

From Harper's Weekly.

## BANTY TIM.

BY JOHN HAY.

(Remarks of Sergeant Tilton, Joy to the White Man's Committee of Spunky Point, Ill.)

I reckon I got your drift, gentlemen—  
You low the hell for a day;  
This is a white man's country;  
You're Democrats, you say;  
And where, and when, and wherefore,  
The nigger has got to stay;  
From the limits of Spunky Point!  
Let's reason the thing a minute;  
I'm an old-fashioned Democrat, too,  
Though I laid my politics out of the way  
For to keep till the war was through.  
But I come back here, allowin'  
To vote as I used to do.  
Though it galls me like the devil to train  
Along o' such folks as you.  
Now dog my cats if I kin see,  
In all the light of the day,  
What you've got to do with the question  
I'll still go on my way.  
And funder that I give notice,  
If one of you touches the boy,  
He kin check his trunks to a warmer climate  
Than he'll find in Illinois.  
Why, blame your hearts, jest hear me!  
You know that ungodly day  
When our left struck Vicksburg Heights, how  
ripped.  
And torn and tattered we lay.  
When the rest retreated I staid behind,  
For reasons sufficient to me—  
With a rib caved in, and legs on a strike,  
I sprang on that cursed gallop.  
Lord! how the hot sun went for us,  
And how the blisters burned!  
How the rebel bullets whizzed round us  
When a cuss in his death-grip turned!  
Till along toward dead I seen a thing  
I couldn't believe my eyes.  
That nigger—that Tim—was a-crawling to me  
Through that fire-proof, gilt-edged hell!  
The rebels seen him as quick as me,  
And the bullets buzzed like bees;  
But he jumped for me, and shouldered me,  
Though a shot brought him once to his knees;  
But he staggered up, and packed me off,  
With a dozen stumbles and falls,  
Till safe in our lines he dropped us both,  
His black hide riddled with balls.  
So, my gentle gazelles, that's my answer.  
And here stays Banty Tim;  
He trumped death's ace for me that day,  
And I'm not going back on him.  
You may recollect till the cows come home,  
But if one of you touches the boy,  
He'll wrastle his hash to-night in hell,  
Or my name's not Tilton Joy!

From Harper's Weekly.

## IN THE MISSION GARDEN.—(1865.)

BY BRET HARTE.

FATHER FELICE.  
I speak not the English well, but Pancha  
She speak for me; it is not so, my Pancha?  
Eh, little rogue? Come, salute me the stranger  
Americano.  
Sir, in my country we say, "Where the heart is  
There live the speech." Ah! you do not understand.  
Pardon an old man—what you call 'ol fogy'—  
Padre Felipe!  
Old, Senor, old! just to old as the Mission.  
You see that pear-tree? How old you think,  
Senor?  
Fifteen year? Twenty? Ah, Senor, just fifty  
Gone since I plant him!  
You like the wine? It is some at the Mission,  
Made from the grape of the year Eighteen Hun-  
dred.  
All the same time when the earthquake he came  
to  
San Juan Bautista.  
But Pancha is twelve, and she is the rose-tree;  
And I am the olive, and this is the garden.  
And Pancha we say, but her name is Francisca,  
Same like her mother.  
Eh, you know her? No? Ah! it is a story—  
But I speak not, like Pancha, the English.  
So? If I try, you will sit here beside me,  
And shall not laugh, eh?  
When the American come to the Mission  
Many arrive to the house of Francisca.  
One—he was fine man—he buy the cattle  
Of the Mission.  
So he came much, and Francisca she saw him;  
And it was love—and a very deep season—  
And the pear bake on the tree—and the rain  
come.  
But not Francisca;  
Not for one year; and one night I have walk  
much.  
Under the olive tree, when comes Francisca—  
Come to me here, with her child, this Francis-  
ca—  
Under the olive tree.  
Sir, it was sad, but I speak not the English—  
So? she stay here, and she wait for her hus-  
band.  
He come no more, and she sleep on the hill-side;  
There stands Pancha.  
Ah! there's the Angelus. Will you enter?  
Or shall you walk in the garden with Pancha?  
Go, little rogue—sit—attend to the stranger.  
Adios, Senor.

PANCHITA (cries).

