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# The Church Standard,

LATE OBSERVER.  
"PRO ARIS ET FOECIS."

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## CONTENTS.

En Avant.....	PAGE
The Few System.....	1
Plan of the Ritualistic and Calvinistic Campaigns .....	2
Church Music.....	3
Strategy & Tres.....	4
Ritualism at Hamilton.....	5
Bishop Strachan's Memorial.....	6
Notice to Correspondents .....	7
Letter from an Anglo-Catholic.....	8
Letter on the Olfactory, C. A.....	9
Playground School.....	10
Notice to Subscribers .....	11
Scale of Charges for Advertisements .....	12
Advertisements .....	13

heresy, and seditious schism; to preserve and maintain unimpaired the doctrine and discipline of our Mother Church; to expose the frauds and machinations of those, who would disturb her peace and destroy her unity, without offering any equivalent; to put forth a plain and true account of her mission, and to shame her professing adherents into zeal and activity in her cause, uninfluenced by intolerance or uncharitableness; and, by all fair and legitimate means, to promulgate the beauty of her system, and the knowledge of her power for good, in the midst of worldliness, indifference, lukewarmness, or rebellion against her restraints. To this end, the correspondence of her true friends will find a place in our columns, and such local intelligence as seems appropriate to this object, whilst our reviewer will be open to receive any publications of the day, bearing on this question, and to bring to the notice of our readers such works, already published, as may help them in the confirmation of their faith and practice.

EN AVANT.

THE first movement of an army in the field is to throw out an advanced guard, whose duties are to examine the ground in front; mark the weakness of this position, and the strength of that; clear away obstacles on the line of march in this and that direction; post sentries as far into the enemy's country as prudence will warrant; endeavour to ascertain the number of the foe, and every movement in the ranks of the enemy; and to keep the main body so well informed, as to enable them to take up a new position, with every chance of success.

All wilful or heedless infringement of the Church's rules, either in this neighborhood, or elsewhere, will demand our notice, as also educational efforts, either allied to the Church, or antagonistic to the same; whilst topics of the day, having even a remote connection with deeper and more spiritual subjects, will be pressed into our service. In short, we shall endeavour to represent the views of the steadfast, and lead the opinions of the wavering, in a Church direction, within the limits of the book of Common Prayer, and on the basis of the Holy Scriptures; and in this we claim the support of the established, and solicit the sympathies of the less matured, who

The OBSERVER has discharged this office vigilantly and well. For six months it has reconnoitred with caution and care, and we now press forward to plant the CHURCH STANDARD, as a rallying point for our friends, and a challenge to our enemies.

But let us clearly be understood, as waging no aggressive warfare. Our aim is but to defend the hearths and homes of our Christian inheritance from the attacks of open infidelity, masked tation, and apprehend their mission.

We shall reserve a page or two for advertisements of general interest, at purposely low charges, to enable us to extend our circulation with as short delay as possible; and we are influenced in this last desire, chiefly from the fact of there being in this city, at present, no periodical of distinctive Church teaching, a lack which, we hope, in some measure, to supply.

That this, our first number, will fall very short, in every respect, of our hopes and intentions, will surprise no one at all acquainted with the difficulties which beset any change in the character or style of any publication; and we therefore presume on the indulgence of those, who are well disposed towards us, whilst we disdain, as an independent Paper, the opinions, on this score, of those to whose sentiments our very existence is a reproach.

Thus, with the opening year, asserting our position, we launch forth our little bark upon the open sea, with a crew hopeful and resolved to endure, and a standard floating from the main, which shall hallow our cause, and kindle our efforts, even though at first our progress be slow and unimposing.

#### THE PEW SYSTEM.

In dealing with the great problem of commanding to the masses of professing Christians the Religion and worship of Almighty God, one of the greatest obstacles has been shown to be that system, which has grown up in our towns and cities, of practically excluding the majority of our flocks from participation in that worship, by a parcelling and assignment of the House of God to certain individuals limited in their selection by the fact of a rent or charge above the means and circumstances of the poorer classes. The effect of which arrangement is, in theory, to prove that Public Worship is only for the rich, that there is no real equality in the House of God, and moreover, that the claims which religion has upon the purses of its members, are not in proportion to their abilities *respectively*, according to the Scriptural precept, but *collectively* as a class rate upon those, who, amongst themselves, differ almost as much as the whole class differs from those of the lowest grade. And further, the duty of Christian almsgiving as a principle, is lost sight of, and the concomitant exercise of the feelings of pity, mercy and brotherly love or charity, are entirely sunk in a general tax, which tacitly ignores all such obligations.

And there are even more grave results springing from this system, which cannot be too seriously estimated. In theory, at least, the Church of England holds that her ministers are, in some sort, teachers and leaders of their

flocks; but it is obvious that directly a mercenary relationship is imported into her scheme, this relative position must in proportion necessarily be modified, if not, as in some cases, wholly counteracted.

