

years ago. (b). The book called *Converts to Rome*, which rakes together all the converts of any mark to Rome, over the whole world for the last ninety years, and even so, gets together only about 3,000 names. (c). The admissions of Mgr. Capel and Lord Bray, that Roman Catholics are a mere handful in England, and recent complaints in the *Month* and the *Tablet*, two English R. C. organs, that they are losing more yearly by secessions than they gain from all sources."—Extracts from Ans. to Correspondents in columns of the *Church Times*, London, Eng.

The above extracts give by no means a complete list of converts from the Church of Rome to the Church of England within the last few years. Number 12 is inserted to give an idea of the losses the Church of Rome is sustaining on the Continent, where the old Catholic movement is growing, and where, as in this instance, some leave Rome for Luther. To the above list must be added other names, e.g., Rev. Father Boyle, formerly attached to the R. C. Cathedral at Portsmouth, England; Count Campello, one of the Pope's household; Lord Robert Montagu, of London, England. These names, with the facts about the state of Roman Catholicism in England, should forever dispose of the cry that the Church of England has any Romeward-tendency.

DIVINITY DEGREES.

TO those who associate religious teaching with a high sense of faithfulness to obligations, and of respect for lawfully constituted authority, the following letter will give a painful shock. To every Churchman of principle the letter must be regarded as demanded in the interests of truth. At the same time it will be felt to have inflicted a serious blow upon the good name of not only the Church of England, who is made to suffer for the sins of her children, but to have scandalised the cause of religion and public morality. If proceedings such as this communication discloses are regarded as consistent with even the honour of a man of the world, then honour has become dishonorable. If Christian men are able to reconcile such dishonor with christian principle then christianity is not a religion favouring morality. But solemn pledges, honour, christian principle, episcopal authority, synodical decisions, the general welfare of the Church, are things contemptible in comparison with the designs of a party clique.

To the Editor of the Mail.

SIR,—No notice seems to have been taken of an important interview held on Tuesday, the 12th, between the Government and the bishops, clergy, and other gentlemen hastily summoned from the dioceses of Toronto, Niagara, Ontario and Huron. The interview was held in reference to the clauses of the University bill which allowed affiliated theological schools to grant degrees in divinity. This being a concession tending to deprive these degrees of their value, and make as ridiculous as they have become across the line among other religious communions, has met with a most vigorous protest on the part of the Church of England in Canada. At the late meeting of the Provincial Synod it was one of the subjects discussed, and there was almost a unanimous feeling among the bishops, clergy and laity of nine dioceses that no such power should be granted to any of the theological schools, unless there were such regulations and standards of attainment agreed on as would continue to make these degrees of respectable value. With this view, and chiefly by the good offices of the Bishop of Algoma, a decision was deferred, the whole subject being referred to a large and influential committee, composed of representatives of all the Church uni-

versities and colleges, with the understanding that no action should be taken in the way of applying to any Local Legislature until the committee reported to the next Provincial Synod. This understanding was accepted by all parties at the Synod, in the hope that an amicable and satisfactory settlement might be reached in a question which seemed likely to create a serious dispute. When it was found that under clauses of the University bill it was proposed to grant to Wycliffe College, which was represented in the large Synod Committee by Rev. Septimus Jones and Mr. A. H. Campbell, the very powers in question, it was felt that this action was a grave breach of faith, and that the government could not have been aware of the agreement between the various dioceses of the ecclesiastical province. Accordingly on Tuesday the Lord Bishops of Toronto and Niagara, the Chancellor of Trinity College (Hon. George W. Allan), the Ven. Archdeacon of Kingston, representing Ontario, the Rev. Rural Dean MacKenzie, of Huron. Revs. Messrs. Body, Provost of Trinity College, Cayley and others waited on the Government and were very courteously received. The deputation was introduced by the Bishop of Toronto, who explained the above facts, and stated that neither as Bishop of the diocese, nor as Visitor of Wycliffe College had he been apprised of the contemplated action which, if right and proper, should have been taken with the concurrence and support of the authorities of the Church. His Lordship also stated that there had been a distinct pledge given him in 1882 that no such powers should be asked for, and he and others present were greatly surprised to learn from the Premier that a direct application had been made to the Government for permission to introduce a private bill granting the conferring of theological degrees to Wycliffe College by the governing body. The Bishop of Niagara followed in an earnest appeal to the Government not to interfere with the domestic concerns of the Church of England, especially when the subject was in a fair way to be settled by themselves, and no injustice was being done to any section of its members. The Provost of Trinity College had a carefully prepared memorandum to be left with the Government, stating the objections generally felt to the proposed action. The Hon. Geo. W. Allan expressed his views, deprecating the violation of an agreement solemnly made by the Provincial Synod, to which all the Church of England universities and colleges were pledged. The Archdeacon of Kingston stated that the proposed legislation was establishing a new precedent, the giving to a small theological school a privilege not dreamt of by similar institutions in England, in which some of the ablest divines of the Church were engaged as teachers and professors—such as Cuddesdon, Lincoln, Exeter and Ely Colleges.

These gentlemen having made their representations and answered a variety of questions very intelligently, put by the Premier, were assured that their views would meet with respectful consideration by the Government. And so the interview came to a close. Yours, &c.,

A MEMBER OF THE DEPUTATION.
Toronto, April 14.