So, he's been telling that yarn about mother!  
Bless you, he tells it to every stranger.  
Folks about yer say the old man's my father,  
What's your opinion?  
St. Clement's Church.  
To the Editor of the Evening Telegraph.  
Allow me to trouble you with a few words,  
called forth by the communication signed "A  
Parishioner," published April 1, in which  
he complains that "the original cause of difference  
between the high contending parties is lost  
from sight," and of "a noticeable fact, to wit,  
the omission of all reference to the vestry's  
original charges against the clergy, of setting  
up a confessional in the church, and teaching  
the efficaciousness of prayers for the dead."  
I do not intend to discuss, but simply state  
facts, in relation to these two questions and  
their connections, leaving out of sight alto-  
gether all side issues, such as "financial suc-  
cess," "the spiritual state of the vestry,"  
"candles," "millinery," "embroidery,"  
"crosses," etc., as mere dust cast into the eyes of  
the public, causing the two other grave matters  
to be "lost from sight" altogether.

In reference to private auricular confession,  
Mr. Morris asked the rector, in vestry meeting,  
"First, whether auricular confession is encour-  
aged by the rector or assistant minister of St.  
Clement's Church? and whether the same is or  
has been practised in the parish buildings or  
elsewhere by the rector, or assistant minister  
with the knowledge of the rector? And  
whether it is true that the Rev. Mr. Prescott  
has heard confessions at St. Clement's Church  
with the consent of the rector?"

To all of these questions, each and several,  
the rector replied "in the affirmative;" that is,  
that auricular confession is encouraged by the  
rector or assistant minister of St. Clement's Church,  
that the same is practised in the parish build-  
ings by the rector or assistant minister, with  
the knowledge of the rector; and that the Rev. Mr.  
Prescott has heard confessions at St. Clement's Church  
with the consent of the rector.

Now, this matter of "prayers for the dead" with  
these gentlemen means prayers for the souls of  
the dead, and is an entirely different thing  
from that which the Rev. Mr. Prescott would  
make it out in an endeavor to cover it up. He  
knows full well that the Church indeed prays  
for "the final consummation and bliss, both in  
body and soul, of ourselves with those who are

several persons systematically, regularly, with  
a view to private confession, and as a prepara-  
tion to the Holy Eucharist. And it has been  
spoken of freely, openly, and repeatedly by  
those who practise it, the young men, members  
of the Guild of the Holy Cross, who have made  
no effort to conceal it. Names can be given, if  
necessary, of these young men making these ad-  
missions and statements in public places and in  
private families.

These disclosures by them have been deemed  
imprudent, but the facts of such private auricular  
confessions and absolutions having taken  
place and being a part of the system at St. Cle-  
ment's cannot be denied. If it be not so, let Dr.  
Batterson now come out plainly and boldly and  
deny it, instead of trying to dodge it and explain  
it away and cover it up by a reference to the  
public confession and absolution in the open  
services of the Church. He has his choice of  
word in denial of this grave charge brought  
against him, nor can he deny it, and it is "not com-  
pulsory, but voluntary and free." The truth is,  
the Church in this country contemplates no such  
thing,—she makes no provision for it, and no one  
who has sworn at the altar to conform to her  
laws and usages, and administer the doctrines  
and services of the Church as "this Church"  
(the Protestant Episcopal Church in these  
United States), "this Church," has no in-  
herent right, in the words of the Bishop, to  
hear confession and grant absolution "OUTSIDE  
OF THE FORMS AND WAYS SPECIALLY PRO-  
VIDEN."

But from all this, Dr. Batterson says, he  
"totally dissents." That is, he will not allow  
the Church to legislate for him, and sohem him  
in. His opinion is superior to the judgment of the  
Bishop, and he will be the judge if the  
Bishop's counsel is to be respected and obeyed  
or not. He is above the Bishop, and his ordi-  
nation vows are not very binding after all.  
He is an "Anglican churchman," he has re-  
ceived his vows from the English Church, and  
in his ordination vows he solemnly promised  
conformity to the usages and forms of the  
"Anglican Church," and not the Protestant Episco-  
pal Church in these United States. How ab-  
surd! How wilful and insubordinate! For it  
is nothing more nor less than an effort  
to set up a private and established ecclesi-  
astical authority to high-handed insubordination  
and defiant misrule. The great difficulty with  
Dr. Batterson and others like him, holding and  
proclaiming and defending and practising  
these extreme views of what are termed the  
school of advanced ritualists, is that they  
swear before God and men and angels to con-  
form to the doctrines and usages of this Church,  
and minister them "as this Church has received  
the same," at their ordination—a vow more  
solemn than which none can be made on earth;  
and then, from whatever cause or by whatever  
influence, are induced to take another set of  
oaths, directly at variance with the first, in be-  
coming members of a secret association called  
the "Guild of the Holy Cross," having its  
ramifications more or less over the land, and  
if not professed object of which is to revolu-  
tionize the Church, since she has in  
their opinion reformed too much, to  
pre-empt her, to bring her back to  
the state of the great goodly old Church, the  
beau ideal of a more perfect Church than the  
one to which they have sworn conformity and  
allegiance. They having been admitted by or-  
dination into the Church regarded as the great  
bulwark of the Reformation in this country, turn  
around and make laws, and rules, and canons,  
and then, by the force of their hands, and the  
high-handed crew that are helping them, they  
fight, and try to cover up their nefarious  
designs by the cry of persecution and protesta-  
tions of innocence, etc.