The Clergy being as a body the reverse of affluent as to worldly means, cannot but feel that their position is lowered, and the tenure of their Sacred office rendered uncertain, when it is made to depend upon the direct contributions of a few, who are quite aware of the power which their money can command, and who, when this human element of pressure has been introduced, are not slow to exercise it, the ministrations of any particular clergyman failing to square with their prejudices or ignorance.

They may therefore qualify the powers and functions of their Parish Priests, which is obviously bad, as far as he is concerned, limiting, as it does, his freedom and independence; and they must also form an undue estimate of their own position, when they can value it by the standard of £ s. d., which must as clearly be bad for them, as regarding their willingness to be taught, and their powers of choosing the kind and amount of teaching which they will receive. Even the most popular of our Clergy see these evils every day, and groan under them though they have not the courage to shake them off.

The most flagrant instance we know of in this city, is that of St. John's Church; subscriptions for which were raised ten years ago, on the distinct understanding that the sittings were to be free. We do not for a moment suppose that the Incumbent is a party to so gross a diversion of the original intention, nor shall we believe that he will refuse to remedy this abuse, until we know that it has been pointed out to him by his Parishioners.

Meanwhile, we commend to this particular parish, and to others, where the same system prevails, the following considerations:—The theory of Christian worship is shut up in this one word "Our Father." The object of our worship is revealed to us under the name *Father*; and not only *Father*, but "*Our Father*." Assembled in that Father's house for prayer and praise, it follows, surely, that there, if anywhere, are we to be reminded that we are all brethren. There distinctions, in their place, useful and indispensable, are to be laid aside. Like Moses' sandals, they are to be put off from our feet, so long as we are standing on that holy ground.

Presently they will be resumed, for the rough desert of this work-a-day world, with its thorns and stones, makes artificial necessities, which yet are but temporary. He, who, without these walls, is a Peer; and he, who, without, is a mechanic or labourer; within them, are brethren in Christ, sharers of one Faith, one Baptism; worshippers of one God, and Father of all, in that Father's House. Side by side, actually, this seems the beautiful ideal; at any-rate, side by side in equality, rich and poor are met together; and a sore taste seems given us of those better times of purity and perfection, when this adventitious clothing, that is not part of ourselves, this garb of conventionalities and arbitrary distinctions, will be cast off, and man walk in naked dignity again. Equality in God's sight; universal brotherhood, this is the very atmosphere of Christian worship; and to look around in a free and open church is to read a clear sweet prophecy of how that old haunting thought and yearning of universal brotherhood, is no mere Eutopian dream. Such a sight is one singularly reassuring and gladdening.

## PLAN OF THE RITUALISTIC CAMPAIGN.

Wisely and Warily ; not too much haste ;  
 But bait your traps to catch the people's taste.  
 By music first attract their ears and hearts,  
 Bass, tenor, alto, set and sang in parts,  
 What matter though no spirit's praise be there !  
 (Chanting is only modulated air !)  
 The crowd will come to listen, not to pray ;  
 So, drill your choristers by night and day.  
 Next painting—decorate these paltry fanes,  
 By base churchwardens whitewashed with such pains,  
 Gilding and colours, reds, and greens, and blues,  
 And windows, staining delight to all the hues,  
 Coroas, carvings—, idols bye and bye—  
 These be your second aim, to please the eye.  
 What though such sights distract the soul from prayer ?  
 The crowd will come—at all events, to stare.  
 Then flowers ! oh, yes ! we win the women thus ;  
 How charmingly young sisters flock to us !  
 And with what zeal their wreaths and texts are set,  
 Where Curates are strict celibates—as yet !  
 So every festal season hung in flowers,  
 Shall make dull churches smile like Paphian bowers ;  
 And if Religion look forgotten so,  
 What matter ! crowds will come to see the show.  
 But chiefest this the point of all, shrewd priest !  
 Make a dread mystery that simple feast  
 Which early Christians knew for bread and wine,  
 Tasted in memory of their Lord divine.  
 Bread ? it is flesh ! not wine—it is the blood !  
 The priest's bare word creates a present God !  
 Not reverence only—superstitious care  
 Must watch and worship every morsel there.  
 Incense and vestments, noonday flaring lights,  
 And early Papal, earlier Pagan rites ;  
 Preach up all these—and bid the people press  
 For absolution—will they but confess :  
 And make them sure this wafer with this cup,  
 Washes their guilt away, and wipes it up—  
 Provided only, creeping to their priest,  
 (Who gives them God—in sacrifice for feast,) They bumbly tell him all the sins they've done,  
 And—he is willing to forgive each one !  
 So English clergy, (not to be too long,  
 And not intending all, for that were wrong)—  
 Acutely, step by step, advancing thus,  
 And luring this lay folk to lead on us,  
 We shall, O glorious ! soon set England free  
 From civil and religious liberty !  
 Her Hanoverian throne shall no more bind  
 Protestant doctrines on the British mind ;  
 Her people shall not dare to learn or teach,  
 Except as Holy Church is pleased to preach ;  
 And all our morals, all our light, at home  
 Shall rival light and morals as in Rome ;  
 While England's present peace and future hope,  
 Must cling, O praise ! to our "Lord God the Pope" !  
 The priest is God on earth—a present God,  
 To bind and loose, and be both staff and rod.  
 Then treat the lay-folk with supreme disdain,  
 And thereby make your godship pretty plain ;  
 In every gesture take the scornful tack,  
 And on the congregation turn your back ;  
 While to yourself, as no concern of theirs,  
 With rapid drone you gabble through the prayers.  
 So with the sermons : a defiance tone,  
 No mercy—saving through the priest alone,  
 Who flings his transubstantiated crumble  
 For poor lay dogs to gather when he comes.  
 This be your message, as for gospel—no !  
 The very word's dismarterish, and low.  
 Then manage, evermore advancing higher,  
 Some small procession with your village choir,

