

learning enough to dispute with you, but I am sure that Mr. Drumclog could show that you are wrong!

C. If Mr. Drumclog were here at this moment I would answer his cavils by quoting a portion of one of the beautiful paraphrases attached to the Presbyterian version of the Psalms.

E. I should like to hear it.  
C. The verses thus run:—

"Do I delight in sorrow's dress,  
Saith he who reigns above?  
The hanging head and rueful look,  
Will they attract my love?"

"Go, bid the hungry orphan be  
With thy abundance blest:  
Invite the wanderer to thy gate,  
And spread the couch of rest.

"Let him who pines with piercing cold  
By thee be warm'd and clad;  
Be thine the blissful task to make  
The downcast mourner glad.

"Then bright as morning shall come forth,  
In peace and joy thy days:  
And glory from the Lord above,  
Shall shine on all thy ways."

Now, McSparrow, if it be a *religious* duty to feed the widow, the orphan, the wayfaring man, how can the birth-day of our Lord be profaned by such observances? If God hates the "hanging head," and the "rueful look," is it possible that he can be offended with the sober mirth of Christmas?

E. But the Christian religion is altogether spiritual, as Mr. Drumclog said in Magus-muir meeting house, last Sunday.

C. Then Mr. Drumclog said what was incorrect. Christ was not altogether spiritual—He was *man* as well as *God*, and therefore his service must be a compound of the material and spiritual. We are to worship him with our bodies as well as our souls.

E. That is true enough.

C. One leading beauty of the Incarnation is, that it unites heaven and earth. It connects unseen things with carnal things. Hence praise and well regulated hospitality are not incongruous, but quite the reverse, on an anniversary which we have good reason to believe is celebrated in heaven as well as on earth!

E. Well, well! One thing at least is certain, we live in more enlightened times now than did those same old Barons you praise so much. People in this day know better how to spend their money.

C. In one sense we are more enlightened, but it is a light which chills instead of warming, like sunbeams reflected from ice!

E. What do you mean, Sergeant?

C. When the gentry of England kept festival on Christmas, the poor man never hesitated to enter their halls. There were no union workhouses then. No flinty bastiles, where husband and wife were torn asunder, and caged in separate cells for the crime of poverty! Free trade had not as yet promulgated the diabolical doctrine that thousands of labourers must starve or expatriate themselves, in order that a few grasping, greedy speculators might be enriched! The interests of master and servant were identical. God was worshipped rather than mammon.

E. But what has all this to do with Christmas, I should like to know?

C. It has everything to do with it! Free trade has too generally come in the place of practical Christianity. The maxim is not now "live and let live," but "get all you can at the cheapest possible rate!" Look at the desolated farms which blot the map of England—once "*merry England!*"—desolate because the cotton Lords of Manchester and Leeds can save a farthing in the shilling, on bread produced by foreign labour! Mark the horrors of the *swating* system. Behold our seamstresses compelled to resort to prostitution in order to eke out an unhallowed starving existence. Contemplate our whole social and productive system. *Cheapness, cheapness!* the cold-blooded slogan which meets the shrinking ear on every side. Consider all this, and then wonder, if you can, why dissenters, by whose agency this hideous state of things has been mainly brought about, should rave and protest against the kindly festivities of *old England's* unselfish Churchmen! The *furmenty* and *brawn* of the rough, but kind hearted Baron, are so many *substantial* protests against the sordid heresy of men, whose Bible is the multiplication table, and whose Moral Law is the rule of three!

[Mr. McSparrow was here seized with a violent fit of coughing, which precluded a rejoinder to the Sergeant's outbreak of honest indignation.]

Robert.—Did Catholics deck their Churches with branches as we do in Claverton?

C. They did, my dear boy.

[Erastus, having recovered his breath, here broke in.]

E. I must say then that they had very little to do. The early Christians, or Catholics, as you please to call them, might have been better employed. What religion there can be in boughs and flowers, quite passes my poor comprehension?

C. And yet, Erastus, our Redeemer was honored with such simple trophies when he sojourned on earth!

E. I suppose you learned this from some old Popish legend or another?

C. I learned it, my friend, from the holy Saint Matthew. He informs us, that when Jesus was riding from Bethphage to Jerusalem, "a very great multitude spread their garments in the way; others cut down branches from the trees, and strowed them in the way." Now, Erastus, are you prepared to say that there was anything Popish or superstitious in all this?

