

rise and fall in the ordinary conversations of the peasantry is very noticeable, and has been defined by musical notation quite easily.

MODERN MUSICAL EXACTNESS

has taken a cast-iron character, which the leading singing and performing artists find it necessary to disregard in order to give adequate personal expression to their interpretations. Every voice and instrument has its own vein of interpretation proper to it and none else. In concerted pieces this, of course, has to be disregarded, all following the same tune, pitch and expression exactly together. The four-line staff was not even invented till the 11th century, and it was as late as the 16th century that diamond-shaped notes were introduced and square-tailed notes to express unusually short and long notes respectively. Since then progress, in elaborating and defining both time and pitch, has been rapid.

PLAIN SONG.

In the Prayer-Book of 1549 the lessons are ordered to be "sung in a plain tune after the manner of distinct reading . . . to the end that the people may better hear." This is a relic of the past, which shows the original object of all church music. In earlier times music was regarded, not as a means of "drawing" a congregation, but as an act of reverent and careful worship, and every melody was carefully adjusted to its place. The spirit of the words used, the meaning of the passage recited, gave form and shape to the body of sounds in which it was clothed. The only true purpose of church music is to express the spirit of worship reverently and fitly.

THE MODERN ORGAN

has grown to enormous proportions and importance, and with its attendant choristers dominates the service in a very masterful way. It costs as much as a church (is about as big), and the organist gets as much as the parson. The present state of affairs throughout Western Christendom is in great contrast with the primitive Church, wherein instrumental music was absolutely prohibited, as is still the case with Eastern Christendom. The scene in a fashionable congregation, especially "at the Anthem," beggars description from the point of view of Ritual. A gigantic "kist o' whistles" in the west gallery is the real centre of attraction: the choristers are mere "satellites," the clergyman a mere circumstance quite subsidiary for the occasion. At the chief periods of *musicolatry*, the whole assemblage wheels round to face the great "paniandrum" in the gallery, exalted far above all heads. Its sounds are the utterances of a delphic oracle. Nobody knows what they mean but they are so—you know! Words? yes, there are words, but they don't count. They had some meaning, too, originally, but it is the music that charms. So our modern worship is the ancient worship turned *upside down*. A modern "Service of Praise" is the reverse of a real choral service, wherein "plain song" predominates. The spiritual meaning is everything; harmonic elaborations are out of place, and mere "correct" instrumentation is an impertinence. We have got too far away from ancient precedent to be right.

DIOCESAN LAY READERS.

On the 22nd of March last the Bishop of London entered upon a new and noteworthy departure, in the matter of ordinations, in St. Paul's Cathedral. It is said to be no less than the revival of one of the ancient minor orders which were in

their day most useful to the Church. In the confusion of the troublous times of the Reformation these were lost sight of and became extinct. The order which has been revived is that of Reader. Its office and commission are different from those of the ordinary lay-reader, and are distinguished from them in that they are ordained for life, and their sphere of labour is co-extensive with the diocese, and they are empowered to conduct extra services in consecrated buildings and to deliver addresses on religious subjects and the work of missions generally. Twenty notable laymen, names of distinction, and well known in connection with Church organizations and revived Church life in England, were admitted. Among them were Mr. G. A. Spottiswoode, Chairman of the Lay Helpers' Association, and Vice-Chairman of the House of Laymen; Mr. Eugene Stock, of the C.M.S.; Mr. W. M. Gee, of the C.E.T.S.; Mr. P. V. Smith, of the C.M.S.; Mr. Sydney Gedge, M.P.; the Earl of Stamford, of the S.P.G., and R. N. Cust, LL.D., also of the S.P.G. The *Church Review* states that a special form of service was held, and the Bishop delivered an impressive exhortation to the lay-readers, at the close of which he said: "See that ye live worthily of your high vocation, believing earnestly what ye are set to teach, adding good example to spiritual precepts, and ever remembering what that Church is of which you are now to be officers, and who is the head thereof." We are informed that the new Readers are to wear a distinguishing badge; whether it will consist in something attached to their lapels or in a peculiar style of dress, is not stated, nor does it matter. The one thing which gives us cause to rejoice is that a way is opened for our earnest laymen who have acquired influence in our various communities, to enter upon a wide sphere of Christian labour and usefulness under the Episcopal sanction and direction. The work of the clergy everywhere needs supplementing and reinforcing by the efforts of able and devoted laymen who are well instructed in the Word of God and in the Book of Common Prayer; who take measures to acquaint themselves with all the missionary endeavours of the Church now in progress and the most successful methods of promoting them. Nothing could be more appropriate than that the London of Ontario, which has imitated old London in so many ways, should at its forthcoming conference of Lay Helpers, imitate it also by its Bishop instituting this new and definite order of Readers. It would much enlarge the scope of lay work and bring into the field men of knowledge, experience and proved ability and character, and save to the Church energies which, being restless and undirected, are often exerted, or at least employed, in ways and courses of action which do not subserve her best interests. With active parochial guilds, guilds unions or diocesan guilds, and diocesan readers under the bishop's license, the Church would have a staff of lay workers who would materially assist the Church in recovering her lost ground. With the bishops and other clergy working with, and guiding them with their counsel, a unity and steadiness of purpose would be manifested in the whole Church, which in itself would be a source of strength to enable her to regain the alienated masses who in childhood were admitted by her into the Kingdom, but have not learned to call her Mother. It is time that the Church arose in her might of love and endeavoured by all the best approved instrumentalities to embrace these her children. With set purpose, organization, system and the strenuous co-operation of the laity and clergy, moving

