

us must feel it wise and safe to observe in most things, but especially in respect to costumes worn in the public service of the congregation; because costume is a conspicuous thing by which the common eye and mind are pointedly and immediately affected, and any departure from common use therein on the part of individuals ministering gives instant rise to distraction of spirit in worshippers, and oftentimes to misconceptions damaging to the repute of the person so departing, and also to the repute of unoffending persons that happen to be associated with him.

On this ground it is, that I am anxious to say to you that I do not approve of the article of dress which some members of the Choirs in this Parish have of late substituted in the public ministration for the customary English surplice which was agreed to in 1867. By that substitution the impression is unquestionably given to those who are without, and to others, of a desire on the part of some amongst us to look like Romanists.

What Romanist uses are, may, as all know, be seen everywhere in Canada, by those who care to go out of their way to behold them. Moreover, the widely-circulated illustrated newspapers make, in these days, the common eye familiar with the customs of the Latin Churches on the Continent of Europe. Hence any assimilation to Romanist ways in dress or otherwise, on the part of individuals within our communion, is readily recognized; and is commented on to our extreme discredit as a Christian body; for, as all the world is aware, we are not Romanists; and men and women amongst us have no right to make themselves look like them.

From similar considerations, also, I do not approve of the long black underdress which I perceive in a few instances members of our Choirs have, on their own authority, begun to wear. At a glance the garment assumed is seen to be one made after an un-English fashion, giving to the wearer an especially Romanist aspect, particularly when the upper article of dress is thrown off. Figures in this guise seen flitting about our places of worship, either during or after Divine service, are very illusory, and give great offence to members of our own communion and to those who are without; because it is universally known that officials thus habited are not customary accessories of

public worship with places of worship.

Even if the under—it is universally choirs is not in accordance with the English Church.

Of course, again spoken of, as recorded in the long foreign—against the normal to nothing with choirs take for their guidance the rule: not the e

Adhering to the belong, we are on those who oppose individualism, we those whose good and from the Divines men, many who devoutly amongst

A reason of a which I refer, with is this:—In connection with Holy Trinity, large and will surely be four for the sake of assisting a costume which is to encourage the should in all probability be against the fulness

In regard to quite so desirable and a A costume which and felt to be not simply an ecclesiastical home dress.