## PLAN OF THE CALVINISTIC CAMPAIGN.

Weakly and watery, dull and strait-laced ;  
 You bait your traps, yet catch not people's taste ;  
 Your music ne'er attracts their ears or hearts,  
 Bass, tenor, treble, sung in fits and starts !  
 What matter though no heavenward praise be there ?  
 Chanting is only to enlist the fair.  
 The crowd will come to listen, and to pay  
 Mute adoration to that warbled lay,  
 Called sacred, but alas ! in tone profane,  
 By forward maidens with more brains than brain ;  
 Ribbons and colours, reds and greens and blues,  
 And widows, adepts in the art to amuse,  
 Corona chignon (low-dress, bye and bye) !  
 Your aim is man. Devotion's all my eye !  
 Such sights can ne'er distract a soul from prayer,  
 This obligation let the clerk and parson share ;  
 Then flowers ! oh yes ! the womens' bonnets thus  
 Can decorate most charmingly the shrine for us ;  
 And with what zeal they spread the enticing net  
 For lay or cleric, so they may but get ;  
 Each Sabbath is a festival of flowers,  
 The dullest church may smile like Paphian bowers.  
 And if Religion be forgotten so—  
 At least the merit is, 'tis Low and slow !  
 But chiefest this, with what unholy zest  
 You scorn by word and deed the Eucharist,  
 And what the early Christians in the bread and wine  
 Partook of daily to their Lord Divine,  
 Not week, scarce month ! if never, just as good  
 Your recent Christians somehow fear to meet their God.  
 Not mere neglect, but ostentations care,  
 To slight this act of worship everywhere.  
 Indecence and confusion, these the lights  
 Which show the darkness of Geneva rites !  
 Preach up all this ! and bid the people press  
 For Gospel teaching, leaving them to guess  
 What Gospel can flow from so foul a cup ;  
 Glossing their sins, but rain to wipe them up ;  
 Provided only minister (not priest)  
 Ignore his office, and curse Past and Feast,  
 Pat on the back each rude rebellious son,  
 So he but rave at cross, priest, sisterhood or nun.  
 Such clergy (waning fast, extinct ere long)  
 For common sense, once roused, knows right from wrong,  
 Obstinately step by step receding thus  
 And shaming layfolk by their bitterness,  
 Would soon, unchecked, go far to let us see  
 England drift on to infidelity !  
 But Hanoverian cant, shall no more blind  
 The sense or reason of the British mind,  
 Nor people longer bear to learn or teach  
 Such stuff as Protestants are pleased to preach,  
 Their vaunted morals, boasted light, to some  
 Compare but sadly with abused Rome.  
 While Peace pretended, and unfounded Hope,  
 With open arms invite the hated Pope.  
 Your flock, Oh Shepherds ! faithless to your God,  
 Mistrust your staff, and mock your feeble rod ;  
 Taids your layfolk for the sake of gain,  
 And thereby make your godlessness more plain.  
 In every gesture, systemless and slack,  
 Drive thirsting congregations coldly back.  
 While to yourselves, as no concern of theirs,  
 You yawning drawl your praises, preach your prayers !  
 And then your sermons ! bow the pious groan  
 At fifty minutes from the priest alone,  
 Who flings his stale, and mould unsavoury crumble  
 Of mouthed clap-trap, or of dull hum-drums.  
 As God's glad message, wherewithal to show  
 No hope, no mercy to a world of woe.  
 Then plead "the labourer's worthy of his hire,"  
 And raise collections till the people tire,

