

of teachers, and the clergy will help themselves by increasing its circulation.

ALDEN CYCLOPEDIA OF UNIVERSAL LITERATURE, vol. 6. John B. Alden, New York.

FROM DEATH TO LIFE: fragments of teaching to a village congregation, with letters on the life after death, by Charles Kingsley, edited by his wife. Rowse & Hutchison, Toronto. We commend this deeply interesting little volume, to all lovers of Kingsley, whose name must be legion. Especially we ask it a careful perusal by those who have had some misgivings as to his orthodoxy. Mrs. Kingsley well and truly says, "While incurring a charge of heresy in some quarters, he opened a door of hope to many a thoughtful, sensitive and despairing soul." Some heresy hunters will find that out when Kingsley's crown is seen outshining theirs! At this season the work has peculiar interest; but its value is not bound by a season. We trust it will be largely read. The binding is worthy of much praise for elegance.

THE METHODISTS AND THE CHURCH OF ENGLAND, by F. C. Ireland. Published at the Witness Office, Montreal. We propose to give an extended notice of this pamphlet in an early number.

TO CORRESPONDENTS.

We have received a circular from the Rev. Styleman Herring, M.A., London, England, appealing for contributions on behalf of the distressed clergy of England. We deplore the necessity for such an effort; it is no news to us that there is very great suffering amongst the English clergy, the fact has been a familiar one for years. But we cannot help in making this appeal to the Churchmen of Canada. Our own clergy are suffering equal distress to those of their brethren in England, and our people are far, very far indeed, less able to mitigate their condition than are the Churchmen of England to relieve the English clergy. We are punished in Canada severely by the habits acquired by Churchmen in the old land in this regard, owing to the notion there prevailing that the sustenance of the pastor is not the duty of the flock. Our missions are all in deep poverty—shameful poverty indeed, for the liberality of Churchmen in Canada has been paralyzed by the wickedness of party strife. We say this for Mr. Herring's information, who seems not to be aware of the impecunious condition of the Church in Canada. *Our first duty is to be honest and pay our debts to the home workers; when that is done, we may indulge in the luxury of benevolence to those in a wealthier field of labor.*

A friend scolds us for allowing a news item to appear in which the attendants at a Church gathering were spoken of as "ladies and gentlemen." We take our friend's rebuke all in good part, for he means well. He says that in the Church, we all are "men and women, not ladies and gentlemen." This is partly true, but not wholly; for we trust that all the Churchmen of Canada are "gentlemen," and we are sure that all the Churchwomen are "ladies." Our friend would feel hurt if we said of him, that he was "no gentleman." We, however, appreciate his intention, which was to condemn class distinctions; and writers of news items will kindly avoid using terms which are open to objection on this ground. A Christian man is a gentleman and a Christian woman a lady necessarily.

AN ESSAY ON CHURCH MUSIC.

Delivered before the "Ontario Music Teachers' Association by Mr. G. B. SIFFI, Organist of St. Paul's Cathedral, London, Ontario, on Dec 30th, 1886.

The grandest hymn of the middle ages, and we might add of all ages, is the *Dies Irae* of Thomas of Celano a. d. 1250.

As a reverential description of the awe and tenor of the last judgment, it has never been equalled, and Sir Walter Scott has preserved the spirit of the original beginning:—

"That day of wrath, that dreadful day
When heaven and earth shall pass away."

We now come to the great Martin Luther (a. d. 1546), the father of German Hymnody and Church music.

In 1523 Luther published eight hymns, of his own, which increased to one hundred and twenty two in 1545.

These hymns were sung into the hearts of the German people by itinerant singers from village to village, and were effective agencies for spreading the reformation. Luther's hymns were joyful and confident outbursts of a manly and unwavering trust in God, so thoroughly personified in his *Ein feste Burg ist unser Gott*, translated by Carlyle—"A safe stronghold our God is still." This was the trumpet blast of the Reformation and bade defiance to Satanic and human foes.

Hymns of the present differ from those of the past, inasmuch that the definition of a hymn would also include psalms, the latter being a sacred song, and, in former times, came under the same heading.

If we now speak of psalms, we mean those of David or a version of one; but the Christian hymn is a song of praise to God, based upon some thought or setting of words found in the Bible.

So conservative were our forefathers in the use of any metrical composition, except versions of the psalms of David, that a century elapsed after the Reformation, before hymns were looked upon with favour.

The first hymns actually used in public worship were in 1683 published by John Mason, under the title of "Songs of Praise." I am now speaking more particularly of English Hymnology, as we are aware the old Latin and Greek hymns during the so called dark ages, were used in public worship. But the word hymn, as we now regard and use it, has its date from 1707. When Isaac Watts published his first hymns, they were met with such favour as to be cherished and used even to the present day.

Before his eventful life closed, the next leader in English Hymnody was Charles Wesley, who produced seven thousand hymns, of which "Love Divine all love excelling," "Blow ye the Trumpet, blow," "Jesu lover of my soul," are samples.

English Hymnology has been greatly enriched during the present century, through the agency of two chief sources—the so called Oxford movement, and the contributions from those who have joined the Roman Catholic Communion, including the names of Caswell, Newman, and Faber.

Also the wealth of mediæval Greek and Latin Hymnology has enhanced our collection, through the able translations of John Mason Neale, including the "Fierce was the wild billow," "The Royal banners forward go," "Safe home, safe home in port," "Jerusalem the golden," etc., etc.

