

it could scarcely be deemed too much to expect, that from the present Synod, sufficient voluntary subscriptions may be offered to make up the required amount."

The Synod very enthusiastically adopted the paragraph of the report in which these words occur, and passed a vote of thanks to the Messrs. Henderson—springing to their feet to show their enthusiasm; but by some strange unaccountable oversight omitted to take any action upon the statement of the Messrs. Henderson's correct views and reasonable expectations, as to the five hundred dollars.

Recently a letter has been addressed by these gentlemen to the Rev. Dr. Hodgkin, stating that they "would like much to know what had been done towards securing in this Diocese the \$500 contributed by the Young Lady in England." "As you are aware that we consider that that particular subscription hardly comes within the spirit of our offer," &c., &c.

We do not wonder at the action taken by these gentlemen; they certainly have a right to expect that their generous proposition be fully met, especially since, as the Mission Report stated, there are very many of our well-off churchmen who have done nothing to help, in the effort that has, for more than two years, been making for our Mission Fund. We know that some of our more wealthy country parishioners last year specially canvassed with satisfactory result, and we think that this good work might be continued till at least the desired five hundred dollars are realized. Certainly in all honor the money ought to be raised and such individual munificence be appreciated, and encouraged.

GREGORIAN CHANTING.

IT is not surprising that Gregorian chanting is sometimes not appreciated, when we consider the manner in which it is often accomplished. This is the method often adopted: So many men and boys are arranged each side of the choir; the men and boys on one side sing one verse of the Psalms, and the men and boys on the other side sing another verse, both sides joining at the *Gloria*; the Psalms are sung at a quick-march pace, the organ plays a gusty accompaniment, wailing, groaning, rejoicing, imitating the voices of birds, beasts and fishes, of thunder, lightning, hail, rain and wind at pleasure. The effect is intensely bad, and the result is that Gregorians thus sung are stigmatized as noisy, tiresome, harsh and dreary.

Now, the first thing to be remembered is that the Gregorian tones are not "tunes" in the modern sense of the word, but inflexions. Therefore, the chanting of the Psalms to these tones should not be treated like singing them to tunes, but as reciting them to certain grave inflexions of an ecclesiastical character. Most of the Psalms are altogether unsuited to be sung in tunes, being as so many of them are, poetical compositions of a highly meditative cast. To whirl these meditative words in and out of the intricacies of a cheerful Anglican chant is unquestionably an unsuitable if not ludicrous performance. Nor is it less so to chatter them noisily to a Gregorian tone. Anglican chants being undoubtedly "tunes," are not suited to the recitation of meditative poetry. For this use the Gregorian tones are eminently adapted; but all their appropriateness is neutralised when they are gabbled to a noisy organ accompaniment. The pace of Gregorian chanting should be reverent, distinct and careful—that is deliberate, inclining to slow.

Nor will this be dull and heavy, if properly managed. On no account should the boys and men sing together. The men should sing one verse by themselves and the boys another verse by themselves. The contrast between the bold unison of the one choir and the sweet clear unison of the other, is a continual source of pleasure to the listener, and a great safeguard against tediousness. The women in the congregation will soon learn to sing with the boys, and the men with the men. Perhaps there may be no great harm in singing the *Gloria* in full, but singing in octaves is seldom pleasant to hear, and the better plan would be to sing the *Gloria* in faux—bourdon, or even in ordinary harmony. The organ accompaniment should be melodious, and not too prominent or noisy.

Were the Psalms chanted in this way, we venture to say they would always be musically pleasing and spiritually edifying; and such chanting would be eminently congregational. Anglican chants if single become during a long Psalm exceedingly dull and tedious; if double they cannot be sung by the majority of the congregation. Besides which, all Anglican chants are composed to be sung in harmony; and the sound of a large body of voices of different kinds singing the air in octaves, while a small body sing the harmonies is confusing and unpleasing.

The Psalms scarcely seem like the Psalms when sung to anything but Gregorians, and considering the inferior quality of voices to be found in many choirs, we would rather hear a plain Gregorian badly sung than a more pretentious Anglican equally badly sung. One can respect an ancient Norman church even if out repair, mossy and damp; but who can find a good word for a Church of mock Gothic when it begins to go to pieces?

