

CHURCH CHIMES

A MONTHLY RECORD OF CATHOLIC PROGRESS IN CANADA.

No. 4.

TORONTO, DECEMBER, 1874.

VOL. I.

CALENDAR FOR DECEMBER.

- 6. *S. Nicolas*. Bishop of Myra, A. D. 342, was born at Patera in Lycia, and early distinguished himself by his exercises of devotion, charity, and perfect obedience. After living in seclusion as Abbot of a Monastery for several years, he was chosen Bishop of Myra, in which high calling he became noted for his humility and zeal, and active benevolence. He became one of the most popular saints of Christendom; is invoked as the protector of sailors, and as the patron saint of school-boys, of poor maidens, of travellers and merchants. He is also a Patron of Russia, and of numerous seaports and commercial towns. The Greek historians of his life say that he was present in A. D. 325, at the Ecumenical Council of Nice. His usual emblem is three golden balls in his hands, at his feet, in his lap, or carried on a book. Sometimes they appear like purses, and it is said they are three purses of gold, which S. Nicolas threw into the window of a poor nobleman, and thereby saved his three daughters from a shameful life, to which their father had been tempted by poverty to devote them. Occasionally S. Nicolas is represented standing before a font with his hand raised in benediction over it, in which are three little naked boys rising up with clasped hands, while a demon appears in the background. This was doubtless in its primitive form, a pictorial allegory of the grace in Holy Baptism; but in later times it was interpreted by, or probably became the foundation for, a ridiculous legend of the holy Bishop's having restored to life some Christian children who had been chopped up in order to be sold as salted meat. And thus in some of the later figures the font is vulgarized into a brine-tub, and the demon into a butcher or an executioner. He died in the year 342, at Myra, and was buried in his cathedral.
- 8. *Conception of the Blessed Virgin Mary*. A Bishop of Nicomedia, writing in the seventh century, mentions this feast as of ancient date in the Eastern Church; but its observance was not enforced in it till the middle of the twelfth century. It seems not to have become universal in the Western Church till the fifteenth century. It is supposed by some to have been introduced into Britain by S. Anselm, Archbishop of Canterbury, about A. D. 1150. The Council of Oxford, held in A. D. 1222, left its observance optional. Nevertheless, it was kept in England in olden days with great devotion.
- 13. *S. Lucy*, Virgin and Martyr, c. A. D. 304. This holy Virgin was the daughter of a noble and wealthy family in Syracuse, in the Island of Sicily. Her father died during her infancy, and she was brought up in the Faith of Christ by her mother, Eutychia. She refused to marry a young nobleman who paid his addresses to her, because she determined to devote herself to religion; and when he complained that her beautiful eyes haunted him day and night, she cut them out and sent them to him,

and begged that he would then allow her to be at peace; and God, to reward this sacrifice, restored to her afterwards, eyes more beautiful than before. She gave her whole fortune to the poor, which so enraged her lover that he accused her, before Paschasius, the heathen judge, of professing Christianity, and after much cruel treatment, she was martyred. The chief suffering by which she is distinguished is her having been pierced through the neck with a sword; to this the legend adds, that she did not expire until the Blessed Sacrament had been administered to her, her life being miraculously prolonged. She is generally represented carrying a dish, or shell, on which are two eyes; she has also a wound in the throat, or a sword piercing through her neck; sometimes she carries a lamp in allusion to her name. Her festival being so near the shortest day in the year, was the subject of the old rhyme:

Lucy light, Lucy light,
The shortest day, and the longest night.

- 16. *O Sapientia*. This day derives its name from the first of the *Greater Antiphons* to the *Magnificat*, commonly called the O's, anciently sung at Vespers in the English Church from this day until Christmas Eve. Their number varies from seven to twelve. In the Roman Breviary there are seven, viz.: December 17, *O Sapientia*; 18, *O Adonai*; 19, *O Radix Jesse*; 20, *O Clavis David*; 21, *O Oriens*; 22, *O Rex Gentium*; 23, *O Emmanuel*. The old English Breviaries added, *O Virgo Virginum*, and (on December 20 and 21) *O Thoma Didyme*, beginning the O's on December 16 instead of 17. Lately it has become a common practice to sing these O's at Evensong, in the place appointed for the Anthem. *Hymns Ancient and Modern*, with *Troits and Anthems*, gives the words of seven of them. In some Churches the O's are sung, as in the olden time, as *Antiphons* to the *Magnificat*.
- 21. *S. Thomas*, Apostle and Martyr, surnamed *Didymus*, or the Twin, appears to have been a Jew, and probably a Galilean; he is said to have travelled and promulgated Christianity among the Parthians, Medes, and Persians, to have been the Apostle of the Indies, and martyred at Meliapour, on the coast of Coromandel, at the instigation of the Brahmins, by the people, who threw stones and darts at him, and ended his life by running him through the body with a lance. Wheatly says that the Church recommends S. Thomas to our meditation at this season as a fit preparation to our Lord's Nativity; for, although he first doubted the Resurrection, he afterwards had the greatest evidence of its truth; and, "unless, with S. Thomas, we believe that the same Jesus, whose birth we immediately afterwards commemorate, is the very same Christ, our Lord and our God, neither His Birth, Death, nor Resurrection, will avail us anything." He is represented with a spear, or with an arrow, or a long staff.
- 25. *Christmas Day*. On this day the Holy Church throughout the world celebrates the greatest of all Feasts, the Nativity of our

Lord and Saviour JESUS CHRIST. The observance of this day in the Western Church is most ancient. In the East it was for some time confounded with the Epiphany. It has ever been kept with great solemnity, festivity, and rejoicing. S. Chrysostom styles it "the most venerable and tremendous of all festivals," and "the metropolis or mother of all festivals."