But in reference to this "Guild of the Holy  
Cross" it is the "hot-bed" of all the evil in the  
place" where all these foreign exotics are  
forced and obtain their luxuriant growth—the  
natives of an Italian clime. The constitution  
and by-laws and regulations of the order show  
it. It is as thorough-going a Jesuitical organiza-  
tion as ever was gotten up, and is, in every  
way, a "dishonest and deceptive," as the whole  
of its history and operations will show, and  
especially the clergy connected with it, neces-  
sarily, as it does, the violation of their ordi-  
nation vows, for no man can be an honest  
clergyman, that is, true to his vows, and be  
associated with, and aid and abet, its objects  
and aims and designs.  
Its object, in the printed preface to its consti-  
tution, is "the development of the ritual and  
devotional element in the Church, rather than  
the simply charitable." Hence, what do we  
find? Why, that in the development  
of the devotional element in the Church,  
the same "Guild of the Holy Cross" has  
been published and seeks to circulate,  
among other most objectionable works, one  
(we do not care to give it circulation by giving  
its name) for private devotion, packed full  
of all the superstitions and errors and mis-  
takes of the Middle Ages, and which, in the  
words of the Rev. Mr. Goodwin, "is a  
collection of those that do not go direct to heaven  
are detained, to be helped by the prayers and  
oblations of the living, and especially in the  
Eucharistic sacrifice, when they pray that 'we  
and our brethren who have fallen asleep in  
the faith, may be able to share the life of  
eternity.'"

The officers of no parish certainly can expect  
to get along quietly with a secret association of  
this kind within its bosom, pledged to such  
teachings and favoring practices.  
As to the efficaciousness of prayers for the  
souls of the dead, Mr. Morris asked "whether  
the rector approves and gives his assent to the  
doctrine as to prayers for the dead advanced by  
the Rev. Mr. Goodwin, in his sermon delivered  
at St. Clement's Church on the evening of the  
last Wednesday in Advent? and whether the  
propriety of prayers for the dead is taught to  
the Sunday-school teachers, or to the children?"  
To the first question, the rector replied that  
"he is not responsible for Mr. Goodwin's teach-  
ings," and to the second "that he had no per-  
sonal knowledge as to that clause"—that is, that  
he had no knowledge whether prayers for the  
souls of the dead had been taught to the Sunday-  
school teachers or not. This was at a meeting  
of the vestry Jan. 3, 1871; and yet prayers for  
the souls of the dead, as is well known by the  
vestry and others, had been taught distinctly  
before the month of October previous, and  
had occasioned no little noise and controversy,  
as is also well known to the vestry and many  
families in the parish; and the only unaccount-  
able thing is that Dr. Batterson could not know  
it. He may have forgotten it, with the other  
occasions in which it was distinctly broached  
and advocated.

Now, this matter of "prayers for the dead" with  
these gentlemen means prayers for the souls of  
the dead, and is an entirely different thing  
from that which the Rev. Mr. Prescott would  
make it out in an endeavor to cover it up. He  
knows full well that the Church indeed prays  
for "the final consummation and bliss, both in  
body and soul, of ourselves with those who are

several persons systematically, regularly, with  
a view to private confession, and as a prepara-  
tion to the Holy Eucharist. And it has been  
spoken of freely, openly, and repeatedly by  
those who practise it, the young men, members  
of the Guild of the Holy Cross, who have made  
no effort to conceal it. Names can be given, if  
necessary, of these young men making these ad-  
missions and statements in public places and in  
private families.