on with mingled discretion and zeal, a mighty work could be accomplished for God. The "300 villages" destitute of the ministrations of the Church should be sought out. No doubt a little heaven could be found in every one of them, which could be made to extend its influence with proper treatment. Agencies must be multiplied to enable us to hold our own with the meeting houses on every second and third corner throughout the land, to say nothing of regaining what we have lost. The uncared for masses and the strangers in our cities and towns should be more diligently sought out, and promptly and cordially welcomed in the church and made to feel more at home among Church people. Here is work for parish guilds, diocesan guilds and diocesan readers. The clergy cannot be everywhere at the moment when their presence would be of use, and at the same time duly prepare for and attend to their public duties. They need all the assistance that can be devised in the way of lay co-operation; and as we have followed with deep interest the movements in this direction in the Motherland, we hail with satisfaction any signs of similar activity in our own country. We therefore look forward with pleasurable anticipations to the results of the London Lay Helpers' conference.

REVIEWS.

ST. CHRYSOSTOM AND ST. AUGUSTINE form the first volume of a series of biographies of Christian leaders just projected by Whitaker of New York. Toronto: Rowsell & Hutchison.

The editor of this volume is Dr. Schaff, the well-known Professor of Church History in the Union Theological Seminary. The volume is prefaced by a noteworthy dedication and tribute to Bishop Lightfoot, a constant friend and co-labourer of Dr. Schaff in Church History and Biography. Dr. Schaff's treatment of the life of St. Chrysostom may be considered rather free by some, and by others rather crude, and yet such a style of treatment has a definite value of its own, and is perhaps best suited to the character of the Saint—himself a good example of "rough diamond." Chrysostom is described as fundamentally a rhetorician, secondly a teacher of Christianity: two things which combined to make him the prince of pulpit orators, though not successful in dealing with exalted personages and difficult affairs. His pulpit was his throne. Still his writings—necessarily very imperfect versions of his sermons or addresses—have considerable value as literature. On the other hand, St. Augustine is known to us chiefly by his writings, which have a polish and finish which gave him a place among theologians like that of Chrysostom among preachers. The year 386 links these two saintly lives: the year in which Chrysostom was ordained to the Priesthood at Antioch, and Augustine's conversion to Catholic Christianity took place at Milan. They had one other link of great importance to both—a pious mother: what Anthonia had been already to Chrysostom, that Monica was to Augustine. Well did the latter remember his mother's dying request, "*Ut ad Domini altare meminisset mei*"; and well had her "prayerful tears been answered in him who is still known at Bona (the ancient Hippo) as "Rumi Kebir," the great Christian.

THE AMERICAN EPISCOPATE: a sketch book by Batterson. Philadelphia: Lippincott; Toronto: Rowsell & Hutchison.

This is a most valuable contribution to American Classic History by a most able pen. There is a valuable note on the "Nag's Head Fable," invented by a Jesuit conspirator; copies of concordats, declarations, &c., connecting "the Christians of the Episcopal persuasion" in the United States with "the Catholic remainder of the Church of Scotland," and many other scintillations from Dr. Batterson's learning and research. He claims the title of "Archbishop" for the so-called "presiding Bishops."