- 26. *S. Stephen*, Deacon and Proto-Martyr, A. D. 33, was one of the seven Deacons appointed by the Apostles to manage the public fund established for the relief of the poor, and to attend to minor ecclesiastical occupations. He is called the Proto-Martyr, or the first witness of the New Testament, and was stoned to death in the year 33. His relics are said to have been discovered through the agency of a dream, four hundred years after his death, and were then translated from Jerusalem to Rome, and deposited in the same tomb with those of S. Laurence. He belongs to the highest class of Martyrs, having suffered death both in will and deed; and is represented with a stone in his hand, and a book, or with stones in his lap.
- 27. *S. John*, Apostle and Evangelist, c. A. D. 99. The beloved disciple was a Galilean, son of Zebedee and Salome, and brother to S. James the Greater. In the division of the provinces which, it is said, the Apostles made among themselves, Asia fell to his share. It is recorded that he dwelt in a house which he possessed at Jerusalem, at least till the death of the Blessed Virgin, which happened about A. D. 48. Some time after this event S. John took his journey into Asia. Many Churches of note and eminence were of his foundation—Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea, and others; but his chief place of residence was at Ephesus, where S. Paul had many years before settled a Church, and constituted S. Timothy Bishop of it. Having spent many years in the work of evangelization, he was at length, by order of Domitian, cast into a cauldron of boiling oil, and signally preserved amid that fiery trial. The cruel Emperor, not convinced by this miracle, had the Apostle deported to Patmos. Here it was about the end of Domitian's reign that he wrote his Apocalypse. After the death of the Emperor S. John returned to Ephesus and took charge of the See of S. Timothy who had been martyred, and by the assistance of seven Bishops governed that large diocese. Here, at the request of the Bishops of Asia, he wrote his Gospel; he first, however, caused them to proclaim a general fast, to seek the blessing of Heaven on so great and solemn an undertaking, which being done, he set about it. The two great objects which the Apostle had in view in composing it were, first, to obviate the heresies of those times (especially of Ebion, Cerinthus, and others who began openly to deny Christ's Divinity, and that he had any existence before His Incarnation); the other was that he might supply those passages of the Evangelical History which the other Evangelists had omitted.

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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.

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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

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. Irenæus 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 Œcumenical 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.

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rising from the abyss into which the waters have fallen, the vollied thunder of the clouds, the howling rush of the hurricane, awoken within us sensations of profound awe even when they do not fill us with terror; the clamour of a riotous multitude, the shouts of conflicting hosts, even the acclamations of large and joyous assemblages, affect and often overpower the self-possession, and sometimes the reason of those on whose ears they fall, and impel them to join in the cries that have for the moment overwhelmed their calmer judgment." And as we read, not without a passing shudder, we contemplate the results of such an *affatus* descending on the Chief Justice and his Homeric associates! But what the Chief Justice has written, like another Judge less voluminous though equally hostile to the Church's cause, he has written, and we are forwarned. This lecture contains one fact, the statement that Chief Justice Draper "did not know when rhyming hymns were first introduced into the Church," and one piece of wit borrowed from a not over-decent passage in Lord Byron's "Don Juan," with which immoral and atheistical poem, Chief Justice Draper is, we grieve to perceive, far more familiar than with the history of Christian hymns.

Appropos of the C. A. Lecturer's ignorance of the origin of rhyming hymns, we should recommend for his enlightenment, Archbishop Trench's beautiful essay on the subject, in the 2nd edition of his "Sacred Latin Poetry." As it is, Chief Justice Draper speaks of the "Hymn" sung in the "upper chamber," as if it belonged to the class of metrical hymns. Perhaps he luxuriates in the idea that it was sung to the Old Hundredth!

The rest of this singular exhibition of self-complacent ignorance, is taken up with the old stock-in-trade attacks on "Hymns Ancient and Modern," to which exceedingly mild-spoken and safe, though in its day serviceable volume, the persecuting Association's bad word will probably be a useful advertisement.

Reviews of Catholic Literature.

COMMENTARY ON THE PSALMS. VOLS. I., II., III., IV., BY DR. NEALE AND DR. LITTLEDALE; (MASTERS, LONDON).