E. I cannot think that there was anything wrong in what the people did—had there been, the Lord would have told them so.

C. Quite right, neighbour. Now Christ was God, and God is the same yesterday, to-day, and for ever. What pleased Him therefore in the first century cannot be displeasing to him in the nineteenth!

E. But why deck Churches with garlands?—Christ is not now on earth.

C. Wherever two or three are gathered together in His name, there is He in the midst of them—aye, as truly as He was in the midst of the Jews, in his progress to the City of David. To my apprehension there is something unspeakably profitable in the evergreen adornments of our Churches on Christmas day,—they are as salutary to me as one of Mr. Foster's best sermons!

E. How do you make that out?

C. They tend to make me realize Christianity. They bring tangibly before me the *humanity* of our beloved Saviour. When I gaze upon the simple decorations of the Sanctuary, on that joyful morning, I am enabled to call more vividly to mind the blessed truth, that the Virgin's child was bone of our bone, and flesh of our flesh. That as a *man* he sympathized with our innocent sensations. That he loved to behold the ever beautiful face of nature—and drew lessons of wisdom from the lilies, and from the grass "which to-day is, and to-morrow is cast into the oven." Thus, without superstition or anything in the shape of image-worship, I am led to look upon Jesus as my *brother*, as well as my *God*—and to regard Him, not merely as my Maker and my Judge, but as my tender kinsman according to the flesh!

[Here the communing was brought to a close by the entrance of the Martha Radcliff and some other members of the Claverton Choir, who came to practice the appropriate music for Christmas Day. It gives us great pleasure to add that Mr. McSparrow took a devout part in the services of that sacred festival—and that he has since, on several occasions, given it as his opinion that, if the Papists have wandered too far from the truth in one direction Mr. Drumclog has strayed as grievously in the other.]

Poetry.

CHRISTMAS MORNING.  
THE ADVENT OF CHRIST OUR LORD.

He might have come in regal pomp,  
With pealing of archangel's trump,—  
And angel-blast as loud and dread  
As that which shall awake the dead:  
His lightning might have sear'd the night,  
Streaming insufferable light;  
His thunder deep'n'ing peal on peal,  
Have made earth to her centre reel,  
Deep voices, such as shook with fear,  
At Sinai's base, the favour'd seer;  
The wing of whirlwind might have borne Him;  
The trampling earthquake gone before Him:—  
He might have come,—that Holy One,  
With millions round His awful throne,  
Countless as are the sands that lie  
On burning plains of Araby;  
And arm'd for vengeance,—who might stand  
Before each conquering red right hand?

He came not thus; no earthquake shock  
Shivered the everlasting rock:  
No trumpet blast, nor thunder peal,  
Made earth through all her regions reel;  
And but for the mysterious voicing  
Of that unearthly quire rejoicing;  
And but for that strange herald-gem,  
The star which burn'd o'er Bethlehem,  
The shepherds, on His natal morn,  
Had known not that their God was born.  
There were no terrors, for the song  
Of peace rose from the seraph throng;  
On wings of love He came, to save,  
To pluck pale terror from the grave;  
And on the bloodstain'd Calvary  
He won for man the victory.

H. CARRINGTON.

Review.

CANON CHANT MANUAL. By WILLIAM MASON Esq., London: J. Masters, Aldersgate-street 1848.

This is a book on Chanting, not by a Clergyman but by a layman. There is some little whimsicality about parts of it, but a great deal of practical good sense on the whole.

By "Canon Chant," the author means "the ancient accepted mode" of chanting, and this book is for the most part a set of rules for carrying it out, founded upon the experience of the choir of the country Church of Necton in Norfolk. We will make a few extracts:

"All syllables of a word are to be pronounced, and never elided, as is the case in common reading or conversation. *Erred* is to be *er-red*, not *err'd*; *strayed* to be *stray-ed*, not *stray'd*; *followed* to be *follow-ed*, not *follow'd*.

"Every word ought to be clearly and distinctly articulated; not so slow as to weary, and not so fast as to

make words unintelligible to the uneducated, or the hard of hearing.

"Propriety entirely requires that *amen* should be always pronounced like *ah-men*; Israel, *Isra-h-el*; honourable, *honourah-ble*, and so of many others, that a being sounded like the *a* in *father*. Besides, let it be observed, that the pronunciation of the *a* open, imparts a sort of *dignity* and *nobleness* to what is said or sung.