And cross and bow upon the Latin plan  
And be as histrionic as you can,  
And work up all the petty pomp you may  
For celebrating High Mass every day.  
The table where, as Puritans profess,  
A simple supper—neither more nor less,  
Religiously commemorates their Lord,  
Drinking His spirit, feeding on His word,—  
And instituted by that Lord to prove  
(Unsacrificed as yet,) His living love ;  
That table is an altar ! and that food  
Not bread and wine, but human flesh and blood !  
This be your teaching—and there follows straight  
The worship of the Host you consecrate ;  
Wafer and wine adored and set on high,  
And the shrewd priest well glorified thereby !  
Those "Marian Martyrs"—blest be Mary's name,  
Who pious y consigned them to the flame !  
They held such heresies, and would not kneel  
Before the fragments of a holy meal ;  
Therefore the generous Gardiner burnt alive  
Latimer, Cranmer, and their hornet hive,—  
And, all for Mother Church and mercy's sake,  
Booner committed Ridley to the stake—  
And served them right ! so now shall Oxford swear,  
And stone from stonè their vile memorial test !  
Yes, Anglicans true Catholicks once more,  
By Luther too long poisoned heretofore,  
No longer Protestants, but free to hope  
For pardon—after penance—from the Pope.  
Keen English priests, who cunningly devise  
How to bring back what laymen still call lies,  
And how to break strong Britons to your rule,  
(They hate your Jesuitise High Church School)—  
Listen shrewd priests ! if only you'll go on,  
Winning such triumphs as your zeal hath won,—  
No doubt again shall Reformation stand  
And sweep the stalls and stables of this land ;  
No doubt you may contrive to rend in twain  
The nation's church, and leave it—to our gain ;  
No doubt your Roman tastes may find in Rome  
More genial shores than those you lose at home ;  
No doubt some Bishops and more Priests must search,  
For Sees and Livings from some other church,  
Than England, in her watch-tower on the waves.  
Has fixed for freemen—not for Popish slaves !

—Martin F. Tupper.

#### CHURCH MUSIC.

The special characteristic of the music which distinguishes the English branch from the rest of the Catholic Church is the combination of the voices of men and boys, which seems to have been introduced by St. Augustine. The story of the Anglo-Saxon youth appearing in the market place at Rome, in the days of Gregory, with flaxen hair and ruddy complexion, is familiar to all, more especially to those who have traced the history of Choristers in the Services of the Church.

There is no branch of the Church that gives so much attention to the use of boys, for the treble part of the singing as the English. The Church of Rome uses them within certain limits, but has little or no regard to their cultivation, and supersedes them, on all occasions, by the introduction of female voices for the more elaborate parts of the music. These are made use of, as it were, as a second choir, and are generally placed in a gallery near the organ, and adapted to the execution of the principal portions of high musical services.

And fret and fume at this ingenious plan,  
To sink the priest, and aggrandise the man.  
And work up all the petty spite he may  
'Gainst High Church brethren, who more often pray.  
The table where, as Puritans profess,  
A simple supper, neither more nor less  
Religiously commemorates their Lord,—  
(Quenching His Spirit, heeding not his word)  
You struggle hard by voice and deed to prove  
Can give no pledge of that His dying love.  
That table term an altar ! oh ! how good !  
"Tis more than can be borne by flesh and blood !  
This be your teaching, and there follows straight  
Confirmed dishonour to the feast you hate.  
Weekly communion ! pha ! 'tis rank and High,  
And quarterly the priest escaped thereby.  
Take not the Marian martyrs name in vain,  
Or you will stir their ashes to your shame !  
Four heresies, in Bess's reign, could feel  
No pity for the victims of your zeal ;  
Let History's pages but the facts revive  
Of half the innocents you burst alive,  
And how a Virgin Queen could pleasure take  
In hurrying full two hundred to the stake !  
For might gave right—though Puritans take care  
To blink these facts, in caution wise and fair.  
Yes, Anglicans ! true Catholicks once more,  
You'd fare but badly, could the poisoned store  
Of peat up malice gain but ample scope  
To wreak its vengeance, with stake, rack or rope !  
Meanwhile to foster slander, and devise  
False accusation and unfounded lies,  
Of those whose lives, bound by a higher rule,  
Mock the imposture of the Low Church School  
Is purely Christian, innocent and so on,  
Well worthy of the war you carry on.  
'Tis time forsooth that some should make a stand  
Against a scandal that pollutes our land,  
And foil you, though you strive to rend in twain  
The Nation's Church by schism for your gain ;  
And hire Philosophy's Proverbial foam  
To spend itself upon our rock built home.  
No doubt but some pew-ridden priests must search  
For Sees and Livings in some other church,  
When England from her watchtower on the waves,  
Discards her shepherds from her hireling knaves.

—The Watch-tower Keeper.

In the Greek branch of the Church, the primitive use of male voices, in unison, is still adhered to, and though boys are employed, they are never allowed that prominence which the Anglo-Catholic branch has studied to produce.

We have therefore three distinct systems before us in Christendom, for producing that which is acknowledged by all alike to be essential to Spiritual Worship, viz.: the use of boys alone for the principal treble parts, the combination of boys and females for the same, and the use of males voices supplemented by those of boys.

Let us, therefore, take into consideration the relative merits of each plan, and endeavour to arrive at the most acceptable method of rendering Church song.

It is presumed, of course, that all utterances of Prayer or Praise in the House of God should be based on some laws of sound; or, in other words, that no supplication or enunciation of feeling should be made except with regard to decency and order, which, as applied to music, means rhythm and modulation.