This great work we consider among the most remarkable contributions to Theology which have resulted from the renewed life of the Church in England. It is not a little remarkable that in the Irish Church which has always boasted her opposition to the High Church revival, during the last fifty years, NOT ONE SINGLE BOOK OF ANY ACKNOWLEDGED MERIT ON THE INTERPRETATION OF SCRIPTURE HAS BEEN WRITTEN, with the solitary exception of one (which has not held its place in the estimation of Theological students) on "Inspiration," by Dr. Lee one of the High Church minority, at present under persecution. The Church in England owes to the Evangelical revival one commentary on Scripture, that of Henry and Scott, the jejune and dryness of

which have done so much to put it out of date, as its narrow and acrid Calvinism. But the revival of Catholic thought and life in England has given us books on Scripture worthy of the age of faith, books like Dr. Pusey on Daniel, and the Minor Prophets, Isaac Williams' "Devotional Commentaries," Dr. Wordsworth's "Commentary on the whole Bible." With these, and highly placed amongst them, we rank these four volumes. Far more than any other portion of Scripture, the Psalter has held the central position in the worship of the Christian Church. On the psalm-verse with its mediation and ending, the whole structure of the Church's worship in her offices has been modelled. Those victims of the ignorance prevalent in the present dark ages of the Christian Church, who imagine that the Bible was never studied in the Church before the Reformation, would be astonished could they perceive how saturated with Scripture were the writings, the sermons, the hymns of the middle ages. No part of Scripture was more committed to memory than the Psalter. We fear that few candidates for Orders in the present day would come up to the standard of "S. Gennadius, Patriarch of Constantinople, who in the fifth age refused to ordain any clerk who had not learned the Psalter by heart." (Vol. I., p. 4.) In all the five families of Western Christianity the entire Psalter was recited every week. One reason for this was the prevalence of the mystical system of interpretation which gave an evangelical meaning to every verse. Since the Reformation that system has fallen into disrepute, writers like Scott and Henry setting it aside as fanciful and untrustworthy, and by so doing preparing the way for the rationalistic handling of the mere letter of Scripture as held by Jowett in "Essays and Reviews." But as any one may satisfy himself by referring to the quotations from the Psalms in the early chapters of the Acts, Scripture always quotes Scripture in the mystical sense, and as Dr. Neale has abundantly shown in a most erudite and richly illustrated "Dissertation on Mystical Interpretation" in Vol. I., this method has prevailed from the first to the fifteenth age of the Christian Family.

Of these volumes the first is by Dr. Neale, the remaining three by his friend and companion in many labours for the Church, Dr. Littledale. Besides the essay alluded to, which is interpolated after the 30th Psalm, the first volume contains two most interesting dissertations, the value of which for learning and insight may be forecast by those who have read Dr. Neale's "Essays on Liturgiology," (a copy of which scarce book is in the Parliament Library, Ottawa). The first dissertation is on the "Employment of the Psalms in the Public Worship of the Church." The rule, as we have seen, was the weekly recitation of the Psalter, but in consequence of this being superseded by frequent recurrence of the same Psalm on festal days, Quignon in his reformation of the Church offices, arranged for the daily recital of the psalms in order. On this the present use of

our Prayer Book is founded, the choice of proper psalms on a few occasions being a reaction against the monotony which would recite a penitential psalm on a festival, and *vice versa*. But according to Dr. Neale, another method exists by which the meaning and dominant note of thought in each Psalm may be infinitely varied, the use of Antiphons.

"The same Psalm was said at Christmas, said at Easter, said in Lent, said at Whitsuntide, said in the office for the dead; it could not at all these seasons be recited with the same feelings, in the same frame of mind. Its different emphases required to be brought out; the same sunray from the HOLY GHOST rested, indeed, at all times on the same words, but the prism of the Church separated that colourless light into its component rays; into the violet of penitence, the crimson of martyrdom, the gold of the highest seasons of Christian gladness. Hence arose the wonderful system of antiphons, which, out of twenty different significations, definitely for the time being, fixed one."

AN ANTIPHON was originally a sentence or verse intercalated between the verses of the Psalm, one side of the choir taking the Psalm, the other the intercalated portion. Thus in the Antiphon, *O Sapientia*. (Advent Antiphon to *Magnificat*.)

Decani side of Choir.—"O wisdom which camest out of the mouth of the Most High, reaching from one end to another, mightily and sweetly ordering all things, come and show us the way of understanding."

Cantoris side of Choir.—"My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour."

Decani side of Choir.—"O wisdom," etc.

Cantoris side.—"For He hath regarded," etc.

A later use of the Antiphon is to sing it before and after the Psalm. Quignon's revision omitted Antiphons altogether, whence perhaps their omission in our Prayer book, save in the *Kyries* after the Commandments, and the traditional use of the verses sung before and after the Gospel. In the Compline and other offices used by the Guilds of S. Laurence, S. Philip, and other confraternities, we are glad to notice the increased use of this beautiful addition to the force at our command for energizing the public worship of the Church.