"Let us intone together and break off together; showing thus a unity of sound, so that the chant should be, as it were, *una voce*, though chanted by a multitude. This unity of chant is the direct opposite of the modern *scramble* chant, where all independently gabble up to the rest at the colon, or full stop, quite *ad libitum*; thinking the last word or syllable the only point of unity.—In *unity* chant, every word is distinctly and intelligibly uttered by choir and congregation.

"The most complete way of adopting the antiphonal chant, is by the Clergy or two or more voices beginning to chant at the east end of the choir or chancel, and having the second verse of the Psalm chanted in response by the choir at the west end, and so continued consecutively; the congregation joining with the choir or gallery singers at the west end: the *Glorias* being chanted by all in chorus."

We are not quite sure of the desirableness of this arrangement, especially as it is quite a novelty; but we are quite sure that the choir ought to be the leaders of the congregation, and placed near them, not in a gallery quite away from them.

THE PSALTER OR DAILY PSALMS, MARKED FOR CHANTING: By the Rev. JAMES SCOTT, M.A., of Exeter College, Oxford. London: F. and J. Rivington, 1848.

This is an arrangement of the canticles and book of psalms to suit the common English Chant, and is a considerable improvement upon the method of chanting prevalent in this City, and the Upper Province generally. The method of arrangement cannot be conveniently exhibited in our columns, but we extract the following piece of information from the introduction.

'Some' (as the Preface to the Book of Common Prayer remarks) 'follow the use of Bangor' some of York, some of Lincoln and Canterbury.' For the sake of illustration, one specimen shall be given of each mode:

No. 1.—Lincoln mode.

Psalm xc. 1.

Lord, thou hast been . . . | our re- fuge:  
from one genera- . . . | tion to — a. nother.

No. 2.—York mode.

Lord, thou hast . . . | been our refuge:  
from one gene- . . . | ra- tion to a- nother.

No. 3.—Canterbury mode:

This agrees with and comes nearer to the York mode, and varies from it only in some minor points, chiefly in the chanting strain, leaving to the chanting note, as to the division of the sentence, the same number of words, but more frequently, it would seem, avoiding any interference with a word in separating the syllables, and producing a faulty accentuation; as for example:

York mode. Psalm xci. 5.

Thou shalt not be afraid |  
for any ter- . . . . . |ror by night:  
nor for the arrow . . . . . | that flieth by day.

Canterbury mode.

Thou shalt not be afraid |  
for any . . . . . |terror by night:  
nor for the . . . . . |arrow that flieth by day.

No. 4.—Bangor mode:

Consists in a greater plurality of words being appropriated to the chanting strain:—  
O come, let us |sing unto the Lord:  
let us heartily re- |joice in the |strength of |our sal |vation.

We much prefer the "Canterbury mode." That of Bangor is too light, and the Canterbury mode approaches (as all good chanting must do) the style of reading or recitation, without losing the gravity of church-singing.

THE PSALTER, WITH THE GREGORIAN TONES. Oxford: J. H. Parker, 1849.

This manual consists of the Canticles of the Church, the Athanasian Creed and the Psalms, each set to a separate Gregorian chant. The air of each chant is given without harmony, and the Psalms &c. are pointed in a peculiar manner to suit the chants. An explanation of the arrangement is given in the Preface, with directions for singing. The whole of the Gregorian Tones, with all their endings, are given in an Appendix; but the Editor has used only one ending of each Tone in applying them to the Canticles and Psalms. The arrangement is by the Rev. W. B. Heathcote, and is extensively used in England. We subjoin a few extracts from the prefatory matter.

"The only real principle is to chant as you speak."

"Gregorian chanting indeed is musical recital, not singing: it is a reverent speaking in tune."

"The tones have been transposed, so as give always the same note (G) for the recitation note of each Tone, as the one most easy and convenient for the generality of voices."

ACCOMPANYING HARMONIES TO THE PSALTER NOTED: By the Rev. THOS. HELMORE, M.A. London: J. A. Novello, Soho, 1849.

These are the Gregorian Chants, in score, and with Organ accompaniments for every morning and evening in the month. In each of them the mass of the congregation, both male and female are expected to sing the same Air; but each of them is accompanied by a second treble, a counter tenor or tenor, and a bass. Sometimes a third treble is added, or a second tenor or bass. There is a very well written preface; from which we make the following extracts:

"The greatest advantage of the ancient Ritual Music, of which the present Psalter furnishes a specimen, seems to be that it affords the Clergy and the people the greatest facility for joining in voice, as well as mentally, in those portions of our Morning and Evening daily Prayer, Litanies, and Occasional Offices, as well as in the Responses of the Holy Communion Service, which are specially assigned to both in the rubrical directions of the Prayer Book; and for this reason (were there no other) it seems most desirable to restore it to its legitimate honours."

