

the Roman Church. A recent trial revealed the inner life of a Protestant nunnery. There are societies of ladies who copy the distinctive dress and do the work of the Roman Catholic Sisters of Charity. The ritual of an advanced High Church differs little, if at all, from the performance of Mass. The practice of Confession is inculcated by some Anglican priests, and invocations to the Blessed Virgin are constantly recommended. Then the architecture and decorations of our churches are, as a rule, derived from the Middle Ages, and the liberality of laymen is much more directed to the preservation or restoration of what is old than to the erection of new places of worship. All this has become so familiar in the Church that we have long since ceased to wonder at it. The Nonconformists, however, have also for some time begun to move. There was a time when their chapels were conspicuous for their simplicity, not to say ugliness, having, as they were wont to boast, "no beauty save the beauty of holiness;" but for the last thirty years the architecture of Dissenting places of worship has been remarkably good. As Luther would not leave all the good tunes to the Devil, they have not relinquished "long drawn aisles and fretted vaults" to their rivals of the Establishment. Their steeples rise in graceful proportions; their organs assist trained choirs; their "pealing anthems swell the note of praise." Many of their ministers, too, are University men, adding secular learning to theological earnestness. Yet hitherto their religious and charitable work has been achieved by individual effort. There was a time, even amongst Churchmen, when the peculiar garb of a Sister of Charity was regarded with something of repugnance. They spied a female Jesuit under the dark robe; they credited the missionary of mercy with deadly designs of proselytism. They would not hear of Anglican "Sisters," or of any special dress. All these things savoured of "Popery, brass money, and wooden shoes," of mediævalism, "monkery," the dark ages, and the Inquisition. English Churchmen have long learned to laugh at these fears, and organised bands of their religious women to go about doing good. Is Evangelical Holloway about to follow the example, and is one of its leading Congregational chapels in founding a "Guild" for its young men modestly leading the way? Shall we have Sisters' Guilds, and if so, how will the Sisters be dressed? Will they wear hoods? They will not parade crucifixes, we presume, but will there be medals and robes? Will the uniform indicate a cross between the Sisters of Charity and the "Hallelujah Lassies" of the Salvation Army.

This decrease of religious animosities is a good thing in itself. It is no doubt due in part to the consciousness of all the Churches that outside them are vast bodies, and a rising tide of scientific secularism assailing the basis of every kind of faith. There is wisdom in the plans by which Christians of all sects organize themselves to illustrate by acts of mercy the doctrines they believe.—*Lord Nelson, in Church Bells.*

DISCUSSION ON MR. G. B. SIPPY'S ESSAY.

Mr. E. R. Doward.—*Ladies and Gentlemen*,—I am entirely in accord with all that has been said by Mr. Sippy in his very able Essay, and coming after him I have very little to add to his remarks. I am very glad that he touched on the subject of Musical Committees. As some of you are aware, I have had some experience with Musical Committees, and you will pardon me if I make special reference to them. I think no matter what talent you may have in your choir, if you are trammelled by having a Committee of two tailors, a shoemaker, and other persons equally ignorant of the very rudiments of music, and yet who have everything to say with regard to the rendering of music in the Church, the result is not likely to be very satisfactory; and I think it is high time that we, as musicians, should raise our voices in protest against that kind of thing. Of course, we cannot always get just what we desire. There are a good many clever people who are quite ignorant of the rudiments of music. I remember once, about twelve months before I left England, the late Dean Stanley was called upon to preach a sermon at a meeting of Choir Society—a large number of choirs—and in his opening remarks he expressed surprise that he had been called upon to officiate on that occasion. He said that whenever the music of the organ and choir pealed forth, the sound grated harsh upon his ear, he felt that he was deprived of that love of music that some had, but that he appreciated all the efforts of the choir, and believed that their rendering of the glorious anthems did as much good as the most eloquent sermons that ever were preached. Now, in regard to Musical Committees, I say that when a competent musician is placed in charge of any choir or organisation, he should not be hampered by any such body. Pardon me if I speak a little personally now. In my present position—I do not know what it was before—I made it a condition that I should not be interfered with, even by the clergyman himself. I would, as far as possible, pay every respect to the rector and those in charge, but if you go to a doctor you have to take his medicine, and when I went to my present position I made up my mind that they should take mine. I think it is too bad that a musical man who has spent a lifetime in perfecting his musical education should be tied down by certain rules; if a church have no confidence in their organist or choirmaster they had no right to engage him. They should leave him alone, and if his work is not satisfactory to them, dispense with his services. I say that in regard to church music, and the rendering of the grand works Mr. Sippy has spoken of in his essay, musicians should be left alone. Of course, it will depend much upon the material at his command as to how he can render those works.