Dr. Neale next describes the methods of singing the Psalter. These were four: 1st, the *Cantus Directus*, when the whole Psalm is sung by the whole choir without response or variation; 2nd, the Antiphonal, when the choir divided into two sides, sings alternately; 3rd, the Responsory, when the Psalm is sung alternately between the Precentor and the choir; 4th, the Tract, when the whole psalm is sung by a single voice. We must reserve for another article further analysis of these most interesting and important volumes, hoping to give some specimens of Dr. Neale's treatment of the Psalms in the January number of "CHURCH CHIMES." Of Dr. Littledale's portion of the work (vols. ii, iii and iv), we hope, in time to give account.

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From our Belfry.

The most important of late events is the meeting of the General Convention of the United States Church. The rejection of Dr. Seymour, despite the noble efforts of ALBANY Diocese to support this illustrious theologian and the principles he represents, is not wonderful when we consider the point of advance reached by average American dioceses. There is progress, no doubt, but it moves

"Slowly, slowly, creeping on from point to point." The "something must be done against Ritualism" cry has been met by a canon, whose most mischievous clauses were, however, struck out by the House of Bishops. As regards High Churchmen in the United States, the new canon will prove simply a dead letter. In utterly Low Church dioceses it will be inoperative; Albany, New York, Maryland, Wisconsin, New Jersey, and many other dioceses where the Catholic revival has engaged the sympathies of clergy and laity, will scarcely realize that such a canon is on their statute-book. This canon has given rise to an amusing controversy in the *Toronto Mail*, as to whether "Ritualism" does or does not predominate in the United States Church. We are happy to be able to agree with both these able disputants. Ritual, if we give that name to the conclusion instead of the premises, to the result certain to follow by an inevitable evolution from the principles of Sacramental Christianity, is at present, as the point of advance must always be, in a minority, albeit a strong, active, vigorous minority, comprehending the most flourishing parishes, the most vital mission organizations, the ablest and most devoted workers and thinkers. The opposition, such as it is, does not come from Low Churchmen of the Church Association type, which has scarce standing room in the American communion, but from good, orthodox, choral-service admiring and Cross and rubric-loving High Churchmen, a little frightened at the rate of their own advance.

The Bishop of Ontario's charge, delivered at his late visitation, has at last appeared in print. We hope to review some of the theories put forward in this essay, in next number of CHURCH CHIMES, interesting not merely as being a Bishop's charge, but as the utterance of one who is decidedly the foremost thinker and scholar among the Canadian clergy. The conference of the clergy following in the Bishop's visitation, was marked by much good feeling. Several of the papers and addresses were calculated to add to the reputation of the Canada Priesthood, especially those of the Revs. C. Forrest, G. Low, E. Beaven, and G. White. Rev. H. Wilson, of St. George's, Kingston, gave an excellent address. Rev. C. P. Mulvany, of Milford, read a paper on Church music, which will be published in an early number of CHURCH CHIMES.

The Church Association is, to our surprise and gratification, proposing to turn the firebrand of controversy into the ferrule of education; in other words, is about to supersede the existing

machinery for educating candidates for Orders, by a commission to consist of Messrs. Grasset, Boddy, and Baldwin, which shall train in the theology peculiar to the Association, such persons as they shall graciously permit the Canadian Bishops to ordain. Very good! The change is excellent, from being an assailant of Church theology to be a teacher of any kind whatever! But when we read the names of the gentlemen who are to realize this

"Delightful task, to train the tender thought,
And teach the young idea how to shoot."

We feel sufficiently bewildered to ask with the profane dramatist, what these worthy divines are doing "*dans cette galere!*" What qualification have they for assuming the office of teacher? None of the trio have attained even the rank of "wooden spoon" at any known University, and we suspect every one of them would find an examination paper on the Greek Dilectus a cruel and ignominious penance, only fit for "Ritualists;" and we wonder what Bishop in Canada they expect to receive their *protégés*; certainly not the Bishops of Huron and Montreal, each of whom has an excellent training college of his own. It is amusing to speculate on the worth of the Association's efforts as a theological educator. Possibly Dean Grasset may impart some skill in the mildest forms of pulpit mesmerism. At all events, the candidates will be prepared to read Homer (Dixon) in the original.

In England the "Public Worship Bill," intended to "stamp out" Ritualism, has had no effect whatever save to unite and inspirit all classes of High Churchmen. Designed by slothful and State-worshipping Prelacy to curse the Catholic revival, it has blessed it altogether. The Bill is a feeble and ineffectual effort at persecution, the last spurt of Diocletian ere Constantine comes!

The end of our first quarter finds CHURCH CHIMES fairly established in the good graces of those who sympathize with the more advanced and outspoken attitude of the Catholic Revival. To them we aim to supply a bond of union. From many others who are by no means to be numbered among "Ritualists" we have received marked encouragement and support. And at this Christmas season, while we hold no terms with the demoralized and atheistical tone which is also so general in the secular newspapers of this country, we have a word of greeting for all those organs of public opinion which though differing from us, are yet not alien to the cause of brotherhood and good-will which this season commemorates, in especial to a Church organ like the *Toronto Church Herald*, and to the official organ of the Ontario Diocese, the *Daily News* of Kingston, a paper edited by a well-known Low Churchman, but one which has the generosity to recognize merit even in an opponent. To such papers as these we have no desire to be considered in opposition. They have their work to do among an important section of our fellow-Churchmen. At present the attitude of the infidel camp is such as to unite all who are loyal to the Kingdom of the Incarnation.

