

to Christian work, standing as you stand beneath the Cross of your crucified Redeemer, is this a time for the infinite pettiness of your party divisions to occupy time and talent which should be given with full and entire consecration to Him and to His Church, Who calls you not to strife against those who work by other ways and with other tools than your fancy, not to waste yourselves in causing and embittering divisions, but to live and work as becometh a denizen of this Universe, a child of the Highest God, to follow in a word in His footsteps of peace, charity, duty, and service to mankind.

CATHOLIC CATECHISM.

Nos. VIII. IX.

Q. In many churches, people bow towards the altar, why this?

1. To bow does not necessarily imply an act of Divine worship, only in so far as the act is performed with the intention of honouring God.

2. We bow every day to our acquaintances; the members of the Houses of Parliament bow towards the throne as an act of reverence to the sovereign who is represented by the Speaker. In the lodges of different fraternities, the members bow towards or salute the chairman in the chair.

3. To bow towards the altar, is a reverent custom, which has grown up alongside the teaching of the Church—that our Lord Jesus Christ vouchsafes a real spiritual presence of Himself—to the faithful who “verily and indeed take and receive His Body and His Blood” in His own sacrament.

4. As the members of the House bow towards the Seat as an act of homage to the sovereign, as well when she is present in person as when she does not manifest visibly her presence. So Christians bow towards the Altar-table as the place of the Lord's especial spiritual presence vouchsafed at the Holy Eucharistic offering. Again.—As members of Parliament bow towards the mace as the symbol of authority, so do Christians bow towards the cross, as the symbol of that earthly throne which their King once occupied, but has now left empty. But there is no compulsion. The strong who need no such help to their devotion to God, should “bear with the infirmities of the weak.” Christian liberty, allows a brother to regard or disregard the custom. “In essentials, unity; in non-essentials, liberty; in all things, charity.” Of this custom

The synod of 1640 said, “We heartily commend it to all good and well affected people, that they be ready to tender to the Lord their reverence and obedience, both at their coming in and going out of church, according to the most ancient custom of the primitive church in the purest times. . . . In the practice or omission of this rite, we desire that the rule of charity, prescribed by the apostle may be observed which is, that they which use this rite despise not those who use it not, and they who use it not, condemn not them who use it.”

Q. Why do many Christians frequently make the sign of the cross?

“God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” (Gal. vi. 14.) It is a simple custom which has been in vogue from the earliest days of the Christian Church. The Church makes it compulsory for no one, nor does she ever forbid but rather enjoins it, as in the Sacrament of Baptism. Christians are often recommended, when for example they feel tempted to use violent or unseemly language, to repeat a verse of Holy Scripture, or when tempted to strike, to place their hands behind their back. Other Christians adopt as a remembrancer and hinderer of evil thoughts or deeds, the practice of making the sign of the cross to remind them, that they have been in baptism signed with the sign of the cross—and that they are soldiers of the cross of Christ—pilgrims and strangers taking up on earth their cross and following Jesus. The same law of charity applies to this as to the former customs.

Fuller information may be obtained by reference to the thirtieth of the Canons of the Church of England (A.D. 1603.)

Q. Does the Church permit prayers for the dead?

She has not entirely cast aside the custom of the Jews at the time of our Lord, the constant custom of the primitive church, as evinced in every early Liturgy to which we have access, and of the reformed Prayer Book of 1549—a custom which was quite as familiar to all early Christian writers as that of praying for the living. The principle is plainly embodied in the post-committal prayer of the Order for the Burial of the Dead, wherein the prayer is offered, “that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory.”

The Church thus praying for a continuance of God's mercy to those, collectively, who have entered the paradise state of the Communion of Saints, individual Christians may well follow in her footsteps, and practice the beautiful and holy custom of commending to God's goodness and compassion, through His dear Son, those brethren who have passed from the Church on earth, and await with us, the final coming of the kingdom. Until very recent times no one ever thought of not praying for the departed.

Q. Does the Church approve Fasting?

She commands the custom. She would not be Scriptural if she failed so to do. She has appointed Fast-days.

Q. What are the benefits of Fasting?

1. It is following the example of and obeying our Lord Jesus Christ. St. Matthew vi. 16; xvii. 21.

2. It is using means of grace that the apostles did not disdain. Acts xiii. 2.

3. It is a mortification of those fleshly lusts which war against the soul. Let those who do not use this means, satisfy their own conscience, if by the light of Holy Scripture and the Church, they can do so; but let them not interfere in the liberty of a brother. “If meat make my brother to offend, I will eat no meat while the world standeth.” All Christians have approved the principle of fasting. The Church regulates the observance for the convenience of her children:

Her appointed days for fasting, are:—

(a) The forty days of Lent, commemorative of the fast of Jesus in the wilderness.