The unseemliness of a congregation repeating the words of a Psalm, or even of an Amen, according to each individual's feeling at the moment, is too manifest to require condemnation. The need, also, of some fixed system on which a congregation should take their part in the outward expression of worship is obvious to all who desire sincerely to join in it carefully as a deliberate tribute of heart and voice.

It is now a well established fact that the whole of the Anglican Liturgy was originally used entirely on a fixed musical system. The Priest took his portion of it either on a monotonic recitation or with an inflection, and the people responded in accordance.

This was not, as in our day, confined merely to the Prayers, Versicles, Exhortations and Psalms, but the Epistles and Gospels were also said, i. e., recited or sung.

This more ancient system of the services of the Church has of late years been in course of revival. It has been found to stir up all classes who have been brought under its influence, and those who have for the first time heard it, have frequently given spontaneous expression to their sense of its sublime grandeur—whilst others, at first failing to find in it a help to devotion, have, nevertheless, at length been led freely to acknowledge its elevating power. The earliest description of music used in the Church was merely a monotonic recitation, with a terminal inflection for the Prayers, Versicles, Psalms, Exhortations, Epistles and Gospels, and a sombre Ecclesiastic melody sung in unison for the Hymns.

The introduction of harmony caused much offence at first, it was deemed by some irreverent, for the voices to "jump up and down," to use their own expression, but it gradually grew into acceptance as a higher and wiser method of applying the gifts of individuals in proportion to the growing knowledge of the art. Just as Architectural beauty became better apprehended and appreciated as the knowledge of the art of structure and decoration increased.

The music, commonly, but erroneously termed Gregorian, which we have every reason to believe was generally used in the first century, and, as some men of learning and research have judged, even in the services of the Jewish Temple, from its nature shows that unison singing was the style of Church music. This fact is used by some as an argument for still adhering to it, but however reasonable this would be, if the original melodies were followed, since they were composed before the introduction of harmony, it goes for nothing when it is admitted that the gifts of God, music being one of the chiefest, are vouchsafed for man's exercise and improvement.

The voice of the Church has never spoken dogmatically regarding the description of the music that should be used for her services, preferring to suit this to the capabilities and instincts of each successive age, just as she deals with her rites and ceremonies. She has, however, always been gathering in and preserving carefully those compositions alone that would dissociate her

children from what is light and secular. The adaptation of the early plain song of the Church, or what is now called Gregorian music, to English words is surrounded with many difficulties, and these have increased still more when endeavours have been made to add harmonies.

It would appear from recent efforts that have been made in the Church, that ecclesiastical music will, in future, be framed so as to preserve the simplicity and grandeur of early Church music, enhanced by the beauty of harmony of more recent birth.

The description, however, of the music used must always stand second to the method of representing it.

The duty of the Church, generally, or of any particular branch of it, is, first to select with care the best that can be produced, whether belonging to past or present times, and then to give her study to the most devotional method of rendering it.

(To be Continued.)

#### STRANGE IF TRUE.

The edifice which is called the Cathedral Church of Toronto, is also the Parish Church of St. James'. On these grounds we have a right to expect that *all* the Offices of the Church will be performed therein; but alas! this expectation is not verified by facts, as will appear from the following statement which has been communicated to us:—

A young lady, a member of the Cathedral Choir, died suddenly on January 3rd, aged 21 years. The Funeral Service in the Cathedral over the late Bishop's remains had made a deep impression upon her, and so, shortly before her end, believing that death levelled all distinctions of rank, she expressed a strong wish that her body might be taken into the Church where she had, for the last year, been accustomed to worship. The family therefore, requested this small favour of the Dean, but whether from indolence, or from dislike to the musical service which the deceased, as a member of the Choir, naturally preferred, or from the danger of affording a precedent for additional work in reading the whole Burial Service over any deceased Parishioner, a duty deliberately evaded at St. James', in the teeth of the Book of Common Prayer, and only granted at the Cemetery Chapel, on consideration of an extra fee; or whether from the fact of the deceased having formerly been associated with Holy Trinity, —this request was flatly refused. The funeral, therefore, took place at the Church of the Holy Trinity; and to show their sense of this most ungracious, if not unlawful, refusal, a considerable portion of the members of the Cathedral Choir, headed by their Organist, took part in the Service.

We shall be glad to bear what explanation can be given of this extraordinary conduct, for we are loth to believe that a Clergyman of the Dean's age and position —and also professed charity (in the right sense of the word) could act in this manner without some reason

which will bear the light of day, and dispel the uncomfortable suspicions which some of his own flock have been entertaining since the unfortunate occurrence.