A Bishop's Testimony to Ritualism.

At the New York Church Congress held during the last Convention, Bishop Whipple told the following anecdote which will bear repeating:

"Some years ago when in England, I asked a distinguished Prelate, never accused of what may be called Ritualism, 'How is it you allow the things that are taking place in certain streets in London?' The tears came into his eyes, 'Bishop, these men are the only men that seem to have found out that those poor people have souls to be saved' (applause).

Bishop Webb on Guilds.

In a recent address to his clergy Bishop Webb says:

"I have been for some time convinced of the deep need of more earnest, practicable, devout and intelligent religious life, as well as the realization of our Brotherhood and fellowship in CHRIST, on the part of individual members of His Apostolic Church in this land.

I would suggest to you, if practicable, the formation of a Guild among the Communicants of your Parish, on the basis of adherence to the following simple rules.

i. Use daily the second Collect for Good Friday, as an act of intercession on behalf of the Parish.

ii. The practice of Communicating at least once a month and on the Greater Festivals.

iii. A monthly meeting of the Members of the Guild for devotion, instruction, and conference as to the promotion of Faith and Godliness in the Parish.

iv. An engagement to endeavour faithfully after the promotion of temperance and sobriety, by example and brotherly admonition.

v. To further Church work by offerings and personal effort, by teaching in schools, beautifying the House of God, or assisting in Holy Worship in Choir.

Hark the Herald Angels Sing!

*Latine redditur in usum puerorum in choro,
S. Philippi de Milford cantentium.*

I.

Ecce! chorus angelorum,
Surgit circa Regis torum!
Pietas et pax besta,
Lux e tenebris creata!
Surgat vox mortalium,
Cum choro cœlicolum,
Dicant omnes hodie
Christum natum Virgine.

II.

Christus, adorandum Numen,
Ex eterna luce lumen,
Thronum desereus regalem,
Alvum intrat virginalem—
En! per Carnem Caritas
Impermixta Deitas,
Inter homines Creator
Natus est et Mediator.

III.

Ave Pacis Rex qui venis
Sol exoniens terrenis,
Qui dedisti lumen clarum
Regioni tenebrarum.
Tu splendorem exuisti,
Causam nostram suscepisti,
Tam Creator quam creatus
Et ut renascamur natus.

CAROLUS PELHAM MULVANY.

Fest. S. Clementis, 1874.

Church Chimes.

Ontario News.

The Bishop's Chapel at Ottawa is setting a good example of daily Matins. A Sunday-afternoon service, much needed, has also been arranged by the Chapel clergy in Centre Town. In this, and indeed all Church work, the pioneer Church of Ottawa, was S. Alban's, where daily service and weekly communion have now been established for some years.

Rev. Mr. Irwin, late of Newborough, Ontario diocese, has accepted a call from a parish in New York State, whither he carries with him the respect and good wishes of Ontario High-Churchmen. The new incumbent at Kitley, Rev. Mr. Forsyth, hails from Nova Scotia, and is a welcome reinforcement to the church phalanx of Ontario.

The Bishop lately held a confirmation at Almonte, where the Church, under Rev. John K. McMorine, is in a flourishing condition.

The Rev. J. Bousfield, of All Saints, Kingston, has been seriously ill, but we are glad to learn is recovering.

At Carrying Place, the Rev. Massey Baker is about erecting a hall for church purposes, with a shed for teams. This hardworked Priest has no less than five congregations, with a weekly area of two hundred and fifty miles of parish visiting.

The Superior of the Guild of S. Philip (*extra parochial*) returns thanks to the Warden of the Milford Ward of the G. S. P. for \$3.75, sent to the Secretary S. P. G., in aid of Bishop Steere's Mission at Zanzibar.

The Diocesan Mission meetings are being held somewhat earlier than usual; an improvement, as it clears the Christmas services.

After the late Visitation, an entertainment on a handsome scale was given to the Clergy by the Bishop at his house in Ottawa.

Rev. J. Christie, ordained last month, has been appointed to Amherst Island. Mr. Christie was for some years a member of the choir at All Saints' Church, Kingston.

Rev. J. May, of Ottawa, lately preached in Bishop's Chapel a sermon on the nature of Sacraments, good enough to elicit the disapproval of one of the Church-wardens. "A word spoken in season," etc.

The "Kingston News," commenting on the presence of one Canon Baldwin at a dissenting revival meeting in Montreal, remarks that "he may probably hear from CHURCH CHIMES." We thank our contemporary for calling our attention to this offender.