(b) Wednesday, Friday and Saturday, after the first Sunday in Lent; the feast of Pentecost; the 14th September, and the 18th December. Also, on Monday, Tuesday and Wednesday before Ascension Day. Also, every Friday in the year. No more appropriate day for the Christian's weekly fast could be chosen than the Friday. It is the day on which Christ suffered for our sins; it becomes us on that day to mortify our members, and those grosser passions which unchecked soon cause us to sin.

NOTE.—The objections taken to portions of No. IV., by L. H. Morehouse, (Milwaukee, Wisconsin), are duly and thankfully noted, and will receive a careful consideration from the writer of “Catholic Catechism.” The writer would be thankful to any reader who would make useful suggestions in reference to his work.

(To be continued.)

TRINITY COLLEGE CHAPEL.

ONE of the students of Trinity College having been allowed by ex-Provost Whitaker to be absent from Saturday to Monday, Provost Body has written to his father desiring that the privilege shall not be exercised so as to prevent his attendance at the College chapel on Sundays. In reply to the Provost the following letter has been sent:

“MY DEAR SIR,—I have just received your kind note which I will read to my son, and have no doubt his good sense will lead him to respect your feelings and wishes. At the same time I beg to say that if the services in the College chapel are to be conducted

in the future as in the past, it becomes a very serious question with a Churchman whether he is justified in subjecting his son to the mischievous influence of compulsory attendance upon Divine Service conducted in so slovenly, irreverential a manner as the services have been hitherto conducted in the College chapel. Trinity College has suffered seriously and suffers to-day most grievously because it has been accused of fostering in the students a love of semi-Romish ritual.

“There is an impression very generally entertained throughout this city and diocese that Trinity College chapel services exhibit the extreme of high ritual tolerated in the Church.

“It has been deemed wise by the authorities to allow this impression to prevail, and I do not question their wisdom. But I do question, and question most boldly, the desirability of allowing the students to lie under the grave disadvantage such an opinion subjects them to, when at the same time they are subject to the disadvantage, injury, and wrong of never seeing our service rendered as becomes the circumstances of a Chapel attended by a body of young men who are happily open to the solemnising influences of such a ritual as befits a College chapel.

“You must forgive me speaking to you thus plainly, it is I believe right that you should know what I state, it is only fair to you to be thus informed, as you have now a golden opportunity of doing the Church, the College, the students and we laymen who stand by the Church and her College against their implacable foes, a very great service in making the Chapel as attractive that not the students only but your neighbours will attend there with delight as well as with profit.”

CONUNDRUM.

How has the Rev. George Whitaker, M.A., (late Archdeacon of York and Provost of Trinity College) been proved, since his departure, to have been a great man?

Ans.—Because it has taken two bodies (Revs. C. W. E. Body, Provost, and S. J. Boddy, Archdeacon) to fill his place.

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

A city missionary is wanted. Provision as to stipend for such has been made and the committee is on the lookout for a suitable man. He will have plenty to do and will not lack variety in his work, and, no doubt his aid will enable our Church to come still more home to several kinds of people whom circumstances of place and position tends to keep them from the sight and knowledge of clergymen placed over congregations.

Thanksgiving services were held in most of our churches and were generally well attended. Many of the churches were beautifully decorated with grains, fruits, etc., emblematic of the occasion. In some two or three, the thanksgiving services had been previously held. The collections were in aid of the North-west missions. In Christ Church cathedral the services were conducted by the Rev. Dr. Sullivan, Canon Baldwin, J. P. DuMoulin and Mr. Sweeney. The Rev. Canon Evans, preached, and during his discourse dwelt upon the fact that a day of national thanksgiving was not only an act of gratitude to God for mercies received, but it was an open and fearless acknowledgment that we believed in a God who ordered all things both in heaven and earth. He pointed out the difficulty for those who were now sorrowing under the cloud of misfortune to give heartfelt thanks, but said that individual misfortune was easier to bear when surrounded by general good fortune and prosperity, and such a one would surely catch some sunshine from his brother's sky. The service throughout was very impressive.

ONTARIO.

From Our Own Correspondent.

TYENDINAGA.—Mohawk Mission.—Thanksgiving day in this mission was marked in an unusual way, inas-