

## MR. CARRY'S LETTERS.

No. VII.

(To the Editor of the Mail).

Sir,—Many of your readers, I trust, will be satisfied that I have proved from Biblical and Ecclesiastical authorities the use of real wine in the Holy Sacrament, and therefore its lawfulness, and, for myself I will add, its obligation therein. Almost every day now shows the necessity of protesting against the startling innovations made by fanatic temperance men in this most sacred rite. A "profane and foolish" clergyman, as the Bishop of Peterboro' (Magee) justly calls him, has lately substituted Zoedone for wine. Surely in the very interests of the temperance movement, men of influence should come forward and disavow this irreligious madness. For example, the *Orillia Packet*, before quoted, says:—"The removal of the cup of devils from the Lord's Table is one of those things which the *Packet* has advocated from the first." This in a leading article, which ends with an invitation "to discuss the question fully in our columns." I, for one, would hold no parley with such blasphemers, but simply shun them. This intoxication of profane minds I think much worse than the bestiality of whiskey drunkenness, and threatening even more injurious consequences to society. Let me conclude this series of letters with some general observations, and an answer to "Liberty's" courteous letter. \*In the third of the Apostolical canons, among the things forbidden to be offered on the altar is "sikera instead of wine," which shows that the offerers had no notion of the impropriety of Christians using an intoxicant; though the authorities of those early days justly enough restricted the offering to the wine from which was taken the sacramental element. The heretical Encratites, who were steadily condemned by the whole Church, rejected the use of wine in their sacramental rite, and substituted water, for which they were called Hydroparastatae and Aquarii. But this they need hardly have done if the wine were a sweet unintoxicating syrup. What temperance man would now refuse such? The most learned Suicer, a Swiss Presbyterian, in his *Thesaurus Ecclesiasticus*, thus describes them; "Under the pretext of temperance they refuse wine in this sacrament, and used water alone. They abstained from animal food, rejected marriage, because they thought it an invention of the devil, and kept themselves also from wine, deeming those who used it wicked and impious." St. Augustine says of the Aquarii: "They are so called because they offer water in the cup of the sacrament, not that which the whole Church offers." And it is really against the whole Church that our modern Encratites are declaiming. Cardinal Manning, an enthusiastic temperance man, rebutting the charge that they are reviving the old heresy, says: "God forbid! Every Catholic child knows that there is no sin or evil in them (grapes and wine), and that they can become mediums of sin only through our abuse of them." The Cardinal, too, could not possibly fall in with the latitude which 'Liberty' suggests. It is part and parcel of the modern laxity, which, under a variety of plausible pretences, departs from ancient Christian usages. What right have we, under the plea of "observing the spirit," to innovate upon a positive institution, and in a point unaltered for eighteen centuries and more? So, as Dean Stanley says, "The Wesleyans in the Sandwich Islands celebrated the Eucharist with treacle instead of wine—there being no vines—and were opposed by the Quakers on principle. I owe this to the late Count Streleckski." And the London Missionary Society's people in Madagascar used water in the celebration. If the plea of "observing the spirit" be admitted, I do not see why we should object to the Unitarians, who are said to employ water only, or to some Unitarian congregations that were reported lately to have the elements placed before them on the table, but not to consume them. I would venture, even in a secular paper, to remind your readers that the Christian Church has ever recognized a "mystery" in this holy sacrament, and that the Incarnation has given a new meaning, and, in the Church, a new use, to material things. The Church of England, not, after all, such a despicable authority, teaches that "the Lord had