The progress has indeed been steady. Advancing from the rugged style to that of elegance and beauty, until our hymns to-day are superior in almost every respect to those which gratified our ancestors.

Our hymn books combine the hymns of the Greek and Latin Churches with those of Watts and Wesley, mingled with the experience of a Lyte or Mahlenburg. For the tunes we use besides those that are adapted from the German Chorale, we possess some excellent ones from the pens of Macfarren, Steggatt, Sullivan, Barnby, Hopkins, with a host of others, foremost of whom is the late Dr. Dykes, vicar of St. Oswald, Darham, who has done more for the modern style of Church music than any of our present composers, I mean particularly as regards hymn tunes, many of which will live in the hearts of the Church community for generations to come. As far as Church music is concerned, England, from the tenth to the fifteenth centuries was in advance of the other nations, until the Flemish came to the front, yet she continued abreast with those that followed, and here again I cannot but speak of Dr. Dykes in less eulogistic terms than to style him (as regards to tunes), the main pillar of English Hymnody.

Aught else would be desecration to the soul that is now in the atmosphere of song, amid the angelic chorus of God's great choir. He has suffered much here on earth to advance the cause of Christianity, and because those under whom he served could not feel in the same strain of thought, harassed him much, but his works still live, and the English have proved their worth, by a magnificent gift to his bereaved family.

"He sleeps the sleep that knows no breaking,
Morn of toil, nor night of waking."

Of the third division of my subject I shall now speak, under the subdivided heading of the ornate portion of Church music, styled the Anthem.

An Anthem is a vocal composition, accompanied or unaccompanied, and sanctioned by the ritual of the Anglican Church. The words selected and paraphrased from the psalms or other portions of the Bible, and may be divided into four forms.—The Full, the Full with Verse, the Verse, and the Solo.

The Full Anthem is the most ancient, and consists altogether of chorus.

The Full and Verse of Solos, and choruses either to commence or conclude.

The Verse, the words of which are often taken from parts of Scripture, different from the main portion of the Anthem by way of gloss.

The Solo, from its title is perfectly clear, and concludes with a chorus, even with the word Amen once sung.

The Anthem is, as a production, purely English. A development of the Motett, and has reigned within a period of a little more than three centuries, and divided into three periods—the Motett period, the Verse period, and the modern period. From the Reformation to the Death of Henry Lawes, 1550 to 1650, the Motett form was adopted. During the agitation of the Commonwealth, Church music, with the exception of hymn tunes, had very little life or character. From 1670 to 1777, at the death of the elder Hayes, the Verse period existed, and over forty years elapsed, during which time, this portion of the service was supplied, by adaptations from Oratorios and Masses, in fact, no encouragement was given to many able composers, among whom the elder Samuel Wesley, a writer of genius whose *Omnia vanitas* and *In excelsis Israel*, proved him as such. The modern period began with Thomas Attwood, and continued by the younger Samuel Sebastian Wesley, John Goss, &c.

Most of the Anthems by the early English writers were adaptations of English words put to music, originally set to Latin words, which was a great convenience during the transitory period succeeding the Reformation.

The first music to English words, in connection with the Church service, (Marbecke's plain song excepted), were the compositions of Thomas Tallis, Court organist in the reign of Henry VIII., Edward VI., Queens Mary and Elizabeth.

(To be continued.)

Home & Foreign Church Notes.

From our own Correspondents.

DOMINION.

QUEBEC.

BISHOP'S COLLEGE: ANNUAL CONVOCATION.—The annual meeting of the convocation of Bishop's College, for the purpose of conferring degrees in the Faculty of Medicine, was held on 31st March, in the Synod Hall. Chancellor Heneker presided, and present on the platform were Vice-Chancellor, Canon Norman, and professors and other friends of the College.

The Chancellor, in declaring the convocation, said: "As the Chancellor of the University, I may be permitted to occupy your attention a short time by some accounts done by the work of other faculties. The work at Lennoxville, comprising the Arts and Divinity Faculties, is very satisfactory. The number of students, although not so large as could be desired, is still large enough for satisfactory work, and perhaps as large as may be reasonably expected in a new country, where but few men use the advantages offered of high class education for the mental training it affords, independent of any special training in life.

In some countries—democratic Norway for instance—no man can enter into the civil service or learned professions without taking a University degree. The consequence of which is that even with such a small population as Norway possesses—consisting for the most part of comparatively poor people—the University of Christiania numbers some 2,500 students. In Canada the State not only gives special advantages for men of trained intellect for the public service, but so far as the Province of Quebec is concerned it seems positively to cramp education by giving to the professions a controlling power in the primary education of candidates seeking admission to the study of the professions. So long as this exists, liberal education in its broad, true sense, i. e., the cultivation of the powers of the mind by following abstract studies, must of necessity be brought down, more or less, to that character of "cram" which prepares men for mere examinations according to the curriculum laid down by each professional body. Nothing can be worse than this system, even for the higher work of the professions themselves, for the broader the culture the more comprehensive will be the view which the student will take of all subjects brought within his grasp.

It is satisfactory to know that the Protestant Committee of the Public Instruction is taking a right view of this question and in concert with our Protestant Universities of McGill and Bishop's College, is endeavoring to educate the public mind on this important subject.

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