

## Church Chimes.

He lived till the time of the Emperor Trajan, about the beginning of whose reign he departed this life, very aged, being nearly an hundred years old. S. Irenaeus records an anecdote, which he received from S. Polycarp, S. John's own scholar and disciple, which admirably illustrates the beloved Apostle's zeal for the Truth. Going with some of his friends at Ephesus to the bath, he inquired of the servant that waited there, who was within. The servant told him Cerinthus, which the Apostle no sooner understood but in great abhorrence he turned back, saying, "Let us begone, my brethren, and make haste from this place, lest the bath wherein there is such an heretic as Cerinthus, the great enemy of the Truth, fall upon our heads." Such a pious dread of heresy is fit subject for imitation in these times of indifferentism and so-called liberalism.

28. *The Holy Innocents*, or Childermas Day. On this day the Church commemorates the slaughter of those sweet flowers of martyrdom, the Jewish children, by order of Herod. The observance of this Holy Day, as well as of the two preceding, is traceable to primitive times. The placing of them immediately after Christmas Day was to intimate, as is supposed, that none are thought fitter attendant's on Christ's Nativity than those blessed martyrs who have not scrupled to lay down their temporal lives for Him, from whose Incarnation and Birth they received Life Eternal. And, accordingly, as there are three kinds of martyrdom—the first both in will and in deed, which is the highest; the second in will, but not in deed; the third in deed, but not in will;—so the Church commemorates these martyrs in the same order: S. Stephen first, who suffered death both in will and in deed; S. John the Evangelist next, who suffered martyrdom in will, but not in deed; the Holy Innocents last, who suffered in deed, but not in will; for, though they were not sensible upon what account they suffered, yet it is certain that they suffered for the sake of Christ, since it was on the account of His Birth that their lives were taken away. And besides, whosoever their story shall be told, the cause also of their deaths will be declared and made known; for which reason they cannot be denied, even in the most proper sense, to be true martyrs or witnesses of Christ. In England this festival formerly had a peculiar appellation, *Childermas Day*; in Germany it was also called *Kindermesse*. The office of the day throughout the Church was one of sorrow; in many places *Gloria in Excelsis* was not sung; in some not even the *Gloria Patri*. At Leigh-upon-Mendip, Somersetshire, from time immemorial, a muffled peal has been rung on this Festival. At Wells, also, on this day, the bells of the Cathedral ring out the mysterious chime of a muffled peal in commemoration of the martyrdom of the Innocents. The liturgical colour in the Sarum rite was black.

31. S. Sylvester, Bishop of Rome and Confessor, A. D. 335, was carefully instructed in the Christian faith of his mother, Justina, assisted by a priest named Charitus or Carinus. In A. D. 314 S. Sylvester succeeded Melchisedech. During his occupancy of the See, the Oecumenical Council of Nice was held. He was buried in the cemetery of Priscilla, on the Salarian way. He is usually represented with an ox lying near him, as he is traditionally said to have converted S. Helena and Constantine the Great, by restoring a dead ox to life, which had been killed by the power of a magician, who was unable to resuscitate it.

### Our Terms.

We have been compelled to change our office of publication, which will account for the delay in issuing the present number. The price of "CHURCH CHIMES" is fifty cents per annum in advance. We call upon our Catholic brethren to aid us in our enterprise, and help us in increasing our circulation. So soon as we are pecuniarily able, we shall enlarge the paper, as it is not our intention to make any profit out of the work, which is done *con amore*, but to spend all available means in enlarging and improving our little sheet. Items of Ontario Diocesan news must be sent to Editors Ch. Ch., P. O., box 4, Milford, Ont. All other communications and remittances to be addressed to the Editors, P. O. box 1372, Toronto.

Items of news from the Diocese of Huron and Algoma will be gladly welcomed.

In our January issue we shall publish the first of a series of papers, entitled "Pencilings by a Non-Parochial Pilgrim."

We have received several anonymous communications, but of course cannot notice them. The names of correspondents must be furnished, not necessarily for publication, but as a guarantee of good faith.

