

drink is 34 gals. per head, in Canada it is only 4. An immense difference, and that too in spite of the Scott Act and other trickeries in liquor legislation. This is a sober country.

OUR CLOTHING WANTS.—Rev. E. F. Wilson asks us to state that at the Wawanosh Home the supply of clothing is quite sufficient for this winter. At the Shingwauk, boys' shirts, socks and mufflers are not needed, but trousers, coats and vests are in demand. At Elkhorn everything that can be sent, both for boys and girls, will be most acceptable.

MARIOLATRY OR BOOTHOLATRY? is the dilemma propounded by the *Rock* in its comments on a recent advertisement of the Salvation Army, viz.: "Two whole days with God, reserved seats one shilling—under the command of the General!" This, argues our contemporary, is putting "Gen." Booth in the place occupied by the *cultus* of the B. V. M. among Roman Catholics. "We complain of the want of reverence in Roman Catholics in this—but this superposition of a living man is no less sad." Well said!

THE CONTROVERSY ON EVENING COMMUNION now going on in English Church circles, after initiative of the Archbishop of York and the Bishop of Exeter, has this curious and interesting feature, that able advocates of evening celebration urge its necessity on the ground of the necessity of the sacrament—a sacred duty to which they have not been supposed hitherto to attach much importance. That, at least, is an 'advance' on their part.

THE MORLEY CASE, lately decided in the English Court of Chancery, is of world-wide interest inasmuch as it shows up the greed and rapacity of the Plymouth Brethren in bleeding 'for all he was worth' a rich simpleton who happened to be one degree or so more foolish than the rest of them. A case of wolves eat wolf! They have now the pleasant duty of disgorging ill-gotten gains!

EXTENSION OF THE ARCHIEPISCOPATE.—There appears in the *Guardian* of February a very timely letter from a prominent South African clergyman, urging the adoption of the title of "Archbishop" among the colonial primates, according to the Lambeth suggestion in 1888, and Archbishop Benson's personal judgment. The only obstacle seems to be that exaggerated respect for Old Country prestige, which bids fair to impede very seriously the ecclesiastical as well as political progress of the colonies. Too much of a good thing!

CANADIAN CHURCH "YEAR BOOK."—Churchmen will give a hearty welcome and a sigh of relief when they once more meet with Mr. Clougher's enterprising venture—this time for 1898. So much information, so many useful "tables" of ecclesiastical facts are here brought together, that the book has already become an annual "necessity" to all live members of the Church. The compilation is neatly arranged, very prettily printed, and withal adorned with excellent engravings of Bishop Sweatman, St. Alban's Cathedral, the present and "original" St. James', Toronto, etc., so that the Year Book is ornamental as well as useful.

GRINDELWALD OUT-GRINDELWALLED.—It appears from a letter in *Church Bells* from the very indefatigable Dr. Lunn to Earl Nelson that the former proposes to improve upon his venture at Grindelwald by a new venture at Lucerne this summer. He promises the Anglican champion of Re-

union on a Catholic basis that there will be no possibility of complaint that the Church Catholic will have been insufficiently or inefficiently represented at Lucerne. We shall see!

"Yes; BUT WHAT FUN IT IS?" was the characteristic retort—at once reproof and comfort—that Bishop Brooks is said to have made to the plaint of a brotherly clergyman, saddened and tired out by a vain struggle against some evil surroundings. Philip Brooks had a singular power of fighting with head serenely uplifted against all odds, and calmly enjoying the very stress of the conflict against himself. The harder the task the more he found "fun" in it, in his own quiet, but determined way.

TRAINING CHOIR BOYS AND MEN.

BY W.

