assisted in the celebration by two servers. In the procession from the vestry to the chancel the celebrant was preceded by a crucifer who carried aloft a brass crucifix. During the service the following points were noted:—

1. The chalice was mixed in full view of the congregation, the celebrant blessing the water before pouring it into the chalice.
2. After presenting the offertory at the Holy Table, the celebrant washed his fingers at the south corner of the Holy Table after the manner of the Roman *Lavabo*.
3. The *Benedictus Qui Venit* and the *Agnus Dei* were sung, the one before and the other after the Prayer of Consecration.
4. The Manual Acts were entirely hidden.
5. At the moment of consecration of each element the bell in the church tower was tolled three times.
6. The celebrant, after the act of consecration, elevated the wafer and the chalice above his

¹ The authority for the names of the Vicars and Patrons is in every case the Clergy List of 1901.

head. 7. The celebrant afterwards continually genuflected before the elements after the manner of adoration.

There were only four communicants, although the congregation numbered from 150 to 200 adults.¹

2.

Sunday, August 18, 1901.

St. Michael and All Angels, Barnes (Diocese of Rochester).

[St. Michael and All Angels, Barnes, seems to be a mission church in the parish of St. Mary's, Barnes, of which the Rev. B. M. Kitson is the Vicar.]

Morning Prayer at this church takes place at 10.45, and at 11.15 there is a Choral Eucharist. The church was visited on Sunday, August 18, 1901, for the latter of these services. The church is a fairly large building with a dark apsidal chancel, and on the ledge above the Holy Table were ten tall candles and what looked like two framed 'altar cards.' A single sanctuary lamp, giving a glimmer of red light, hung from the chancel arch. There were two very tall standard candles, which, together with six of the candles on the ledge above the Holy Table, were lighted just before the service began.

The choir and preacher having taken their places, the procession of the celebrant, consisting of crucifer with large processional crucifix and two acolytes in scarlet cassocks and cottas, together with a clergyman wearing an elaborate green chasuble, entered by another door.

An introit was then sung, which gave the opportunity for the celebrant to go through the form of making his confession,² and the other preliminaries not found in the Prayer Book, including the kissing of the Holy Table, and the service began. The words of the Prayer Book were used throughout, but there was an unusual interpolation of two collects after the collect for the day. After reading the Gospel the celebrant kissed the Gospel Book. The ceremony of the *Lavabo*, or washing of the hands, and the ceremonial mixing of the chalice were performed, and the genuflections of the celebrant and acolytes were frequent and profound during the service.

¹ The Rubrics in the Communion Office provide that 'there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.' 'And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.'

² For these confessions v. the extracts given on pp. 38, 43, 59.

Just before the Prayer of Consecration, the *Benedictus Qui Venit* ('Blessed is He that cometh in the Name of the Lord') was sung, and the remaining four candles above the Holy Table were lighted. After the Prayer of Consecration the *Agnus Dei* was sung. Wafer bread was used, and elevated as the celebrant said, 'Do this in remembrance of Me.' Though there was a fairly large congregation, numbering nearly 300, if not more, there were only five communicants, and the celebrant made the sign of the cross with the wafer as he delivered it to each person.

A serious feature of the service was the presence of school children, a number of whom were present in charge of some adults.

3.

Sunday, August 25, 1901.

St. Philip's, Wells Road, Sydenham, S.E.

(Diocese of Rochester).

Vicar: Rev. A. E. KING.

Patron: VICAR OF ST. BARTHOLOMEW'S, SYDENHAM.

A visit to this church on Sunday morning, August 25, 1901, showed that the church contained the following 'ornaments':—

1. Framed representations of the **Stations of the Cross** on the walls of the church. 2. Seven red sanctuary lamps burning before the Holy Table.

There was a choral celebration of the Holy Communion, without sermon, at 11.50 A.M. A clergyman who was assisting at the church during the absence of the Vicar celebrated, being accompanied by two servers. The celebrant wore a richly embroidered chasuble of a light terra-cotta colour. There were six candles on the ledge above the Holy Table, but only the two end ones were lighted during the service in addition to two standard candles.

During the service the following features were noticed:—

1. Before commencing the service the celebrant kissed the Holy Table. 2. After reading the Gospel for the day the celebrant kissed the Gospel Book. 3. The chalice was mixed in view of the congregation, the celebrant blessing the water before pouring it into the chalice. 4. After mixing the chalice the celebrant performed the *Lavabo*. 5. Immediately before reciting the Prayer for the Church Militant the celebrant asked for the prayers of the congregation on behalf of the souls of the faithful departed. 6. The *Benedictus Qui Venit* was sung immediately before the Prayer of Humble Access. 7. At the consecration the manual acts were entirely hidden. 8. After consecrating the elements

the celebrant elevated the paten and the chalice above his head. 9. The celebrant continually genuflected before the consecrated elements. 10. At the conclusion of the Prayer of Consecration the *Agnus Dei* was sung. 11. In communicating the people, the celebrant made the sign of the cross with the bread and with the chalice. 12. There were four communicants out of a congregation of about 100. 13. After the ablutions the *Nunc Dimittis* was sung.

4.

Sunday, August 25, 1901.

**Church of the Ascension, Lavender Hill,
S.W.** (Diocese of Rochester).

Vicar: Rev. C. S. WALLACE. Patrons: KEBLE COLLEGE, OXFORD.

This church was visited on Sunday, August 25, 1901, at Morning Prayer, at 10.30 A.M. There were present three men and about fifty women. The Vicar (the Rev. C. S. Wallace) took the service, which was read at such a pace as rendered it difficult to follow. Certain prayers were omitted, and throughout the service people were continually coming in. At the close the Vicar retired, but immediately returned with the chalice and paten, which he placed on the Holy Table. Two candles were burning on the Holy Table, and two standard candles, while seven sanctuary lamps (lighted) hung in front of the Holy Table.

Two thurifers, preceded by two little boys, then entered the church bearing **incense**, and, after censuring the chancel and the Holy Table, separated, one party going to the north chapel and censuring the Holy Table and the people assembled there; while the other went southwards till the four met again at the chancel gates, when they once more proceeded to the communion steps and again censured the chancel, after which they retired. The congregation remained standing during the ceremony.¹

¹ In the case of 'Sumner v. Wix' the defendant was condemned for the use of incense between two services which would otherwise have been said closely together. 'Now with respect to the use of incense, the principal defence is that it was employed during an interval between two services, and neither belonged to nor was subsidiary to either. I cannot take this view of the state of facts which is proved by the evidence. I think the fair result of that evidence is that incense was used in the interval between two services which would otherwise have immediately succeeded each other; almost the same congregation was present at both services and in the interval between them. It is true that after the incense had been removed a bell was rung to signify that the second service was about to begin; but, looking at all the circumstances, I think it would be unreasonable and unjudicial not to conclude that the burning of the incense was intended to be subsidiary and preparatory to the celebration of the Holy Communion.'

The choir entered and commenced singing a hymn, when the celebrant, vested in chasuble and attended by two servers, came in, and, after a short pause at the communion steps, took up his position at the south corner of the Holy Table, while the servers remained at the steps. The following points were also noted:—

In giving out the notices for the week it was said, *inter alia*, 'that no one would be allowed to communicate at this service unless notice had been given.'

During the offertory hymn the celebrant ceremonially mixed the chalice and performed the ceremony of the *Lavabo*.

In reading the 'Invitation,' at the words 'draw near' the celebrant made a half-turn towards the south transept, where the two persons who afterwards communicated were sitting. At the *Sanctus* the church bell was tolled and the celebrant kissed the Holy Table. At the Prayer of Consecration, before which the *Benedictus Qui Venit* was sung, the servers crouched down, as did three or four in the congregation. The prayer was clearly read until the words 'Who in the same night,' &c., then the voice was lowered and became rather indistinct. The church bell was tolled at the consecration. After the Prayer of Consecration the celebrant and the servers were continually bowing and genuflecting. Then the servers retired to the side and the celebrant proceeded to the rails, where a lady and gentleman, who had been sitting behind the choir in the south transept, were kneeling. These were communicated, and the celebrant then returned to the Holy Table. As the celebrant carried the elements to the rails the servers bowed as he passed them.

5.

Sunday, September 1, 1901.

St. Alphege, Southwark, S.E. (Diocese of Rochester).

Vicar: REV. T. G. TYLEE.

Patrons: FIVE TRUSTEES.

A visit was paid to this church on Sunday, September 1, 1901. A few minutes before the time of service (11.30 A.M.) one of the clergy and a thurifer were standing before the Holy Table, and appeared to be censuring the east end of the chancel. They retired to the vestry just before the choristers came in, and when these had taken their places the procession of the celebrant, including the clergyman just mentioned wearing a coloured chasuble, the thurifer and acolytes, entered. Proceeding to the Holy Table, on or above which were a number of lighted candles, a brief prelimi-

nary service, apparently consisting of the introductory confession similar to that in the Roman Missal,¹ took place, while the thurifer vigorously swung his censer from side to side, filling the church with the smell of the **incense**. There were two large standard candlesticks containing lighted candles in the chancel, and on the north side two smaller ones of the kind generally used in processions, and each containing a lighted candle, were standing. Bowings, crossings, genuflections, &c., were duly introduced, and at the Prayer of Consecration two acolytes took the processional candles and knelt down behind the celebrant, facing the Holy Table, and as he elevated the elements they raised the candles aloft. There were **no communicants**. The Parish Magazine gives the hours at which the clergy attend for **confessions**.

6.

Sunday, September 1, 1901.

St. Peter's, Clapham (Diocese of Rochester).

St. Peter's is a Chapel-of-Ease to the Parish Church of Clapham, and is situated in Manor Street, just off the Clapham High Street. The Curate-in-charge is the Rev. N. H. Tower. Round the walls of the church are placed framed representations of the **Stations of the Cross**, whilst 'altar cards' are to be seen on the Holy Table. On one of the pillars in the church there was a large card in a frame giving the names of departed persons for whom prayers were asked. There is a choral celebration of the Holy Communion with sermon every Sunday morning at 11.45 A.M., but on the first Sunday in the month the service commences at 11.10 A.M., and is preceded by the Litany.

On Sunday, September 1, 1901, the Curate-in-charge was away on his holidays, and the Rev. R. B. Littlewood, another Curate at the Parish Church, celebrated in his absence. He was vested in a red chasuble, and was assisted by two servers habited in alb and girdle. There are two candles on the ledge above the Holy Table, and these, together with the two standard candles, were lighted for the service.

The sermon, which was on the parable of the Good Samaritan, was preached by another of the assistant clergy. Jesus Christ, he said in the course of his sermon, had been in that church already that morning, and He would be on the 'altar' there again directly, ready to receive the homage of those who loved and trusted Him.

¹ For examples of this Confession v. pp. 38, 43, 59.

During the celebration—1. The chalice was mixed in view of the congregation. 2. The manual acts were entirely hidden. 3. The *Benedictus Qui Venit* and the *Agnus Dei* were sung. 4. The celebrant continually genuflected before the consecrated elements. 5. There were only seven persons who communicated out of about 200 adults present.

7.

Sunday, September 8, 1901.

St. George's, Perry Hill (Diocese of Rochester).

Vicar: Rev. J. H. W. KANE. Patron: TRUSTEE.

This church, which was visited on Sunday, September 8, 1901, is situated between Forest Hill and Catford, and is in the centre of a fashionable residential district. It is a large building with a striking interior, and capable of seating from 700 to 800 people. On the ledge above the Holy Table there are six tall candles, whilst on each side there is a large standard candle. Two portable candles stand on the credence table. In the centre of the re-table there is what looks like a tabernacle. Hanging from the chancel roof, before the Holy Table, are three large red lamps, the centre one being raised a little higher than the others. As far as one could see, this centre lamp, which is immediately in front of what appears to be the tabernacle, was not alight, but the two side ones were burning the whole time. At the west end of the church are framed representations of the **Stations of the Cross**. A large framed card hangs on one of the pillars, giving the names of departed persons to be prayed for. In the church porch there is a written notice to the effect that the Vicar (the Rev. J. H. W. Kane) and the Curate (the Rev. R. G. B. Lilly) attend in the church at stated times. The services on Sunday morning include Morning Prayer with sermon at 11 A.M., and a choral celebration of the Holy Communion at noon. As an indication of the teaching given at the church, it may be mentioned that on the Sunday the church was visited the preacher in the course of his sermon strongly advocated prayers for the dead and fasting communion, and deprecated communion at the mid-day eucharist.

There was a large congregation at Morning Prayer on the Sunday in question, the church being crowded, but the attendance at the subsequent celebration of Holy Communion was much less. The Vicar, who celebrated, wore a green chasuble, and he was assisted by two boy servers in red cassocks. All the six candles on

the ledge above the Holy Table were lighted, together with the two standard candles. The following features of the service call for notice:—

1. The Commandments were omitted. 2. The chalice was ceremonially mixed, and the celebrant performed the *Lavabo*. 3. The *Benedictus Qui Venit* was sung after the Prayer of Humble Access. 4. The manual acts at the consecration were entirely hidden. 5. The celebrant immediately after consecration elevated the paten and the chalice, and afterwards continually genuflected before them. 6. After the Prayer of Consecration the *Agnus Dei* was sung. 7. There were only four communicants out of about 100 adults present. 8. In communicating the people, the sign of the cross was made with the bread and with the chalice. 9. The celebrant read secretly what appeared to be the 'last Gospel,' as provided in the Roman Missal.

8.

Sunday, September 8, 1901.

St. Andrew's, Barking Road, Plaistow (Diocese of St. Albans).

Vicar: Rev. H. S. CARPENTER. Patron: The BISHOP OF ST. ALBANS.

Mattins is held at 10.30 at this church; but on Sunday, September 8, 1901, at 11 o'clock, there were only about a dozen people in the whole of the huge church, besides the choir. But soon after 11.15 a fairly numerous congregation had assembled for the 'Choral Celebration of Holy Eucharist,' which is held at that hour. The Holy Table, or rather the ledge above it, bears a large cross and six candles, two only of which were lighted; and the chancel screen is a large structure, with a huge crucifix and images. There is also a crucifix over the pulpit, and one over each kneeling-stool, where apparently **confessions** are heard. A procession was made round the church, consisting of crucifer with crucifix, two acolytes, and the celebrant attired in a large cope, with blue silk orphreys and hood. Another crucifer, with a cross, followed, and the choir and preacher brought up the rear. A thurifer with censer then appeared, and the celebrant, placing **incense** in the censer, blessed it, and then censured the Holy Table, ornaments, &c., after which the thurifer censured the celebrant, acolytes, choir, and congregation. A large number of school children were brought in for the service. The celebrant then mixed the chalice,

and proceeded with the service. Prior to the censuring he had changed his cope for a chasuble. The sign of the cross was frequently made, and the Gospel Book was kissed. The *Lavabo* was performed, and the *Benedictus Qui Venit* and the *Agnus Dei* were interpolated.

At the Prayer of Consecration the wafer and chalice were elevated high above the celebrant's head, and the celebrant genuflected before them. **There were no communicants.** The preacher of the sermon dwelt on the benefits of the sacrament of penance and the use of confession, which he strongly advocated.

9.

Sunday, September 8, 1901.

St. Philip and St. James, Whitwell Road, Plaistow (Diocese of St. Albans).