During the illness of the Rev. Mr. Loucks, the services at Picton were taken by Rev. M. Lepper, and a sermon preached by Rev. C. P. Mulvany. Mr. Loucks, we are glad to state, has recovered. He has instituted an out-station at Northport, a village some miles from Picton. The new Sunday services at Picton are popular and supply a want long felt.

A sermon by Rev. C. P. Mulvany, of this Diocese, appears in the Anglo-Catholic pulpit of the (London, Eng.) *Church Times*.

Rev. C. Jones has been appointed to the Parish of Mountain.

The old church at Williamsburg was reopened by the Incumbent of the Parish, on the Sunday after the Bishop's Visitation. The side galleries have been taken down, as also the large pulpit and reading desk. The windows have been filled with quarried glass with ornamental borders. The old pulpit and reading desk have been replaced by light lecterns. The east window of stained glass is a gift, as is also the Bishop's chair. The sittings are all free, and the Church was crowded at the opening service, and seventy partook of the Blessed Sacrament. The Altar has been raised, and decently vested. Funds are being collected for a Font.

At S. James', Morrisburgh, a fortnightly celebration has taken the place of a monthly

one. A Rectory is in course of erection. This has all been done since the arrival of the Rev. C. Forest, M. A., less than a year ago.

Correspondence.

To the Editor of "CHURCH CHIMES":

SIR: Has it ever occurred to you that we, who call ourselves *thorough Churchmen*, are too apt to adopt that part of Church teaching which is agreeable to our artistic taste and love for aesthetics, and too ready to overlook the ascetic aspect of religion? Are we not too willing to blame our brethren who have not yet learned to value Catholic privileges, overlooking the fact that we are guilty of disobedience to another ordinance of "the kingdom of God." Our blessed Lord, speaking of His disciples, says, "the days will come when the bridegroom shall be taken away from them, and *then* shall they fast in those days." In accordance with this saying the Holy Church, which hath "authority in controversies of Faith," has ordered Her children to observe certain Vigils or Evens, and has appointed as "Days of Fasting or Abstinence":

1. The Forty Days of Lent;
2. Ember-Days;
3. Rogation-Days;
4. All Fridays in the year except Christmas-Day.

Now, is it not inconsistent that we should pass these days by unheeded, and at the same time find fault with others for omitting weekly celebrations or daily prayer? Indeed, it is often almost impossible for the clergy to obey these two requirements, but who can say that it is impossible for anyone to observe, in some way, the Fasts of the Church: Can we successfully maintain the whole Faith without the practice of its commands?

A PERPLEXED LAYMAN.

Diocese Toronto, Nov, 1874.

Christmas Carol, 1874.

I.

The Mother of God kept Christmas well,
Trusting the word of Gabriel,
Rod of Aaron,
Rose of Sharon,
Mary brought forth Immanuel.

CHORUS: In the Orient, far away,
God was born on Christmas Day;
Mary bore Him, men adore Him—
King over all for aye!

II.

Though no inn would shelter afford,
Where our Lady might lay our Lord—
Manger lowly,
So made holy—
Angels adoring, guard.

CHORUS: In the Orient, etc.

III.

Joy was then and good Christmas cheer,
In the heart of God's Mother dear—
Babe and Mother
To each other
Now and evermore near.

CHORUS: In the Orient, etc.

IV.

In the arms of the undefiled,
Sweetly slept her Maker and Child;
On His Mother,
As on no other,
Jesus, new-born, smiled.

CHORUS: In the Orient, etc.

V.

Son of Mary His days begin,
Who for us the crown shall win—
JESUS name Him,
God proclaim Him—
Saving His Church from sin.
CHORUS: In the Orient, far away,
God was born on Christmas Day;
Mary bore Him, men adore Him—
King over all for aye!

—S. Philip's Parsonage, 1874.

We are informed by a correspondent that a reverend gentleman (M. A.) in Montreal, deplaining lately against the Ascetic ideal, described the early Anchorites as having "told their beads and breathed their *Alma Mater* in the ear of Heaven."

PRAYERS FOR THE DEAD.—We notice in the Toronto papers a paragraph describing a Memorial Cross, placed over the grave of a late Sunday School Teacher at Holy Trinity, the cost of such cross having been contributed by the Sunday School. We congratulate the Superintendent, as also the Parish Clergy, on the Catholic prayers made by the— the monument bearing the following suffrages—"JESU mercy—make her to be numbered with Thy Saints."

For the love of JESUS, will any of our Catholic friends send us subscriptions towards the support of an orphan boy now in the Toronto Hospital, and likely to lose an arm through being caught in machinery. He has been maintained for some time by the Guild of S. Laurence, who still have him in charge, and is a worthy lad. We will acknowledge through CHURCH CHIMES any amounts, however small, that may be sent to the Editors, P. O. Box, 1372, Toronto.