### RITUALISM AT HAMILTON.

The Hamilton Bull has run at the red rag! but, like most bulls under such circumstances, was mad when he commenced the operation, and could not, therefore, see clearly what he was running against. The red rag, of course, turned out to be a Cross, neither more nor less, and the bull, after his onslaught, in direction, turned, and, after the manner of mad bulls, charged amongst his own friends, for it appears that the offertory, the application of which he assailed, was by the Rector himself, on that occasion, specially devoted to the relief of the Poor of the Parish, whom, we assume, the bull did not intend to injure. It was almost unnecessary, in reality, for the Rector to make any reply to the scurrilous letter which appeared in the *Globe* of the 15th inst.; but this explanation of the real representatives of the Parish is valuable as another instance of the conviction of falsehood on the part of those few insignificant and mischievous agitators, who, from self-reproach, are to be found wherever Truth is faithfully and conscientiously taught and represented.

### BISHOP STRACHAN'S MEMORIAL.

The adjourned meeting for the "sacred object" of choosing a memorial to the late Bishop of Toronto, was held in the Music Hall, on Tuesday last.

A stranger, ignorant of the purpose of the meeting, would not, on entering, have ascribed to it that "sacred" character, which those, who convened it, by the use of the epithet, intended to bear. Mutual recriminations between High and Low church clergymen in public, do not, we venture to think, in anywise conduce to the progress of any "sacred" cause.

We entirely agree in the view, advocated by the adherents of Trinity College, that its founder should be commemorated on his own ground; and looking, as we do, at the foundation of Trinity College as Bishop Strachan's greatest work in the Province, we, moreover, fully concur in thinking that no Provincial testimony (as was ably urged by the Chancellor,) could find a better expression, than in a Convocation Hall or other building, attached to the college, in perpetuation of his memory.

Interpreting the "founder's intention" by his own acts during his lifetime, by the bequest, at his death, of a most valuable Library to that institution, and by his own writings concerning the offspring of his old age, we cannot escape the conviction, that they are but carrying out the work, which he began, who would add to it some substantial mark of its appreciation. The question, so inopportune raised, of theological unsoundness of the College itself, is, in our opinion, a direct assault on the Bishop's memory, rather than a mere qualification of the shape, which any memorial shall assume.

That at any time, the sentiments of an insignificant section should be supposed to influence the essential condition of a great Educational Establishment, is simply preposterous; that, at this time, such sentiments should be brought to bear upon the discussion of a fitting tribute to him, whom they professed to be delighted to honour, is eminently disingenuous, and little short, if we come to analyse it, of a desecration of his memory.

We were very glad to see that the bulk of the meeting felt all this, though in the heat of argument, they did not put it in so concise, or perhaps in so temperate a form.

Whether the Calvinistic Clique who, as is their wont, stubbornly refused all compromise, will choose to select a town-pump, or a Little Bethel, as the monument best representing their narrow proclivities, matters but little to the Church at large, or to posterity; but their attitude on this occasion should serve to show Churchmen, how desirable it will be, in future, to act independently of their counsel, after this, the last, we trust, permitted manifestation of their acrimonious hostility to Church teaching in the Province. When, however, under the mask of friendship, foes are discovered and exposed, there is always a gain to the entrenched position, which truth has established; and when the views of the majority, in this matter, shall have received their exposition in the erection of a Founder's, or Convocation Hall, which we are glad to hear is to be at once initiated, it will stand, not only as a monument to him for whom it is designed, but also as a trophy of victory over false doctrine, heresy, and schism.

### NOTICES TO CORRESPONDENTS.

*We do not hold ourselves responsible for the views of our correspondents, though it is almost needless to say that we shall exercise all caution in the publication of statements affecting the persons concerned. We do not undertake to return any rejected communications.*

*Anonymous contributions of information, &c., will receive no notice whatever.*

*"A Layman."—You have a perfect right to coerce your Priest if he is guilty of any deliberate infringement of the Rubric, but you ought clearly to confer with him before taking any step.*

*"W. P."—There is no authority whatever for sitting down during the Offertory Sentences.*

*"Secular."—You shall hear more on this subject in our next issue.*

*"Justitia."—We cannot assail individuals apart from the principles which they represent.*

*"C. J. B."—Too late for press—vide article on the same subject.*

*"Anglicana."—Reading the Psalms in church is as manifestly absurd as reading out a song would be at a Concert.*

*To the Editor of the Church Standard.*

SIR.—In reply to one of the questions asked by *An Inquirer*, in the last issue of the *Observer*, I beg to offer a few remarks, which read in conjunction with the verses 'Turn to the East,' contained in the same number, and which take up rather the symbolical aspect of the custom, will, I trust, have the effect of placing this custom, in its true light, before the members of the Church.

We know, as a matter of fact, that, in the earlier and purer

days of the Church's History, the prayers were said by the minister towards the *chancel*; but that the lessons were read other portions ignore the Apostolic injunction, "At the Name of Jesus every knee shall bow." And in this particular portion of the service obey, and yet in all some reason for this. We shall find that it was but simply a perpetuation of a custom that had been handed down from time immemorial; and a carrying out, in active practice, of the advice of one of the councils of the Church, 'Let ancient usages prevail.'