[Clergy stated in *Parish Magazine* to be 'REV. HENRY CHAPPEL (Superior) and Rev. Father ANDREW.']

St. Philip and St. James' Church, lying in one of the poorest districts of Plaistow, is a small building of mean and dirty appearance. Inside the rood-screen bears a crucifix, while above the Holy Table is a tabernacle, which on Sunday morning, September 8, 1901, evidently contained **the Reserved Sacrament**, the genuflections and adoration before it being most pronounced. Six large lighted candles, a crucifix and flowers were on the re-table, and a set of three 'altar-cards' stood on the Holy Table itself.

The services on Sunday morning include a celebration of 'Holy Eucharist' at 10 A.M., which is called a 'Children's Service' by the clergy of the church. On September 8 at this service the church was quite **full of children**, who were under the care and guardianship of five monks, dressed in gowns with cowls, and girded with scourges, from which hung huge crucifixes of brass. There were four or five adults present as well as the children and the monks. The celebrant wore vestments of the Roman pattern, and was assisted by two acolytes in red cassocks and albs. The service was **mutilated**, the Commandments and Prayer for the King being omitted, as was also the Prayer for the Church Militant.

The service was preceded by a short address advocating **Devotions to the Virgin**, and a prayer in a similar strain. The chalice was ceremonially mixed and the *Lavabo* performed. **Portable lights** were used both at the reading of the Gospel and

the Prayer of Consecration, when also they were elevated. The priest made the sign of the cross frequently on himself, the sacred vessels, the book, and towards the children; and one of the monks, every time the children were *required* to cross themselves, cried out something which sounded like '**Cross!**' at which all the children made the sign. The *Benedictus Qui Venit* and *Agnus Dei* and hymns about the Virgin were sung, and the celebrant made the children say after him what are known as 'the Divine praises' at the close of the 'service.' The Holy Table and Gospel Book were kissed, and the adoration to the tabernacle was most pronounced. At the Prayer of Consecration the elements were elevated, and the sacring bell rung, and the monks, kneeling in the aisles, prostrated with their foreheads touching the floor. Three adults communicated, and the celebrant placed the wafer right on the tongue of the recipient. The chalice was administered in a similar manner.

The three communicants were evidently arranged for, as one of the monks stated that it was the 'children's service, but you can stay if you like.' There is a place set apart for hearing **confessions**. In the church, besides numerous pictures (some with flowers and candles before them), there are the **Stations of the Cross**.

10.

Sunday, September 15, 1901.

St. Martin's, Barking Road, Plaistow (Diocese of St. Albans).

Parish Magazine gives '*Curate-in-Charge*: REV. PERCY MALDEN.'

The church of St. Martin's, Plaistow, is a mission-church in the charge of the Rev. P. Malden, who, it was said, was the celebrant on Sunday morning, September 15, 1901, at the Choral Eucharist at 11 o'clock. Among the noticeable 'ornaments' of the church were (1) a rood-beam bearing coloured crucifix and images; (2) images of the Madonna and Child, also pictures of the same; (3) image of a saint—presumably St. Martin.

The chief points in the service were: (a) There was a procession. The choir went first, a crucifer with crucifix followed, with two servers in red cassocks and cottas, and the celebrant, robed in a green chasuble and wearing a biretta, brought up the rear. (b) Celebrant said what was evidently his confession before commencing the service. (c) The Gospel was read with crucifer holding the crucifix aloft, the servers in attendance. (d) The notices read out included a request for prayers for the souls of the departed, especially cer-

tain names mentioned. (e) The chalice was ceremonially mingled, the sign of the cross being made over the water-cruet. (f) The *Lavabo* was performed. (g) The *Benedictus Qui Venit* was interpolated before and the *Agnus Dei* after the Prayer of Consecration. (h) At the consecration the tower bell was rung. (i) The priest elevated the wafer and chalice above his head, and (j) genuflected before them. (k) There were only four communicants out of a large congregation, and they were so old and infirm that the celebrant communicated them in their seats in the body of the church. In doing this the priest proceeded in procession with his two servers to and from the Holy Table, holding the paten and chalice high above his head. (l) Most of the people were supplied with 'Altar Manuals,' some of which, at least, were that well-known manual *Before the Altar*.¹ (m) The congregation consisted of about 200 people, of whom at least half were children, mostly belonging to a school, and in charge of teachers.

11.

Sunday, September 22, 1901.

St. Anne's, South Lambeth (Diocese of Rochester).

Vicar: Rev. W. A. MORRIS. Patron: ARCHBISHOP OF CANTERBURY.

This church was visited on Sunday, September 22, 1901. There were six tall candles on the ledge above the Holy Table and two standard candles. 'Altar cards' were also in evidence. Framed representations of the **Stations of the Cross** are hung on the walls of the church. The Sunday morning services, as announced in the *Parish Magazine*, are Holy Communion at 8 and 9, Mattins at 10.30, Choral Celebration with sermon at 11. The sermon at the Choral Celebration on Sunday, September 22, was preached by the Rev. Stewart Headlam, Warden of the Guild of St. Matthew. There was a fairly large congregation, one side aisle being wholly occupied by school children, and in the pews were placed a number of copies of a manual for their use during the service. The Vicar, who celebrated, wore a red chasuble, and he was assisted by two servers, habited in alb, girdle, &c., with red cassocks. The two end candles above the Holy Table were lighted during the service, as were the two standard candles.

The following features of the service were noticed:—

1. The celebrant, with a server on each side, stood at the steps and engaged in secret devotions, presumably the confession. 2. The

¹ See page 9.

chalice was ceremonially mixed, the celebrant blessing the water-cruet. 3. The celebrant performed the *Lavabo*. 4. The *Benedictus Qui Venit* and the *Agnus Dei* were sung. 5. The manual acts in the consecration were entirely hidden. 6. After consecration the celebrant elevated the paten and the chalice above his head, the servers at the same time holding up his chasuble. 7. The celebrant after consecration genuflected before the elements. 8. The celebrant after the Prayer of Consecration engaged for some time in secret devotions and ceremonies, continually making the sign of the cross over the elements, and genuflecting before them. 9. The celebrant subsequently turned round to the congregation for a second or two, holding the paten on a level with his forehead. But no one went up to communicate, and he immediately turned back again and went on with the service. There were **no communicants**. 10. The celebrant at the close read secretly the 'last Gospel.'

12.

Sunday, September 22, 1901.

All Hallows, Southwark, S.E. (Diocese of Rochester).

Vicar: Rev. R. H. DUTHY. Patrons: TRUSTEES OF KEBLE COLLEGE.

This church was visited on Sunday, September 22, 1901. At the 11.15 A.M. service of '**sung Mass**' (so the official announcement ran) **incense** was blessed and used to cense the Holy Table and celebrant at the commencement of the service. **Incense** was also used at the reading of the Gospel, when the book and the celebrant were censed, and during the offertory, when the celebrant, Holy Table, ornaments, elements, server, choir, clergy, and people were all censed; and yet again at the consecration, when the celebrant elevated the wafer and chalice, which were censed with three swings of the censer by the thurifer. The celebrant wore a chasuble and biretta, and was attended by acolytes and thurifer. **Portable lights** were used ceremonially throughout the service. The celebrant kissed the Holy Table frequently, and at the Gospel kissed the book in like manner. The chalice was ceremonially mingled, and the *Lavabo* was performed. There were **no communicants**, and no opportunity was given, the celebrant not even turning round. The *Benedictus* and *Agnus Dei* were sung. The tower and sacring bells were rung at the *Sanctus*, the consecration, and the celebrant's communion. Genuflections and adoration towards the elements were most pronounced after the consecration.

The services for the week included an announcement of 'Mass.' There are places for hearing **confessions**. There is a large **Calvary**, or representation of the Crucifixion, in the north-east corner of the church, the blood-stained image of our Lord being most realistic. There is a kneeling-rail in front, and persons were seen kneeling there. There are also the **Stations of the Cross** about the church. There was no evidence of the sacrament being reserved, there being no light or tabernacle on the Holy Table, where it was reserved in July, 1900.

Tuesday, September 24, 1901.

A second visit was paid to All Hallows, Southwark, by another correspondent, to ascertain whether the practice of reservation had really been given up, or whether it still went on, only less ostentatiously than before. This correspondent writes: 'It is true that there is no longer reservation in the open church, but I was informed by an official at the church that the **sacrament is now reserved** in a chapel at the east end of one of the aisles. This chapel has a door and a "grating" with glass. Through the glass I to-day saw the tabernacle and a red lamp burning before it. The chapel is not "open" except to "sisters" and the regular congregation; outsiders can go to the grating, and if they like can have a kneeling-chair there. One such chair was pointed out to me, presumably for my use.'

A prosecution was instituted in November, 1900, against the Vicar of this Church for illegal practices, but the proceedings were disallowed.

13.

Sunday, September 29, 1901.

St. Michael's, North Kensington (Diocese of London).

Vicar: Prebendary DENISON. *Patrons:* The TRUSTEES.

The visit to this church was on the Dedication Festival. On the walls of the church are representations of the **Stations of the Cross**. By the church porch there are a number of memorial cards with the inscription, 'Of your charity pray for the soul of——' the name being filled in in writing. There is also a notice stating the times at which **confessions** are heard in the church. On Sunday,

September 29, there were forty-seven candles about the Holy Table, while on the ledge above there were ten more candles. There were five red lamps burning before the Holy Table. On the north side of the church is a small chapel containing a Holy Table. Here there were six candles alight, whilst a small red lamp was also burning. There is a slab on the north wall of the chapel, on which is a picture of the Virgin and Child, draped with curtains. Ten candles were burning on the slab, whilst there was a small light which is apparently kept perpetually burning before the picture.

'High Mass'—for so the service was announced—was sung at 11.30. There was an enlarged choir, an orchestra, and the professional soloists. The preacher was the Rev. W. H. Carey, of the Church of the Ascension, Lavender Hill, who in the course of his sermon referred to 'the dark days of Protestantism,' and spoke of Catholicism having brought back the cult of the Saints, and added that they wanted it to bring back the cult of the Angels.

There was a very large congregation, the church being quite full. The side-chapel was filled with children in charge of their teachers. Before the service commenced there was an elaborate procession round the church. It was headed by the thurifer swinging his censer, from which **incense** poured forth, and he was followed by acolytes bearing **portable lights**, crucifer, banner-bearers, choir, server, &c., the rear being brought up by the celebrant wearing a green cope and biretta, and the Deacon and Sub-Deacon vested in dalmatic and tunicle respectively, and wearing birettas. On entering within the sanctuary rails the Vicar, who was the celebrant, changed his cope for a richly embroidered chasuble. He was assisted during the celebration by the Deacon and Sub-Deacon, and a layman who acted as server. Before the sermon the Vicar announced that on the following Friday there would be a solemn requiem for the souls of deceased parishioners.

During the celebration the following features were noticed:—

1. The three clergy made their confessions at the steps.
2. **Incense** was ceremonially used at the beginning of the service, at the reading of the Gospel, at the offertory, and at the consecration.
3. The Gospel was read ceremonially. The Sub-Deacon held the Gospel Book open upon his breast, and he had on either side of him an acolyte holding aloft a lighted candle. The Deacon joined the group and, having censed the Gospel Book, made the sign of the cross upon it. He then made the sign of the cross upon his forehead, lips, and breast, and proceeded to read the Gospel for the day. This concluded, the book was taken back to the celebrant, who appeared to kiss it.
4. The chalice was ceremonially mixed, and the celebrant performed the *Lavabo*.
5. The Prayer for the Church Militant was omitted.
6. After the absolution, and during the reciting of the 'comfortable words,' the forty-

seven candles about the Holy Table were lighted; the east end was then one blaze of light, over fifty candles burning. 7. Four acolytes then knelt at the rails with lighted candles. 8. At the *Sanctus* the sacring bell was rung. 9. The Prayer of Consecration was only partly audible. 10. At the consecration, the sacring bell was rung three times, the bell in the church tower was tolled, and the four acolytes, kneeling at the rails, **held the lighted candles aloft, and incense was burnt.** 11. The celebrant elevated the wafer, and afterwards genuflected before it. 12. After the consecration the celebrant engaged for some minutes in secret devotions and ceremonies, continually making the sign of the cross over the elements and genuflecting before them. 13. Just before the communion the sacring bell was again rung. Five persons communicated, and in communicating the people the priest made the sign of the cross with the wafer and the chalice. 14. The ablutions were performed before the recital of the Lord's Prayer. 15. At the close of the service the celebrant read secretly the 'last Gospel,' and publicly a strange collect, the Lord's Prayer, and the *Gloria*.

14.

Friday, October 4, 1901.

St. Michael's, North Kensington (Diocese of London). [Second visit].

Vicar: Prebendary DENISON.

Patrons: The TRUSTEES.

It being announced that there would be a **solemn requiem for the repose of the souls** of deceased parishioners on Friday morning, October 4, a second visit¹ was paid to this church (St. Michael's, North Kensington) on that occasion. There was a very small congregation, only about a dozen women being present. At the back of the Holy Table there was a black or violet dossal, with a large white cross in the centre. There were still a number of candles there, and the six tall ones on the re-table were kept burning throughout the whole service.

In the space in front of the chancel a **catafalque** had been erected. This was covered with a large black pall with a gold cross in the centre. On each side were three brown-coloured candles in black and gold candlesticks, and these were kept burning for the whole of the service. Just before the service commenced the Vicar, in cassock and biretta, came to the chancel

¹ For previous visit v. p. 131.

steps and, raising his biretta, read the names of a number of friends and benefactors of the parish whose souls the congregation were asked to pray for. Prebendary Denison afterwards presided at the organ. The celebrant wore a black chasuble, and was assisted by deacon and sub-deacon, in **black vestments**, server, two acolytes, and thurifer.

There were several noteworthy features of the service. Amongst them were:—1. The priests made their confession at the communion steps. 2. The celebrant on advancing to the Holy Table kissed it. 3. The Commandments and the Prayer for the King's Majesty were omitted, while the collect from the Burial Office was said instead of the collect for the day. 4. The Epistle was taken from 1 Thess. iv.—the portion appointed in the Roman Missal for a mass for the dead. 5. The *Dies Iræ* was sung as a sequence at the stage appointed in the Roman Book. 6. The Gospel was read ceremonially, **incense** being used to cense the Gospel Book; the Gospel was taken from St. John—one of the portions appointed in the Roman Office. 7. The Creed was omitted. 8. The chalice was ceremonially mixed. 9. **Incense** was again used at the offertory, the elements, Holy Table, celebrant, clergy, and servers being censed in turn. 10. The celebrant performed the *Lavabo*. 11. After the absolution, and during the reciting of the 'comfortable words,' the two acolytes **lighted 40 candles** on the Holy Table. 12. The two acolytes, each carrying a lighted candle, then came and knelt at the rails, together with the thurifer. 13. At the *Sanctus* the sacring bell was rung and the acolytes elevated their candles. 14. The *Benedictus* and *Agnus Dei* were sung. 15. The Prayer of Consecration was **wholly inaudible**, and but for **the ringing of bells, the elevation of the candles, and the clouds of incense**, it was impossible to tell what was going on. 16. The manual acts were entirely hidden. 17. The celebrant elevated the wafer and genuflected before it. He also elevated the chalice and genuflected before it. 18. After the consecration the celebrant, who was closely attended by the deacon, engaged in some secret devotions and ceremonies, continually making the sign of the cross over the elements, and genuflecting before them. 19. After a few minutes, the sacring bell was rung three times, and almost directly afterwards the celebrant performed the ablutions. 20. There were **no communicants**, nor was any opportunity afforded for communicating. 21. The celebrant, standing in front of the Holy Table, then said, 'The Lord be with you,' and, after a pause, 'May they rest in peace.'

