

the custom of the Church of England and of the earliest antiquity": and will he attack the present Poet Laureate of England as a Churchman, a Protestant or a man (or your CHURCH GUARDIAN, Mr. Editor if you venture to print it), because he closes his Ode to the Duke of Wellington's memory with these "fearlessly" written masculine lines.

"But speak no more of his renown,
Lay your earthly fancies down,
And in the vast Cathedral leave him,
God accept him—Christ receive him."

Yours, "CARITAS."

SIR.—I am very sorry that Mr. Garrett's fine feelings should be so easily hurt by the sentiment expressed in the couplet of lines that have, at times, been appended to death notices in your paper. But, while he has my sympathy in his grief, I am astonished to find him, if he is a priest in the English Catholic Church, asserting that prayer for the dead "is a Romish thing." "No conscientious priest of the above Church would, I am sure, teach his people anything that is purely Romish; but, on the other hand, as a member of that Church, which has been from the beginning, it is his duty to inculcate the whole truth. What is commonly known as the "Vincentian Canon," viz "Within the Catholic Church itself we must take great care that we hold that which has been believed everywhere, always and by all men," ought to be the guide for each priest in his parish work. In the past men have shrunk, from some cause or other, from putting such truths as the one in question, before their people, but, thank God, times have changed and are changing. In our disputes with Rome, the holding of the Catholic doctrine of prayers for the dead, places us in a stronger position. To reject it is only to play into their hands and deny our Catholicity. If our claim that our Church, as she is now constituted, is the Church of the early ages, only purged from the errors and abuses that had grown up around her during the middle ages, then it is our bounden duty to teach unhesitatingly, "quod semper, quod ubique, quod ab omnibus creditum, est." While I do not affirm that our branch of the Catholic Church does anywhere hold the doctrine of prayers for the dead as necessary to be received of all men, yet I maintain that she teaches it. In the first thanksgiving prayer in the Post Communion we pray for the dead, when we beseech God "to grant that . . . we and all thy whole Church may obtain remission of our sins." Commenting on this, Bishop Cosin says, "By all the whole Church is to be understood as well those that have been heretofore, and those that shall be hereafter, as those that are now the present members of it."

Again in the 1st. Collect in the Burial Service we pray for the dead "beseeching thee, that 'it may please thee of thy gracious goodness, 'shortly to accomplish the number of thine 'elect; that we with all those who 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 'Kingdom.' In support of the pious and Catholic practice of praying for the dead, we have the witness of Holy Scripture, the early Fathers and the primitive Liturgies.

Moreover we have the concurrent testimony of many eminent divines after the Reformation, such as Bishop Cosin, Barrow, Thorndike, Kerr, Jeremy Taylor, Forbes, Bull and Heber, and Sainly Keble of this century. In 1838 was tried the case of Brecks and Woolfrey before the Arches Court, the charge being that the passage from the Book of Maccabees. "It is an holy and wholesome thought to pray for the dead," which had been placed on a tombstone was "contrary to the Articles, Canons and Constitutions as to the doctrine and usage of the Church of England."

Sir Herbert Jenner Fust's decision was as follows:—"I am of the opinion that the offence

imputed by the articles has not been sustained; that no authority or canon has been pointed out by which the practice of praying for the dead has been expressly prohibited; and I am accordingly of opinion, that if the articles were proved the facts would not subject the party to ecclesiastical censure." Now I ask, will Mr. Garrett in the face of such testimony as the above deny the Catholicity of the practice of praying for the dead and reject it *in toto* merely from the fact that in the Church's services there is not such a clear recognition of the principle as existed in the pre-Reformation services? I hope not. Mr. Garrett's grievance arises, I think, from the fact that he has not yet been able to distinguish between the Roman Catholic and the Catholic doctrine of prayers for the dead; and I would strongly advise him to delve deeply into the subject with an unbiassed mind before he again accuses any one, at least on this subject, of an "unbecoming tendency to Romish error or weakness." It is as you say in your editorial note "easy to charge Romish theories, but hard to prove the charge," and I imagine that Mr. Garrett will find it difficult to do so in this case.

Lest I should meet with the castigation that has been meted out to "Cleric" for taking a *nom de plume* I append my name.

T. FRASER DRAPER,

LOUISBOURG, C. B.

Parish Priest.

June 11th 1887

[We very much regret that this letter was misplaced and overlooked last week.—ED.]