The Jews prayed towards the Mercy Seat, which was the most prominent part of the Temple; and so Christians, in early times, during the Confession of the Faith, turned towards the East; and, in conformity with this universally primitive custom, we find in the Church of England, the Prayers said toward the Altar, which, under the present dispensation, occupies the same position as did the Mercy Seat of old—namely, in the Holy of Holies; for every one who is imbued with a true feeling of reverence for the sacred edifice, which has been reared to God's glory, will, instinctively, shrink from deeming the chancel less worthy of respect than the nave of the Church. For many reasons which will commend themselves to a thoughtful Churchman, the East has been selected as the appropriate place for the Altar, and as the visible manifestation of the Divine Presence rested over the Mercy Seat or Propitiatory, so may we imagine that Divine Being more especially present where the Holy Altar is placed. What position, then, is more fitting, either when we are offering up our prayers, and the Priest is interceding for us with God, or when we are confessing our belief in Him, than that of turning towards the Altar, and addressing ourselves to Him who is present there, though to us invisible?

After the Reformation, in consequence of less regard being had for Worship than for personal comfort, pews were erected, and immediately following this innovation came the setting up of reading desks. Thus, the good old custom of saying the prayers before the Altar, and of singing the Psalms in the choir stalls was changed—and instead of a uniformity of method in conducting the Divine Worship, we find clergy and congregation placed so as to please the whim of some individual carpenter. As a necessary consequence, that which before had been habitual and symbolical, now became exceptional; and, thus it is, that they who know little, and care less, about the deep significance of many ancient and laudable practices, are open-mouthed in their denunciations of what they, in the fulness of their wisdom, are pleased to term innovations, whereas the seal of antiquity is impressed upon all alike. But, Mr. Editor, laying aside the historical associations connected with this practice, and the deep symbolism, which it shadows forth, it is one that appeals to our reason and our feelings; for, thus, instead of the Minister saying the Creed, as it were, to the congregation, he is occupying the position of the Leader of the Faithful, when they, thus, with one heart and one voice, give utterance to that "form of sound words," which has been for ages the palladium of the Catholic Church. It is, in this act too, simple as it may seem in itself, that the relation between Priest and people is most clearly manifested; they, the warriors on the side of God, His Church, and Truth, fighting under the banner of the Cross; he their leader, under whose guidance and direction they may bring that struggle to a successful issue. If, then, we feel that this is an appropriate position to assume when we recite the Creed, does it not commend itself to our hearts, as being even more appropriate when the Priest is engaged in the highest and holiest of his priestly functions?

I trust you will pardon me for encroaching too much upon your space, but there is one point to which your correspondent might very filly have referred, and that is, the reverence that should be paid to the Holy Name. I doubt not but many think that this act of reverence (the bowing of the head) is to be continued to the saying of the Creed. This, however, is surely a mistake, for the language of the 18th Canon of 1603, is very plain upon this point, that at *every* mention of the Blessed Name humble reverence shall be made in acknowledgement that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the World." Is not that Name just as Sacred wherever it occurs? Why then should we *restrict* the act of reverence,

Yours,  
AN ANGLO CATHOLIC.

FEAST OF THE CONVERSION  
OF ST. PAUL, 1668.

### THE OFFERTORY.

SIR.—If you think the enclosed remarks of sufficient importance for insertion in the "Church Standard," they are at your disposal. They were the immediate cause of inducing a large congregation to stand up last Sunday during the reading of the sentences and the collection of alms.—S. A.

Permit me to say a word about this to-day, for I fear some are not well informed as to its nature and object. The Offertory is another name for the offerings of the people to God in His Sanctuary. It was the advice of the inspired Apostle that these offerings to God should be made every week, in the assemblies of Christians; and we know, as a matter of historic fact, that this counsel of God's Holy Spirit through His Apostle, was enforced among all the disciples of Christ in the Primitive Church. On each Lord's day—immediately before the celebration of the Lord's Supper—the people came forward themselves, and brought to the Deacons whatever they could most conveniently give:—some offered money; some brought food; some clothing. All was received in a large dish or vessel, and solemnly presented to the Lord, as a token of gratitude for the unspeakable mercies, temporal and spiritual, bestowed on them; thank offering, especially for the redemption of their souls by the all-sufficient Sacrifice of the death of Christ Jesus, of which the Holy Communion was a perpetual Memorial and Representation. Then, especially when they were reminded of the great things done for them by the Lord and Saviour, and of the continual and everlasting supplies of spiritual grace provided for them in this Heavenly Banquet, were they encouraged to come forward and testify their gratitude in whatever manner they could best afford. Accordingly each person then did come forward and as I have said, deposited in the large Alms-dish his or her offering of money or other articles of food or clothing. This having been received by one of the minor Orders of the Clergy—usually a Deacon—and duly presented to the Lord on His Altar, by the officiating Priest. A distribution was subsequently made, one part being given to the destitute poor; one part given to the Ministers for their support; and another part reserved for Church expenses and repairs. In passing, I may just remind you that this was regarded as a very solemn act and duty on the part of the congregation. It was not merely the act of the Minister, it was the most solemn act of each individual Christian—rich or poor—the coming forward of him or herself, and making an offering to the Lord and Almighty—an act to be done, therefore, not carelessly, nor lightly, nor grudgingly, but with every outward mark of reverence, and every inward feeling of love, and joy, and generous gratitude. This being the Apostolic practice, commanded in God's Word; our Reformers here, as in all else, enjoined its universal adoption by the Church of England. And if you will take the trouble to read, with attention, the rubrics in the Communion Office; and the "Offertory Sentences" to be said, while the Alms are being collected, you will observe how closely our Church has followed the Primitive model. You will see that these Sentences are selected, with reference, 1st. The general duty of Alms-giving; 2ndly. With reference to the duty of maintaining the Ministers and Teachers of the Church; and, 3rdly. With reference to the duty of providing for the sick and needy. Then, "while these Sentences from God's Word are in reading, the Deacons, Churchwardens, or other fit persons appointed for the purpose, shall receive the Alms for the poor and other devotions of the people in a decent *bason* to be provided by the Parish for that purpose, and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table."