There followed a service not in the Prayer Book at all, but which, on reference to the Roman Missal, was found to be a reproduction in its main details of the Roman Catholic ceremony of Absolution.

The celebrant changed his chasuble for a violet cope, and subsequently, together with his attendants, walked in procession to the catafalque. During these preparations the Vicar at the organ was chanting a solemn dirge.

The celebrant, with the deacon on one side and the server and thurifer on the other, took up his position at the head of the catafalque, whilst the sub-deacon, carrying a processional cross, stood at the foot, with an acolyte each side holding a lighted candle.

After a pause the celebrant took what looked like an ordinary dusting brush, and, after dipping it in a vessel, **walked round the catafalque sprinkling it with, presumably, holy water.** He then, having previously blessed the incense, took the censer, and, accompanied by the deacon, server, and thurifer, **walked once more round the catafalque, censuring it.**

Having again taken up their positions, the celebrant said aloud portions of the Lord's Prayer. A number of versicles and responses followed. After another pause the celebrant said a short collect, and the service concluded.

15.

Sunday, October 6, 1901.

St. Alban's, Fulham (Diocese of London).

Vicar : Rev. E. A. G. G. JOHNSON. *Patron* : The BISHOP OF LONDON.

The service of Holy Communion on the occasion of the visit (October 6, 1901) was at 11.15, by which time there was a fair congregation, a considerable proportion, however, consisting of children. The church is decorated with a number of pictures, some of them apparently representing the **Stations of the Cross.** On the Holy Table is a large brass cross standing upon a raised box or piece of wood, which may not be a 'tabernacle,' though it has the appearance of one. Six lighted candles were on a shelf just behind the Holy Table, and two more were on the table itself. Two large standard candlesticks bearing lighted candles stood one on each side of the chancel. The choir having entered, five acolytes in black cassocks and cottas came in, and were shortly afterwards followed by the procession of the celebrant, consisting of cross-bearer, thurifer, deacon, sub-deacon, celebrant, and acolytes with lighted candles. Some preliminary use of incense then took place, after which the choir, clergy, and assistants marched round the church. The procession included

cross-bearer, thurifer swinging his censer, from which **clouds of incense** poured forth, four acolytes, each carrying a banner, two acolytes carrying lighted candles, choristers, and clergy. Three of the latter wore coloured vestments, the celebrant wearing a cope, which was removed and exchanged for a chasuble when he returned to the Holy Table. When the procession reached the chancel the choristers took their places, but the others remained facing eastwards and singing, while more censuring of the clergy and Holy Table was done by the thurifer, and while the celebrant, deacon and sub-deacon, turning alternately to each other, appeared to be saying their preliminary confession. This having been concluded, the service proceeded. The words of the Prayer Book were followed in the main, except that two other collects were added to the one for the day, and that the Epistle for St. Michael and All Angels' Day was substituted for that prescribed in the service. The deacon kissed the book after he had read the Gospel. Prior to the Prayer of Consecration the *Benedictus Qui Venit* and, after it, the *Agnus Dei*, were interpolated. The prayers of the congregation were asked for the faithful departed. There were **no communicants**.

16.

Sunday, October 6, 1901.

St. Clement's, City Road, E.C. (Diocese of London).

Vicar: Rev. J. LONGRIDGE.

Patrons: The DEAN and CHAPTER of ST. PAUL'S.

On the occasion of the visit (October 6, 1901) to this church the Dedication Festival was in progress. The church is situated in a poor and populous district. Five red lamps hang before the Holy Table, and there are six candles on the re-table above. 'Altar cards' are also in evidence on the Holy Table. At the east end of the north aisle there is a smaller Holy Table, with an **image** (apparently) **of the Virgin** upon it. The **Stations of the Cross** are hung round the walls of the church, and there are other pictures of a ritualistic character. There is a **confessional** screen in the north aisle. It was announced in the *Parish Magazine* that '**High Mass**' would be celebrated at 11.15 on Sunday, October 6, and on reaching the church at that hour a fairly large congregation was seen. The front seats were occupied by a number of children. The Vicar celebrated, the two Curates acting as deacon and sub-deacon respectively. Before the service there was

a procession round the church, the clergy and choir being preceded by the thurifer swinging his censer, from which came clouds of **incense**, two acolytes carrying lighted candles, crucifer, banner-bearers, &c. On reaching the sacrarium, the celebrant changed the golden cope he had been wearing for a green chasuble, and proceeded to celebrate 'High Mass.'

The following features of the service call for notice:—

1. The priests made their confessions at the steps, and the celebrant, on approaching the Holy Table, kissed it.
2. **Incense** was used ceremonially at the beginning of the service, at the Gospel, at the offertory, and at the consecration.
3. After the collect for the day the celebrant read some collects the source of which could not be traced in the Prayer Book, while neither the Epistle nor the Gospel read on the occasion was that appointed in the Prayer Book.
4. The Gospel was read ceremonially, the sub-deacon standing at the north side of the sacrarium with the Gospel Book on his breast, and an acolyte holding a lighted candle on either side of him. The deacon then censed the Gospel Book, and made the sign of the cross upon it, and, having made the sign of the cross on his forehead, lips, and breast, read the Gospel.
5. The sub-deacon had a cloak or humeral veil thrown over his shoulders, and, concealing something in its folds, stood on one of the steps.
6. The Short Exhortation was omitted.
7. During or just after the 'comfortable words,' six acolytes came in and knelt at the rails with lighted candles, and at the *Sanctus* the sacring bell was rung and **four candles held aloft**.
8. The *Benedictus Qui Venit* and the *Agnus Dei* were sung, the celebrant meanwhile engaging in secret devotions and ceremonials over the elements.
9. The Prayer of Humble Access was omitted.
10. The Prayer of Consecration was in parts **wholly inaudible**, and it was only by the **ringing of the bells and the elevation of the candles** that one could tell what was going forward.
11. At the actual consecration the celebrant elevated the wafer and genuflected before it. The sacring bell was rung, the bell in the church tower tolled, and four lighted candles held aloft.
12. There were only six communicants out of about 200 adults present.

A prosecution was instituted in November, 1900, against the Vicar of this Church for illegal practices, but the proceedings were disallowed.

17.

Sunday, October 13, 1901.

St. Matthias', Stoke Newington, N. (Diocese of London).

Vicar: Rev. W. A. BUCK.¹

Patron: The LORD BISHOP OF LONDON.

The church of St. Matthias, Stoke Newington, is situated in a poor district. Inside, the church is beautifully frescoed with Biblical scenes. The Vicar (the Rev. W. A. Buck) was appointed in April, 1901, by the present Bishop of London. On Sunday morning, October 13, a choral 'eucharist' was held at 11.15 A.M., when the following were some of the noticeable features of the service:—(1) The celebrant (the Vicar) wore coloured vestments. (2) The chalice was mingled during the offertory. The server, however (and not the priest), poured the wine and water into the chalice. (3) The *Benedictus* and *Agnus Dei* were interpolated. (4) At the consecration the celebrant genuflected with his forehead almost on the ground, and at his own communion knelt *prostrate* on the steps of the Holy Table. (5) The tower bell was rung at the consecration. (6) There were no communicants from the congregation, but the server communicated.

18.

Sunday, October 20, 1901.

St. Faith's, Stoke Newington (Diocese of London).

Vicar: Rev. C. H. V. PIXELL.

Patrons: TRUSTEES.

The service of 'Holy Communion' at St. Faith's, Stoke Newington, is announced for 10.30 on Sunday mornings. On Sunday, October 20, a visit was paid to this church, and showed that:—

1. The celebrant's procession consisted of thurifer, crucifer, acolytes with portable lights, and the sub-deacon, deacon, and celebrant, wearing coloured vestments. 2. **Incense** was used throughout the service. 3. The book was kissed at the reading of the Gospel. 4. The chalice was ceremonially mingled. 5. The *Lavabo* was performed. 6. The *Benedictus* and *Agnus Dei* were interpolated. 7. The church bell was rung at the consecration. 8. The celebrant elevated the elements, and afterwards genuflected

¹ Appointment announced in the Church papers in May, 1901.

before them. Incense and portable lights were used at the Prayer of Consecration. 9. No communicants went to the rails, but the celebrant and deacon carried the sacrament to an invalid lady in a bath-chair, and communicated her. There was thus **only one communicant**.

19.

Sunday, October 20, 1901.

St. Peter's, Reporton Road, Fulham (Diocese of London).

Vicar: Rev. R. CARDWELL. *Patron:* The BISHOP OF LONDON.

At this church the service for Holy Communion is announced for 12 o'clock noon on Sundays, and on October 20, 1901, there was a good congregation. The celebrant, who was apparently the only clergyman present, entered the church wearing coloured vestments, and accompanied by a thurifer swinging his censer, and by two acolytes bearing lighted candles, which were elevated at certain parts of the service. After the Holy Table, the celebrant, and the chancel generally had been well censed, the thurifer disappeared, and the service proceeded. Wafer bread was used, and there were only three communicants out of a congregation numbering about sixty persons.

20.

Sunday, October 20, 1901.

St. Clement's, East Dulwich (Diocese of Rochester).

Vicar: Rev. H. E. JENNINGS.

Patron: The BISHOP OF ROCHESTER.

The church of St. Clement's, East Dulwich, was visited on Sunday morning, October 20. Seven red lamps were burning before the Holy Table, and there were two candles on the re-table. The High Celebration is at 11.45 on Sunday mornings, and on the Sunday, October 20, there was a large congregation. The Vicar, who celebrated, wore a linen chasuble, and he was assisted by two servers habited in alb, girdle, &c. The two candles on the Holy Table were lighted, and the following were some of the principal features of the service:—

1. A processional cross was held aloft at the reading of the Gospel. 2. The *Benedictus* and the *Agnus Dei* were sung. 3. The celebrant elevated the paten and the chalice above his head. 4. After the consecration the celebrant engaged in secret devotions and ceremonies in connection with the elements. 5. There were only fourteen communicants out of a fairly large congregation.

21.

Saturday, November 2, 1901.

St. Alban's, Holborn (Diocese of London).

Vicar: Rev. R. A. J. SUCKLING.

Patrons: DEAN AND CHAPTER OF ST. PAUL'S.

There were three masses for the dead within the early days of November at St. Alban's, Holborn, and this church was visited on the occasion of the requiem mass held there on Saturday, November 2, that day being the All Souls' Day of the Roman Calendar.

There was erected in the chancel of the church **a large catafalque**, covered with an elaborate black pall, and six candles were burning beside it. The choir came in before the priests who were to conduct the service, and took their seats in the stalls. They were accompanied by two cantors, or singers, who wore black copes, and these gentlemen took up their places at the head of the catafalque. It may be noted that they completely blocked up the ordinary entrance to the chancel, so that it was **impossible to pass up to the Holy Table**. But, as it turned out, this did not matter, for evidently **no communicants were expected**, and as a matter of fact no one communicated.

During some preliminary singing the three officiating priests entered robed in **black vestments**, and they made their way to the steps of the Holy Table. Here they went through the preliminary confessions and devotions provided in the Roman Missal. Not that these were said aloud; one judged by their genuflections and bowings and crossings—they were exactly in accord with the Roman rite.

The whole of the first part of the English Communion Office was **omitted**. An Epistle and Gospel were read almost identical in terms with those provided in the Roman Missal for a mass for the dead. The Creed, the *Gloria in Excelsis*, and the Blessing were all **omitted**. The latter part of the Prayer of Consecration was **quite inaudible**. The only way that it was possible to guess that the act of consecration had taken place was because there was **a clanging of bells, a burning of incense, an**

elevation of two candles, and, finally, **the elevation of the wafer and the prostration before it** of several members of the congregation. The ablutions were performed immediately before the Lord's Prayer, which is the Roman use. Incense was used at the offertory, the celebrant censuring the elements and the Holy Table, and being censured himself. As has been said, there were no communicants. There was **hardly anything English about the service**; from first to last it was on the Roman pattern.

The Roman Catholic ceremony of Absolution followed.

After the mass the celebrant, wearing a large cope, came down to the catafalque attended by servers, &c., carrying a crucifix, holy water, and censer. Some prayers were said in silence at the catafalque, and then the celebrant, who was the Rev. A. H. Stanton, went round the catafalque and solemnly **sprinkled it with Holy Water**, and afterwards went round again and censured it with **incense**.¹

A sermon by the Rev. Harry Wilson, Vicar of St. Augustine's, Stepney, followed.²

On the south side of the south-west porch there is a Macknochie Memorial Chapel, where it is believed the Sacrament is reserved. Some persons on leaving the service above described tried to gain admittance to this chapel, but it was locked. Through the glass panels, however, the small red light of the lamp hanging before the Holy Table could be easily discerned, and one lady, on finding she could not obtain admission to the chapel, went down on her knees in the porch, and, with her gaze fixed towards the red lamp, opened a book and engaged in devotions.³

22.

Saturday, November 2, 1901.

St. Peter's, London Docks (Diocese of London).

Vicar: Rev. L. S. WAINWRIGHT. *Patrons:* The TRUSTEES.

There were several 'celebrations for the faithful departed' at St. Peter's, London Docks, on 'All Souls' Day,' November 2, 1901.

¹ For the Service of Absolution, *v.* pp. 96, 100.

² The *Times* of Friday, November 8, 1901, contained the following report of another Mass for the Dead at St. Alban's, Holborn:—'A solemn requiem was celebrated for the repose of the soul of Canon Carter, of Clewer, at St. Alban's, Holborn, yesterday. The Roman rite was observed even to the asperges and censuring of the catafalque, with its six candles, erected in the choir. The celebrant was the Rev. A. H. Stanton, the Rev. R. A. J. Suckling (Vicar) and the Rev. G. R. Hogg being deacon and sub-deacon respectively. The sermon was preached by the Rev. E. G. Wood, of St. Clement's, Cambridge, who paid a high tribute to Canon Carter, detailing how in the early sixties he founded the famous Confraternity of the Blessed Sacrament, and earlier still, with his friend Dr. Armstrong, past Bishop of Grahamstown, the penitentiary system in the English Church, Clewer and Wantage being living memorials of this great work.'

³ For Forms of Devotion for a visit to the Blessed Sacrament, *v.* p. 75.

The church was visited at the 8.45 A.M. service. There were a number of children present, and it turned out to be virtually a **children's mass for the dead**. The church is situated in a very poor and uninviting district. The 8.45 celebration took place in the chapel at the south side of the chancel. It was attended by about twenty or thirty children, most of them very young—some so young that they could only just lisp the responses. There were also some six women in the congregation. One of the assistant clergy celebrated, whilst another curate moved about the chapel instructing the children in their devotional exercises. As they came in the **children were made to genuflect** before the Holy Table, and, on taking their seats, to cross themselves. During the service the clergyman was continually prompting them as to when they had to cross themselves or perform other devotions, whilst at the conclusion of the service, as the children were leaving, he was heard to tell two or three of the youngest—apparently not more than four or five years old—to '**look at the lamp and kneel on one knee.**' At intervals during the service the children sang two or three hymns, the teaching of which was of a very advanced character. For instance, after the consecration they sang one commencing

Hail! holy Body, born of Mary—

whilst in another there was the refrain,

Let Thy light, Jesu blest,

Shine on them and give them rest.

