

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

1 Sun. aft. Trin.
Morning—Jos. 3, 7-4, 15. John 20, 19.
Evening—Jos. 5, 13-6, 21, or 24. James 5.

Appropriate Hymns for First and Second 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:

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.
Processional: 306, 390, 534, 545.
Offertory: 170, 216, 223, 235.
Children's Hymns: 175, 304, 338, 344.
General Hymns: 514, 526, 539, 542.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637
Processional: 180, 302, 544, 547.
Offertory: 275, 293, 296, 308.
Children's Hymns: 240, 336, 337, 335.
General Hymns: 1, 21, 36, 520.

A Name.

The Diocesan Conventions, to which the question of a change of name in the Protestant Episcopal Church has been referred, have discussed it in a most thorough and exhaustive manner, with the result that whilst few are wholly satisfied with the existing name, or would adopt it were they now choosing a name for the Church in the United States, yet after its use for over a century, they are indisposed to make a change at the present time—no name can alter facts, though it may more fully declare them, and no one can mistake the Catholic character and historic basis of the Anglican Communion in America, even though it bear a name, as inadequate and inappropriate as that of Protestant Episcopal. Practically it is becoming more and more known, as the American Church, and that this should be conceded popularity is of more importance than that it should be legally enacted. The discussion has been interesting and not devoid of instruction, but it would be well if no more time were spent upon it, which could be more profitably devoted to more practical and useful issues and ends.

Cestly Funerals.

We have often condemned, and the subject is again brought to general notice by the report of a case at Lambeth County Court. It appeared that \$120 was spent on the funeral of a paper hanger's traveller, who died leaving assets worth only \$135 and liabilities exceeding that amount. Judge Emden said his experience for many years on the Bench was—there was no more dangerous man than the undertaker. He took mean and wicked advantage of the sorrow and suffering of people—and especially poor and ignorant people—to induce them to indulge in reckless extravagance at funerals. Far too much money was spent on funerals by the poor, but the fault lay with the undertaker, said the Judge. The fault may to some extent be with the undertaker, but the real fault lies in the public opinion which is the moving cause. So soon as a more becoming treatment of the dead, and decent and inexpensive obsequies are adopted by the better class, we will find that the needless extravagance of the poorer ones will in great part disappear. Those whose hearts are sore at the loss of a loved one are all too ready to give their all in order to show what they call proper respect. That wish to show proper respect causes most regretted outlay. It is true that we no longer have the mutes and many outward trappings of simulated woe. But their place is taken by flowers, and in some respects the change benefits the family of the deceased, as the wreaths are sent by friends and acquaintances who often grumble at the cost which convention casts on them. What, we ask, can be more unbecoming Christian burial, than a cab over-loaded with florists' mechanical trophies preceding the mourning party?

Court Dress.

The Scottish Guardian has an editorial on the King's Levee at Holyrood. As is not unusual with Scotsmen, we have a disquisition upon clothes, and quotations from Carlyle's Sartor Resartus upon their absurd influence, followed by a very full and entertaining account of those garments and adornments of the clerical personages not only at the King's Levee, but also, in a latter article, at the memorable court ceremonials of George the Fourth and Queen Victoria. The young clergyman, who was so grieved at the uncertainty of the colour and putting on of stoles, would find on reading this paper how not only stoles, but wigs, and much more essential articles of dress vary with the passing years. The writer says, "Yet, Carlyle notwithstanding, we arrayed ourselves as much like our Presbyterian brethren as we could—bands and Geneva gowns included. And why not? Looking at them purely from the aesthetic point of view, it is a pity they ever went out of fashion. Still more is it to be regretted that the knee breeches and stockings and buckles, once the graceful heritage of even the "inferior clergy," should only have been retained by Bishops and Deans. Their more conservative minds, their more correct taste, kept to the good old fashion when George the Fourth, to conceal his swollen ankles, invented the tasteless trouser. For "clothes," as Carlyle says again, "clothes as despicable as we think them, are so unspeakably significant. Clothes, from the King's mantle downwards, are emblematic, not of want only, but of a manifold, winning victory over want." * * * "At last we found ourselves in front of historic Holyrood. The scene here was picturesque enough. The fountain in the Palace square was playing, and uttering its refreshing murmur, while the sun's rays tinged the water as it fell. The Life Guards and Lancers, drawn up in their squadrons, added colour to the picture. And Salisbury Crags, with Arthur's Seat in the rear background, fitly shut in the scene. Alighting, we found the quadrangle occupied by

the gay Gordons, under the command of Captain Urquhart, and passing various officials, gorgeously appalled (clothes again!), we mounted the stair which led to one of the tapestried chambers, where we found ourselves in the midst of a motley crowd. * * * Two of the King's body-guard in their quaint uniforms kept the door which leads into the picture gallery, that room so well described in Waverley: "A long, low, and ill-proportioned gallery, hung with pictures affirmed to be the portraits of Kings who, if they ever flourished at all, lived several hundred years before the invention of painting in oil colours." * * * "Could one help recalling on this classic ground the scenes which here took place? What if the shade of Mary Stuart was still hovering round us! The same mountain and crag which daily met the eye of the ill-fated Queen is still looking down unchanged on her distant descendants. Her tokens are still to be traced in the old historic house. Her voice was once heard within these walls. "Sic transit gloria mundi." "There are sermons in these stones."

Tract Giving.

One of the well-intentioned habits of fifty years ago has been sneered at and whistled down the wind—and yet the old Religious Tract Society has survived and has gained the most popular and able advocate it could have in England, in the person of the Lord Chief Justice, still known as Sir Richard Webster. The Chief Justice took the chair at the annual breakfast, and among other good things, said that he was there with great pleasure, for although he had never written a tract, or indeed anything that the Society had published, he had read a good deal of the Society's literature, and he knew its worth. Speaking as a layman not connected with its work in any way, he was glad, that it retained the name which was respected throughout the world. He hoped no one would be foolish enough to under-rate the good influence of tracts. He was glad to speak in support of the good old tract. He had had a long professional life, and had had a good deal to do with persons who had not kept within the bounds of the law, or had not been under the influence of religion. Such people were judged far too much from the outside, and their inner life was not appreciated. In such cases he had personal experience of the good done them by tracts. Certain men, most callous and indifferent to religion, were found after death or incarceration to have valued and carefully saved a page of a tract, or of some sacred book. Men and women might be induced to read, by its attractive commencement, something that might bring home to them that the story was the history of their own life, and thus they would have received the means of redemption and the knowledge of the Saviour. He trusted the Society would never be induced by ridicule or depreciation to give up the production of tracts.

T. C. D.

It is to be regretted that the effect of the new Land Bill will be to cripple the usefulness of Trinity College, Dublin, but unfortunately calculations show that this is probable. Mr. Arthur W. Samuels writes from 80 Merrion Square, Dublin: "If the Land Bill is allowed to pass in its present form Trinity College, Dublin, will stand to lose about £90,000 a year. It is the owner of head rents paid by middlemen amounting to about £35,000 per annum. This means disaster. The resources of the College are already strained to the utmost; if reduced further, it will be impossible for it to keep pace with the demands of modern education. It is imperative that provision shall be made in the financial arrangement

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