AN ESSAY ON CHURCH MUSIC.

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

The next writer of importance was William Byrde, between the years 1543 and 1623, whose Anthems were originally written to Latin words, and afterwards adapted to English words of the same character, one in particular which is in use at the present day,—"Bow thine ear," originally sung as *Civitas Sancti Tui*. Such a combination of expression and sentiment between the words and music, was rather rare to find, among the writers, up to the time of the restoration of Charles II. Although the works of Tye, Tallis, Fanant, Byrde, Bull, and Gibbons were fine specimens as regards constructive genius, yet they lacked the true musical expression.

The difference between sacred and secular music during the same period was very slight. As an example, the Madrigal of Gibbons, "The Silver Swan," and his anthem "Hosanna," might be sung in either character, and yet they were both models of their class.

From the death of Lawes (1645), to the time of Pelham Humphreys, nearly twenty years, such writers as Child and Rogers, represented Church music by compositions which were feeble specimens of the old style. It devolved upon Humphries to supply the want in Church music, so perceptibly felt, through the little or no difference between sacred and secular compositions, particularly as the secular had assumed a form which was unsuited for the dignity solemnity and of Divine Worship.

However, a compromise had to be effected, and the secular style of a preceding generation was taken as

a standard, a practice that prevails even to this day.

The effect of French and Italian influence on English music gave rise to the Verse Anthem. Of the Verse and Solo the best are ascribed to Humphries, Purcell, Wise, Blow, Croft, and Greene.

Boyce and the elder Hayes were more effective in the Full than in the Verse Anthems.

Between the times of Boyce and Wesley, the arrangements of the Anthems were of an inferior class, with the exception of the writings of an occasional genius of the Battishill type.

For the reform which followed, the honor is attributed to Thomas Attwood, a pupil of Mozart's, and organist of St. Paul's Cathedral, who was the first to arouse by his writings, a spirit of emulation, which created a worthy succession of followers.

In reviewing the Anthems of the three different periods, in reference to the use of the organ as an accompaniment, we find those of the first period just as effective without, as with it; whereas those of the second are quite dependant on the instrument, in consequence of the Interludes, Solos, and Duets, which so frequently occur; and the third and last, the Modern period, we find the organ raised to the dignity of a Solo instrument, in many instances subduing the vocal effects.

The vast improvements in modern organs, and the efficiency of the performers, is a great temptation to the Composers (many of whom are organists themselves), to treat the instrument in the light of an orchestra, to the detriment of the vocal score.

Great care should be taken in this respect, in order that Church Music may not be as tame in the latter part of the nineteenth century, as it has been in the corresponding part of the eighteenth.

Before concluding, I will strain your patience but for a few moments, while we consider what is beneficial to the furtherance of Church Music in our midst, irrespective of denominational surroundings.

It is greatly to be regretted in many instances, and I think there are few amongst us, who have not felt at some time their duties interfered with. I mean those in authority, who take upon themselves to dictate upon a subject, with which many of whom are but slightly acquainted, (particularly those knowing the least) will force their opinions without consulting, to the extreme annoyance of, the one whose heart and soul are in his work.

Having to bear with many grievances in connection with his duties, without being compelled on occasions to carry out instructions, which, at times, are impossible to be performed. I allude to the relations between Musical Committees, the Clergy and Organist.

I have experienced a little of it myself, but I am happy to say, within the last twelve years, I can speak of my Rector as one whose slightest wish it gives me pleasure to carry out, and I think he is aware I will do so if practicable.

It is chiefly owing to the thoughtfulness on his part, and not demanding at times, what would be inconsiderate.

Many a conscientious musician's services have been dispensed with, through the ill-timed interference of those who ought to be more consistent.

The music performed in God's House should be of such a character as to be both conducive of a spiritual strain, and likewise possessing that adherent nature of attracting the masses to a devout performance of their duty to the Creator.

So firmly convinced am I that music is the grand language of Heaven, that the performance of the Divine Canticles, so artistically set by the composers of the Modern School, including Dykes, Barnby, Jones, Stegall, and a host of others. When sung in a creditable manner, although not congregational in the strict sense of the word, yet there is a sublime feeling that pervades the soul of the listener, to wait his thoughts from an earthly stage, to one of more permanent bliss.

Of course, the question will arise, that music of too high a standard will not be acceptable to all classes. I grant you that such may be the case in many instances, but we are aware that the organist and choir can perform a twofold act. First, allowing the congregation to participate in their share of the work, as regards the responses and well chosen hymns; and secondly, the higher class of music, such as I have mentioned above, including the Anthem, which may have reference to the sermon, should the preacher so base it as a text to propound his ideas to those assembled, thereby making them more susceptible to embrace the Divine intelligence, which has been the means of creating a lasting source of comfort to hundreds of stray souls, who have been led to the sanctuary through the wafted tones from many a sacred edifice.

There has been much discussion on the style of tunes that should be used, some contending that to perform any but of an absolute standard, would be next to desecration, and therefore unworthy to be performed in connection with words of a sacred character; on the other hand, we are told it is ridiculous to sing tunes, the music of which are by far too

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