

but we cannot avoid expressing our deep sympathy with those in Syria who invoke our common Lord, and who are now the prey of the ruthless and brutal infidel.

For many centuries these Druses have been remarkable for their ferocity and irreligion. Thus, Benjamin of Tudela, in the twelfth century, says that some distance from Sidon "there is a certain people who make war upon the Sidenians, and are called Dargin (qu. Druzin), and they are called Pagans and heathen, and they have no law, and inhabit great mountains and rocky caves, and they have neither king nor prince to govern them," &c. This account, if not wholly correct, shows that those who are now the terror of Syria are true to their ancient fame and character. "They are swift upon the mountains and upon the hills," says Benjamin, "and there is no man who can conquer them."

Primarily enough, there is an old tradition that the Druses are of French origin, and descended from the followers of Godfrey of Bouillon. They used to give themselves out for such, and said their forefathers came into the "holy land" under the guidance of a captain named Dreux, from whom they derived their name. This theory has of course no foundation, except perhaps that some stragglers from the Franks may have become incorporated among them. These, however, who would see what the older writers have to say upon this very remarkable people, will do well to consult the works of De Thou, Ricaut, D'Arvieux, &c. With reference to the present calamities, we trust the measures of the Governments most concerned will be prudent and effective, and calculated to promote the interests of Christianity in a land which abounds in hallowed associations. In the mean time let us prayerfully and earnestly look for an end to these melancholy proceedings.

The importance of the events now transpiring in Syria leads us to say a few words more upon the subject of religion in that country. From twenty to thirty religious bodies are represented there. First and most numerous are the Mohammedans, most of whom are Sunnites, the Shiites being the minority. To these must be added the Metawilehs, also the followers of Mahommed, but, like the Shiites, regarded as heretics. The Ansariyeh women resemble the Druses, but are more in number. There may be 200,000 of them, and they chiefly inhabit the range of mountains extending on the north of Mount Lebanon, towards Antioch. Some of them are said to worship the sun, others the moon, others the dog, &c., but very little is really known of their religious opinions and practices, which nothing can induce them to divulge. The Israelites of northern Syria are the feeble remnants of the people who in the time of the Crusades, inspired so much terror under the name of Assassins. Their religion also is a mystery, but to some extent is known to be of an abominable character. The Yazidiah, or worshippers of the devil, are found, to a certain extent, in the north-east of the country, but they principally reside in Mesopotamia and Assyria. The Jews are supposed to amount to 40,000 souls. There are several sects and offshoots of these, which are called respectively Chasidin, Haddin, Zoharites, and Karaites. The Christians consist of Greeks, Greek Catholics, Maronites, Latins, Syrians, Syrian Catholics, Armenians, Armenian Catholics, Copts, Abyssinians, and Protestants. Of these eleven communions the Greeks are said to be as numerous as all the others together. The Protestants, although few in number, represent no fewer than ten or twelve Churches and sects, most of which have missionaries and agents from Europe and America in the country. The Romish community has also a number of missions, such as the Capuchins, the Carmelites, the Lazarists, the Jesuits, &c. It will be easy to imagine that there is little hope or possibility of union and concord in a country whose inhabitants are of such opposite and hostile creeds; and no one can wonder at the unhappy and fatal disputes which so often occur. The authorities, chiefly American and French, from which we have derived our information, all combine to assure us that a watchful and powerful Government alone can expect to keep in subjection the unruly passions of the population.—*Clerical Journal*.

Communications.

[The Editors do not hold themselves responsible for the opinions of their correspondents. Their columns will be open to all communications, provided only that they are of reasonable length and are free from personalities.]

To the Editors of the Canadian Church Press.

GENTLEMEN,—Will you allow me space in your columns to make a few remarks upon your Editorial this week, upon the subject of Church Music. Agreeing as I do perfectly with your view of the importance of the work, which the Committee of Synod have in hand, I am sorry to see some points in which I think you have been led into error. In the first place, the Committee on Church Music was, whether wrongly or not, never considered to be a Standing Committee, but merely a Sub-Committee of some of the members of that on Psalms and Hymns, to which Sub-committee a few other names were subsequently added; and the duty they undertook was not that of licensing teachers of Church Music, "but of preparing a collection of tunes with reference to the new Hymnal which was being compiled by the main Committee." When the subject of a Hymnal was postponed for the consideration of the Provincial Synod, it was thought by the Music Committee that a stop was thereby put to their action; and therefore in their Report at last Synod, they requested to be permitted to proceed with their work independently, and obtained leave to do so—and also to add to their number, by calling in the assistance of any competent persons they desired. That the resolution of the rev. mover, naming the persons to be added, and forcing them on the original committee, was approved by the Bishop, and passed by the Synod, can only be attributed to want of consideration. It was protested against, as unnecessary, by the Reverend Chairman of the Committee, and I have reason to believe that it was felt both by him and others to be an ungrateful insinuation that they were not competent for the work they had undertaken, or that they had not carried it on satisfactorily. It has resulted in practically taking the matter out of their hands, and placing it with those who, living in Toronto, can meet together as often as they desire.