The writer has been practically engaged in this work for many years and has been successful in this department. Most boys have voices for singing—this may be learned by visiting the play ground. Occasionally one meets with a boy who is possessed of neither singing voice nor ear for music, but such are rare. There is no difficulty in obtaining boy voices, the difficulty lies in the training. Voices most unpromising when first taken in hand turn out under persistent and careful culture most satisfactory. Boys' voices are not naturally harsh. The distinction sometimes made between Canadian and English boy voices to the disparagement of the former, is due, not to climate or natural voice, but to bad habits of intonation and pronunciation, acquired when young. Nor does "yelling" at play make boys' voices harsh. No boy ever "yells" "flat," though he may shriek to the extent of painfully piercing the tympanum of the hearers. Sharpness and not flatness is the quality of the boy's "yell." Artificial restraint, the half and half voice culture called "singing" in the public schools, led by incompetent teachers, and done *en masse*, gives the false, nasal, shut-up mouth and stomach-evolved twang to which are added confused diction, perverted intonation, defective enunciation and false pronunciation. Hence we have to undo these false habits of tone, mouth formation and pronunciation—a very difficult task. Therefore my first rule is, catch your boys early, before they can read, and at least before they have been taught to read well! Having caught your boys, keep them. This can alone be accomplished by interesting them in the work; no money pay will keep them. *Esprit-de-corps* is the only chain that will really bind the members of a choir. How to promote this I can only indicate generally. But one thing is sure, that boys will not submit to more than one "boss" at a time. The choir master, whether he be one of the parochial clergy, which is best, or a layman, or the organist, must be the only "boss" in the choir. Of course, the rector of the parish is supreme over all, and must be ever the ultimate court of appeal. When there are a choir master or conductor and an organist, the latter must be only the accompanist, as fully under control and command of the choir master as the smallest boy. Secondly, teach the boys that the choir exists for "the boy" and not for his "voice" alone, and that the objects of the choir are the glory of God and the good of the members. Thirdly, make the choir room a place of homelike happiness, so much so that the boys will come from desire rather than from fear of the penalty of absence. Avoid the miserable system of "fines" for non-attendance; have games for recreation, indoors and out of

doors, picture books, checkers, etc.; choir "bob-sleigh" for winter, a choir football, baseball, cricket, etc., for summer. When the boys are happy and contented, they will sing well—discontented or uninterested, they will "flatten." Do not repress fun; encourage it in its right place, recognize its necessity; if the boys' muddy feet spoil the carpet, remove the carpet; if they make a noise in recreation times, close the windows, stuff the walls, but don't be everlastingly crying "Now, boys, do be quiet." Do not punish for "vivacity"; deal sharply and shortly with viciousness. Little boys that can sing and won't sing must be made to sing; but how? This brings us to our weekly choir practice No. 1. It is, as far as the conductor is concerned, a "go as you please" practice. The boys are enjoying themselves, as quietly as can be—that is, in contradistinction to rushing about—in table games or with picture books.

Johnny, come here! Johnny is a small boy who cannot yet read the words of a new hymn, but he knows by rote lots of snatches of familiar hymns and tunes. He sits on the organ stool beside the trainer. Accompanied by the organ or piano, he is told to sing "la" up and down, but generally up, the scales of say C to G in upper half of key board. You may, if he sings well, take him up to A, i.e., supposing he can "get there" without knowing it. Johnny, you don't open your mouth! Johnny makes a big effort and thinks he opens wide. Put a looking-glass in front of him; still he thinks his mouth is opened, but it gradually closes tighter at each succeeding sound. Put the tip of your finger in his mouth just between his first molars—that is better than a stick or spoon handle—for it establishes a decided sympathy and he won't bite on to your finger as he would a fleshless substance. Now turn round, make him sing after you, watching your mouth, and saying A. O. I. When you have got him to open his mouth—he has done with his nose—his head tones will follow, and you have won the battle so far. Another boy—he has already gone through the former course. Now take him up his scales (up, not down), make him sing "la" in octave notes, drop or rise, but in singing, say C to G, see that he jumps clear, without catching on to a step half way, in the octave. Another boy—he has passed through former courses. Now give him vocal exercises; variations of notes in chromatic scales; first letting him watch your fingers and the notes on the key-board, and afterwards the notes on a score. Get a number of them together and put them through the same courses in unison, seeing that mouths are opened, kept open, and prevent all yelling. Watch the mouth; the chest tones and head tones will take care of themselves. A study of the vocal organs, made by looking into boys' mouths as they sing, is more effective than the perusal of tomes of literature on boy voice culture.

To be Continued.

CONFIRMATION.

BY THE REV. REGINALD HEBER HOWE,

Rector of the Church of our Saviour, Longwood, Mass.

THE LAYING ON OF HANDS;

so the title of the service proceeds.

The word Confirmation as the name of a special ordinance does not occur in the Bible, though often used there in a general sense, as in Acts xiv. 22, xv. 32, 41. But the words "Laying on of hands" do, and so are added here. As the Scriptural term for the Rite we are considering, they lead us

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