

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[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired.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.]

CHRIST CHURCH CATHEDRAL.

SERVICES OF SONG.

To the Editor of THE CHURCH GUARDIAN :

SIR,—You have been good enough to allow a very full and fair discussion of the "Service of Song" question in your valuable paper. The discussion cannot fail to increase the spirit of reverence and worship which you so earnestly advocate, and which you may feel assured the authorities of Christ Church Cathedral as earnestly desire to promote.

The London *Literary Churchman* of January 29th contains an important leading article on "The Use of our Cathedrals," by Canon Gregory, of St. Paul's Cathedral. In this article, Canon Gregory, who is one of the ablest Cathedral administrators in the Old Country, describes in all its branches the wonderful work which is being done at St. Paul's. He writes: "My object is to represent the views of the present Chapter about the uses to which a Cathedral may be applied, so far as they have been able to embody them in act, that Churchmen may know what we are doing, and I should be delighted to hear that other Cathedrals are exhibiting a higher ideal, and so doing more to advance the cause of the great Master. The first point at which we aimed was to make the Cathedral services as perfect as we could, that the worship of the Church of England might be seen in its most attractive form, and that the Cathedral might be the pattern church of the diocese. Immemorial usage has connected Cathedrals with the idea of musical services. It was, therefore, a matter of importance that these services should exhibit a high standard of musical excellence. To secure this object we obtained the assistance of one of the most competent organists of the day, and of a well trained choir, and our music was selected from the best writers." "Moreover it was felt," he continues, "that good might be done in another direction by occasionally having more elaborate music, sometimes with the help of a band in addition to the organ. With this object in view, Mendelssohn's Oratorio of St. Paul is sung on the festival of the Conversion of St. Paul, and Bach's Passion music on one evening in Holy Week; whilst the ordinary Cathedral choir sing, without a band accompaniment, Spohr's Last Judgment on the first Tuesday in Advent; and the Cathedral and Sunday evening choirs join in a bright Harvest Thanksgiving Service on a week-day evening in the autumn."

Thus there are four great Services of Song in St. Paul's Cathedral every year. The subjoined account of the last Service of Song held in St. Paul's may interest your readers. It is taken from the *Montreal Star* of the 13th inst., and is a typical instance of a "Service of Song" reverently conducted on Church of England lines. This is arranged by prolonging the Anthem, to the duration of which, as to that of the sermon, the Prayer Book assigns no limit. As a long sermon with a short service is lawful, and if often useful, so a long Anthem with a short service is in accordance with the Church's law, and may be employed with advantage on special occasions.

As stated in my last letter, a sacred Oratorio was very successfully and impressively rendered in the Old Cathedral of Montreal, in Notre Dame street, under the auspices of Dean Bethune; and recitals of sacred music have since been continued from time to time in the Cathedral and elsewhere. The present Rector of the Cathedral desires to follow up the good work thus initiated, keeping in view as much

as possible the best English and Canadian models.

CHURCHMAN.

DR. STAINER'S SERVICE OF SONG IN ST. PAUL'S CATHEDRAL, LONDON, ENGLAND.

Of all the musical festivals which have been held in English cathedrals during the last thirty years, none has attained more eminence than the annual dedication festival at St. Paul's Cathedral. This festival has assumed its present proportions under the management of the eminent Churchmen who have of late years ruled St. Paul's, viz., Dean Church, Canon Liddon, Canon Gregory, Canon Lightfoot (now Bishop of Durham), Canon Stubbs (now Bishop of Chester), and the famous musical composer, Dr. Stainer, as organist and conductor. The service, which is strictly rubrical, consists of the Choral Evensong of the Anglican Church, with an elaborate anthem, usually an oratorio, occupying nearly two hours. One of these beautiful and impressive services has just been held, and is thus described in an English Church paper:—

