

(4.) I lay great stress upon the propriety of the Choir entering the Church together, in a body, with the Clergy. The practice which is so common for the members of it to drop in, one by one, at any odd moments, some generally after the service has commenced, and the recognitions, and whisperings, and bustling about the finding of places and arranging of music books, which invariably accompany this practice, are very unseemly and distracting to the congregation, who are compelled to witness them.

Unfortunately a prejudice has existed in the minds of many persons against a surpliced Choir, because they have imagined in it a sign of High Church doctrine and ritual, no doubt this prejudice is fast passing away with the similar one which prevailed against the wearing of the Surplice in the pulpit.

I have never been able myself, to see any necessary connexion of either of these customs, with what is called "party." More than twenty years ago, in the town of Brighton, England, where the two extremes of party were represented, I remember there was not a church where the Choir was not surpliced ; so little was this conceived to be a party badge.

In later years such prominent leaders of the Evangelical side as Bishop Ryle, Archdeacon Garbett, and Dean Close have conceded the desirability of choirs being surpliced, and have publicly in print avowed their approval of the custom.

I may add that at the Provincial Synod of 1877, the late Metropolitan, Bishop Oxenden, expressed at length in the House of Bishops, his strong approbation of surpliced Choirs, on very much the grounds I have stated.

I therefore trust that this improvement may be effected in the service of St. George's Church, and that it may have the happy result, which I feel sure is aimed at in its adoption, of promoting the reverence and heartiness, the worthiness and the spirituality of the worship of God.

Believe me, yours sincerely,

ARTHUR TORONTO.

The Reverend J. D. CAVLEY,
St. George's Rectory.
