

been the subject of a... Despite the fact that the evening was unusually stormy there was a very full congregation. The Bishop was present and was attended by his staff, Learer and Chaplain. The evening's programme with special lessons had been being sung, the Bishop preached a very stirring and impressive sermon which he based upon words still to be found in an old house in Chester, where a plague had once been struck, "God's Providence is Mine Inheritance." He drew a vivid picture of what might have occurred had the recent plague pursued its ravages unchecked, as former ones had done, and showed how the very prosperity of this great commercial centre, now so busily preparing for next year's Exhibition had been seriously menaced. In eloquent terms the Bishop lauded the action of the medical and civic authorities in boldly grappling with the fell disease, efforts which in God's providence had been crowned with signal success. He also congratulated the congregation on the absence of panic which had been displayed by them, that services, Sunday school, and clubs had been carried on without a break during the times of terrible anxiety; and, in conclusion, invited all present to join in expressing the Church's corporate thanksgiving in the traditional way by singing the Te Deum in a place so particularly suitable for realizing this fresh exemplification of his motto: "God's Providence is Mine Inheritance."

#### The Order of Sunday Services.

The Church Times publishes an able letter from a correspondent in New Zealand. The greater portion is occupied by lay representation, but apart from that it contains much thoughtful suggestions. As we have done, he notices the swinging back of the pendulum. That which strikes one's mind almost more than anything else, is the way in which you neglect your Catholic heritage and run after novelties. As part of that heritage, you are possessed of all necessary outward forms, which simply want filling with life and reality, in order to give you all that you can desire. Every one of these outward forms is precious—a golden casket which waits to be filled; but instead of utilizing the good things you have, you are forever rushing about seeking something better, yet having ultimately to come back to the old, which proves best of all. Just now it is the order of Divine service on Sunday mornings. After many years of sorry and unsuccessful imitation of Roman ways, you are finding out that, after all, you had the right and perfect thing in the traditional custom of Matins, Litany, and Holy Communion. It only needed that the empty table prayers should become the living Divine service, filled with the grace of God's presence and blessing, and you had an order of Divine worship which cannot be excelled in Christendom. This is not saying anything whatever against the early Communion; both are good and both are necessary. "This oughtest thou to have done, and not have left the other undone." The great thing to

do in the Church of England is to "preserve, when what remains," to restore what is lacking; to hold fast to every shred of form and order, despising nothing, but filling it with life and reality. Whatever a thing seems to be, make it such in reality. Does law stand in the way? Ignore it. Law deals with outward forms; it is for the Church to fill these forms with life, spite of all the law can say or do. As a matter of fact, the law can do nothing so long as you confine yourself to spiritual works. The Franciscans began by a return to true principles, by teaching *hinc* upon *hinc*, precept upon precept. The work can only be carried forward in the same manner, for every person born into the world needs all that teaching to be done over again; it is just as necessary now as before, and will continue necessary to the end. Therefore, there should be abundant opportunities in every congregation for continual instruction. There is a time for preaching, but there should be many times for teaching. The time in which we live is no time for abolishing anything as worthless, but for filling all forms with the grace, life and power which should be found in them.

#### Extremes Meet.

For fifteen centuries churches in Britain have been built facing eastwards. The chapel of Emmanuel College, Cambridge, built in 1584, was placed north and south, as a protest against the old ways. For a similar reason the cathedral of the Italian mission, at Westminster, and the Brompton Oratory are so placed. A petition was presented to the Chancellor of the diocese of London, asking him not to sanction such departures from the ancient practice in new churches.

#### Hooliganism.

From both London and Paris come loud complaints of ruffianism. Of late crime seemed to be decreasing, and certainly the punishment of it has been milder. But in these capitals, in the larger provincial cities, and in New York, as well, similar complaints are made. There must be some underlying cause for this universal turbulence.

#### "ANGLICAN POINTING."

Chanting occupies such an important place in the services of the Church that no apology is deemed necessary for bringing the subject of pointing before our readers. When, about the middle of the present century, the custom of chanting the psalter ceased to be confined to cathedral and collegiate churches, and was being introduced in ordinary parish churches, the controversy "Gregorian v. Anglican," arose; but into that controversy it is not the intention of the writer to enter. The Plainsong man has a very strong case, and has now thoroughly mastered the subject; but Anglican chanting is still the custom in the majority of churches, and to that alone will this article be directed. Since the period mentioned above, numerous pointings of the psalter

have appeared, some of them bearing names of such eminence that a considerable degree of temerity is required even to suggest that we have not yet arrived at the best method. Our excuse must be that, as doctors differ and differ very much—one who is not a doctor may, perhaps, be allowed to write an opinion, and try, if possible, to suggest such a combination of the best points of all, that practical good may result. The earlier works, professing to be based upon the principle that good chanting should be identical with good reading and following what Mr. Helmore calls the "fullsome elocution and oratorical expression handled for popular effect," invariably sought out some syllable in each sentence upon which to place a special emphasis, with the usual result that, in practice, the recitation, both before and after "the accent," was "gabbled" over, whilst the favoured syllable had an undue amount of time expended upon it, and, strange to say, that, although this principle is more generally disavowed, it still appears to rule the marking of most modern psalters. The chief difficulty in Anglican chanting is to join the syllabic time of the recitation to the musical time of the meditation or cadence, so that the essential difference between them shall produce as little sense of jarring or halting as possible. How is this difficulty obviated in the prevailing methods of pointing? Two examples will illustrate: The first adopts the principle of placing an accent to mark the commencement of musical time, one measure—or bar—before the end of the recitation. Objections constantly urged against this plan are, that the accent placed indiscriminately one, two, three, four, or even five syllables from the end of the recitation, does not tend to render the avoidance of the above-mentioned faults an easy task in an ordinary church choir; also, that the sustaining of the accented syllable for a whole measure, when it stands alone, produces a halting and ugly effect; but, above all, the "glorious uncertainty" in which the choirmaster finds himself, when attempting to apply the laws given in the "directions" to each particular case. The only certainty is an ugly effect; if one syllable follows the accented one, the choice of three different ways of apportioning the measure is given, if two syllables follow, he has five ways; if three or four, he generally gives up in despair, and allows things to drift into a "go-as-you-can" movement. Then we must remember that each member of the choir has the same option of choice, and one absent from or forgetful of what was decided at rehearsal, must exercise that choice on the spur of the moment, not unfrequently to the destruction of unity in performance. The second method omits all marking in the recitation, which leaves it open to the same charge of uncertainty; the directions being, "Sustain the last syllable but one, or none at all." But who is to decide on its application? Shall it be the young choristers in front, or the strong-voiced choirman behind? It is not for a moment denied, but with great satisfaction freely admitted, that, in numerous churches

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