"At Evensong the Anthem was, as has been customary for many years now, a selection from Mendelssohn's oratorio of 'St. Paul,' rendered with all the skill of a well-trained choir and orchestra. A secular paper remarks that 'simple curiosity respecting the effect of the oratorio in St. Paul's must long since have been satisfied, and if devotion be not the sole object of some of those attending this impressive service, at least the outward show of reverence is strictly preserved, even by such persons as are not often to be found at a place of worship unless some special attraction in the way of music or of oratorical display be offered.' The selection, occupying about an hour and a quarter of the two hours' service, was identical with that of preceding years. The 'conversion' passages, commencing with No. 14, and ending with the magnificent chorus, 'O great is the depth' at the close of the first part, were given in their entirety. From the second part, the selections chosen were the election of Paul and Barnabas to be ambassadors to spread Christianity abroad, the air, 'Be thou faithful unto death,' and the farewell of Paul to the elders of the Church at Ephesus. The orchestra was placed outside the choir rails, with Dr. Stainer conducting from the lectern, with the auxiliary choirs on either side. The prayers were intoned by the Rev. W. H. Milman, and the Lessons were read by the Rev. J. Macnamara. The proper psalms—cx., cxii., and cxlvii.—were sung to three different chants, the organ only accompanying the verses, but the whole orchestral force coming in with splendid effect in the 'Glorias.' After the clergy had taken their seats, the overture to 'St. Paul' was played. We need scarcely add that the whole rendering was worthy the reputation of St. Paul's—a reputation which has become as much noted for its devotional as for its musical aspect."—*Montreal Star*, Feb. 13, 1886.

[The foregoing letter was unavoidably crowded out of last week's *GUARDIAN*. Though we find very little making in favor of the Services of Song as conducted in the Cathedral here, we publish it; but with it close the discussion for the present, simply pointing out (1) the fact that the service in St. Paul's is said to have been "strictly rubrical," consisting of the Choral Evensong of the Anglican Church, and not the unrubrical and unauthorized so-called *service* in vogue here; and (2) that it is pure assumption to suppose that because one oratorio took place in old Christ Church on Notre Dame street during Dean Bethune's time, he was in favor of it. We have the best authority for saying that he did

not feel very kindly towards the innovation referred to, and refused to allow like performances in the present Cathedral. We would not, however, be understood as assenting to the services at St. Paul's.—Ed.]

MUSICAL SERVICES.

DEAR SIR,—I am with you entirely in your views with regard to "Services of Song." Let us have musical festivals as often and as good as they can be got up; but let us keep God's Houses for *worship*. In Norwich the great festival is held in St. Andrew's Hall; in Birmingham, in the celebrated Town Hall, in which *Elijah* was first produced. In Liverpool, St. George's Hall affords an excellent opportunity for such gatherings. It is true that the "Three Cathedrals"—Worcester, Gloucester and Hereford—are opened for such festivals, but they are carefully kept from profanation, and even then are *greatly objected to* by many pious Churchmen, although they produce about £1,000 a year for the widows and orphans of the clergy.

A magnificent opportunity will be afforded this year for the authorities of Montreal Cathedral to show what real Cathedral worship is and always should be. The Provincial Synod will meet in September (D.V.), and an immense amount of good will be done if the delegates from the various dioceses become enamoured of real musical worship, such as one gets in St. Paul's and elsewhere.

ENGLISHMAN.

DEAR SIR,—In the *GUARDIAN* of Feb. 17th, under the heading "Hints to Communicants," No. 2, it is stated that it was "a custom of the Primitive Church to receive the bread in the palm of the right hand, and with hands crossed." As this is a bare assertion, it would interest many of your readers to know *when* this custom originated, as there is no such direction in the Prayer Book.

Yours respectfully,

ENQUIRER.

Feb. 21, 1886.

[The very form of words used in the Rubric, deliver "into the hands," seems to authorize the custom referred to. If our correspondent will look at "Wheatly on the Book of Common Prayer," at p. 303, where he refers to the Rubric regarding the Form of Administration of the Elements, he will find the following:—"The Rubric further directs that the Communion must be delivered both to the clergy and laity, *into their hands*, which was the most primitive and ancient way of receiving. In St. Cyril's time they received it into the hollow of their right hand, holding their left hand under their right in the form of a cross," and the author gives references. Again in "Bingham's Antiquities of the Christian Church," vol. 2, p. 823, sec. 7, the matter is referred to, and the whole burden of the writer's remarks is in favor of the rule referred to by our correspondent, and he refers to the direction given by the Council of Trullo, "ordering all persons to receive the Communion in their own hands set in the form of a cross," as appointed in Cyril's Citations, and *others before them*. Other authorities might be cited, but this ought to suffice to show that our esteemed correspondent's statement "bare assertion" is not quite correct. The matter, however, is one of decency and reverence, depending much upon the individual pastor and the recipient: one of the same class as the further rubrical direction that if any of the consecrated bread and wine remain the "Priest and