

Canadian Churchman.

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SINGLE COPIES 5 CENTS

Lessons for Sundays and Holy Days.

September 15.—16th Sunday after Trinity.
Morning—2 Chron. 16; 2 Cor. 7, 2.
Evening—Neh. 1 & 2, 10, 9, 8; Mark 12, 35—13, 14.

September 22.—17th Sunday after Trinity.
Morning—Jer. 5; Galatians 1
Evening—Jer. 22, or 35; Luke 11, 26.

September 29.—18th Sunday after Trinity.
Morning—Gen. 32; Acts 12, 5 to 18.
Evening—Daniel 11, 4; Rev. 14, 14.

October 6.—19th Sunday after Trinity.
Morning—Ezek. 14; Eph. 6, 10.
Evening—Ezek. 18, or 24, 15; Luke 7, 24.

Appropriate Hymns for Sixteenth and Seventeenth Sundays after Trinity, compiled by Dr. Albert Ham, F.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.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 316, 320, 524.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 477, 521, 637.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 601.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The Gospel clearly proclaims the duty of trusting and serving God, seeking first the Kingdom of God and His righteousness. This is the work which the Church has given us to do from our baptismal hour. Rules and ordinances there are in the Church requiring submission and obedience. We must walk or live by "the rule." Is it not a great ideal of Christian life and worship? Shall we not all be better and stronger men when we take advantage of the Church's rules and ordinances, and live them, submit to them and obey them as we ought to do? Will not the Church of England be, indeed, a great and noble Church when all who belong

to her, and have been confirmed, are regular communicants, when the parish church is thronged with devout worshippers, and the children thoroughly taught the splendid doctrine and duties of the Catechism? It is a sad and humiliating thought that while a few centuries ago all English-speaking people belonged to the fellowship of one Church, and all partook of the life of our Lord in the Blessed Sacrament of His Body and Blood, now we are divided into petty divisions and the vast majority of the people never communicate. They belong to the Church, the Kingdom of God on this earth, but they do not understand her and their duty to serve one Master. They are not faithful to her and hold to Mammon, with little real love for Christ, the Master in their hearts. We have, therefore, enormous arrears to make up. We must pray more, worship more, teach others more, and thus lead the way by our loyalty to the One Master to a great revival of Christianity in our Dominion of Canada. As we love God more and love our neighbour more, and in this spirit of love and devotion carry out the half forgotten and often neglected rules of our Book of Common Prayer, we shall lead the people back from mammon to the loving service of one Master, Jesus Christ.

Hoods and Surplices.

Is the title of a letter which appeared in a number of the "Church Times," which, by some accident, had escaped destruction. In picking it up the letter attracted attention, and well deserved it. The subject of the ecclesiastical dress interests people; the slightest variation is always noticed by the congregation. The writer remembers the advent of an Archdeacon in a part of the country where and when there were few, and, of course, like boys, he watched everything. The impression left on his mind was that the preaching of an unusually long and dry sermon while clothed in a surplice, instead of the familiar black gown, were the distinguishing marks of this dignitary. Much water has flowed under the bridges since then. The black gown has disappeared, to be probably produced again by a member of some order who desires to shock staid people and to create a sensation. Surplices have shrunk in length, the result of the scrutiny of clothes in Belgium and other Roman centres. The letter which is responsible for this introduction is by the Rev. J. W. Pickance, and it begins by quoting a constitution of Benedict XII. in 1329 concerning the form of the surplices, ordering that they shall be large and ample, reaching beyond the hand and lower than the middle of the shin, or thereabouts. The writer, the Rev. John Wilson Pickance, is a Cambridge man, who, after some years of service in England, became one of the chaplains in Rome thirty years ago, and for some years has been the warden of the Soldiers' Institute at Aldershot. We can only spare room for an outline of the contents of his letter. After recalling Welby Pugin's words: "It will be readily seen, therefore, that there is but one true form for the surplice, that which it had from the commencement, long and ample, much resembling those figured in every plate of the Roman Pontifical, and which it has only lost within a comparatively short period, in consequence of its real use and intention being forgotten." He proceeds to say that the "Council of Basle followed the lines laid down by Benedict. And the surplice described is figured on the brass of William Prestwyk, 1436, in Warbleton Church, Sussex. The surplice covers the feet, the sleeves fall as low as the knee. . . . In the brass of Dr. John Blodwell, Balsham Church, Cambridge,

1462, the surplice and cope both reach the same distance, "to the middle of the shin"; and Sir Richard Bewfforeste, Abbot of Dorchester, c. 1510, wears his surplice the same depth. "The best representation I remember of the perfect surplice is in the fresco which has been called Domenico Ghirlandajo's masterpiece, representing the death of St. Francis of Assisi in the Sassetti Chapel in S. Trinita, Florence, reproduced by the Arundel Society in 1860." All the plates of Clement VIII., work of 1506, bear out Mr. Pugin's statements. Surplices are represented again and again, and are always very full. The light-bearer at the reading of the Gospel has his sleeves reaching as low as the hem of his surplice, and that reaches "the middle of the shin," whilst the assistant clergy standing north of the altar cover their hands in their surplice sleeves. Turning to the development of hoods, the writer claims that in old days in choir the clergy belonging to "Regular Orders" wore the cowl of their order, which they drew over their heads to protect themselves from the cold air falling against the walls of lofty chancels. And my belief is that the university hoods were ordered to be used just for the same purposes as the cowl of the Regulars. The introduction of ruffs made it necessary to widen the opening of the hood; hence the strip or band, and the fashion of hanging the hood down the back." After some references to past Reformation happenings, the writer says: "The Cambridge hoods are of the original shape; they only need to be measured for the wearer. And where the strip or band has been inserted, to cut that away and sew up the front of the hood itself, the straight edges or sides of the cowl, the depth needed to make the covering for the chest, say six to eight inches. I may add that the late G. Gilbert Scott, jr., in 1867, explained to me the use of the hood, and the late Charles Beanlands, of St. Michael's, Brighton, gave me the pattern of the surplice." And he concludes his interesting letter as follows: "I had the strange experience of officiating at the funeral of a friend in Perugia, and of saying the committal prayers of our Burial Service in the Roman Catholic cemetery in a neighbouring village, and I was told that my appearance in vestments, so exactly reproducing the forms made familiar to the inhabitants of Perugia, by one of their greatest painters, Benedetto Bonfigli, in his "Funeral of St. Ludovico," now in their picture gallery, produced a remarkable impression upon the minds of the Roman Catholics around me."

Starving Votaries of Art.

The changes taking place in what is being taught in schools cannot be too highly commended. Boys and girls need to be taught how to use their hands and eyes to the best advantage, and for the mass of the young generation there is no need of the cautions which follow. There are ambitious parents and self-confident young people, who should pause before rushing into an attractive but a disappointing career. An English contemporary, which speaks with authority, begins an article as follows: "During the past few months the tragedy of the unfit must have impressed itself painfully upon many of those whom pleasure or business takes to the London concert halls. Few who are in touch with musical life in London can fail to be aware that the number of men and women anxious to gain a living in music has increased tremendously in the past few seasons, that the supply has outstripped the demand, and shows no signs of diminishing. Year after year the academies are turning out young people who can play a little or sing a little, while differing from hundreds of others equally gifted only in the fact that their needs are greater. There are more

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