These disclosures by them have been deemed  
imprudent, but the facts of such private auricular  
confessions and absolutions having taken  
place and being a part of the system at St. Cle-  
ment's cannot be denied. If it be not so, let Dr.  
Batterson now come out plainly and boldly and  
deny it, instead of trying to dodge it and explain  
it away and cover it up by a reference to the  
public confession and absolution in the open  
services of the Church. He has his choice of  
word in denial of this grave charge brought  
against him, nor can he deny it, and it is "not com-  
pulsory, but voluntary and free." The truth is,  
the Church in this country contemplates no such  
thing,—she makes no provision for it, and no one  
who has sworn at the altar to conform to her  
laws and usages, and administer the doctrines  
and services of the Church as "this Church"  
(the Protestant Episcopal Church in these  
United States), "this Church," has no in-  
herent right, in the words of the Bishop, to  
hear confession and grant absolution "OUTSIDE  
OF THE FORMS AND WAYS SPECIALLY PRO-  
VIDEN."

But from all this, Dr. Batterson says, he  
"totally dissents." That is, he will not allow  
the Church to legislate for him, and sohem him  
in. His opinion is superior to the judgment of the  
Bishop, and he will be the judge if the  
Bishop's counsel is to be respected and obeyed  
or not. He is above the Bishop, and his ordi-  
nation vows are not very binding after all.  
He is an "Anglican churchman," he has re-  
ceived his vows from the English Church, and  
in his ordination vows he solemnly promised  
conformity to the usages and forms of the  
"Anglican Church," and not the Protestant Episco-  
pal Church in these United States. How ab-  
surd! How wilful and insubordinate! For it  
is nothing more nor less than an effort  
to set up a private and established ecclesi-  
astical authority to high-handed insubordination  
and defiant misrule. The great difficulty with  
Dr. Batterson and others like him, holding and  
proclaiming and defending and practising  
these extreme views of what are termed the  
school of advanced ritualists, is that they  
swear before God and men and angels to con-  
form to the doctrines and usages of this Church,  
and minister them "as this Church has received  
the same," at their ordination—a vow more  
solemn than which none can be made on earth;  
and then, from whatever cause or by whatever  
influence, are induced to take another set of  
oaths, directly at variance with the first, in be-  
coming members of a secret association called  
the "Guild of the Holy Cross," having its  
ramifications more or less over the land, and  
if not professed object of which is to revolu-  
tionize the Church, since she has in  
their opinion reformed too much, to  
pre-empt her, to bring her back to  
the state of the great goodly old Church, the  
beau ideal of a more perfect Church than the  
one to which they have sworn conformity and  
allegiance. They having been admitted by or-  
dination into the Church regarded as the great  
bulwark of the Reformation in this country, turn  
around and make laws, and rules, and canons,  
and then, by the force of their hands, and the  
high-handed crew that are helping them, they  
fight, and try to cover up their nefarious  
designs by the cry of persecution and protesta-  
tions of innocence, etc.

But in reference to this "Guild of the Holy  
Cross" it is the "hot-bed" of all the evil in the  
place" where all these foreign exotics are  
forced and obtain their luxuriant growth—the  
natives of an Italian clime. The constitution  
and by-laws and regulations of the order show  
it. It is as thorough-going a Jesuitical organiza-  
tion as ever was gotten up, and is, in every  
way, a "dishonest and deceptive," as the whole  
of its history and operations will show, and  
especially the clergy connected with it, neces-  
sarily, as it does, the violation of their ordi-  
nation vows, for no man can be an honest  
clergyman, that is, true to his vows, and be  
associated with, and aid and abet, its objects  
and aims and designs.

Its object, in the printed preface to its consti-  
tution, is "the development of the ritual and  
devotional element in the Church, rather than  
the simply charitable." Hence, what do we  
find? Why, that in the development  
of the devotional element in the Church,  
the same "Guild of the Holy Cross" has  
been published and seeks to circulate,  
among other most objectionable works, one  
(we do not care to give it circulation by giving  
its name) for private devotion, packed full  
of all the superstitions and errors and mis-  
takes of the Middle Ages, and which, in the  
words of the Rev. Mr. Goodwin, "is a  
collection of those that do not go direct to heaven  
are detained, to be helped by the prayers and  
oblations of the living, and especially in the  
Eucharistic sacrifice, when they pray that 'we  
and our brethren who have fallen asleep in  
the faith, may be able to share the life of  
eternity.'"