At the conclusion of the service they repeated after the curate a prayer the whole of which was not heard, but which opened with the words, 'Accept this our sacrifice for all people, living and dead,' and closed with the prayer that the souls of the faithful might rest in peace. On the Holy Table, which had violet hangings, were two lighted candles, whilst hanging from the roof before it was a red lamp, which remained lighted throughout the service. During the celebration the following features were noticed:—

1. The celebrant wore a violet chasuble, and he was assisted by a small boy who acted as server.
2. The celebrant kissed the Holy Table.
3. The Collect, Epistle, and Gospel were not those appointed for the day; they were similar to those in the Roman Missal.
4. The celebrant read out a long list of deceased persons, including 'Victoria, our Queen,' and Father Mackonochie, a former vicar of the parish, and asked that the congregation should pray for the repose of their souls.
5. The chalice was ceremonially mixed.
6. The celebrant performed the *Lavabo*.
7. At the *Sanctus* the sacring bell was rung.
8. The *Benedictus* and *Agnus Dei* were said.
9. The manual acts were hidden.

¹ The lamp burning before the tabernacle is the generally recognised sign that the Sacrament is reserved there.

10. At the actual consecration of the elements the celebrant elevated the wafer and the chalice above his head and genuflected before them. The sacring bell was rung, and the bell in the church tower tolled. 11. After consecration the celebrant engaged for some time in secret devotions and ceremonies over the elements, continually making the sign of the cross over them and genuflecting before them. He also prostrated himself almost to the ground three times during these devotions. 12. There were only two communicants.

23.

Saturday, November 2, 1901.

St. Alphege, Southwark, S.E. (Diocese of Rochester). [Second visit.]

Vicar: Rev. T. G. TYLEE. *Patrons:* FIVE TRUSTEES.

This church was visited for the early morning celebration of Holy Communion on Saturday, November 2, 1901, the All Souls' Day of the Roman Calendar. A **catafalque** or **bier** stood in the chancel aisle, with six lighted candles round it, three on either side. The congregation was a small one, and included about **a dozen children** in charge of a 'sister.' At the offertory the celebrant, who wore **dark-coloured vestments**, announced that **the Holy Sacrifice would be offered for the repose of the souls of the faithful departed throughout the world**, and especially of——(here he read a long list of names). The chalice was mixed and the *Lavabo* performed. The manual acts were hidden. The celebrant elevated the wafer above his head, and afterwards bowed or genuflected before it. There were three or four communicants. The children as they left the seats were directed by the 'sister' to bow towards the Holy Table, and some of the younger ones were assisted by the 'sister' to do so.

24.

Saturday, November 2, 1901.

St. Margaret Pattens, Rood Lane, E.C.
(Diocese of London).

Vicar: Rev. J. L. FISH.

Patrons: LORD CHANCELLOR alt. with CORPORATION OF LONDON.

'All Souls' Day' was also observed at St. Margaret Pattens, Rood Lane, and there was a **solemn celebration for the**

faithful departed at 12.15. The Holy Table was draped in black, and across the top of the dossal were the words in silver letters, '*Requiescant in Pace.*' Two candles were burning on the re-table. There was only a small congregation. Papers were distributed in the church giving the names of deceased persons for whom prayers were desired for the repose of their souls. The celebrant was vested in a black chasuble, and he was assisted by one server.

The following were some of the special features of the service:—

1. The celebrant and the server made their confessions at the steps, and the celebrant on approaching the Holy Table kissed it.
2. The collect from the Burial Service was read in place of the collect for the day. The Gospel was taken from St. John, one of those portions appointed in the Roman Missal to be read at a mass for the dead.
3. The chalice was ceremonially mingled, and the celebrant performed the *Larabo*.
4. At the *Sanctus* the sacring bell was rung.
5. The *Benedictus* and the *Agnus Dei* were sung.
6. The manual acts were hidden.
7. At the consecration of the bread and wine the celebrant elevated the wafer and the chalice above his head, and afterwards genuflected before them. The sacring bell was also rung.
8. The celebrant engaged in secret devotions and ceremonies over the consecrated elements, and continually genuflected before them. Subsequently he turned round to the congregation and held the paten before them, but almost immediately turned back again and went on with the service. There were **no communicants**.

25.

Saturday, November 2, 1901.

St. Clement's, City Road, E.C. (Diocese of London). [Second visit.]

Vicar: Rev. J. LONGRIDGE.

Patrons: DEAN AND CHAPTER OF ST. PAUL'S.

On 'All Souls' Day,' November 2, 1901, a **solemn requiem** was held for all the faithful departed at 7 A.M. In the chancel aisle a **large catafalque** was erected, covered by a large pall with a cross on it, and surrounded by six tall candles in standard candlesticks—three standing on each side of the catafalque. Candles also burned on or above the Holy Table, which was draped in black. At 7 o'clock the choir entered, followed by two cantors in surplices. Immediately afterwards the celebrant's procession entered. There were sub-deacon, deacon, and celebrant, all of

whom wore **black vestments**. After the clergy had made their confession at the steps the service commenced with the Lord's Prayer. The **Commandments were omitted**. Only one collect was said, the source of which it was impossible to trace, but the Epistle was taken from the service provided in the Roman Missal—being 1 Thess. iv. 12-17. The Gospel was read so feebly that its source could not be traced. The Creed was omitted, and the *Tract* and *Sequence* used were from the Roman Missal. During the offertory the elements were prepared, the chalice being ceremonially mingled, and then **incense** was blessed, and the Holy Table and celebrant were censed. The *Lavabo* was performed. At the consecration the elements were elevated and the clergy genuflected before them. There were three communicants, and the ablutions were then immediately performed ceremonially before the Lord's Prayer. The *Gloria in Excelsis* and the Benediction were omitted.

Then, leaving the Holy Table, the celebrant, with the assistance of the other priest, changed his chasuble for a black cope, and, coming to the catafalque, commenced the **Roman ceremony** of the '**Absolution of the Dead**.' The sub-deacon stood at one end of the catafalque with a cross, while the celebrant (assisted by the deacon) recited prayers over it, and then, taking the **holy water sprinkler**, aspersed the structure, marching round it, after calling out 'Our Father.' Next he took the thurible, and, going round in like manner, censed the catafalque with **incense**. At the close of the censing the celebrant called out again, 'and lead us not into temptation,' &c. The cantors and choir had been chanting various clauses and petitions during these proceedings.

In the side-chapel (at the south-west corner) there was evidence that **the sacrament is reserved**: a red light was burning, the tabernacle curtains were drawn close round, and a lady (visiting the chapel) genuflected before the tabernacle.

26.

Sunday, November 10, 1901.

St. Augustine's, Stepney (Diocese of London).

Vicar: Rev. H. W. WILSON.

Patron: The BISHOP OF LONDON.

At St. Augustine's Church, Settle Street, Stepney, 'Holy Eucharist' is celebrated on Sunday mornings, generally at 7, 8, 9, 10 and 11 A.M.; and on Sunday, November 10, a visit to the church at 10.30 showed that a **children's eucharist** was in progress. The church was about half full of children, in charge,

apparently, of a young man, who led them and gave directions as to 'standing and kneeling,' and conducted a litany (or similar kind of devotion) **in praise of the Blessed Sacrament** and the Virgin. The celebrant was the Vicar (the Rev. Harry Wilson), and he was attired in a terra-cotta-coloured chasuble, and was attended by acolytes with lighted candles and thurifer with **incense**. The service was similar to the 11 o'clock service, which is described below, there being **no communicants** (the celebrant not even turning round), and the ritual throughout the service being similar to that at the later service.

After the children's service was over, the Vicar, having removed his vestments, came into the church again, and, kneeling before the little chapel at the north of the chancel (where a red light was burning before a tabernacle on the Holy Table), performed his private devotions, **prostrating almost to the ground**. That **the Sacrament is reserved** there seemed certain, as everyone genuflected towards it whenever they happened to go anywhere near the chapel.

The 'Ornaments' in the church include a penitents' kneeling-stool for **confessions**; pictures of the **Stations of the Cross** around the walls; and a **tabernacle** on the Holy Table in the side-chapel.

By eleven o'clock the church was nearly full, the congregation consisting mainly of women and some thirty children. Men were conspicuous by their absence, and it was difficult to count twenty of them in the whole of the large congregation, excepting, of course, the choir.

At eleven o'clock the choir entered, followed almost immediately by the celebrant's procession, consisting of thurifer and incense-bearer, two acolytes with **portable lights**, two servers, and the celebrant in similar vestments to those worn at the earlier service. The celebrant was a young man, evidently one of the curates.

Incense was blessed, and the Holy Table and celebrant censed, and after the private confession of the priest the service proceeded with the Lord's Prayer and the Commandments.

During the Commandments the two acolytes with portable lights suddenly came to the top of the chancel steps, and then escorted another server, who was carrying the sacred vessels under the humeral veil, to the Holy Table.

Before the Gospel the book was censed by the celebrant, who again blessed the incense, and then the crucifer, acolytes with portable lights, and the thurifer swinging incense, having gone in procession to the pavement at the north of the sacarium, the celebrant intoned the Gospel and afterwards kissed the Gospel book.

The preacher, apparently another of the curates, in the sermon likened the talents in the parable to the 'Sacraments of the Church,' as he designated Baptism, Confirmation, 'Holy Absolution,' Holy Communion, and Matrimony. Before commencing his sermon he announced '**Mass**' during the week and the following Sunday, and also a 'Requiem' during the week for the departed members of the congregation.

After the sermon the celebrant ceremonially mingled the chalice and performed the *Larabo*, and then **incense** was again blessed, and the celebrant, Holy Table, elements, choir, acolytes, clergy (including the Vicar, who had just taken his place), and the people were all censured. At the *Sanctus* bells were rung. The *Benedictus* and *Agnus Dei* were interpolated, and at the consecration **bells were rung, the elements were elevated, incense was burned, and the candles were elevated.**

During the whole time of the consecration, and for some time afterwards, many of the people were **prostrate on the ground**, some of the women on the edge of the middle aisle going absolutely and **literally prostrate on the floor.**

After his own communion the priest turned round and made the sign of the cross with a wafer, when the people all again bowed; but **no one communicated**, nor were they apparently expected to do so, as two of the servers stood blocking the way up at the head of the chancel steps.

One of the hymns sung during the service contained the following, which is an extract:—

O see! within a creature's hand
The vast Creator deigns to be,
Reposing infant-like, as though
On Joseph's arm or Mary's knee!
Sweet Sacrament, I Thee adore,
O make us love Thee more and more!

A prosecution was instituted in November, 1900, against the Vicar of this Church for illegal practices, but the proceedings were disallowed.

27.

Sunday, November 10, 1901.

St. Peter's, Vauxhall (Diocese of Rochester).

Vicar: Rev. E. DENNY.

Patrons: The TRUSTEES.

The Church of St. Peter, Vauxhall, is in Upper Kennington

Lane, and was visited on Sunday, November 10, for the 11.15 celebration of Holy Communion. There were six lighted candles on the re-table. The **Stations of the Cross** are placed round the walls of the church. At the west end of the church there is a notice giving the times at which **Confessions** are heard, and there is also a list of deceased persons for whom prayers are desired. The celebrant at the 11.15 service was one of the junior clergy. He wore a green chasuble and was assisted by two servers.

The following were among the features of the service:—

1. The priest and his assistants made their confessions at the steps, and the celebrant kissed the Table.
2. The words 'The Lord be with you' were interpolated by the celebrant at intervals during the service.
3. Before reading the Gospel the celebrant made the sign of the cross on his forehead, lips, and breast.
4. The chalice was ceremonially mixed and the celebrant performed the *Lavabo*.
5. At the *Sanctus* the sacring bell was rung.
6. The *Benedictus* and the *Agnus Dei* were sung.
7. The manual acts were hidden.
8. At the consecration of the bread and wine the celebrant elevated the wafer and the chalice, and genuflected before them. The sacring bell was rung, and the bell in the church tower tolled.
9. The celebrant engaged in secret devotions and ceremonies over the elements, continually making the sign of the cross over them, and genuflecting before them.
10. During these devotions the sacring bell was again rung.
11. The celebrant turned round to the congregation, made the sign of the cross with the wafer, and immediately turned back and went on with the service. There were **no communicants**.
12. The celebrant read secretly the 'last Gospel' at the north side of the Holy Table.

28.

Tuesday, November 12, 1901.

St. Matthias, Earl's Court, S.W. (Diocese of London).

Vicar: Rev. W. CARTER.

Patron: THE BISHOP OF LONDON.

On Tuesday, November 12, 1901, a **solemn requiem** for associates of the Confraternity of the Blessed Sacrament who have died during the past year was held at St. Matthias' Church, Warwick Road, Earl's Court, at 11 A.M.

The Holy Table and reredos were draped in black, and six tall candles on the re-table were lighted. The celebrant's procession

consisted of acolytes with **portable lights**, servers and sub-deacon, deacon, and celebrant, who were vested in black vestments, with broad gold orphreys and tassels, and lined with crimson, and birettas.

The congregation was large, the church being more than half full. The paper of the service, distributed to the congregation, showed that the introit, psalm, epistle, and gradual were all **taken from the Roman Missal** 'Mass for the Dead, on the day of decease or burial.' The collect was from the English Burial Service. The *Sequence* was after the Roman Missal, and the Gospel was also from the Missal, under 'Anniversary Mass for the Dead.'

During the offertory the chalice was ceremonially mingled, and after the celebrant had **blessed the incense** he censed the elements and Holy Table, and was himself censed. The offertory then having been presented, the *Lavabo* was performed. At the *Sanctus* the sacring bell was rung. While the *Benedictus* was being sung the thurifer appeared again with incense, which was kept burning till after the consecration.

The words of consecration were almost inaudible, and both the tower and sacring **bells were rung**; while the wafer and the chalice were elevated, the celebrant genuflected before the consecrated elements. At the celebrant's communion the sacring bell was rung again, and immediately afterwards the celebrant turned towards the people holding up a wafer; the sub-deacon, deacon, and acolytes immediately fell upon their knees. **No one communicated.** The *Agnus Dei* was sung, with the *Requiem termination* according to the directions of the Missal.

During the singing of the 'Memory of the Dead' the ablutions were performed and the 'last Gospel' read, and the celebrant and his assistant-priests and servers left the chancel. The antiphon followed (again from the Missal), and then the service was over.

29.

Thursday, November 14, 1901.

St. Peter's, Vauxhall (Diocese of Rochester).

Vicar: Rev. E. DENNY.

Patrons: The TRUSTEES.