In the second place, I do not imagine you would intentionally do injustice to any one, but by the manner in which you speak of what the "enlarged Committee" is doing, you ignore altogether the fact that during two years,

the Committee on Church Music has been "occupied in selecting Church tunes for mixed Psalms and Hymns, &c., which can be joined in by" all "the members of our congregations." They had proceeded so far, when the Synod met in June, that they had actually selected a larger number of tunes than is at present desired; and all that remained for the enlarged Committee, was to select from the collection already made, those tunes best suited for the purpose, to add a small collection of chants, and to make a few (which the old committee would never have done,) under the direction of the Organist of St. James', some of those foreign melodies which are so well suited to the atmosphere of the Church he plays in, and which may perhaps in half a century be appreciated and used in some of the more precious of our congregations. The original Committee have given up time and labour, and money, to an inconsiderable extent, in performing their part of the work, and it is not right that others should reap the fruit of their labours, while the work they have done is overlooked.

I fear I am asking for too much space, but it is quite time that this matter should be brought in a correct shape before the members of our Church.—Yours, &c.

[We beg to observe,—1st. Both of the sub-committees alluded to had actually declined before the appointment of the Standing Committee on Church Music. That body originated in the immediate action of Synod, upon a suggestion contained in the report of one of the sub-committees;—the report, and the resolution upon it, were both the work of the one person. 2nd. In commending the action of that committee, after its enlargement, we neither meant to "do injustice to," nor to "ignore" its previous action, otherwise we would willingly have accorded to it all due praise, as we do now. 3rd. Some, perhaps, may think it a question whether of the two,—the action of the Bishop and Synod or the letter of "E."—is more open to the charge of "want of consideration." We do not. 4th. Any unwillingness to receive a fresh accession at the hands of the Synod, rather proves the propriety of adopting the enlargement. 5th. The mover of the resolution which is so distasteful to "E." and, as he states, to the Chairman also, is not likely to have suggested the name of an individual not well disposed to further his own object, viz., the promotion of plain and practical congregational music. The mover's predilection and hostility to his commendable purpose, are well known to the Synod. Lastly. We ourselves do not believe that we have been "led into error" in our article upon the Synod's Committee of Music.—*Can. Ch. Press*.]

To the Editors of The Canadian Church Press.

GENTLEMEN,—Suffer me to draw the attention of some of the Clergy, who are in the habit of using the expression, "to be received into the Church," when speaking of children who have already been received into the Church by private baptism, to the reprehensible laxity and incorrectness of such a form of words. I would do so especially because it is an error that countenances very low views of that holy sacrament, not to say absolute heresy, and especially because I have recently heard the expression defended in a quarter where such defence ought not to be supposed possible.

The expression itself conveys me of another exceedingly common error,—the speaking of young men preparing for taking Holy Orders, as "preparing to enter the Church," and "preparing to go into the Church." But yet, the latter is not quite so objectionable as the former, for this reason: it is not so likely to be misunderstood; neither are Holy Orders a Christian Sacrament.

Let any one open the Office for "the ministration of private baptism of children in houses," and he will find, that immediately after the sacrament is administered, the minister is enjoined to give thanks in the words following:—"We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant, with Thy Holy Spirit, to receive him for Thine own child, by adoption, and to incorporate him into Thy Holy Church. And we humbly beseech Thee to grant," &c. Afterwards, when the child if he live, is brought to Church, and the congregation certified of the true form of baptism privately used, (see the Rubric in this service,) and the God-parents have made their answers, then the Priest shall say, "We receive this child into the congregation of Christ's flock," &c.—into the Church, for the child had, in holy baptism, been previously made an incorporated member of the Church.

It seems nothing better than a childish play upon words, to try to defend this very lax expression, (of bringing a privately baptized member of the Church, "to be received into the Church,") by any reference to the wording of the 19th Article, beginning:—"The visible Church of Christ is a congregation of faithful men." The Church herself carefully guards against such laxity of language, wisely distinguishing between a reception into the Church by baptism, and a reception into the congregation of the Church afterwards.

Yours respectfully,

Toronto, 21st July, 1860.

E. D.

DIOCESE OF QUEBEC.

To the Editors of the Canadian Church Press.

GENTLEMEN,—I am sorry to trouble you with any further correction of the account of the proceedings of this diocese, than that which appeared in your issue of August 1st: but perhaps you will afford me space to say, that the reflection on the practice of the Cathedral, with respect to the offertory, was, no doubt, very unintentional—rather unjust. It was simply through inadvertence on the part of one of the collectors, whom the ushers followed, that the collection was made at the wrong time. The mistake was corrected afterwards, as far as possible, by the alms being placed on the communion-table before the prayer for the Church Militant was read. It is the rule in the Cathedral to make the collection at the time and in the manner appointed in the Rubric, whenever the Holy Communion is administered.—I am, Gentlemen, yours, &c.

Quebec, August 4th, 1860.

M. A.

Death.

At Cartwright, on the 10th inst., Williamina Eliza, daughter of the Rev. William Logan, aged seven months and two weeks.