The officers of no parish certainly can expect  
to get along quietly with a secret association of  
this kind within its bosom, pledged to such  
teachings and favoring practices.

As to the efficaciousness of prayers for the  
souls of the dead, Mr. Morris asked "whether  
the rector approves and gives his assent to the  
doctrine as to prayers for the dead advanced by  
the Rev. Mr. Goodwin, in his sermon delivered  
at St. Clement's Church on the evening of the  
last Wednesday in Advent? and whether the  
propriety of prayers for the dead is taught to  
the Sunday-school teachers, or to the children?"

To the first question, the rector replied that  
"he is not responsible for Mr. Goodwin's teach-  
ings," and to the second "that he had no per-  
sonal knowledge as to that clause"—that is, that  
he had no knowledge whether prayers for the  
souls of the dead had been taught to the Sunday-  
school teachers or not. This was at a meeting  
of the vestry Jan. 3, 1871; and yet prayers for  
the souls of the dead, as is well known by the  
vestry and others, had been taught distinctly  
before the month of October previous, and  
had occasioned no little noise and controversy,  
as is also well known to the vestry and many  
families in the parish; and the only unaccount-  
able thing is that Dr. Batterson could not know  
it. He may have forgotten it, with the other  
occasions in which it was distinctly broached  
and advocated.

Now, this matter of "prayers for the dead" with  
these gentlemen means prayers for the souls of  
the dead, and is an entirely different thing  
from that which the Rev. Mr. Prescott would  
make it out in an endeavor to cover it up. He  
knows full well that the Church indeed prays  
for "the final consummation and bliss, both in  
body and soul, of ourselves with those who are

several persons systematically, regularly, with  
a view to private confession, and as a prepara-  
tion to the Holy Eucharist. And it has been  
spoken of freely, openly, and repeatedly by  
those who practise it, the young men, members  
of the Guild of the Holy Cross, who have made  
no effort to conceal it. Names can be given, if  
necessary, of these young men making these ad-  
missions and statements in public places and in  
private families.

These disclosures by them have been deemed  
imprudent, but the facts of such private auricular  
confessions and absolutions having taken  
place and being a part of the system at St. Cle-  
ment's cannot be denied. If it be not so, let Dr.  
Batterson now come out plainly and boldly and  
deny it, instead of trying to dodge it and explain  
it away and cover it up by a reference to the  
public confession and absolution in the open  
services of the Church. He has his choice of  
word in denial of this grave charge brought  
against him, nor can he deny it, and it is "not com-  
pulsory, but voluntary and free." The truth is,  
the Church in this country contemplates no such  
thing,—she makes no provision for it, and no one  
who has sworn at the altar to conform to her  
laws and usages, and administer the doctrines  
and services of the Church as "this Church"  
(the Protestant Episcopal Church in these  
United States), "this Church," has no in-  
herent right, in the words of the Bishop, to  
hear confession and grant absolution "OUTSIDE  
OF THE FORMS AND WAYS SPECIALLY PRO-  
VIDEN."

But from all this, Dr. Batterson says, he  
"totally dissents." That is, he will not allow  
the Church to legislate for him, and sohem him  
in. His opinion is superior to the judgment of the  
Bishop, and he will be the judge if the  
Bishop's counsel is to be respected and obeyed  
or not. He is above the Bishop, and his ordi-  
nation vows are not very binding after all.  
He is an "Anglican churchman," he has re-  
ceived his vows from the English Church, and  
in his ordination vows he solemnly promised  
conformity to the usages and forms of the  
"Anglican Church," and not the Protestant Episco-  
pal Church in these United States. How ab-  
surd! How wilful and insubordinate! For it  
is nothing more nor less than an effort  
to set up a private and established ecclesi-  
astical authority to high-handed insubordination  
and defiant misrule. The great difficulty with  
Dr. Batterson and others like him, holding and  
proclaiming and defending and practising  
these extreme views of what are termed the  
school of advanced ritualists, is that they  
swear before God and men and angels to con-  
form to the doctrines and usages of this Church,  
and minister them "as this Church has received  
the same," at their ordination—a vow more  
solemn than which none can be made on earth;  
and then, from whatever cause or by whatever  
influence, are induced to take another set of  
oaths, directly at variance with the first, in be-  
coming members of a secret association called  
the "Guild of the Holy Cross," having its  
ramifications more or less over the land, and  
if not professed object of which is to revolu-  
tionize the Church, since she has in  
their opinion reformed too much, to  
pre-empt her, to bring her back to  
the state of the great goodly old Church, the  
beau ideal of a more perfect Church than the  
one to which they have sworn conformity and  
allegiance. They having been admitted by or-  
dination into the Church regarded as the great  
bulwark of the Reformation in this country, turn  
around and make laws, and rules, and canons,  
and then, by the force of their hands, and the  
high-handed crew that are helping them, they  
fight, and try to cover up their nefarious  
designs by the cry of persecution and protesta-  
tions of innocence, etc.