A **second visit** was paid to this church on November 14, and the correspondent writes:—

The Church of St. Peter, Vauxhall, has a history. It was the scene for thirty years of the labours of the Rev. George W. Herbert,

one of the pioneers of the 'Catholic' movement in South London. A man of saintly and devoted life, he exerted a powerful influence, and the church and parish have for a long time been a stronghold of the extreme Ritualistic party in the Church of England. Mr. Herbert died on November 14, 1894, and as each anniversary has come round 'the Holy Sacrifice,' to quote the words of *St. Peter's Parish Magazine*, has been 'offered' in the church **for the repose of his soul.**

Mr. Herbert was succeeded by the Rev. A. B. Sharpe, who after a vicariate of a little more than three years joined the Church of Rome. Mr. Sharpe was succeeded by the present Vicar, the Rev. E. Denny.

The *St. Peter's Parish Magazine* for November, 1901, announces that '**confessions**' are heard on 'Wednesday, Friday and Saturday, 7 to 8 P.M.; and according to the notice in church.' Amongst some of the 'wants' mentioned in the *Parish Magazine* are:—'A red cope; some linen for the altars and for albs; donations towards the cost of the **high mass set of black vestments.**'

But the chief interest of the *Magazine* consists in a letter from the Vicar, announcing that 'November has long, by pious custom, been observed as a special time when prayers are made for the repose of the souls of the faithful departed'; and that 'during November the Holy Sacrifice of the Altar will be offered daily at St. Peter's, with the exception of Sundays and Feast Days, at either 7 or 8 A.M., for the repose of the souls of the faithful departed.' The Vicar adds:—

November also brings an anniversary which, I trust, will never be forgotten by St. Peter's people. Thursday, November 14, will be the seventh anniversary of the death of Father Herbert. The Holy Sacrifice will be offered for the repose of his soul at 6.15, 7, 8, and that at 7 will be a high celebration.

A report follows of this 'high celebration' at 7 A.M. on November 14. There was a fairly good congregation of women, but there were only three men in the congregation.

The church was very badly lighted, but the Holy Table appeared to be **draped in black**, and there were black hangings behind it. On the ledge above it were six lighted candles. The choir entered and took their places in the stalls. Then came the procession of the celebrant. The celebrant was the Vicar, the Rev. E. Denny, and he had with him two other clergy, who acted the parts assigned to the deacon and sub-deacon in the Roman Church, and four boys or lads who acted as acolytes or servers. All these clergy wore **black vestments** and birettas.

As they took up their position at the steps leading to the Holy Table they removed their birettas and did obeisance. Then they went through a form of confession, their actions in bowing,

crossing themselves, and turning to each other being similar to those prescribed for the Roman priests at this stage. Meanwhile the choir was singing the introit from **the Roman office**, 'Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.'

The Vicar then began the English Communion Service. It was read in its entirety, except that the collect from the Burial Office (with the name of the late Vicar introduced into the words 'as our hope is that this our brother doth') was read instead of the proper collect, and the Epistle and Gospel read were those **appointed in the Roman Missal** for masses for the dead.

During the reading of the 'comfortable words' two acolytes left the chancel for the vestry, and soon afterwards returned, each carrying a lighted candle. These were held aloft at the singing of the *Sanctus* and at the consecration of the elements. **Bells were rung** at both these stages, and at the consecration the bell in the church tower was tolled. The wafer and the chalice were elevated by the Vicar directly after they were consecrated, and he and the attendant priests genuflected before them. There were several communicants, and as the clergy passed from the Holy Table to the rails and back again, carrying the consecrated elements, the boys **held their candles aloft**.

During the service some hymns were sung from the *Requiem Hymnal* of the 'Guild of All Souls'; and the singing of the *Benedictus Qui Venit* and of the *Agnus Dei* were interpolated during the service. The wording of the *Agnus* which is sung after the consecration usually runs, 'O Lamb of God, that takest away the sins of the world, have mercy upon us,' but the Roman Missal directs that 'in masses for the dead "Have mercy on us" is not said, but "Grant them rest."' This wording was followed at St. Peter's.

30.

Thursday, November 21, 1901.

St. Barnabas', Pimlico (Diocese of London).

Vicar: The Rev. the Hon. A. F. HANBURY-TRACY.

Patron: The VICAR OF ST. PAUL'S, KNIGHTSBRIDGE.

On Thursday morning, November 21, 1901, there was held at St. Barnabas', Pimlico, a service which was officially described as a '**Solemn Celebration of the Holy Eucharist on behalf of the Departed Members of the Guild** [of All Souls], and of persons specially commemorated in connection with proposed

chapel.' There was a fairly large congregation. Each person on entering was given a copy of a paper which contained a list of 'the Departed Members of the Guild' (about 580 in number), and a list of the 'non-members specially commemorated in connection with proposed chapel' (about 120), and at the close of the two lists were the words:—

On whose souls, and on the souls of all Christian people,
sweet JESUS have mercy.
OUR FATHER.

The paper also contained the words of an 'Introit,' the Collect, the Epistle, a 'Gradual,' a 'Tract,' a 'Sequence,' the Gospel, the Hymn at the Offertory, the *Benedictus Qui Venit*, the Hymn after the Consecration, the *Agnus Dei*, and some selections to be sung 'at the conclusion of the service.'

The celebrant was the Vicar of the Parish, who wore a **black chasuble** with white trimmings, and was attended by a server. The service opened with the following Introit, which is practically the same as the Introit provided in the Roman Missal at masses for the dead:—

INTROIT.—Rest eternal grant to them, O LORD: and may light perpetual shine upon them.

Psalm.—Thou, O GOD, art praised in Sion, and unto Thee shall the vow be performed in Jerusalem: Thou that hearest the prayer, unto Thee shall all flesh come.

Intr.—Rest eternal, &c.

During the singing of this Introit the Vicar made his confession at the steps.

The priest read a collect from the Burial Office; for the Epistle he read a part of 1 Cor. xv., and for the Gospel he read a part of St. John v. Between the reading of the Epistle and the Gospel, the following 'Gradual' (practically the same as in the Roman Missal) was sung:—

GRADUAL.—Rest eternal grant to them, O LORD: and may light perpetual shine upon them.

Ÿ.—The righteous shall be had in everlasting remembrance: he shall not be afraid for any evil tidings.

This was followed immediately by the singing of the 'Tract' as follows:—

TRACT.—Out of the deep have I called unto Thee, O LORD: LORD, hear my voice.

Ÿ.—O let Thine Ears consider well: the voice of my complaint.

Ÿ.—If Thou, LORD, wilt be extreme to mark what is done amiss: O LORD, who may abide it?

Ÿ.—For there is mercy with Thee: therefore shalt Thou be feared.

This was followed immediately by the singing of the 'Sequence,' the *Dies Ire*.

The sermon was preached by the Rev. A. Chandler, Bishop-elect of Bloemfontein.

At the offertory a hymn beginning 'Christ enthroned in highest Heaven,' was sung; this hymn contained *inter alia* the following verses:—

Christ enthroned in highest Heaven,
Hear us, crying from the deep,
For the faithful ones departed,
For the souls of all that sleep;
As Thy kneeling Church intreateth,
Hearken, SHEPHERD of the sheep.

KING of Glory, hear our voices,
Grant Thy faithful rest, we pray;
We have sinned, and may not bide it,
If Thou mark our steps astray;
Yet we plead that Saving Victim,
Which for them we bring to-day.

Let Thy plenteous loving-kindness
On them, as we pray, be poured;
Let them, through Thy boundless mercy,
From all evil be restored;
Hearken to the gentle pleading
Of Thy Mother, Gracious LORD.

When, O kind and radiant JESU,
Kneels the Queen Thy Throne before,
Let the Court of Saints attending,
Mercy for the dead implore;
Hearken, loving Friend of sinners,
Whom the Cross exalted bore.

After the singing of the *Sanctus* the *Benedictus Qui Venit* was sung.

At the consecration **incense** was used and **lights held aloft**. The manual acts were hidden; the celebrant elevated the wafer and the chalice, and afterwards genuflected or bowed before them. Immediately after the Prayer of Consecration the hymn, 'O Saving Victim, opening wide,' was sung. This was followed by the singing of the *Agnus Dei*, as follows:—

O LAMB OF GOD, That takest away the sins of the world: grant them rest (twice).

O LAMB OF GOD, That takest away the sins of the world: grant them rest everlasting.

[This form of the *Agnus Dei* is in accordance with the direction in the Roman Missal, which says: 'In Masses for the Dead *Have mercy upon us* is not said; but, 1 and 2, *Grant them rest*; 3, *Grant them everlasting rest*']

At the time for the communion of the people the celebrant

turned round and held up a wafer, but no one approached. There were **no communicants**.

At the conclusion of the service the following was sung:—

May light eternal shine upon them, O LORD, with Thy blessed ones for evermore: for Thou art gracious.

Ÿ.—Rest eternal grant to them, O LORD, and let light perpetual shine upon them. With Thy blessed ones for evermore; for Thou art gracious.

Grant rest eternal, JESU,
To all the faithful dead:
And o'er each waiting spirit
Thy light perpetual shed.

And, that Thy dear redeemed ones
May fullest bliss attain,
Make perfect imperfection,
And purge away each stain.

So when the Day of Judgment,
Thine Own Great Day, is here,
All free from spot, and blameless,
They may with joy appear.

Grant rest eternal, JESU,
To all the faithful dead:
And o'er each waiting spirit
Thy light perpetual shed. AMEN.

31.

Sunday, November 24, 1901.

St. Katharine's, Rotherhithe (Diocese of Rochester).

Vicar: Rev. E. M. O'H. LEE. Patron: BISHOP OF ROCHESTER.

This church is situated in a poor neighbourhood, and holds from 300 to 400 people. On the re-table were six lighted candles on the occasion of the visit (Sunday, November 24, 1901). There is an iron chancel screen, on the top of which are four gilded figures of saints, the whole being surmounted by a crucifix. The **Stations of the Cross** hang round the walls of the church. Before the service commenced one of the clergy censed the Holy Table, but this was the only time incense was used. For the 11.15 A.M. service there was a procession round the church, the Vicar, who was the celebrant, wearing a gold-coloured cope, being preceded by the choir, banner-bearers, crucifer, &c. On reaching the chancel the celebrant went into the vestry and changed his cope for a richly embroidered chasuble. He was assisted during the celebration by two servers.

Amongst the features of this service were the following:—

1. The priest and his attendants made their confessions at the steps.
2. After the collect for the day, one referring to St. Katharine was recited in addition to one or two other collects.
3. The chalice was ceremonially mingled, and the celebrant performed the *Lavabo*.
4. The *Benedictus* and the *Agnus Dei* were sung.
5. The manual acts were hidden.
6. At the consecration of the bread and

wine the celebrant elevated the wafer and the chalice, and genuflected before them. The bell in the church tower was rung three times. 7. After consecration the celebrant engaged in secret devotions and ceremonies over the elements, using the sign of the cross and genuflecting before them. 8. There were only four communicants.

32.

Sunday, November 24, 1901.

**St. John the Baptist, Holland Road,
Kensington, W.** (Diocese of London).

Vicar: Rev. W. M. SPENCER.

Patrons: TRUSTEES OF KEBLE COLLEGE, OXON.

The Church of St. John the Baptist, Holland Road, is a large, handsome building of recent construction. There is a great stone chancel screen, surmounted with a huge stone crucifix and images. Pictures of the **Stations of the Cross** hang round the walls, and among the notices at the west end of the church are announcements of **celebrations for the faithful departed** and **confessions**. On Sunday morning, November 24, at the 11.50 A.M. service, there were six tall lighted candles above the Holy Table, and eighteen small candles unlighted. Seven sanctuary lamps hang in the chancel. At 11.50 the choir and celebrant's procession entered. It consisted of thurifer, crucifer, servers, and sub-deacon, deacon, and celebrant. The three priests, who wore coloured vestments, said their confession and then commenced the service. At the Gospel a pair of **portable lights** were brought from the credence-table, and servers carried them to the north pavement of the chancel, accompanied by the sub-deacon and deacon, and the latter then read the Gospel, he having been previously blessed by the celebrant, before whom he knelt. The thurifer kept **incense** burning throughout the reading of the Gospel, and at its close the sub-deacon carried the book to the celebrant, who kissed it. The chalice was mingled and the *Lavabo* performed. Incense was kept burning nearly throughout the service; but no person or thing was censured with it. The *Benedictus* was sung, and two servers then lighted the **eighteen small candles** above the Holy Table. The consecration was performed amid much ritual. The thurifer swinging incense knelt behind the celebrant, who elevated the wafer and chalice high above his head and held them there during a long pause, and afterwards again and again genuflected before them. The tower bell was slowly rung

three times at each elevation. The *Agnus Dei* followed, and after the celebrant had, presumably, communicated he turned towards the people and held up a wafer for about two minutes, when most of the people bent very low. There were **no communicants**, neither were any expected, as the thurifer was kneeling in the aisle to the rails swinging his censer across the chancel, in which attitude and occupation he remained till the close of the service.

33.

Saturday, November 30, 1901.

St. Andrew's, Willesden (Diocese of London).

Vicar: Rev. J. A. RAWLINS.

Patrons: CROWN and BISHOP alternately.

The church is divided by a tall screen separating the chancel from the nave, and on the top of this screen is a huge crucifix with images of St. Mary and St. John on either side. The Patronal Festival was held on November 30, when there were three celebrations of 'Holy Eucharist' at 7, 8, and 9. The 9 o'clock service was sung, and was preceded by a procession consisting of cross-bearer, choir, servers, thurifer swinging **incense**, and the celebrant—the Vicar—vested in a splendid cope. The congregation numbered about twenty people. After the procession the celebrant returned to the vestry, reappearing a few moments later clad in a red chasuble. After short private devotion he commenced the office. There was no sermon, and during the offertory the chalice was ceremonially mingled. The *Benedictus* and *Agnus Dei* were interpolated, and at the consecration the elements were elevated and the tower bell was rung. There were only four communicants.

34.

Sunday, December 1, 1901.

St. Michael's, Shoreditch (Diocese of London).

Vicar: Rev. H. M. M. EVANS. *Patrons*: The TRUSTEES.

The Church of St. Michael, Shoreditch, is situated in Mark Street, Finsbury. At the base of the two pillars supporting the chancel are two **coloured images** on pedestals, and before each

of these a candle was burning on the occasion of the visit to this church on Sunday, December 1, 1901. Resting against the chancel screen is a picture of the Virgin, with a candle on each side, but these were not lighted.

The **Stations of the Cross** are hung round the walls of the church. There were six tall lighted candles on the re-table, and two standard lights, one on each side. At the east end of the north aisle there is a second Holy Table with cross, candles, &c., whilst against the north wall at the extreme west end of the church there is another small Holy Table, with two candles upon it. On the south side of the chancel there is a chapel with yet another Holy Table. There is some evidence that the **Sacrament is reserved** in this chapel. There is a **tabernacle** with a candle at each side, and members of the congregation on taking their seats genuflected before it, while at the conclusion of the service many went and knelt before it. There was at the west end of the church a written notice giving the times at which **confessions** were heard in the church. On the paper giving the services for the week it was announced that '**Low Mass**' was on Sunday at 8 and 9, and '**High Mass** with sermon' at 11.15.

At 'High Mass' on Sunday, December 1, there was a fairly large congregation, which included a number of children in charge of teachers. 'Altar cards'—generally understood to contain prayers from the Roman 'Canon of the Mass'—were placed on the Holy Table, and removed at the conclusion of the service. The celebrant, who was one of the assistant clergy, wore a violet chasuble, and was attended by a server and two acolytes.