commanded bread and wine to be received." And as water with the divinely-prescribed words constitutes "form" in baptism, so are bread and wine the form in this. "Form" is not to be taken in its vulgar acceptance, but in its theological and philosophical signification of "essence or nature." "The form of a thing is the very thing itself," says Lord Bacon, or, as it is scholastically defined to the same effect, "Forma dat esse rei." The only synodical decision, it is said, ever come to on the subject was in Egypt, in the middle ages. Wine was forbidden by the Emir to be bought or sold, with a view to abolish the Christian sacrament. The Christians bruised raisins in water and used the expressed juice; but this and celebration with the unfermented juice of any fruits were at last condemned. The celebrated St. Thomas Aquinas in his *Summa* says expressly that grape juice has not the character of wine, and on that account cannot be used for the sacrament. But as "must" has the character of wine it may be used in case of necessity. The *Rituale Romanum* admits as valid the sacrament so consecrated, but says the matter is wholly unlawful, and the celebrant sins greatly. The long tradition of the Roman Church in such a matter may well count for a good deal against Encratites. As for the liquors sold as "unfermented wines," they contain little or nothing of the juice of the grape. The public analyst of Salford lately published a report on them, of which this is a summary:—"Three samples were made up of sugar, tartaric acid, salicylic acid, and colouring matter, including a considerable quantity of copper; of grape juice, pure or otherwise, not a trace was discernable. 'The select wine of the temperance fraternity' was simply a *vin ordinaire*, and of nine samples only one was what it purported to be, 'pure grape juice, entirely free from alcohol.'" Cardinal Manning, in the address in the Pro-Cathedral, above quoted, says:—"Some centuries ago a Chinese emperor made a decree by which every vine throughout the whole country was destroyed, for the purposes of rendering the production of wine impossible." I don't know how true this is—but if it is true, I would just reply, look at the opium trade! and I would call the attention of zealous prohibitionists to such a result. Let temperance men give their strength to the wise aim of the Church of England Temperance Association as set forth in your paper lately—limiting licenses to the needs of a temperate people; and let them lay no unhallowed hands on the venerable sacrament of Christ, and then every good citizen and every good Christian will be heartily with them. In order to notice 'R. H.'s queries I must trespass in one letter more on your great and true liberality.

Yours, &amp;c.,

JOHN CARRY.

\*"Liberty" pleads for permission to employ fermented or unfermented grape juice, either being sufficient so long as the intention is properly directed.

## Paragraphic.

The *Albany Law Journal* says:—We insist that every avenue to hell, such as rumshops, shall be shut on Sunday. Keeping Sunday is not a mere Puritanic tradition, but is obedience to the law of God and of the physical well-being of mankind; and until this country determines to go to the devil, as France did a century ago, it will cling to its Sunday laws."

St. Mark's Church, Philadelphia, has a church property of the value of \$280,000 with no encumbrances. There were reported to the last Convention 870 communicants. Total receipts for the year, \$35,344.50. Besides the Sunday Schools, there are numerous parish agencies, such as the Workingmen's Club and Institute, Workingmen's Society, Parish Day School, Industrial School for Girls, Boys' Guild, Girls' Friendly Society, Employment Society, etc.

There are few who realize the amazing falsehoods respecting the Church which are current amongst certain classes of the people. At a recent meeting a Church Defence Lecturer was asked how much of the *seventy millions* of annual income the Church possessed was contributed by Churchmen? When the inquirer was told that all the tithe paid to the parochial clergy was much less than *three millions*, he refused to believe it!—*National Church*.

A Divorce Reform League has been formed in New England, and not an hour too soon. Its work at present will be devoted to investigation, publication of documents, addresses and public meetings. It is a general league, and Bishop B. H. Paddock is chairman of the executive committee.

From the *Army and Navy Gazette* we learn that the 87th Royal Irish Fusiliers have presented a very valuable and expensive chalice to the Rev. F. Collins, their chaplain, during the late campaign in Egypt, as a token of their affection, and as an expression of their admiration of his conduct at the storming of Tel-el-Kebir. The chalice, we understand, has been sent out to Egypt, where Mr. Collins is still stationed with the army of occupation. The Rev. F. Collins went through the trenches at Tel-el-Kebir in the midst of the men.