But in reference to this "Guild of the Holy  
Cross" it is the "hot-bed" of all the evil in the  
place" where all these foreign exotics are  
forced and obtain their luxuriant growth—the  
natives of an Italian clime. The constitution  
and by-laws and regulations of the order show  
it. It is as thorough-going a Jesuitical organiza-  
tion as ever was gotten up, and is, in every  
way, a "dishonest and deceptive," as the whole  
of its history and operations will show, and  
especially the clergy connected with it, neces-  
sarily, as it does, the violation of their ordi-  
nation vows, for no man can be an honest  
clergyman, that is, true to his vows, and be  
associated with, and aid and abet, its objects  
and aims and designs.

Its object, in the printed preface to its consti-  
tution, is "the development of the ritual and  
devotional element in the Church, rather than  
the simply charitable." Hence, what do we  
find? Why, that in the development  
of the devotional element in the Church,  
the same "Guild of the Holy Cross" has  
been published and seeks to circulate,  
among other most objectionable works, one  
(we do not care to give it circulation by giving  
its name) for private devotion, packed full  
of all the superstitions and errors and mis-  
takes of the Middle Ages, and which, in the  
words of the Rev. Mr. Goodwin, "is a  
collection of those that do not go direct to heaven  
are detained, to be helped by the prayers and  
oblations of the living, and especially in the  
Eucharistic sacrifice, when they pray that 'we  
and our brethren who have fallen asleep in  
the faith, may be able to share the life of  
eternity.'"

The officers of no parish certainly can expect  
to get along quietly with a secret association of  
this kind within its bosom, pledged to such  
teachings and favoring practices.

As to the efficaciousness of prayers for the  
souls of the dead, Mr. Morris asked "whether  
the rector approves and gives his assent to the  
doctrine as to prayers for the dead advanced by  
the Rev. Mr. Goodwin, in his sermon delivered  
at St. Clement's Church on the evening of the  
last Wednesday in Advent? and whether the  
propriety of prayers for the dead is taught to  
the Sunday-school teachers, or to the children?"

To the first question, the rector replied that  
"he is not responsible for Mr. Goodwin's teach-  
ings," and to the second "that he had no per-  
sonal knowledge as to that clause"—that is, that  
he had no knowledge whether prayers for the  
souls of the dead had been taught to the Sunday-  
school teachers or not. This was at a meeting  
of the vestry Jan. 3, 1871; and yet prayers for  
the souls of the dead, as is well known by the  
vestry and others, had been taught distinctly  
before the month of October previous, and  
had occasioned no little noise and controversy,  
as is also well known to the vestry and many  
families in the parish; and the only unaccount-  
able thing is that Dr. Batterson could not know  
it. He may have forgotten it, with the other  
occasions in which it was distinctly broached  
and advocated.

Now, this matter of "prayers for the dead" with  
these gentlemen means prayers for the souls of  
the dead, and is an entirely different thing  
from that which the Rev. Mr. Prescott would  
make it out in an endeavor to cover it up. He  
knows full well that the Church indeed prays  
for "the final consummation and bliss, both in  
body and soul, of ourselves with those who are

several persons systematically, regularly, with  
a view to private confession, and as a prepara-  
tion to the Holy Eucharist. And it has been  
spoken of freely, openly, and repeatedly by  
those who practise it, the young men, members  
of the Guild of the Holy Cross, who have made  
no effort to conceal it. Names can be given, if  
necessary, of these young men making these ad-  
missions and statements in public places and in  
private families.