ANOMIA.—A revivalist, by name Henry Varley, who by the way is modest enough not to style himself "Reverend," has been holding forth in some of our city Conventicles. He was met upon the platform of the Queen Street Methodist Chapel by the Rev. E. Baldwin, and, as report says, warmly embraced. This Reverend aider and abettor of Schism is a shining light in the Church Association, and we respectfully call the attention of his Diocesan to the fact of his appearing publicly where he ought not, in direct treason to his ordination vows. The Church Association, by the way, with its usual disregard for truth, again reiterates the falsehood respecting the secret distribution of the "Path of Holiness," and the agents of the Association, we are credibly informed, have been soliciting subscriptions and endeavouring to beguile innocent and unstable Protestants by falsely representing that CHURCH CHIMES was, or is, the organ of, or published by the Church Union of Toronto. We most distinctly state that the Church Union has never had a particle of interest in the publication of our paper, and that the statements made respecting it, as regards the Union, by Church Association canvassers are utterly false.

CONSISTENCY.—In connection with a communication published in another column, we call the attention of our readers to the following extract from the local items in the Toronto *Mail* of December 16th:

"ALL SAINTS CHURCH.—A reunion will be held in the School House attached to this Church this evening, at which there will be not only refreshments dispensed, but vocal and instrumental music, etc."

And this be it remembered not only during the holy season of Advent, but on an *Ember* day, which the Church orders to be kept as a strict fast. How can the Rev. A. Baldwin expect a blessing on his work when he thus openly sets aside the Church's laws, which he has solemnly sworn to obey.

Church Chimes.

Poems of the Period. No. 4.

THE CANADA COUNTRY PARSON. OLD STYLE.

Such boons as these, my Reverend brother,
Expect you from the Church, our Mother—
A parsonage you pay no rent for,
A glebe you never spend a cent for,
A hungry horse, wall-eyed and bony,
A buggy racked with roadside stony,
A pseudo-Gothic church—abortion,
With windows out of all proportion,
With belfry like a pepper-castor,
And walls that show the lath and plaster.
A doleful place, which sloth hath tainted
From year to year, nor washed nor painted—
There stands the shrine, a dingy table,
There wave the preachers' robes of sable,
There, lo! the bands of faded lustre—
The surplice (on week-days a duster)—
The cracked melodeon, past all healing,
The gallery full of school-girls squealing,
The stove, the Sunday morning station
For smokers of the congregation,
The score of pews, where, such as heed them
May sit through all the prayers you read them—
The income paid by the good graces
Of the "dead-heads" and "hardest cases"—
Such gifts as these should fortune send you,
The Bishop's blessing scarce will mend you.

The Church in the United States.

We extract the following from the English *Church Review*, and commend it to the attention of the Archdeacon of Niagara:

"In the religious sphere two things are attracting attention. In the first place the diocese of Illinois has elected Dr. Seymour as its bishop. Dr. Seymour is suspected of Ritualistic tendencies, and a conspiracy has been entered into to malign and discredit him in the true spirit of the old Puritans pursuing malignants. Characteristically, Bishop Coxe, of Western New York, has identified himself with this elevated policy. Dr. Seymour's election has to be confirmed by the Convention, and Dr. Coxe, by way of putting a spoke into his wheel, sends a letter to the Lower House informing them that Dr. Seymour had admitted Father Grafton into his theological seminary, and that Father Grafton belongs to the Confraternity of the Blessed Sacrament. This complaint is in the exact manner of the Puritan establishing his charge of malignancy, especially so as to the articles of truth and falsehood. The Puritans used to think that truth was too expensive a luxury to throw away on malignants. It appears, firstly, that Father Grafton does not belong to the Confraternity; and, secondly, that he had never had anything to do with Prof. Seymour's theological seminary except on one occasion when he was asked to address the students on some errors of Rome. The Lower House, however, have refused to confirm the election of Dr. Seymour, and it will have to be begun over again. We sincerely trust that the diocese will stick to their candidate and refuse to be bullied.

"The second subject of religious interest in the United States is the canon, so called, recommended in the Convention against 'Ritualism.' The words of this will be found in another column, and it does not appear yet to have passed the House of Bishops. But in any case it is certain to be ineffectual, and no doubt a large number of its nominal supporters intended it to be so. On the whole it is a convenient mode of shelving the question and securing a temporary peace. The canon, indeed, merely provides a tribunal, and enacts that a priest doing such and such things shall be tried, without enacting that such and such things are offensive. Altogether it is a very lame production. This view is adopted even in a secu-

lar Protestant newspaper. The American correspondent of the *Daily News* thus writes:—'It is true the canon specifies two or three examples of obnoxious ceremonies and practices, but it does not forbid them, and it leaves the question of their lawfulness still open. In other words, it throws the moral influence of the Convention against the use of incense, crucifixes, bowings, genuflections, and the elevation of the Elements; but it transfers the contest over them from the assemblies of the whole Church to the governing bodies of each separate diocese. This is an arrangement which the Ritualists are perfectly willing to accept, entertaining as they do an assured hope that agitation can only do them good, and that the exchange of one general engagement for thirty or forty petty contests will enormously increase their chances of success. Hence the action of the General Convention, far from 'settling' the vexed question, will probably be found to have given it fresh vitality, and stirred it up in a score of new forms.' The whole affair of this anti-Ritualistic raid has in fact turned out very favourably. It was looked forward to by the Puritans as a great trial of strength, in which the Catholic party was to be entirely overwhelmed. It ended by being nothing more than a flash in the pan. It is satisfactory to hear that in the apprehension which it excited a petition from three hundred very influential lay communicants, including General Dix, the Governor of the State, and many prominent citizens, was presented to the Convention deprecating the contemplated restriction upon ritual observances. Even moderate persons were expecting a formidable schism as the result of the course about to be adopted. It turns out that the tempest was nothing but a storm in a teapot, but we may infer how strong the Catholic movement has become among our American brethren."