There is another point upon which I would like to speak, because I think it is a very important part of church music. I refer to congregational singing. I know very well that every member of the congregation cannot join in all the music we sing, and they get just as much good by sitting and listening as they would by taking part in it, but at the same time I approve very much of congregational singing, and should be sorry to be in a church where they did not have it. There are certain parts, however, in which the congregation should not take part, for instance, where it says, "In quires and places where they sing, here followeth the Anthem." In those parts let the choir render their parts by themselves, the congregation remaining silent, and they can gain very much by it. I was much pleased with Mr. Sippy's remarks on church music, which took me back to old times. Many of the compositions he mentioned I have had the privilege of taking part in at the old Cathedral of Worcester, and I would gladly welcome those works in our Canadian Churches. I think in the city of Toronto we are making rapid strides in Church music. I do not think I have anything more to say, and as I am totally unaccustomed to speaking in public, am sure you will excuse me from making any further remarks on this subject.

Mr. J. E. P. Aldous.—*Ladies and Gentlemen*,—After the excellent and welltimed remarks of Messrs. Sippy and Doward on the subject now under consideration, it is neither desirable or possible for me to say very much, but there yet remains one point which may be enlarged upon, and in reference to which I wish to say a few words—that is, the matter of Moody and Sankey hymn tunes. To all these present it is unnecessary to enlarge critically upon the beauties of these compositions, with their continuous fifth and octave basses in dominant and tonic harmonies, with an occasional subdominant for variety. I will not deny that some of the melodies are passable, and, with a reasonable and musicianly harmony, might be acceptable additions to our hymn books; but the majority of them are beneath contempt. It is useless to urge on clergymen, elders, and superintendents of Sunday Schools, that this kind of tune is musically injurious to the young. They say at once, "we don't care whether it is good music or bad: we don't want any

of your deep and learned harmonies; we want to reach people's hearts, and intend to use tunes that they can pick up and sing at once." This is the point at which I take issue with them. With such tunes as these you do not reach the heart; you only reach the ear and the feet, which are ever ready to tap out a catching tune. I feel convinced that the excitement and fervor that may be stirred up in a congregation by a clap-trap tune like "Hold the Fort," or "Safe in the arms of Jesus," is a state of mind that not only will not lead to any ultimate or lasting benefit, but is positively injurious in more ways than one. To connect the holiest ideas and the most sacred names of our religion with tunes that seem to call up the circus and the music hall must lead to a familiarity and thoughtlessness in speaking of or dealing with such subjects that is very nearly akin to the contempt which the familiar quotation says will follow. If we look into the Sunday School of almost any Church we shall find these songs put into the children's hands, when, in most cases, there is a book of good tunes in use in the Church that would serve the purpose much better. Why should not Sunday School children be taught the good solid tunes that they use in the Church? Then they will get accustomed to singing them, and congregational singing would be heartier and more general. All this would be much more likely to be accomplished if some modicum of musical training were a necessary part of a clergyman's education. It is admitted now on all hands that music is a necessary part of the Church Service: that a plain service is like a meal of meat and bread with none of the usual accessories; good enough, but very dry and uninteresting. The day will soon be here when the demand will follow in every case that the music be good; and when people will feel that a service with bad or indifferent music will be like a meal of good meat and bread, but with the potatoes and cabbages burned, and the butter rancid. A non-musical clergyman is a millstone round the neck of any church, unless he is aware of the fact himself, and is a man of sense, in which case he will leave all musical matters in the hands of the musical Committee, or, better still, of the organist or choirmaster. The best services will be produced by a musical and musicianly clergyman working harmoniously with an organist and choirmaster whose aim in rendering the musical part of the service is not to make the music too prominent, or, as is usually said, "attractive,"—which is too likely to become glaring and gaudy—but whose object is to use his ability and his art in its best forms and its highest perfection for the glory of him who gave it, and in whose worship they are being employed.

Mr. A. M. Read.—Speaking of Moody and Sankey Hymns puts me in mind of something I read in the Musical Standard a few years ago, of a certain composer on the other side who composed a National American Hymn. He declared that he was inspired in this work by angels, who hovered around his bedside at night to help him to write it. After the hymn had already been criticized by American papers some one sent it to the Musical Standard for criticism, and their remark was simply "we are unequal to it." It was like so many of the Moody and Sankey brotherhood tunes, which may be characterized as trite, trifling and trashy.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

LENNOXVILLE.—A petition has been presented to the Legislative Assembly from the University of Bishop's College, asking that the privileges conferred on the University by the charter of Her Majesty Queen Victoria, in 1853, should be legalized so as to give the college the full benefit of the charter.

The petitioners ask that the college be allowed to enjoy the same privileges as the universities of Great Britain, and that the students of the college shall have the liberty and faculty of taking the degrees of bachelor, master and doctor in the several arts, divinity, law and medicine.

That the University had reason to hope that the granting of the charter would be of special benefit in encouraging Protestant young men to receive a training in the higher branches of education, fitly preparing them for the learned professions.

That in face of the fact that there is a great preponderance of representatives of the Roman Catholic faith in the governing bodies of the Province of Quebec, it is all the more necessary that the privileges asked should be conferred upon Protestant universities so as to enable the students to compete more

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