SIR,—Your Quebec correspondent has furnished you with another item concerning Trinity Church. I have no objection to have the doings of my church duly chronicled in your paper, but I must beg your correspondent to be more accurate.

In your last issue, the following words are used with reference to the Trinity Church bazaar held on the 16th inst., in the Y.M.C.A. rooms:—"The proceeds are to be devoted to the debt on the Church building which is mortgaged for some \$6,000 or \$8,000."

Now, I will not suppose that your correspondent is aiming to injure Trinity Church, but such an inaccurate statement as the foregoing is certainly not calculated to impress people with the idea that that Church is in a prosperous condition. On the contrary, the words imply that the Trinity Church congregation had become so embarrassed financially that they were forced to mortgage the Church building.

The facts are these. Some five years ago, the Congregation determined to purchase the building they had hitherto only rented. The price was \$5,000, and a given time was allowed for its payment. Of that amount \$4,000 has already been paid, and the remainder \$1,000 is not yet due.

This I take it, Sir, is something different from a "mortgage of some \$6,000 or \$8,000."

As this is not the first time I have written to correct a misrepresentation of Trinity Church affairs in the columns of the CHURCH GUARDIAN, I trust that your correspondent when preparing to send you Trinity Church items, will take a little more pains to find out the actual facts. I remain, yours truly,

ALFRED BAREHAM,

Rector of Trinity Church.

Quebec, June 25th, 1887.

ON DIVINITY DEGREES.

SIR,—Your correspondent "Fair Play" makes a weak defence for Divinity degrees and will find very few *real* graduates in the *old* sense of the term to agree with him.

The College has the *right* to confer the hood on anybody, but when that right is abused, the abolition of the chartered privilege and even of the institution is not far off.

"Fair Play's" definition of a graduate is a

new one, and will not pass current outside the walls of divinity degree conferring Colleges.

He says, "A graduate is a person who has a degree conferred upon him." As one of the Alumni of Kings, I know that the majority of that body differ from him and they have on their side the best authorities of leading universities.

An honorary degree conferred by a university, or an *ad eundem* degree does not dub the recipient a graduate of the institution; and a divinity degree, given simply for examination in divinity can never place a man on the same plane as the student who has graduated in the wide range of mathematics, modern language, &c. Real graduates look upon all such degrees as an usurpation of vested rights, and are fairly startled when the position of "graduate" is assumed to be a part of irregular degrees.

My desire was to attack no College, but simply to call attention to the fact that a canon of the Church prohibited under pain of suspension the wearing of silk hoods in Church by any except graduates of Universities, and I contend that this canon is being constantly violated, and also that no rights chartered or unchartered can override that canon of the Church.

The captious remark that "so long as a man has the requisite knowledge, it matters not where he obtained it," will go farther than "Fair Play" will admit, since it is a notorious fact that many times in the Bishop's examination the literates have beaten the graduate divinity honour men; and consequently, according to "Fair Play's" idea, have a better right, as far as the "proof of the pudding" is concerned, to wear a hood than their less literate graduate brothers.

But the Canon of the Church forbids.

ENGLISHMAN.

CALIFORNIA.

The Rev. W. R. Tayler, well known in the Canadian Church, and formerly a contributor to the columns of the CHURCH GUARDIAN, is engaged in building, at Riverside, California, one of the largest and handsomest Churches in that Convocation.

"I LIKE your paper better every week. It is representative in the best sense without being colorless and timidly non-committal. Firm and uncompromising in its advocacy of Prayer Book principles and Catholic truth, it always 'makes for peace and those things which edify.' I consider it an absolutely safe paper to put into the hands of our people, for its columns are never disfigured with those unholy and unhappy controversies which so grievously disturb the minds of Churchmen, and so deplorably retard our progress. Your have my fervent prayers for your success."

READ, MARK, LEARN, DIGEST.—The first duty of every person, who has any religious belief is to attend the services. Giving for the support of God's cause is another duty. The responsibility of discharging these duties rest with each individual. It will not do for you to say that you will not be missed. Every one's example is worth something. No man can free himself from the relations he bears to Society at large. Regular attendance at public worship is the casting of one's influence on the side of religion, with all that word implies. Habitual absence from church is a blow aimed at all that makes life beautiful and good. Those who have not much to give in the way of money can feel, that, in always being present at the church's services, they are yielding a support that counts largely towards the Church's strength and growth.—Church and Home.