

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Feb. 19—Septuagesima.  
Morning—Gen. 1 & 2, 10 & 4; Rev. 21, 10 & 9.  
Evening—Gen. 2, 4, or Job 38; Rev. 21, 9—22, 6.

Feb. 26—Sexagesima.  
Morning—Gen. 3; Mark 2, 23—3, 13.  
Evening—Gen. 6 or 8; Rom. 9, 10 & 19.

March 5—Quinquagesima.  
Morning—Gen. 9, 10 & 20; Mark 6, 30.  
Evening—Gen. 12 or 13; Rom. 14 & 15, 10 & 8.

March 12—First Sunday in Lent.  
Morning—Gen. 19, 12 to 30; Mark 10, 32.  
Evening—Gen. 22, 10 & 20, or 23; 1 Cor. 4, 18, & 5.

Appropriate Hymns for Septuagesima and Sexagesima Sundays, compiled by Dr. Albert Ham. P.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals:

### SEPTUAGESIMA SUNDAY.

Holy Communion: 172, 315, 528, 555.  
Processional: 83, 510, 512, 549.  
Offertory: 216, 262, 533, 536.  
Children's Hymns: 332, 570, 573, 574.  
General Hymns: 162, 168, 210, 486.

### SEXAGESIMA.

Holy Communion: 192, 314, 316, 321.  
Processional: 233, 236, 242, 274.  
Offertory: 229, 239, 240, 353.  
Children's Hymns: 238, 337, 340, 342.  
General Hymns: 165, 234, 245, 288.

### A Hero in the Ranks.

There are so many fields of usefulness open to clergymen that the variety is only emphasized by some accident which shows the good that is done without public knowledge. Our attention has been drawn to one of these fields by reading of the death of the Rev. Henry Hawkins, in his eightieth year, who, after graduating at Exeter College, Oxford, became one of the earliest students of Wells Theological College. He was ordained in 1849, by the Bishop of Rochester. In 1854 he went to Cuckfield. There he attracted the notice of a good many leading clergy and laity, and in 1858 he became Chaplain of the Sussex County Lunatic Asylum. There he remained for seven years, and then transferred his services to Colney Hatch Asylum, where he re-

mained till 1900. For forty years Mr. Hawkins laboured among the insane, one of the most difficult works that can fall to a priest, and often one performed perfunctorily. But Mr. Hawkins threw himself into his work. He seemed to know by intuition what was passing in the minds of the insane. He was most patient and sympathizing with them, and besides faithful pastoral work, did much by encouraging games to render their lot less irksome. His name was a household word at Colney Hatch, and he obtained great influence with the officials, persuading them to be kind to their unfortunate charges, while the letters he wrote to the friends of the patients cheered many a sorrowing mother, wife, or other relative. Such work was one of real heroism.

### Patriotism.

Chancellor McCracken on his appointment to the office in New York University made a strong appeal for the religious training of the youth, not only of his own, but other similar institutions in the United States. He has again stepped out of the popular track in a speech against parades in the course of which he said: "Every college president in the country has received, within a few days past, a letter from the committee on the President's inauguration. Each of us is invited, first, to form a student committee; second, to establish a direct touch between them and the chairman of the inaugural committee. The object of this direct touch is stated to be the securing of 5,000 college men to join the procession on March 4th, at Washington. Large delegations are wanted. They are wanted with college colours, with college flags, with college trophies, with other unique designs characteristic of college life. Each is wanted to bring, if possible, a brass band. My first objection is that the whole plan would convey to students a weak and false notion regarding the best way of evidencing patriotism. Another objection is that the plan is a thoughtless breaking into the term of college work with a demand for a three or four days' recess. The college that keeps its students at home these three or four days, doing their accustomed work and spending Sunday as it ought to be spent, will evince ten times more patriotism than the college that sends five hundred students to tramp from the White House to the Capitol. \* \* \* \* \* There is altogether too much of a trend in the United States towards marching and drilling, and armies and navies. Many a battleship costs more than the total property—lands, buildings, and endowment—of New York University. Yet they perish in a few years either by rust or accident. The university endures forever. The army and navy are costing us, outside of pensions, over \$150,000,000 a year. It is vastly more than we ought to spend, but I am not now so much objecting to the cost of army and navy as I am to this attempt of the inaugural committee to make holiday soldiers out of college students. We don't want college students to turn soldiers. We have a higher use for them."

### By Their Works.

Our secular journals often contain articles which show, that is, which endeavour to convey the impression, that the Church is a decaying branch in England. But when looked into most of these items are found to have little foundation. Others which tell in the Church's favour are passed over in silence by these papers. Here is one of them. The total amount collected for the Hospital Sunday Fund in London was £47,911 14s. 2d., of which the Church of England contributed £38,681 4s. 5d., rather more than four-fifths of the whole amount. Twenty-two

others and one item of "various" made up the rest, the largest being the Congregationalists, who gave over two thousand pounds; the Jews, Presbyterians and Wesleyans being the only bodies which gave up to or over one thousand pounds.

### Canon Ainger.

The late Canon Ainger was one of the London literary men of his day whose intellectual and social brilliance was seldom heard of outside of his own circle and his great position in London. The last Quarterly contains an article by Miss Sichel upon him, in which is collected a selection of short poetic pieces. He did not think enough of them, she says, to polish their form. Here is a specimen which expresses what many feel.

#### Prayer of a busy man;

O Lord, with toil our days are filled;  
They rarely leave us free,  
O give us space to seek for grace  
In happy thoughts of Thee.  
Yet hear us, though we seldom ask;  
Oh, leave us not alone!  
In every thought and word and act  
Be near us, though unknown.  
Still lead us wandering in the dark,  
Still send thy Heavenly food;  
And mark as none on earth can mark,  
Our struggles to be good.

### Misappropriation.

We noted last week the direction into sectarian channels of money belonging to the Indians of the United States. The late Bishop Whipple was the Indians' father, but there is no money for Episcopal schools. It is sad, but it is too true, that there is much underhand misrepresentation. Whatever the motive, however good the intention, it is the work of the enemy of Christianity to do evil that good may come. The Springfield Republican thus sums up the matter: "The fact is clear that there was political jugglery in behalf of a religious sect, and it succeeded, against the absolutely declared policy of the Government since 1897—that policy being simply the old one of separation of Church and State. The nation is now engaged in these contract schools in teaching Roman Catholicism to the Indians."

### Courtesy of Trinity College, Dublin.

Hitherto, according to a London journal, all women who passed the Cambridge examinations were under the disadvantages of being unable to use the B.A. title, or to pass on to the M.A. Honours women were thus often debarred from the highest teaching appointments, especially in the colonies, unless, as many did, they wrote again at the London University in order to use a degree title. The authorities of Trinity College, Dublin, have recently decided to confer degrees without further examination upon all women who can produce certificates of having passed the Cambridge Tripos. No fewer than sixty have at once gratefully availed themselves of the privilege.

### An Ideal Village.

In a recent Spectator is an account of an English village where the memory of a good man will long be kept alive by deeds "that live after." Compton, near Guildford, described as a "typical Surrey village," with timbered cottages, brightly-kept gardens, a Norman church, shaded by fine old cedars, was for some years the home of the late G. F. Watts, R.A., and his wife. To them it is owing that one village, at least, adds to the ideal quiet of country life the many interests which save men from the mortal dullness that

16, 1905.  
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