These disclosures by them have been deemed  
imprudent, but the facts of such private auricular  
confessions and absolutions having taken  
place and being a part of the system at St. Cle-  
ment's cannot be denied. If it be not so, let Dr.  
Batterson now come out plainly and boldly and  
deny it, instead of trying to dodge it and explain  
it away and cover it up by a reference to the  
public confession and absolution in the open  
services of the Church. He has his choice of  
word in denial of this grave charge brought  
against him, nor can he deny it, and it is "not com-  
pulsory, but voluntary and free." The truth is,  
the Church in this country contemplates no such  
thing,—she makes no provision for it, and no one  
who has sworn at the altar to conform to her  
laws and usages, and administer the doctrines  
and services of the Church as "this Church"  
(the Protestant Episcopal Church in these  
United States), "this Church," has no in-  
herent right, in the words of the Bishop, to  
hear confession and grant absolution "OUTSIDE  
OF THE FORMS AND WAYS SPECIALLY PRO-  
VIDEN."

But from all this, Dr. Batterson says, he  
"totally dissents." That is, he will not allow  
the Church to legislate for him, and sohem him  
in. His opinion is superior to the judgment of the  
Bishop, and he will be the judge if the  
Bishop's counsel is to be respected and obeyed  
or not. He is above the Bishop, and his ordi-  
nation vows are not very binding after all.  
He is an "Anglican churchman," he has re-  
ceived his vows from the English Church, and  
in his ordination vows he solemnly promised  
conformity to the usages and forms of the  
"Anglican Church," and not the Protestant Episco-  
pal Church in these United States. How ab-  
surd! How wilful and insubordinate! For it  
is nothing more nor less than an effort  
to set up a private and established ecclesi-  
astical authority to high-handed insubordination  
and defiant misrule. The great difficulty with  
Dr. Batterson and others like him, holding and  
proclaiming and defending and practising  
these extreme views of what are termed the  
school of advanced ritualists, is that they  
swear before God and men and angels to con-  
form to the doctrines and usages of this Church,  
and minister them "as this Church has received  
the same," at their ordination—a vow more  
solemn than which none can be made on earth;  
and then, from whatever cause or by whatever  
influence, are induced to take another set of  
oaths, directly at variance with the first, in be-  
coming members of a secret association called  
the "Guild of the Holy Cross," having its  
ramifications more or less over the land, and  
if not professed object of which is to revolu-  
tionize the Church, since she has in  
their opinion reformed too much, to  
pre-empt her, to bring her back to  
the state of the great goodly old Church, the  
beau ideal of a more perfect Church than the  
one to which they have sworn conformity and  
allegiance. They having been admitted by or-  
dination into the Church regarded as the great  
bulwark of the Reformation in this country, turn  
around and make laws, and rules, and canons,  
and then, by the force of their hands, and the  
high-handed crew that are helping them, they  
fight, and try to cover up their nefarious  
designs by the cry of persecution and protesta-  
tions of innocence, etc.

But in reference to this "Guild of the Holy  
Cross" it is the "hot-bed" of all the evil in the  
place" where all these foreign exotics are  
forced and obtain their luxuriant growth—the  
natives of an Italian clime. The constitution  
and by-laws and regulations of the order show  
it. It is as thorough-going a Jesuitical organiza-  
tion as ever was gotten up, and is, in every  
way, a "dishonest and deceptive," as the whole  
of its history and operations will show, and  
especially the clergy connected with it, neces-  
sarily, as it does, the violation of their ordi-  
nation vows, for no man can be an honest  
clergyman, that is, true to his vows, and be  
associated with, and aid and abet, its objects  
and aims and designs.

Its object, in the printed preface to its consti-  
tution, is "the development of the ritual and  
devotional element in the Church, rather than  
the simply charitable." Hence, what do we  
find? Why, that in the development  
of the devotional element in the Church,  
the same "Guild of the Holy Cross" has  
been published and seeks to circulate,  
among other most objectionable works, one  
(we do not care to give it circulation by giving  
its name) for private devotion, packed full  
of all the superstitions and errors and mis-  
takes of the Middle Ages, and which, in the  
words of the Rev. Mr. Goodwin, "is a  
collection of those that do not go direct to heaven  
are detained, to be helped by the prayers and  
oblations of the living, and especially in the  
Eucharistic sacrifice, when they pray that 'we  
and our brethren who have fallen asleep in  
the faith, may be able to share the life of  
eternity.'"

The officers of no parish certainly can expect  
to get along quietly with a secret association of  
this kind within its bosom, pledged to such  
teachings and favoring practices.