CHELSEA, MASS.—On Easter Even a most interesting service was held at St. Luke's Church, upon which occasion the Rector, Andrew Gray, baptized 23 children. Easter Day came to us with joys and blessings. The congregations were large, devout and attentive, and the services spiritual and hearty. There were two celebrations—one at 7 a. m., and the other at the 10.30 a. m. service. The numbers of communicants at each service was larger than usual. The floral adornment was almost exclusively about the altar, and was very fine. The chancel is now very beautiful. The Easter offerings at the morning service (including some pledges) amounted to \$220. The income of the Parish has doubled since Easter, 1880, and the congregations have more than doubled.

## Baptisms.

RUGGLES.—At the Church of St. John, Bear River, parish of St. Clements, by Rev. Clarence W. McCully, Rector, on Easter Day, Sophia Ruggles, (Adult.)

PIT.—Born into the Kingdom of God, on Easter Eve, 24th March, 1883, in St. Paul's Church, Mansenville, P. Q., Evelyn Louise Alice; born on 20th Jan., 1883. Parents—W. Ross Brown Pit and Alice S. H. Burgess, his wife. God-parents—C. T. Ballard, Esq., Mrs. Louise Gibb, Como; Mrs. F. Clayton, Bolton Centre.

McKAY.—Born into the Kingdom of God, on Easter Even, 24th March, 1883, in St. Paul's Church, Mansenville, P. Q., Catherine Maud, daughter of Mr. F. McKay and Elizabeth Holly, his wife; and born into the world on 11th January, 1883.

## Marriages.

COOLEN—SMITH.—At St. Luke's Church, Hubbard's Cove, by the Rev. the Rector, Timothy R. Coolen to Serina A. Smith, both of Foxpoint, Lunenburg County.

JOURNEY—MOORE.—On the 28th March, at the Church of St. Thomas, Weymouth Bridge, by the Rev. P. J. Filieul, A. B., Rector, Mr. John Journey to Miss Eliza Anne Moore.

McDONALD—TEABO.—By the same clergyman, at Weymouth Falls Road, on the 5th inst., Mr. George Norman McDonald to Miss Catherine E. Teabo.

LESLIE—KUHN.—In Christ Church, Winnipeg, April 5th, by the Most Rev. Robert Machray, D.D., LL.D., Lord Bishop of Rupert's Land and Metropolitan, assisted by the Rev. Canon Matheson, of St. John's College, and the Rev. Edwyn S. W. Pentreath, Rector of Christ Church, the Rev. Henry Thurtell Leslie, B.A., "Chaplain-Grove Missionary" among the immigrants, to Bessie Hawthorne, only daughter of Peter J. Kuhn, Esq., of Winnipeg, late of Halifax.

HALLET—COX.—At St. John's Church, Truro, N.S., on the 3rd inst., by the Rev. J. A. Kaulback, M.A., Vicar of the Parish, assisted by the father of the bride, William C. Hallett, Esq., of Truro, to Emma Florence, second daughter of the Rev. J. C. Cox, B.A., Rector of Lower Stewiacke, N.S.

KNAPP—OULTON.—At the residence of the bride's father at the Point, Westmorland, on the 4th inst., by Rev. Donald Bliss, Rector of Westmorland, Ada, youngest daughter of Thomas E. Oulton, Esq., to Thomas Knapp, Esq., merchant of Sackville.

CHURCH—MILLER.—By Rev. G. W. Dodwell, Edward Church, Esq., of Falmouth, to Blanche S. youngest daughter of the late William Miller, Esq., of Aylesford.

LOCKHART—McGRINDY.—At Parrsboro', March 28th, by the Rev. Charles Bowman, D.D., Edward Coleman Lockhart to Jane McGrindy, both of St. Martins, N. B., and lately residing at Eatonville, N.S.

## Deaths.

HEIGHTON.—At River John, March 24, in communion with the Anglican Branch of the Church Catholic, Elizabeth, widow of the late George Heighton, in her 83rd year.

WILLIAMS.—Entered into rest, after a very lingering and painful illness, George Williams, aged 22 years. Was buried at Annapolis by Rev. John Partridge. His end was peace.

RITCHIE.—At Saw Mill Creek, on Tuesday, March 27th, after a short illness, Edward Ritchie, aged 38 years. Was interred at the Cemetery Maschelle.