BELIEF AND UNBELIEF.

THERE is nothing like the fanaticism of belief except that of unbelief. One is reminded of the truth of this maxim when placing side by side the obstinate refusal of the Jews in our Lord's day to receive His claims, and the modern persistency with which the believers in spiritualistic miracles cling to their belief. No series of complete and utter exposure has the least effect upon the true disciple of spiritualism. He always has in reserve "something else" which "cannot be explained on any theory of imposture," and which, on examination, turns out more flimsy and bare-faced than the rest. Credulity and incredulity are, in fact, merely the obverse and reverse of the same medal, or rather the reversed reflections of each other. They are the fruit of obstinacy coupled with the incapacity of any right use of reason. The incredulous man (by profession) is simply a very credulous one, who has taken up with a fixed belief of the negative side of question. And it is remarkable that the greatest sceptics are often the most superstitious.

THE DOCTRINE OF THE TRINITY.

THERE is a theory that the doctrine of the Trinity was developed in the Church; because in many passages of the New Testament, notably in some of St. Paul's Epistles, and especially in the recorded sermons in the Book of the Acts, language is used which seems to state exclusively the humanity of the Lord Jesus. The mistake in this reasoning is that the development in question is transferred from the mode of teaching to the doctrine taught. The sermons in the Book of the Acts, are usually opening addresses

to non-believers. They follow a certain defined track. First is the promise of Messiah to come, if addressed to the Jews, or, if to the Gentiles, the unity of the Godhead. This leads directly to the point of personal testimony. In the one case, Jesus is the Messiah; in the other, God has not left Himself without a revelation; and in either case the proof is the "resurrection from the dead, whereof we are witnesses." This line of argument needs that in the first statement of the Gospel the Lord's humanity should be insisted upon. The fact of incarnation—that He was man—must be accepted before the doctrine that He was made man can be understood. But the Gospel of St. John, and the Epistle to the Hebrews, show that the full doctrine of the Trinity was held in the Church from the beginning.

TO CORRESPONDENTS.

AFTER the present issue of the DOMINION CHURCHMAN, the notice contained under the head of "Correspondence" will be scrupulously observed. All letters, inserted as such, will be accompanied with the names of the writers, and in no instance will this rule be departed from. For a variety of reasons it has been found necessary to adopt this regulation, and we have no doubt that our Correspondence department will, in consequence, be rather improved than otherwise.

CHURCH THOUGHTS BY A LAYMAN.

NO. V.

MASONIC LESSONS.

FREEMASONRY is more widely spread over the world than any other system based upon the moral nature of man save only the Church Catholic with which it runs abreast in comprehensive diffusion and demonstrative adaptability to every variety of mankind. Masonry has one glory which the Church has lost, it is at unity, peace reigns within its world wide borders, and vast as is the area it covers and innumerable as are its members, there is not a point on its surface, there is not a member however obscure, unconscious of the life of the whole body, just as in the human frame the most distant, the most microscopically minute nerve lives in and shares the life of the body as an organic whole.

The success of Masonry is the reproach of the Church, its every function, its every phase are mere usurpations of the duties and the offices of the Catholic Church. Its great business, its crowning glory, is to witness to the brotherhood of man, that work it does well, its great claim is to be a teacher of morality, that work it cannot perform. As a witness to the family bond and obligation implied in God having made men of one blood, the Church should be so supreme as to make any supplementary device of man absurd, a candle to help the sun, but since men have invented the idea that the Church of Christ is not an organized body but is better represented by joints on a butchers' stall than the image used by the Apostle, it has necessarily abandoned one of its most glorious functions, its most beneficent powers, the imparting to mankind a sense of brotherhood and inspiring it with all the benevolences such a relation involves. This then is the grand lesson of Masonry to the Church, that disunion means not weakness merely but absolutely a dishonorable abandonment of duty, for unity is in itself not only obligatory for its own sake as a condition of life, but is an absolute necessity for discharging one of the prime functions of the Church as a witness to the Fatherhood of God.