THE "CHURCH TIMES" ON THE BISHOP OF GLOUCESTER.—Our readers will long since have gathered that we do not rate the capacity of the Bishop of Gloucester very high; but we confess we were not prepared to receive even from him so supremely silly a proposal as that the Ritualists should join the Old Catholics. Dr. Ellicott seems to have got it into his head that the Church of England is a kind of boarding-house on a large scale, where every guest is bound to make himself agreeable, or else to "troop off to another public." It is necessary, therefore, to say that the Ritualists hold themselves to have a good deal better right to stay within the Church than any time-serving prelate whose notions of right and wrong are determined by what he thinks will please a House of Commons that has voted Christianity to be an open question. We can only repeat the old formula—"We will not secede; we will not be quiet, and we will not submit"—except so far as we are compelled by sheer force, and then we shall submit as the Christians did under Pagan persecution—only until the tyranny be overpast. People who secede are commonly divisible into three categories—first, those who are mere simpletons; secondly, those who are criminally impatient, and refuse to tarry the Lord's leisure; thirdly, those who believing in their heart of hearts that the truth is great, and will prevail, have an uneasy feeling that the truth is on the other side. We do not believe that the Catholic school contains a large number that can be ranked in any one of these classes. We have gone through far worse trials than any that can possibly be before us, and with the blessing of God we shall win through the approaching storm. It would certainly take something tremendous to detach the Catholic party from the venerable traditions with which it is associated, and from the noble works which it has been privileged to originate.

EVENING HYMN.

The hours run out, the night draws on
And slowly sinks the orb of day;
Earth's busy voices one by one
In shades of evening die away;
The sunlight fades upon the hill,
Tired Nature rests, and all is still.

Anon, and in the arms of sleep
The weary sons of toil shall lie;
We pray thee, Lord, their souls to keep,
Look down upon them from on high;
From dream of guilt, from thought of sin
Keep Thou their spirits pure within.

Around their homes, about their bed,
Bid Angel hosts keep watch and ward,
To shelter every sleeping head,
From ghostly foe their souls to guard;
Thus free from terror shall they be,
If but their spirits rest in Thee.

But, ere our sight in sleep grows dim,
Be our last gaze on Thy dear Son,
Our prayer for them that sleep in Him,
Their everlasting rest begun;
Look on them, Father, from above,
And grant them light and fire of love.

Eternal Father, in Thy sight
No Shadows veil the sun's clear ray;
Alike to Thee the hours of night,
Alike the glories of the day;
Both day and night their course must run,
Both day and night in Thee are one.

In Thee we sleep, in Thee we wake,
No darkness hides Thee from our eyes;
In Thee our nightly rest we take,
In Thee from sleep again we rise;
Then Guard us, Lord, that we may be
By night, by day at peace in Thee.

G. M.
Southleigh, Vigil of All Saints, 1874.

THE COURT at BALMORAL.—The following is from that column in the London *Morning Post* which is headed "Fashionable World":—"On Sunday the usual half-yearly service of the Sacrament of the Lord's Supper was dispensed in Crathie Church. Her Majesty, the Princess Beatrice, and the ladies and gentlemen attending the Court were present. In the forenoon the Rev. A. Campbell, minister of the parish, preached an instructive sermon from the words in Isaiah—"Ho, every one that thirsteth, come ye to the waters." At the close of the discourse her Majesty, the Princess Beatrice, and the lady in waiting, left the royal pew and entered that of the Rev. Mr. Campbell, where they partook of the Communion. The Rev. Dr. Taylor, of Morningside, Edinburgh, formerly minister of Crathie, served the Table. After suitably addressing the communicants, the Rev. Dr. Taylor handed the Bread and Wine to her Majesty, and these were in turn handed to the Princess Beatrice, the lady in waiting and Mrs. Campbell by Dr. Robertson, elder. The silver Communion service presented to the parish of Crathie by her Majesty was used on the occasion. After the Table had been dismissed by the doctor, the Queen and party left the church and drove to Balmoral." *Fidei defensor!*

Married.

On the 12th of November, at S. Peter's Church, Springfield, by the Rev. W. A. Johnson, of Weston, assisted by Rev. J. Carry, B. D., WILLIAM LEE, of Toronto, to EDITH ESTHER ROBERTS, of Springfield.

Died.

Entered into rest on the 3rd instant, MARY ELEANOR, beloved wife of Howard Bovell. JESU mercy.