Amongst the features of the service were the following:—

1. The celebrant's procession was headed by two acolytes carrying **portable lights**.
2. The priest and the server said their confession at the steps.
3. On reaching the Holy Table the celebrant kissed it, and repeated this proceeding several times during the service.
4. **Incense** was used at the beginning of the service, the reading of the Gospel, the offertory, the *Sanctus*, and the consecration.
5. Before reading the collect for the day the celebrant turned to the congregation, and, extending his arms, said 'The Lord be with you,' the congregation and choir responding, 'And with thy Spirit.' This was repeated at intervals throughout the service.
6. At the Gospel acolytes held lighted candles aloft. The celebrant kissed the Gospel book.
7. Just before the sermon the Vicar, in cassock and biretta, ascended the pulpit and gave out the notices for the week. He announced that the following Sunday was the festival of 'our Blessed Lady's conception,' and would be kept as a feast. He asked the prayers of the congregation **for the repose of the souls** of those who had fallen in South Africa, and of departed parishioners and benefactors of the parish.
8. The sermon ended,

the celebrant returned to the Holy Table and kissed it. The chalice was mixed, and the *Lavabo* was performed. 9. The short and the long exhortation were omitted. 10. Just before the *Sanctus* the two acolytes came in with **portable lights**, which they held aloft at the *Sanctus* and the consecration. 11. The *Benedictus* and the *Agnus Dei* were sung. 12. With the exception of the first sentence or two, the whole of the Prayer of Consecration was **inaudible**, and it was only by the ringing of the bells and other ritual adjuncts that one could guess what was going forward. 13. The manual acts were hidden. 14. The celebrant elevated the wafer and genuflected before it, and many of the congregation bowed almost to the ground. 15. After consecration the celebrant engaged in secret devotions and ceremonies, continually making the sign of the cross over the elements and genuflecting before them, the hymn 'O saving Victim' being sung meanwhile. 16. The sacring bell was again rung, and almost immediately afterwards the priest was seen performing the ablutions. 17. There were **no communicants**, and the celebrant did not once turn round or offer any opportunity to the people for communicating. 18. After the ablutions the Lord's Prayer was sung, and the celebrant concluded the service. The Blessing—if it was given—was inaudible, and the *Gloria in Excelsis* was omitted. 19. The priest read secretly the 'last Gospel.' 20. The celebrant and his assistants then knelt at the steps, whilst the Vicar again ascended the pulpit, and offered two prayers bearing on the war. He then said, 'May the souls of the faithful rest in peace,' crossed himself, and left the pulpit.

At the conclusion of the service the bell in the church tower was tolled about a dozen or twenty times. Many of the congregation remained behind to make their devotions in the chapel, where it is believed that the Sacrament is reserved.

A prosecution was instituted in November, 1900, against the Vicar of this Church for illegal practices, but the proceedings were disallowed.

35.

Sunday, December 15, 1901.

St. Matthew's, Westminster (Diocese of London).

Vicar: Rev. W. B. TREVELYAN.

Patron: RECTOR OF ST. JOHN'S, WESTMINSTER.

At St. Matthew's, Great Peter Street, Westminster, where the Rev. W. B. Trevelyan is Vicar, there is a celebration of the Holy

Eucharist every Sunday morning at 9.30 A.M., **specially intended for children.** For this service a movable communion table is placed against the chancel gates, and the nave of the church is for the most part reserved for children. At the west end of the church stands a clergyman in surplice and cassock, and he directs the children when to stand, when to kneel, &c.

On Sunday, December 15, 1901, the service was marked by the following characteristics:—

1. There were about **150 to 200 children** sitting in the nave of the church; there were also a few adults, and in the seats at the back of the church there were more adults—say forty all told.
2. There were four candles burning on the Holy Table.
3. The celebrant wore a red chasuble and other vestments (as the alb, maniple, apparel of the neck, &c.).
4. During the singing of the opening hymn the celebrant used **incense** and censed the communion table.
5. Incense was also used by a lad acting as server or acolyte at the reading of the Gospel and at the offertory.
6. During the earlier part of the service **a manual** was distributed amongst the congregation by an official. This manual is entitled *The Children's Service Book*, but as it is printed 'for private circulation only,' it is not possible to get a copy of it.
7. A bell was rung at the *Sanctus* and at the consecration of the elements.
8. The manual acts were hidden, the celebrant crouching over the elements.
9. The celebrant elevated both the consecrated wafer and the chalice above his head, and he also genuflected several times before them.
10. After the Prayer of Consecration the clergyman at the end of the church called upon the children to make their 'act of worship,' and immediately the solemn stillness of the church was broken by their little voices repeating after the clergyman the words, '**O Lord Jesus, I adore Thee, I worship Thee, I believe Thou art indeed present here upon Thy Holy Altar.**'
11. The singing of the *Benedictus Qui Venit* was interpolated before and the *Agnus Dei* after the Prayer of Consecration.
12. After the singing of the *Agnus Dei* the clergyman in charge told the children to make their 'act of offering,' and again the children's voices could be heard saying after the clergyman, '**O Heavenly Father, we offer unto Thee the Body and Blood of Thy Son Jesus Christ, here present on Thy Holy Altar.**' The words which followed certainly included the following: '**Grant to the faithful departed eternal rest.**'
13. There was a somewhat similar formula recited by the children at the close of the service. After this the clergyman said: '**Let us depart in peace,**' and the children responded: '**In the Name of the Lord, Amen.**'
14. There was only one communicant, apparently one of the teachers.

36.

Sunday, December 15, 1901.

**St. Cuthbert's, Philbeach Gardens,
Earl's Court, Kensington, S.W.** (Diocese
of London).¹

Vicar: Rev. HENRY WESTALL. *Patrons:* The TRUSTEES.

This church was visited on Sunday, December 15, 1901, for the celebration of Holy Communion, commencing at 11.30 A.M. The following points were noted:—

1. On a ledge above the Holy Table there was a large crucifix, six lighted candles, and 28 unlighted candles; while on the Holy Table itself there was an 'altar card,' generally understood to contain the prayers from 'the Canon of the Mass' of the Roman Office. 2. The celebrant wore a light cream chasuble, beautifully embroidered, and other **illegal vestments**, such as the maniple, alb, apparel of neck, &c. He also wore a biretta on coming into and going from the chancel. He was attended by two servers, the thurifer, and incense-boat boy, and four acolytes, all vested in scarlet cassocks and lace-trimmed cottas. On entering and leaving the chancel he and his attendants were preceded by the crucifer carrying a processional crucifix. 3. Arrived at the steps of the Holy Table, the celebrant, with a server on either side of him, went through his confession, a psalm being sung as an introit meanwhile. 4. The Nine-fold *Kyrie* of the Roman Office was sung by the choir, and the Ten Commandments of the English Office were omitted. 5. Before the reading of the Gospel **incense was ceremonially used**, the celebrant censuring the Gospel book. He made the sign of the cross upon his forehead, his lips, and his breast before, and kissed the Gospel book after, he read the Gospel. The Gospel over, the thurifer censured the celebrant. 6. The Vicar, in the course of some announcements, said that '**Mass**' would be celebrated at certain hours on the following Saturday (St. Thomas's Day). He also asked prayer for the faithful departed. 7. At the offertory the celebrant ceremonially mixed the chalice. He then **censed the elements** (having first of all blessed the incense), the crucifix and the Holy Table; the thurifer censed the celebrant, the other clergy, the choir and the congregation in turn. Before resuming the service the celebrant washed his fingers at the south corner of the Holy Table, this being the Roman ceremony of the *Lavabo*. 8. During the reading of the 'comfortable words' an acolyte **lighted 28 candles** above the Holy Table, which caused a brilliant illumination. 9. Just before the singing of the *Sanctus*, four acolytes came in from the

¹ The practice of the Vicar of this church was made one of the two test cases at the Lambeth 'Hearing' on the ceremonial use of incense.

vestry **carrying lighted torches**, and they knelt on the steps leading to the Holy Table, immediately below the celebrant. The thurifer and his assistant also came in and took up a kneeling position just below the south corner of the Holy Table. 10. A bell was rung at the singing of the *Sanctus*. 11. The *Benedictus Qui Venit* was sung before the Prayer of Consecration. 12. The Prayer of Consecration was read in a whisper. The manual acts were hidden, the celebrant bending down over the elements. At the act of consecration the **torch-bearers held their lights aloft, incense was freely burnt, and bells were rung**. The celebrant elevated the wafer and the chalice above his head, and afterwards genuflected before them, the servers meanwhile bowing their heads to the ground. 13. The singing of the *Agnus Dei* and of the verse 'O saving Victim' followed, and the celebrant meanwhile performed secret ceremonies and said secret prayers, with his back to the people. He could, however, be seen to frequently make the sign of the cross over the elements, before which he several times genuflected. 14. There were **no communicants**; the celebrant simply turned round and exhibited a wafer, before which several people in the congregation bowed, and then turned back again. There was a crowded congregation. 15. The celebrant read the 'last Gospel' provided in the Roman Missal, and the service closed with the singing of the *Nunc Dimittis*. 16. It was noticed that, on leaving the church, several of the congregation dipped their hands into the **Holy Water stoups**. One of these was examined and found to contain water. 17. There are places set apart in the church for the **hearing of confessions**. According to the *Parish Paper*, 'Confessions are heard on Fridays and Saturdays, at 6.30; also Friday before 1st Sunday, at 4 P.M.'

A prosecution was instituted in November, 1900, against the Vicar of this Church for illegal practices, but the proceedings were disallowed.

37.

Sunday, December 15, 1901.

St. Augustine's, Haggerston (Diocese of London).

Vicar: Rev. J. N. BURROWS. *Patron*: THE TRUSTEES.

This church is situated in York Street, Hackney Road. It has an imposing interior. The Holy Table is surmounted by an elaborate reredos. On the re-table there are six tall candles. Standing against the north wall of the sacrarium are two other

candles. 'Altar cards'—generally believed to contain the Secret Prayers from the Roman Service Book—are used during the celebrations. Round the walls of the church are hung the **Stations of the Cross**. In a corner at the extreme west end of the church is a **Confessional Box** with a surplice hanging over it, and a candle standing on a ledge. The services on Sunday mornings include Holy Communion at 8 and 9 A.M. and a 'solemn celebration' at 11.15. At this latter service on Sunday, December 15, the celebrant was one of the assistant clergy. The Vicar acted as deacon, and another curate as sub-deacon. The congregation included a number of children. The celebrant wore a violet chasuble, and was attended by a server and two acolytes. The six candles on the Holy Table were lighted as well as the two candles against the sacrarium wall.

During the service the following features were noticed:—

1. The celebrant's procession was headed by the thurifer and two acolytes carrying **portable lights**.
2. The priests said their confessions at the steps; and on reaching the Holy Table the celebrant kissed it, and this act he repeated several times during the service.
3. **Incense** was used at the beginning of the service, at the Gospel, and at the consecration.
4. The Gospel was read ceremonially, **lighted candles being held aloft**, and the reader made the sign of the cross on the book, on his forehead, on his lips, and on his breast.
5. The Vicar in giving out the notices asked for the prayers of the congregation **for the repose of the souls** of those who had fallen in the war.
6. The chalice was ceremonially mixed, and the celebrant performed the *Lavabo*.
7. The deacon handed something to the sub-deacon, who concealed it under a cloak which he had thrown over his shoulders, and then stood on one of the steps until after the consecration.
8. The *Benedictus* and the *Agnus Dei* were sung.
9. The Prayer of Consecration was almost inaudible.
10. The manual acts were entirely hidden.
11. At the consecration the celebrant elevated the wafer and genuflected before it, and did the same with the chalice. The sacring bell was rung, and the bell in the church tower tolled.
12. After consecration the celebrant, closely attended by the deacon, engaged in secret devotions and ceremonies over the elements, continually making the sign of the cross and genuflecting before them.
13. The sub-deacon handed what he had been concealing under his cloak to the deacon, who placed it on the Holy Table.
14. Subsequently the celebrant **embraced** the deacon, who in turn **embraced** the sub-deacon.
15. The celebrant turned round to the congregation and held up a wafer, but immediately turned back again and proceeded to perform the ablutions. There were **no communicants**.
16. The celebrant read some secret prayers at the north side of the Holy Table, after which the priests and their attendants genuflected.

38.

Sunday, December 15, 1901.

St. Mary's, Upper Edmonton (Diocese of London).

Vicar: Rev. F. L. WARE.

Patrons: DEAN AND CHAPTER OF ST. PAUL'S.

A visit was paid to this church on Sunday morning, December 15. On the left of the chancel is a second Holy Table, on which is a **tabernacle**. The **Sacrament** was evidently **reserved** there on December 15, if the genuflections of the curate and people, and the presence of a little solitary red lamp burning above, have any meaning.

A little to the fore of this second Holy Table is a wooden partition with curtains and an aperture in the middle. Under this little aperture on one side is a small penitents' kneeling-desk or stool, with a crucifix fixed above. It is apparently here that **confessions** are heard at certain hours announced on the notice-board at the church door.

The Holy Table in the chancel was decorated with six tall candles (which were lighted for the service). The celebrant's procession consisted of acolytes, or servers, with **portable lights**, and the celebrant was attired in a coloured chasuble and other vestments.

The celebrant having made his confession, the thurifer appeared with **incense**, with which the celebrant censed the Holy Table. Incense was again used at the reading of the Gospel, the priest blessing it and censing the book with it, after which the thurifer kept it burning, standing behind the two acolytes bearing lighted candles.

The curate preached the sermon after he had announced the 'Masses' to be celebrated during the following week.

Other points in the service worthy of notice were:—

1. During the offertory the chalice was ceremonially mixed.
2. The *Lavabo* was performed.
3. **Incense** was again used, the celebrant, Holy Table, ornaments, elements, acolytes, curate, choir, and congregation being all ceremonially censed.
4. The *Benedictus* was sung.
5. At the close of the *Sanctus* the thurifer again appeared with incense, which was kept in use throughout the consecration.
6. At the consecration the celebrant elevated the wafer and the chalice and genuflected before them; and the thurifer censed each with incense.
7. The *Agnus Dei* was sung.
8. There were **no communicants**, and no opportunity was given for communicants.

The congregation consisted almost entirely of women and

children, there being less than a dozen men present. The children numbered about 150.

39.

Friday, December 20, 1901.

**St. Mary Magdalene, Munster Square,
N.W.** (Diocese of London).

Vicar: Rev. W. H. JERVOIS.¹ *Patron:* The BISHOP OF LONDON.

The Holy Communion is celebrated daily at the Church of St. Mary Magdalene, Munster Square, N.W. At the ten o'clock celebration on Friday morning, December 20, 1901, the celebrant wore a dark red chasuble, and was attended by a server in cassock and surplice.

