

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN:

SIR,—Will you allow me to point out, in connection with a paragraph in your issue of Feb. 3rd., that there is no Bishop of Baltimore, nor is there any Bishop of Halifax. The Pope of Rome has an official in each of these cities called "Archbishops;" but the English Branches of the Church Catholic in the respective cities named, are under the rule of the Bishop of Maryland and the Bishop of Nova Scotia. It is much to be regretted that these titles were given, and that following "Jerusalem's first example, cities were not always chosen as "Sees" for our Bishop, but the facts remain to the contrary!

On page 6 of the same issue, it is said, that in Winnipeg, "Dame Rumour has it that the Rev. Canon O'Meara will be appointed to succeed the Rev. Dr. Hill at St. Paul's Church, Halifax.

I would simply remind your readers that Dame Rumour is not always reliable.

Yours sincerely,

NOVA SCOTIAN.

SIR,—Although Canada and the United States are separate nationalities, we have many interests in common, and there are many ties which should bind us in fraternal fellowship. I write now on a topic in which we have mutual interests. We are rapidly approaching the Centennial of that wonderful event, the discovery of America by Christopher Columbus, which opened a New World to civilization and Christianity. It is now proposed by many in our States to make the anniversary of this event, October 12th, an annual Thanksgiving and public holiday. The proposal has already received the written sanction of the governors of fourteen [14] of our States, and many eminent divines, including such well-known names as Bishops Littlejohn and Potter, the R. C. Archbishop of Baltimore, the Rev. Dr. John Hall [Presb.], and Rabbi Dr. Gottheil.

The Consul-General of Guatemala has added the admirable suggestion, that the day belongs to all America, and might be observed with becoming rites as an inter-national, or continental, festival in British America and the Spanish republics in common with the United States. This would be a tie of sympathy and love for all who can call themselves Americans.

Permit me to commend the cause to your favor and to the Church press of Canada, as well as to the religious journals of every denomination.

I am, very faithfully yours,

JOHN ANKETELL, A.M.,

Presbyter of the Diocese of New York.
New York City, Feb. 4th, 1886.

DEAR SIR,—I notice under "Diocese of Montreal" in your issue of Jan. 27th, an account of a service of song held in Christ's Church Cathedral, Montreal, which you copied from the *Star*. I do not wish to take up your valuable space by commenting upon what the *Star* states with regard to the proceedings of that so called "Service of Song."

Your remarks, Mr. Editor, are worthy of grave consideration; and perhaps you will allow me, as one who has had something to do with services of song; and still go on to cultivate a taste for sacred song and music in my parish, to say a few words upon the subject. I have lately had a service of song in one of my churches, and for the sake of pointing out what I consider a fitting service for such an occasion; permit me to give a sketch of the same. The bell was rung as usual. The choir and organist being in their places, a hymn commenced the service; then followed the confession; the Lord's

prayer; and the versicles up to the Gloria. Then followed the Te Deum in Anthem form, after this a short address upon the duty of praise. The following course was then adopted; hymns, anthems, solos, duets, varied by scripture readings, bearing upon the subject of one or more of the above, also short addresses, choice, but brief religious readings, closing with the "Old Hundredth;" during the singing of the last the whole congregation were asked to rise to their feet and join in. I have organised, taken part in, and conducted many such like services and have always found the behaviour of the congregation good; neither going in or out has been permitted during the service; and I should also mention that several prayers taken from the Prayer Book are generally put between such pieces as seem to be composed in a spirit of prayer as well as praise. If our Cathedral staff would adopt such a course as the above, I do not think it would be beneath the dignity of such a place and would be much more in accordance with the principles of our Church. Whereas, if such "performances" can be allowed in a Cathedral which should be an example to all parishes, in the performance of religious services, what can we look for in the rural districts and provincial towns.

Yours truly,

A. PRESBYTER.

CHRIST CHURCH CATHEDRAL.

SERVICES OF SONG.