"It is beyond doubt, that in this style of Church Music there is an effective grandeur, as well as an admirable gravity, which has at all times commanded the homage not only of the wisest and best men, but of the most pious and learned musicians; hence the fact that (speaking generally) none of our finest English Composers have thought fit to substitute their own for the ancient Psalm Tones."

EASY ANTHEMS FOR CHURCH CHOIRS: Reprinted from the Parish Choir; Society for Promoting Church Music. London: JOHN OLLIVER, 59, Pall Mall, 1850.

We desire strongly to recommend this collection to the attention of all our Choirs. The Anthems selected are all of a sterling Church character, and grow upon our regard by repetition; which is one of the surest tests of good music. We know most of them to be easy, having frequently heard them sung in private by a family circle, which had received no professional training whatever. We desire to specify—"O Love the Lord," "Praise the Lord, O my Soul," "O praise God in his holiness," "Teach me, O Lord, the way of thy Statutes," "O praise the Lord," "Praise the Lord, O Jerusalem," "If ye love me," "Thou visitest the earth," "O how amiable," "Blessing and glory;" with others from the third part, which we cannot specify, not having it before us at present.

THE PSALTER NOTED: By the same.

This is another arrangement of the Psalms along with the Gregorian Chants, by the Reverend Thomas Helmore, of Her Majesty's Chapel Royal, well known as the best chanter of the Church service in or about London. In this publication the Air of the Chant is printed to every verse, showing exactly how it is intended to be sung: whereas in Mr. Heathcote's Psalter it is printed only once at beginning of the Psalm; or again at the head of the page, if the psalm goes into a second page. Mr. Helmore's Psalter is more extensively approved than Mr. Heathcote's; the only objection in most cases being the expense, arising from printing the music to every verse.

At the end is a very extensive catalogue of music, both sacred and secular, inserted by the publisher.

STAND FAST IN THE FAITH.

We give the following review from the *Colonial Church Chronicle*:—

"Stand fast in the Faith;" a Sermon preached in Curzon Chapel, on Sunday, Nov. 3, 1850; by Rev. ERNEST HAWKINS, B.D. Published by request. London: Rivingtons.

This timely publication is one of the fruits of that miscalculated aggression of the Pope which is now exciting all England. The immediate effect of this movement, as showing how strong and widely spread is the adherence of the mass of the population to the doctrine and discipline of our Church, is certainly gratifying. Let us earnestly hope that another effect will follow, namely, that it will be the means of disabusing and dispelling, once for all, that jealous and partisan suspicion which has not hesitated to accuse of disloyalty to our Reformed Faith and Church a large number of our most zealous, most devoted Clergy and laymen. Up to the present time we might, perhaps, pardon suspicion and unjust imputation; that it should be asserted or harboured *any longer*, would be simple calumny. On this ground—to say nothing now of the value and merits of the sermon itself—we welcome, and gladly welcome, this publication, proceeding, as it does, from one whose name, by reason of the confidential and important post which he most worthily occupies in the Church, is probably as well known throughout the whole extent of the Church of England as that of almost any one clergyman of our communion. The spirit which animates it is a simple and loyal adherence to the Scriptural faith and tenets of our Church, and an equally simple rejection of all the figments of Romish error and superstition. Many readers, perhaps, will take it up as a test of the theological opinions of a principal officer of the Society for the Propagation of the Gospel, and considering it as a sample—so to speak—of the faith which the Society is engaged in spreading throughout the world, they will look forward with confidence to the future of the countries where its Missionaries are successfully labouring.

The sermon, as its title expresses, is a plain and earnest exhortation, after St. Paul's pattern, to hold fast the faith once delivered to the saints, in the face of the bold attempt made to thrust upon the land the Papal corruptions. Amongst these latter are instanced, and with great point are controverted, the doctrines of Transubstantiation—Prayers in an unknown tongue—Veneration of Images—the *cultus* of the Virgin Mary—Papal Infallibility. As a summary of our main grounds of difference from Rome, the sermon will be valuable