As to the efficaciousness of prayers for the  
souls of the dead, Mr. Morris asked "whether  
the rector approves and gives his assent to the  
doctrine as to prayers for the dead advanced by  
the Rev. Mr. Goodwin, in his sermon delivered  
at St. Clement's Church on the evening of the  
last Wednesday in Advent? and whether the  
propriety of prayers for the dead is taught to  
the Sunday-school teachers, or to the children?"

To the first question, the rector replied that  
"he is not responsible for Mr. Goodwin's teach-  
ings," and to the second "that he had no per-  
sonal knowledge as to that clause"—that is, that  
he had no knowledge whether prayers for the  
souls of the dead had been taught to the Sunday-  
school teachers or not. This was at a meeting  
of the vestry Jan. 3, 1871; and yet prayers for  
the souls of the dead, as is well known by the  
vestry and others, had been taught distinctly  
before the month of October previous, and  
had occasioned no little noise and controversy,  
as is also well known to the vestry and many  
families in the parish; and the only unaccount-  
able thing is that Dr. Batterson could not know  
it. He may have forgotten it, with the other  
occasions in which it was distinctly broached  
and advocated.

Now, this matter of "prayers for the dead" with  
these gentlemen means prayers for the souls of  
the dead, and is an entirely different thing  
from that which the Rev. Mr. Prescott would  
make it out in an endeavor to cover it up. He  
knows full well that the Church indeed prays  
for "the final consummation and bliss, both in  
body and soul, of ourselves with those who are

several persons systematically, regularly, with  
a view to private confession, and as a prepara-  
tion to the Holy Eucharist. And it has been  
spoken of freely, openly, and repeatedly by  
those who practise it, the young men, members  
of the Guild of the Holy Cross, who have made  
no effort to conceal it. Names can be given, if  
necessary, of these young men making these ad-  
missions and statements in public places and in  
private families.

These disclosures by them have been deemed  
imprudent, but the facts of such private auricular  
confessions and absolutions having taken  
place and being a part of the system at St. Cle-  
ment's cannot be denied. If it be not so, let Dr.  
Batterson now come out plainly and boldly and  
deny it, instead of trying to dodge it and explain  
it away and cover it up by a reference to the  
public confession and absolution in the open  
services of the Church. He has his choice of  
word in denial of this grave charge brought  
against him, nor can he deny it, and it is "not com-  
pulsory, but voluntary and free." The truth is,  
the Church in this country contemplates no such  
thing,—she makes no provision for it, and no one  
who has sworn at the altar to conform to her  
laws and usages, and administer the doctrines  
and services of the Church as "this Church"  
(the Protestant Episcopal Church in these  
United States), "this Church," has no in-  
herent right, in the words of the Bishop, to  
hear confession and grant absolution "OUTSIDE  
OF THE FORMS AND WAYS SPECIALLY PRO-  
VIDEN."

But from all this, Dr. Batterson says, he  
"totally dissents." That is, he will not allow  
the Church to legislate for him, and sohem him  
in. His opinion is superior to the judgment of the  
Bishop, and he will be the judge if the  
Bishop's counsel is to be respected and obeyed  
or not. He is above the Bishop, and his ordi-  
nation vows are not very binding after all.  
He is an "Anglican churchman," he has re-  
ceived his vows from the English Church, and  
in his ordination vows he solemnly promised  
conformity to the usages and forms of the  
"Anglican Church," and not the Protestant Episco-  
pal Church in these United States. How ab-  
surd! How wilful and insubordinate! For it  
is nothing more nor less than an effort  
to set up a private and established ecclesi-  
astical authority to high-handed insubordination  
and defiant misrule. The great difficulty with  
Dr. Batterson and others like him, holding and  
proclaiming and defending and practising  
these extreme views of what are termed the  
school of advanced ritualists, is that they  
swear before God and men and angels to con-  
form to the doctrines and usages of this Church,  
and minister them "as this Church has received  
the same," at their ordination—a vow more  
solemn than which none can be made on earth;  
and then, from whatever cause or by whatever  
influence, are induced to take another set of  
oaths, directly at variance with the first, in be-  
coming members of a secret association called  
the "Guild of the Holy Cross," having its  
ramifications more or less over the land, and  
if not professed object of which is to revolu-  
tionize the Church, since she has in  
their opinion reformed too