SIR,—I have to thank you for inserting my former letter upon the above subject, and for the fair and kindly character of your criticisms of it. On one point, however, you do me an injustice. You assume that I wish to see masses of people gathered into our Cathedrals, "not to worship, but merely to listen to fine rendering of select parts of the Church's noble liturgy." This is not at all the position taken by the advocates of Services of Song; who regard spiritual worship, offered up to the glory of God, as the final object and crown of all religious effort. They believe that the mind, like the body, has, so to speak, its devotional postures, which prepare for and assist worship; and they know that listening to sacred music places the mind in a devotional attitude, and predisposes it to meditation and spiritual devotion. This instrumentality is largely used in Church of England Parochial Missions. I have seen churches crowded with people half an hour or more before the beginning of Mission Services; while the choirs occupied the time, and often deeply impressed the congregations, by singing sacred music sweetly. Dissenting Evangelists now largely employ the same method. Their services are really services of song interspersed with one or two very short prayers, and a very short address. Listening to sacred music in a sacred place is, under God a well-known means of raising the mind to spiritual thought and aspiration. At the Service of Song in Christ Church Cathedral a year ago, the Rector entered the pulpit and exhorted the people to remember that they were in God's house, and to listen to the music with worshipping hearts. An experienced dignitary who was present stated that he had never attended a more reverent musical recital. The Rector repeated the same exhortation in substance at the last Service of Song, when I can assure you the inconvenience from the opening and shutting of doors, and persons coming in and going out, who could not obtain seats, was not greater than it was at the Thanksgiving Service for deliverance from the small-pox, on Sunday evening, Jan. 31. Inconveniences of this kind are the trouble at all crowded gatherings in Cathedrals and other churches, and are not confined to Montreal.

As explained in my former letter, many of the Cathedrals of the Anglican Church have for more than 20 years been employing Musical Festivals, Choir Festivals, Services of Song, to

educate the people to understand and love sacred music of the highest kind. It is no easy matter, when the taste of the masses has been vitiated by clap-trap music, to teach them to prefer the divine creations of real genius and piety. Yet this arduous and often unpopular work is one of the positive duties of every Cathedral. The present Archbishop of Canterbury, in his recent charge to his clergy on the "Seven Gifts," says (p. 12), "The idea of a Cathedral was always rather a large one. It proved itself quite too large for some conceptions." It is, the "Mother Church," the "Home of the Diocese," the "Parish Church of the Diocese" (p. 13). "Under these arches (Canterbury Cathedral), where the echoes never seem to be quite silent of that music which the English Church, alone of all, has for centuries poured out from her Cathedrals, in her infinite strains of Chant and Anthem, I shall confine myself to a few words only on the Cathedral as a school of sacred service." One of the ancient statutory duties of Cathedral authorities is, continued the Archbishop, "to the utmost of your power to assist in the improvement of sacred music not only in the Cathedral but in parish churches" [p. 27]. "A 'School of Music,' which no Cathedral can help being, is, in its own and proper sense, a place where there is something more than execution. It is the home wherein sacred words have a sense which yearning sounds strive to fill and equal" [p. 28]. His Grace then proceeds to enforce this teaching by a reference to "what is most sure to come, for it is already on its way, the much more frequent celebration of the Holy Communion, the larger use of 'Heavenly Music' in its celebration. Wesley's well-known love of music at that service will prevail more, as religiousness of temper and mental cultivation advance side by side" [p. 30]. The importance of these words from the highest authority in the Anglican Church—who was himself in former years successively the distinguished Chancellor of Lincoln Cathedral and the builder of Truro Cathedral—can hardly be overestimated.

Christ Church Cathedral, Montreal, appears to have taken an honourable position from the first in the movement for reviving sacred music. When the English Cathedrals were making their first efforts to reach the masses by recitals of sacred music, a sacred Oratorio was very successfully and impressively rendered in the old Cathedral in Notre Dame Street, under the auspices of Dean Bethune, in whose time the Cathedral music reached a standard of excellence unusual at that date. Since then recitals of sacred music have been continued from time to time in the Cathedral, and in other churches, notably in that of St. James the Apostle.

It is important to remember that the above movement has gone on in Montreal, as in the Cathedrals of England, under the eyes of a succession of able Bishops, who have been too large-hearted and too wise to cripple Cathedral usefulness by imposing upon it the crude and harsh maxims of an effete Puritanism.

It is well-known that the present "Rector of Christ Church Cathedral and of the Parish of Montreal" [as his title runs] is not a lover of novelties. Both in his capacity as Parish Priest, and in his equally important diocesan capacity as Cathedral Rector [which entails upon him special responsibilities], he believes that he can best hope to serve his generation by a moderate and conservative, but, at the same time, firm and courageous, use of the recognized forces and methods of the Anglican Church.

In conclusion, I would beg of newspaper critics to be more patient and more hopeful with respect to crowded Montreal congregations, which are at least as good tempered and as reverent as similar gatherings were in England twenty years ago. Of late, the English people have made great advances in these respects; but the people of Montreal are advancing too.

CHURCHMAN.