You must, of course, bear in mind that this rubric was written for a somewhat different state of things from what we have here.

At the time of its insertion in the Book of Public or Common Prayer, every Parish in England was endowed, and the chief concern then was for the poor, the clergy having their support adequately secured them. And, also, that the population was not then so numerous as in our day, and that it would be now a great inconvenience for each person to come up separately from his seat, and place his offering in the Alms-basin. This is done with more facility, and order, by having a few persons to go and take the offerings and bring them, on behalf of the people, to the Priest, for presentation to God. But, I think, my brethren, you will see that all the time it is your offering—you, as a congregation of the Lord's disciples are there and then, coming before the Lord in His Courts, on the most solemn occasion, with some proof of your Christian love and thankfulness for weekly preservation and all the blessings of this life,—some proof be it much or little. And be it much or little, you should, at least, make the offering (as your Church directs you), reverently, yes REVERENTLY! for you are making it to the Lord God of Hosts,—you are presenting it to the Eternal Almighty God—whom the Heaven of Heavens cannot contain; but Who still condescends to accept the mite of the widow; and repay that mite, with blessings inestimable. To Him you are presenting your weekly offering in gratitude for the blessings of the week past, and anticipating blessings in the week to come; not to speak of the best of all blessings, there and then received, in the gracious Gift of the Body and Blood of Christ. Therefore well and wisely does your Church direct you, then she tells you the offering must be made reverently;—and to do it reverently, I think the only outward position—such as you would adopt were you to come into the presence of the Sovereign, and bring Her Majesty some special gift, would not be that of sitting down. You would either kneel, or you would stand up. I think I need say nothing more to convince you of the propriety of a respectful position while the offering is making. I have no doubt it will command itself to your right feeling, and your desire to obey the wise directions of your Church. At the same time you will observe that the true idea of the act itself will be impressed on your minds,—that you are not giving anything to man—that it is not like a collection at some secular meeting or worldly entertainment;—that it is not the Churchwardens or the Ministers that are going to you to crave money of you, which you give to them; because you have that day received a certain amount of enjoyment, or instruction, and so discharge what you may fancy is more or less of an obligation to the Church's officers. No, Brethren, the very fact of your standing up will ever remind you that it is to God you are giving, not to man;—that in reality it is, not the Church asking you to give—but your asking the Church to receive;—it is your making use of the Church as your almoner—your employing the organization of the Church to lay out for you the money you can afford and desire to devote to the Glory of God, and the support of God's Church. And finally, my Brethren, I think this very position of standing will help to drive out of the mind all mean, selfish, illiberal considerations. For, as you remember, it is to the Great God you are making the offering—as you remember that you stand in His Holy Presence—before His Throne of Grace; that on His altar, your money, your gift, is to be laid immediately. Surely this thought will encourage you to devise liberal things, to give as God loves to be given to: "not grudgingly, nor of necessity, for God loveth a cheerful giver."

#### THE CHURCH SCHOOL FOR THE EDUCATION OF GIRLS.

Sir.—The Member for Algoma has presented a petition to the Legislature for an Act of Incorporation for this school. We understand that it is the intention of the Provisional Committee, in the event of the charter being granted, to hold a meeting for the election of the Council, on the day following the next quarterly meeting of the Church Society. Should the Charter not be obtained by that time, due notice will be given to the subscribers to the School Fund. The voting will be conducted by ballot, and every subscriber of five dollars (paid in to the Treasurer)

will be entitled to one vote. The votes of those who have subscribed more liberally will be regulated by a gradual scale.

#### ONE INTERESTED IN THE SCHOOL.

#### NOTICE TO SUBSCRIBERS.

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The title "OBSERVER," having been borrowed without permission for an Evangelical Journal about to be issued from Montreal, we have much pleasure in presenting the Alliance with the name, lest the nature of that publication and our own should, by any accident, be confounded; but the Church Standard will not entirely lose sight of the function of its little predecessor, but keep a steady eye upon Evangelical where it may fall short of Catholic teaching.

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