

The chanting which is now so thin and weak in nearly all our churches would, when taken up by the congregation become full, hearty, and vigorous. The psalms would then become more impressive, and more of a delight to repeat in a musical manner, than the mere reading of them, in response, can ever be. In a Church paper, lately, we met with some very sensible words under this head :

“ The Chant is adapted to a clear enunciation of the words, and thus tends to make music subordinate to thought, and song to religious worship. It is totally dissimilar to all the forms of secular music, and seems to preclude the very idea of display. It leaves the mind open to the full impression of the sacred text, and is most favorable to a heart-felt expression. It furnishes the most simple form in which many voices may unite in a simultaneous utterance of words, and hence is admirably adapted to the Congregational method, to which it properly belongs. Children easily acquire it, and take a great delight in it.”

The anthem, indeed, is intended by the Church to be sung by the choir alone, but this direction, if it points out anything, shews that the congregation are expected to sing at all other times with the choir ; and, as we have seen lately remarked :

“ The Congregational is *nature's* method of praise. It is in a great degree independent of art culture, being indeed above art. It is adapted alike to the voices of the young and the old, of the uncultivated and of the cultivated. It engages all in the simultaneous exercise of the same emotion, furnishes something for every one to do, admits of no listeners, and thus excludes that bane of all true worship, criticism. As individual voices are lost in the chorus of the many, one is naturally led to feel his own insignificance. That essential feature of Chorus Singing, the blending of voices, by which the impurity of individual tones is neutralized, and dissonance harmonized, and in which consists, in a great degree, its strength and its beauty, is obtained almost without effort when many voices (even fifty or a hundred) join in one melody.”—*St. John Church Magazine*.

CANADA.—The Bishop of Québec returned on the 28th of September from a confirmation tour on the Labrador Coast, after an absence of nearly ten weeks. The Labrador Mission forms one extremity of the Diocese of Québec. It is situated about 700 miles from Québec, at the entrance to the Strait of Belle Isle. Owing to the imperfect means of communication, and the isolated position of the Mission, a trip to Labrador is nearly a whole Summer's work. The Mission is prospering. The Missionary seems thoroughly engrossed in his work, and the fruit of his labor is manifest in the humble earnestness of the people. The total number of those confirmed is twenty-seven, and the number of communicants in the Mission is thirty-two.

LAYING THE FOUNDATION STONE OF ST. ANDREW'S CATHEDRAL, INVERNESS.

WEDNESDAY, October the 17. 1866, was a bright day in every sense of the word for Scotland in general and for the good town of Inverness in particular.

It is not often, even in England, that it is possible to witness a white-robed procession of some two and twenty choristers, eighty ecclesiastics, six Bishops, and two Archbishops, with crozier and pastoral staff borne before them, winding through the streets and quays of a grand old town, and making the air ring again with the *Exurgat Deus*. Such was the scene witnessed in Inverness when the Primate of all England, attended by the Primus of Scotland, and the