CHURCH CHIMES is on sale at all the principal Booksellers in Toronto. Price Five Cents.

## CHURCH CHIMES.

TORONTO, DECEMBER, 1874.

### The Ritualists in 1874.

We have been frequently assured that "Ritualism" is confined to a few not very important persons among the clergy and laity. That this is a direct mis-statement of facts, in which perhaps "the wish was father to the thought," is shown by the Imperial Parliament being taken up during the best part of the past session in discussing a Bill whose object is to deal with disputed questions of Ritual, and by an Essay from the pen of England's ablest statesman, on the subject of these same insignificant Ritualists. Mr. Gladstone's essay traces the movement known as Ritualism to the increasing culture and appreciation of artistic beauty and ornament, in the present phase of the Victorian age; and this he shows to have influenced and improved, not only our ecclesiastical but our secular surroundings, the tone of literature, the avenues of art, may, the tiara of hair and exuberance of skirts which decorate the lady of the period. In all these he allows there may be such a thing as excess, or over-decoration, but he pleads in defence of the ritual movement, the exceeding bareness and slovenliness of the Church services before it arose. As to Ritual leading men Romewards, Mr. Gladstone speaks of the absurdity of such a notion, and declares the impossibility of Papalizing England, in language which seems to have given not a little offence to his former supporters in Ireland.

Now, this is all very true, and we commend Mr. Gladstone's contribution to the literature of the subject to our readers; but, as has already been shown in the Church organs in England, it only deals with one phase of the

Church revival, and that a superficial one. The name "Ritualist," like that of "Methodist," taken from some early observed outward features of this movement, fails to point out the characteristics which differentiates it from all others—its appeal to HISTORIC CHRISTIANITY. Laudian and Caroline divines were "High Church," but their ideas were insular and almost sectarian. The appeal of the great theological uprising of the present day, to which for depth, eloquence and spirituality, nothing parallel has existed in the English Church since the days of S. Anselm, is to the undivided Church, to the Christianity against which CHRIST promised that the gates of hell should not prevail.

It is a foolish and not very honest device to represent Ritualism as mere service of ceremony. Is it or is it not a fact that the ablest theologians, the most effective preachers, the foremost in all work for the salvation of souls, the sacrificers of self in the cause of foreign missions, of the present age, belong to the despised and persecuted rank of ritualism? Why did John Keble live and die a poor incumbent of the Church which his genius enriched? Because he was a Ritualist. Why was the foremost mediæval scholar, the poet of "Jerusalem the Golden," never promoted from the "Forty pounds a year" of Sackville College? Who is the great defender of the faith against the atheism of Huxley and Darwin? Not the Bishops of the State Church, but the great thinker and preacher, to hear whom the University of Oxford will stand for two hours in S. Mary's Church, the population of East London will flood the vast nave of S. Paul's Cathedral. What one great name does the English Church possess which is not identified with the Catholic revival? So much for intellectual movement, but what of the devotional life of the Church itself? We answer by pointing to the increase by hundreds and hundreds of churches built, of hearty worship established when heathenism and vice prevailed in the slums of cities or the neglected harvest fields where souls were uncared for in the country. We answer by pointing to the Church in England, strengthened and endeared to the people, till she has become, from a vassal in an aristocratic establishment, a political power in a vast and growing democracy. It is equally a mistake to speak of the Ritualists as a few unimportant persons in Canada. Of course in a poor country like Canada, magnificent services and stately churches are not to be expected. But on the whole, the faith of the Priesthood of this country in the great verities of the Catholic religion is sound, and considering their many drawbacks and difficulties, the work done by almost every Priest in the land is far in advance of any thing required upon the average, from his brother in an English parish.

### The Church Association on Chanting.

Chief Justice Draper, discoursing the other day before the quarterly meeting of the Church Association, on such congenial subjects as Church music, chanting and hymnology, reminds us of the lecture delivered by the amiable Sir Barnes Newcome, on the Domestic Affections. The following remarkable specimen of what in Yankee-land is known as "highfalutin," seems to describe the Chief Justice's taste in sacred song:—"The deep roar of the cataract