1. The celebrant and server went through the preliminary confession at the foot of the steps leading to the Holy Table. 2. Ascending to the Holy Table, the priest kissed it—an act he repeated once or twice during the service. 3. At the offertory the priest ceremonially mixed the chalice, having first of all blessed the water. 4. The priest afterwards washed the tips of his fingers at the south corner of the Holy Table, after the manner prescribed in the Roman Book. 5. Before and after the Prayer of Consecration there were long pauses, during which the priest was evidently reading secret prayers and performing secret ceremonies. 6. At the consecration (*a*) the manual acts were hidden; (*b*) the wafer and the chalice were respectively elevated above the priest's head; (*c*) the bell in the church tower was tolled; (*d*) the priest bowed over the consecrated elements. 7. At the time for the communion of the people a bell was rung in the sanctuary, and the priest turned round and, holding a wafer between his finger and thumb, made the sign of the cross with it. 8. There was only one communicant.

Confessions are heard at this church (according to the notice-board) five times a week, viz., twice on Friday, and three times on Saturday, and by special appointment. The **Stations of the Cross** are hung on the walls of the church.

¹ For extracts from a manual compiled by Mr. Jervois, v. pp. 33 ff.

40.

St. Thomas's Day, December 21, 1901.

St. Thomas's, Stamford Hill (Diocese of London).

Vicar: Rev. W. E. JACKSON. Patron: RECTOR OF HACKNEY.

St. Thomas's Church, Stamford Hill, is a large and rather handsome building on Upper Clapton Common. On St. Thomas's Day, December 21, 1901, a celebration of Holy Communion was held at 7.30 A.M. or thereabouts. The celebrant wore a red chasuble. He ceremonially mixed the chalice and performed the *Lavabo*. The congregation was a fair one, and there were some eight or ten communicants. At the Prayer of Consecration in the service the celebrant elevated, and afterwards genuflected before, the wafer and chalice, and frequently made the sign of the cross over both the people and the elements. The service closed with the ablutions and the secret reading of the 'last Gospel.' Amongst the papers in a rack in the church for circulation gratis there was a leaflet entitled *Devotions for Worshippers at the Eucharist*, from which the following are extracts:—

Before the Consecration.

Let all mortal flesh keep silence,
And with fear and trembling stand!
Ponder nothing earthly-minded,
For with blessings in His Hand
CHRIST our GOD to earth descendeth,
Our full homage to demand.

SEND down Thy HOLY SPIRIT, O LORD, upon these Thy Gifts,
that they may become the Body and Blood of Thy dear Son.
Amen.

Blessed is He that cometh in the name of the LORD, Hosanna
in the Highest!

After the Consecration.

BOW DOWN AND WORSHIP JESUS PRESENT ON HIS ALTAR-THRONE.

HAIL, Body of my LORD! Hail, Precious Blood of JESUS! I
worship Thee, LORD JESUS, with body, soul, and spirit bowed
before Thee. 'Worthy is the Lamb that was slain to receive
power, and riches, and wisdom, and strength, and honour, and
glory, and blessing.'

O Lamb of God, that takest away the sins of the world, have
mercy upon us . . . grant us Thy peace.

41.

Sunday, December 22, 1901.

St. Mary Magdalene, Paddington (Diocese of London).

Vicar: Rev. W. H. BLEADEN. Patrons: KEBLE COLLEGE, OXFORD.

The church is a large building, and has an imposing interior. On the re-table are six tall candles, whilst seven red lamps are kept burning before the Holy Table. At the top of the south aisle there is another small Holy Table, surmounted by a very large picture of the Madonna and Child, and before this a small blue lamp was burning. Resting against the chancel rails is a picture of the Virgin, with a small red light burning at the base. The high celebration is at 11.15, and on the Sunday upon which the church was visited (Dec. 22) there was a large congregation. Previous to the celebration the Litany was sung in procession round the church. The officiating clergyman wore a cope of a terra-cotta colour, whilst the celebrant had on a violet cope. The procession was headed by the thurifer swinging his censer, from which **clouds of incense** poured forth, and there were also two acolytes bearing **portable lights**. The preacher in giving out the notices for the week announced that there would be a '**Midnight Mass**' on Christmas Eve, and that persons wishing to communicate at it must first obtain a ticket from one of the clergy.

During the celebration, at which three clergy officiated (celebrant, deacon, and sub-deacon), the following points were noticed:—

1. The celebrant's procession was headed by two acolytes carrying **portable lights**.
2. The celebrant wore a violet chasuble.
3. The priests made their confessions at the steps.
4. Incense was used at the beginning of the service, at the Gospel, at the offertory, and at the consecration.
5. The Gospel was ceremonially read, lighted candles being held aloft.
6. The chalice was ceremonially mingled.
7. At the *Sanctus* two lighted candles were elevated.
8. The *Benedictus* and the *Agnus Dei* were sung.
9. The Prayer of Consecration was in parts inaudible; the manual acts were hidden; and when the consecrated elements were elevated lights were held aloft and the bell in the church tower was tolled.
10. After consecration the celebrant engaged in secret devotions and ceremonies over the elements, continually genuflecting before them.
11. There was only one communicant out of a congregation of about five hundred people.

42.

Sunday, December 22, 1901.

St. Augustine's, Victoria Park, South Hackney (Diocese of London).

Vicar: Rev. the Hon. R. E. ADDERLEY.

Patron: RECTOR OF SOUTH HACKNEY.

On Sunday morning, December 22, a visit was paid to this church. Immediately after Morning Prayer, when about a dozen people left the church, some ladies dressed like 'Sisters' brought in some school children, to whom they distributed small manuals. Soon afterwards the choir entered, followed by the celebrant wearing a coloured chasuble, and accompanied by two servers. The celebrant's chasuble had a crucifix worked upon it in gold. After he had said his confession the service commenced. At the reading of the Gospel he kissed the Gospel book. While the offertory was being taken the chalice was ceremonially mingled, and before proceeding with the service the celebrant performed the *Lavabo*. The *Benedictus* and *Agnus Dei* were sung, and at the consecration the wafer and chalice were elevated and the sacring bell was rung.

The celebrant genuflected before the sacred elements. After his own communion the celebrant turned to the congregation with a wafer in his hand, and with it he signed the people with the cross. The sacring bell was again rung, and then the priest paused with the wafer in his hand. No one, however, approaching to partake, he turned back again and completed the service. There were **no communicants**.

43.

Monday, December 23, 1901.

St. John the Baptist, Holland Road, Kensington (Diocese of London). [Second visit.]

Vicar: Rev. W. M. SPENCER.

Patrons: TRUSTEES OF KEBLE COLLEGE, OXON.

At this church on the Monday mornings during Advent the **celebrations of Holy Eucharist are for the faithful departed**. A visit to the church on Monday, December 23, at 7.15 A.M. showed the ornaments of the church as before reported

(see p. 155). Preparations were being made for a service in the chapel. At 7.15 the celebrant entered, accompanied by a server, who had previously lighted the candles above the Holy Table. The celebrant's vestments were of a very deep violet colour, and consisted of a chasuble, maniple, stole, &c. After making his confession, the priest proceeded with the service, from which he omitted the Commandments. The Epistle and Gospel were practically the same as those appointed in the Roman Missal for a 'Mass for the Dead.' During the offertory the chalice was ceremonially mingled, and then the *Lavabo* was performed. The celebrant read the names of those departed persons on whose behalf the mass was, presumably, being said. The consecration was accompanied by genuflections and elevation and the ringing of the church bell; and afterwards there was a very long pause, during which it was evident the priest was performing some kind of private devotions. The celebrant eventually, however, turned round, holding up the wafer and saying a short sentence, the words of which were too indistinct to catch. The congregation numbered four women, and only one of these presented herself for communion.

A notice on the board at the church doors gives the hours the Vicar is in the church to hear **confessions**.

44.

Monday, December 23, 1901.

St. Stephen's, Gloucester Road, Kensington (Diocese of London).

Vicar: Rev. Lord V. A. SEYMOUR. *Patron*: H. GRAVES, Esq.

At the Church of St. Stephen, Gloucester Road, Kensington, daily Eucharist is held at 8 A.M., and on December 23 the service was held in the chapel on the right of the chancel. The celebrant was attired in a chasuble, &c. The chief part of the service which called for notice was the consecration, when the celebrant elevated and genuflected before the elements, and the server rang the sacring bell. When turning to the congregation, which numbered some nine or ten women, **the celebrant held up a wafer and said, 'The Lamb of God that takest away the sin of the world.'** No one approached to communicate, and the priest turned back again and completed the service.

A children's Eucharist is held at this church on Sunday mornings at 10 o'clock, and is announced as 'Holy Eucharist sung by children.'

45.

Christmas Eve, December 24, 1901.

St. Augustine's, Queen's Gate, S.W. (Diocese of London).

Perpetual Curate: Rev. R. R. CHOPE. *Patrons:* TRUSTEES OF KEBLE COLLEGE, OXON.

A **Midnight Celebration** of Holy Eucharist was held at St. Augustine's, Queen's Gate, on Christmas Eve, at 11.30 P.M. The church is a large and handsome building, and there were some eighty people present at the service.

The celebrant wore a white satin chasuble. The Holy Table was surmounted by a re-table bearing a large number of lighted candles. During the offertory the chalice was mingled. Before the consecration the *Benedictus* was sung, and at the words of consecration the celebrant elevated the wafer and the chalice and afterwards genuflected before them. The *Agnus Dei* followed, and nearly all the people communicated.

46.

Christmas Day, December 25, 1901.

St. Alban's, Holborn (Diocese of London). [Second visit.]

Vicar: Rev. R. A. J. SUCKLING.

Patrons: DEAN AND CHAPTER OF ST. PAUL'S.

A visit to St. Alban's, Holborn, on Christmas morning showed that a **crib** had been constructed at the foot of the south aisle. In the little cave, or manger, thus made were images of the Virgin Mary and Joseph, and a little image to represent the Saviour; while in the background was another image, presumably intended for an angel. Suspended from the roof of the cave were figures of little angels. The whole of this structure was decorated with palms, ferns, and green, and lights were burning in front of it.

A '**midnight mass**'—so the service was officially styled—was held at this church at 11.30 on Christmas Eve, and at the 'mid-day mass' (*sic*) on Christmas Day **incense** was ceremonially used throughout the service. There were three priests, attired respectively in chasuble, dalmatic, and tunicle, as celebrant, deacon, and sub-deacon. The preacher in his sermon advocated the saying of a '**Hail! Mary**' before the manger. During the offertory the

chalice was ceremonially mingled, and the *Lavabo* was performed. The Holy Table, celebrant, priests, servers, choir, and congregation were all censed, and at the *Sanctus* four acolytes entered with **portable lights**, which were elevated at the words of consecration, when the celebrant elevated the wafer and chalice, and afterwards genuflected before them. There were **no communicants**, and the ablutions were performed ceremonially before the Lord's Prayer.

47.

Christmas Day, December 25, 1901.

St. Clement's, City Road (Diocese of London).

[Third visit.] *Vicar*: Rev. J. LONGRIDGE.

Patrons: DEAN AND CHAPTER OF ST. PAUL'S.

St. Clement's, City Road, had a **crib** on Christmas Day. A structure in the form of a small cave was erected in front of the Holy Table in the side-chapel in the north aisle. The structure was apparently of virgin cork, decorated with evergreens, &c. Inside were **images of the Virgin Mary and Joseph, with a smaller image reposing in a cradle**. The heads of some animals were visible at the sides, and suspended from the roof were three little images of angels, while a red lamp hung over the whole, and five candles burned in front. **In front of the crib four or five ladies were paying their devotions along with one of the Clergy.**

48.

St. Stephen's Day, December 26, 1901.

St. Columba's, Haggerston (Diocese of London).

Vicar: Rev. J. H. LE COUTEUR. *Patrons*: TRUSTEES.

St. Columba's Church, Kingsland Road, Haggerston, was visited on St. Stephen's Day (December 26, 1901) at 10.30 A.M. A **crib** had been erected in the north-west corner of the building. This was simply a little cave decorated with some evergreens, &c., and containing **images** to represent the Virgin Mary, Joseph, and two shepherds, and two mules; and in the centre was a smaller image to repre-

sent the infant Christ. In front of this manger were a pair of candelabra, each of which held nine candles. Soon after 10.30 the choir entered, and immediately afterwards the Celebrant's procession—two acolytes carrying **portable lights**, one of the clergy (in a tunic) bearing the cross, a thurifer with censer, and the celebrant in a red cope. On reaching the chancel a procession was formed which proceeded round the south side of the church, **incense and portable lights** being used. On returning to the chancel the celebrant's procession retired to the vestry, reappearing in a few minutes, when the celebrant had exchanged his cope for a chasuble, also of a red colour; and the clergyman who had acted as crucifer had exchanged his tunic for a surplice. **Incense** was blessed and the Holy Table and celebrant censured; and at the reading of the Gospel incense was again ceremonially used, together with **portable lights**, and the Gospel book was kissed. The chalice was ceremonially mixed, and incense was again blessed, the celebrant censuring the elements, ornaments, and Holy Table, and the thurifer censuring the celebrant, acolytes, choir, and congregation. The last consisted of twelve women and two men.

The sacring bell was rung at the *Sanctus* and at the consecration. The celebrant elevated the wafer and chalice, and afterwards genuflected before them, incense and portable lights also being used. The *Agnus Dei* was interpolated, and the celebrant only half turned round towards the people with a wafer in his hand, with which he made the sign of the cross. No one, however, appeared to desire to communicate, and certainly they would not have had time to leave their places before the celebrant turned back again, genuflected before the elements, and proceeded with the Lord's Prayer. After the Benediction the ablutions were performed with much ostentation, and the 'last Gospel' was read from one of the '**altar cards**,' which a server held in position.

The ornaments of the church are as follows:—In the south aisle are **three confessional boxes**, or partitions, and at the west end of the aisle is a side Holy Table with cross and candles. On the north side, opposite this Holy Table, was the 'crib' already described. In the south-east corner of the building is a side-chapel with Holy Table, crucifix, and candles, while the Holy Table in the church bears a crucifix, six candles, and flowers. Only two of the candles were lighted on St. Stephen's Day. There are various banners about the chancel, and the **Stations of the Cross** hang around the church.

49.

St. Stephen's Day, December 26, 1901.

St. Stephen's, Haggerston, N.E. (Diocese of London).

Vicar: Rev. G. MORRIS.

Patrons: TRUSTEES.

At St. Stephen's, Goldsmith Row, Haggerston, at Christmas, a 'crib' was constructed in the north-west corner of the church. The floor was strewn with straw all round the table, or trestles, upon which the manger was elevated. Inside the manger the floor was also covered with straw, and in the centre was a little cradle containing a small image, bending over which was another and larger image dressed as a nun, but in white and blue. In the background were models of a cow and an ass. In front of this crib was a long kneeling-form, and some of the congregation, at the 9.30 A.M. celebration on St. Stephen's Day, knelt before it before leaving the church.

On Thursday, December 26 (St. Stephen's Day), a celebration of the Holy Communion was held at 9.30 A.M. in the side-chapel. On a re-table stood a cross, and on the Holy Table two lighted candles. The congregation consisted of five women. The celebrant, who wore a white linen chasuble, was accompanied by a server in red cassock and cotta. On reaching the Holy Table the celebrant removed the candles from their position to the re-table. After the private devotions of the celebrant and server—presumably their confession—the service began. The Commandments and 'comfortable words' were **omitted**; the chalice was ceremonially mingled (the celebrant signing the water-cruet with the sign of the cross), the *Lavabo* was performed, and at the consecration the elements were elevated and the sacring bell was rung. The celebrant repeatedly genuflected. There were three communicants, and, as the chapel was small and the celebrant spoke fairly loudly, the words of administration were audible to non-communicants, and it was noticed that **only the first part of the words of administration** were said: 'The Body of our Lord Jesus Christ, which was given for you, preserve thy body and soul unto everlasting life'; and the same with the cup.

50.

St. John the Evangelist's Day, December 27, 1901.

St. Agnes, Kennington Park, S.E. (Diocese of Rochester).

Vicar: Rev. ALFRED HOLLAND.

Patrons: The TRUSTEES.

The Christmas services at St. Agnes, Kennington Park, S.E.,

included, according to the official notice-paper, a 'High Celebration' at 11.30 P.M. on Christmas Eve, 'Holy Communion' at 6, 7, 8, and 9 A.M., and a 'High Celebration, Procession, and Sermon' at 11 A.M. on Christmas Day; and three services of Holy Communion on St. Stephen's Day, St. John's Day, and Holy Innocents' Day respectively. At the 11 A.M. communion service on St. John's Day, December 27 (which was choral), the Vicar officiated. He wore a white silk chasuble with an embroidered cross on the back, and was attended by two servers attired in scarlet cassocks and white albs.

1. The Vicar was escorted to the sanctuary by the two servers carrying **portable lights**. 2. The Vicar with the servers went through their preliminary confession at the foot of the steps leading to the Holy Table. 3. Ascending to the Holy Table the Vicar kissed it, as he did at other periods during the service. 4. Before reading the Gospel the Vicar made the sign of the cross upon his forehead, his lips, and his breast. 5. At the offertory the Vicar mixed the chalice, having first made the sign of the cross over the cruet containing the water. 6. The Vicar afterwards washed his fingers at the south corner of the Holy Table, after the manner of the Roman ceremony of the *Lavabo*. 7. The singing of the *Benedictus Qui Venit* was interpolated before and the *Agnus Dei* after the Prayer of Consecration, and during the singing the Vicar was observed to be engaged in secret ceremonies at the Holy Table. 8. During the Prayer of Consecration (*a*) the manual acts were hidden by the Vicar bending over the elements with his elbows apparently resting upon the Holy Table; (*b*) the wafer and the chalice were elevated by the Vicar above his head after their consecration, and the congregation bent down in the attitude of adoration, one man bending so low that his head touched the ground; (*c*) the bell in the church tower was tolled at each elevation; (*d*) the Vicar, after the consecration, frequently bowed over the elements. 9. At the time for the communion of the people a gong was sounded in the sanctuary, and the Vicar turned round and, exhibiting a wafer, made the sign of the cross with it. No one approached, and he turned back again and concluded the service. 10. There were **no communicants**, notwithstanding that there was a congregation of some 30 or 40 people in the church. In this connection the following extract from one of the church notices may be quoted:—'2. The services specially intended for Communion are at 6, 7, 8, and 9 A.M. It is a rule of the Catholic Church to communicate fasting.' The Communion Service now being reported on was at 11 A.M. A notice in the church announced the times when the Vicar and the Curates attended in the church to hear **confessions**—some seven or eight times a week in all.

Holy Innocents' Day, December 28, 1901.

St. Anselm's, Streatham, S.W. (Diocese of Rochester).

Clergyman in charge: Rev. F. A. S. REID.

The district of St. Anselm, Streatham, not being yet separated from the mother-parish, the position of the clergyman in charge would appear to be that of a curate holding the licence of the Bishop of Rochester.

On Holy Innocents' Day, December, 28, 1901, there were two celebrations of the Holy Communion, viz., at 7 A.M. and 11 A.M. This report relates to the 11 A.M. service, which was choral.

1. There were six candles burning on the ledge above the Holy Table, and two candles burning on the credence table. Above the Holy Table there was a large crucifix in white stone or marble, with white figures—presumably of the Virgin and St. John—on either side. 2. The officiating priest wore a violet chasuble and a biretta. He was attended by two servers vested in cassocks and lace-trimmed cottas. 3. The priest and the servers went through their private devotions—apparently their confession—at the steps of the Holy Table, an introit being sung by the congregation meanwhile. 4. Ascending to the Holy Table, the priest kissed it, a ceremony he repeated two or three times during the service. 5. The priest before reading the Gospel made the sign of the cross upon his forehead, his lips and his breast; and after the reading he kissed the Gospel book. 6. At the offertory the priest ceremonially mixed the chalice, having first of all blessed the water-cruet. He afterwards washed his fingers at the south corner of the Holy Table. 7. At the singing of the *Sanctus* a gong was sounded in the chancel. 8. The singing of the *Benedictus Qui Venit* was interpolated before, and the *Agnus Dei* after, the Prayer of Consecration, and during the singing the priest appeared to be engaged in secret ceremonies at the Holy Table. 9. During the Prayer of Consecration (a) the priest concealed the manual acts. (b) He elevated the wafer and the chalice respectively above his head, and afterwards genuflected before them, whilst one of the servers prostrated himself with his head touching the ground. (c) The gong in the chancel was sounded two or three times, and the bell in the church tower was tolled at the elevation. (d) The priest after the consecration frequently genuflected before the elements. 10. At the time for the communion of the people the priest turned round and exhibited a wafer, making the sign of the cross with it. There was only one communicant—

a lady who was not sitting with the general congregation, but in the side-chapel, from which she passed to the communion rails, almost unobserved. 11. After the service the priest read secretly the 'last Gospel,' and the congregation sang the *Nunc Dimittis*.

The pictures known as the **Stations of the Cross** are hung on the walls of the church, and during Advent, viz., on Friday, December 6, and Friday, December 13, the Stations of the Cross were preached, the authority for this statement being *St. Anselm's Parish Magazine*. **Confessions** are heard at this church at the hours stated on the notice-board in the porch.

52.

Holy Innocents' Day, December 28, 1901.

Holy Innocents', Hammersmith (Diocese of London).

Vicar: Rev. H. C. EDEN. *Patron:* The BISHOP OF LONDON.

Holy Innocents' Church, Dalling Road, Hammersmith, is a large new building. Inside, the chancel is the chief feature of the building. On the re-table is a large cross with three candles on either side of it, and a little in front of the Holy Table are two large standard candles. Right across the chancel, suspended from the roof, are seven sanctuary lamps with red lights; and across the arch stretches a new rood-beam, supporting a large wooden cross. Around the walls hang pictures of the '**Stations of the Cross,**' and the notice-boards announce the hours when the clergy are in the church for the purpose of hearing **confessions**.

A choral celebration of Holy Eucharist was held at this church on Saturday morning, December 28—Holy Innocents' Day—at 11 A.M., when the congregation consisted of about forty women and one man, and the choir. The celebrant was attired in a white chasuble with a huge cross embroidered on it, and was accompanied by a server. While the celebrant went through his confession a hymn was sung, and then the service commenced with the Lord's Prayer. The celebrant ceremonially mixed the chalice, making the sign of the cross over the water-cruet, and performed the *Lavabo*. The *Benedictus* was sung, and at the consecration the celebrant elevated the wafer and chalice high above his head, and afterwards genuflected before them. When turning to the people the celebrant made the sign of the cross with a wafer, which he held up. At first it seemed as if there would be no communicants, but presently two ladies, who had been sitting in the side-chapel,

appeared through a side way, and, having approached the Holy Table, were communicated. These two, however, were the only communicants.

53.

Sunday, December 29, 1901.

St. Augustine's, Kilburn (Diocese of London).

Vicar: Rev. R. C. KIRKPATRICK.

Patrons: FIVE TRUSTEES.

St. Augustine's, Kilburn, is believed to be the headquarters of the Kilburn Sisterhood and the Kilburn Convent Schools. The church is a large and handsome building, almost like a small cathedral. The chancel is rectangular, and seven sanctuary lamps burned before the Holy Table. A small red lamp was burning before the tabernacle in the lady chapel.¹ A stone screen with stone figures on top divides the chancel from the nave. There were notices on Sunday morning, December 29, on the wall near the door, of the hours when **confessions** are heard, and of the names of those for whose souls prayers are asked. On the Sunday morning referred to a celebration of Holy Eucharist was held at 9 A.M., when the congregation consisted **almost entirely of children**, a few adults only being dispersed about the building. Above the Holy Table were a large number of small candles and six tall ones; but only two of the latter were lighted. The celebrant wore a chasuble, and was attended by two acolytes in cottas. The celebrant said his confession or some private devotion, and then commenced the service, from which the Commandments were omitted. **Incense** was used at the introit and offertory, when the Holy Table was apparently censured. During the offertory the chalice was ceremonially mingled, and the *Lavabo* was performed. The *Benedictus* and *Agnus Dei* were interpolated; and at the consecration the celebrant elevated the wafer and the chalice and genuflected to them, and incense was swung by the thurifer. There were five or six communicants.

54.

Sunday, December 29, 1901.

St. Mary the Virgin, Primrose Hill, N.W.
(Diocese of London).

Vicar: Rev. PERCY DEARMER. *Patron:* SEVEN TRUSTEES.

A visit was paid to this church on Sunday morning, December 29,

¹ The customary sign that the Sacrament is reserved there.

when Morning Prayer was in progress. This was followed by the Litany, which was recited by one of the curates attired in alb, girdle, and amice. Immediately this was over preparations were completed for a procession before the choral celebration. The procession consisted of verger, two banner-bearers, two acolytes carrying **portable lights**, a boy carrying a cross, three clergy vested respectively in tunicle, dalmatic and cope, as sub-deacon, deacon and celebrant (the Vicar being the deacon), and the choir. On returning to the chancel the celebrant's part of the procession retired to the vestry; whence it reappeared a few minutes later, when the celebrant had changed his cope for a chasuble. The **portable lights** carried by the acolytes were placed on the steps leading to the Holy Table during the service.

The Gospel was read by the deacon (the Vicar), the sub-deacon holding the book open before him. The deacon signed both himself and the book with the sign of the cross.

The sacred vessels were brought to the Holy Table under a humeral veil, which completely enveloped the shoulders, arms and hands of the lad who carried them. After the *Lavabo* was performed the service proceeded. The *Benedictus* and *Agnus Dei* were interpolated, and at the consecration the manual acts were hidden. There were only two communicants.

Sunday, December 29, 1901.

55.

St. Mark's, Marylebone Road, W. (Diocese of London).

Vicar: Rev. the Hon. J. E. ADDERLEY.¹

Patron: The VICAR OF ST. MARY'S, BRYANSTON SQUARE.

St. Mark's, Marylebone Road, is a small and handsome church situated just off the Edgware Road. After Evensong on Sunday, December 29, 1901, there was procession round the church, in which **incense** was used and portable lights carried. In the gallery at the west-end of the church a '**crib**' had been erected, consisting of a small cave-like structure, tastefully decorated with green. The floor of this little cave was strewn with straw; and in the centre was a little cradle also filled with straw, upon which laid a little image of a babe. Around this were other images of the Virgin Mary and Joseph, and three or four of shepherds, as well as some figures of animals. Hanging from the roof of the cave were three tiny images of angels. Before the whole of this little structure were burning two tall candles and six small ones, while a red lamp hung above, and there was a kneeling-stool just in front.

¹ Appointment announced in Church papers in July, 1901.

56.

Sunday, January 12, 1902.

St. James's, Hampstead Road (Diocese of London).

Vicar: Rev. V. G. BORRADAILE.

Patrons: CROWN and BISHOP alternately.

A service advertised as '**sung mass**' was held in this church on Sunday, January 12, 1902. There was a fairly large congregation. On the ledges above the Holy Table stood ten lighted candles, while two standard lights were burning on either side of the steps. Three red lamps suspended from the ceiling were burning before the Holy Table. On one of the ledges above the Holy Table stood a **tabernacle**. At the east end of the north aisle a **crib or manger** had been erected. It was a light wooden structure with straw roof, and plentifully decorated with evergreens, &c. Inside this manger were coloured figures representing the Virgin Mary and Joseph, and the infant Saviour. Models of an ox and an ass lay on the floor, while inside the roof there were several figures of angels. Some thirty or forty candles were burning in front of the **manger**. At the close of the 'sung mass,' **the clergyman** who had been the celebrant, after returning from the vestry, went and **knelt in prayer before the manger, and both he and another clergyman** (who had preached the sermon) **raised their birettas as they passed the manger.**

Incense was used during the preliminary parts of the service, and after the reading of the Gospel the atmosphere was heavily laden with the perfume. Incense was also used at the consecration, the thurifer standing or kneeling at the north end of the Holy Table and swinging the censer.

Among other features of the service the following points may be noticed:—

1. The celebrant, who wore a white silk beautifully embroidered chasuble over a lace-trimmed alb, kissed the Holy Table.
2. The chalice was ceremonially mixed, and the *Lavabo* performed.
3. The *Benedictus* and the *Agnus Dei* were interpolated, during which the celebrant engaged in secret devotions and secret ceremonies at the Holy Table.
4. The manual acts were hidden.
5. The celebrant elevated the wafer and the paten above his head, and afterwards genuflected before them.
6. A clergyman (believed to be the Vicar) just before the time for the communion of the people went from the choir stalls to the Holy Table, and the celebrant handed him the chalice. Before taking it into his hands

he genuflected before it, and when he received it he elevated it and the celebrant genuflected before it. These genuflections were repeated when the clergyman, after communicating the people, returned the chalice to the celebrant. 7. There were only two communicants.

The pictures known as the **Stations of the Cross** are hung round the walls of the church. At the east end of the south aisle there is a prayer-stool and a seat; while close by there was a surplice and a violet stole and a small crucifix. A notice in the church porch stated that **confessions** are heard on Saturdays, before or after Evensong.

57.

Sunday, January 12, 1902.

St. Peter's, Great Windmill Street, W.
(Diocese of London).

Vicar: Rev. W. T. FARMILOE.

Patron: THE RECTOR OF ST. JAMES'S, PICCADILLY.

This church was visited on Sunday morning, January 12. On the ledge above the Holy Table there were six candles, and these were all lighted for the celebration, as well as the two standard candles and six candles at the top of the chancel screen. 'Altar-cards,' believed to contain prayers and devotions similar to those in the Canon of the Mass in the Roman Missal, were to be seen on the Holy Table, and three red lamps were burning before it. A crucifix hung over the pulpit, and at the west end of the church there was a large card in a frame giving the names of deceased persons for whom prayers are desired, among the names given being that of the late Queen Victoria. At the 'Missa Cantata' (to quote the advertised title of the service), which commenced at 11.30, there was a small congregation, about 50 adults being present, and a similar number of children. The service commenced with a procession round the church, the celebrant wearing a gold-coloured cope, which he afterwards changed for a chasuble of a similar colour. He was assisted in the celebration by a server and two acolytes in scarlet cassocks and cottas. Incense was not used during the celebration, but there was a strong smell of it on entering the church.

The following points were noticed during the celebration:—

1. Vestments were worn.
2. After reading the Gospel the celebrant kissed the Gospel book.
3. The chalice was cere-

monially mingled. 4. The celebrant performed the *Lavabo*. 5. The *Benedictus* and the *Agnus Dei* were sung. 6. The manual acts were hidden. 7. The celebrant slightly elevated the paten and the chalice, and genuflected before them. 8. After consecration the celebrant engaged in secret devotions over the elements, genuflecting before them. 9. There were **no communicants**.

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