

# Canadian Churchman.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

### SIXTH SUNDAY IN LENT.

Morning—Exod. ix; Matt. xxvi.

Evening—Exod. x or xi; Luke xix, xxviii or xx, xi to xxi.

Appropriate Hymns for Palm Sunday and Easter Day, 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.

### PALM SUNDAY.

Holy Communion: 193, 197, 321, 322.

Processional: 36, 98, 280, 547

Offertory: 88, 248, 252, 255.

Children's Hymns: 286, 331, 332, 334.

General Hymns: 31, 91, 250, 253.

### EASTER DAY.

Holy Communion: 127, 128, 133, 316.

Processional: 130, 134, 232, 497.

Offertory: 131, 135, 136, 137.

Children's Hymns: 132, 329, 335, 336.

General Hymns: 138, 140, 498, 499.

### Ecclesiastical Self-Control.

Bishop Paret asks: "Will not the use of the colors in hangings and stoles and decorations for the different seasons be helpful?" It may be helpful, or they may be unhelpful. If you magnify them, treat them and speak of them as things essential, or of very great importance, they will be very unhelpful. I have heard a sermon on "The Church Colors." It was worse than absurd, it was harmful, irreverent, trifling. Do not talk about such things. Let them speak for themselves; quietly and sensibly used they will speak. But never force them on an unwilling people, or make them occasion for strife. Some consciences may seem to you very weak or sensitive, but God commands us not needlessly to wound them. One point more, the wise authority of the Church has

ordered and named the Sundays and Holy Days in their succession, and given to each its own place, tone, and lesson. Do not let any other thing break up that order. There is a growing fancy for designating certain Sundays for preaching and prayers on certain subjects. We are asked to have a Purity Sunday, and a Temperance Sunday, and a Peace Sunday, and a Flower Sunday, and a Children's Sunday, and recently I was asked to appoint the observance of a Bird Sunday to gratify those interested about cruelty to animals. All these are matters well deserving our thought; but if for them we remodel our Calendar and frame it practically not on the Gospel story of Redemption, but on special virtues, or special sins, or special societies or enterprises, we will lose one of the best and most beautiful bonds of the Church's unity in life and work.

### Late Services.

The Rev. Dr. Ker Gray, incumbent of St. George's chapel, Albemarle street, London, England, is of opinion that the classes have some claim to attention. In that parish, a bewildering question to some of his nominal parishioners is where to go and what to do on Sunday evening after dinner. By that time the churches are closed, and ladies and gentlemen, clad in dinner dress, resort to their clubs. Accordingly, "with a view," as he puts it, "to meet the wants of the neighbourhood," he proposes trying the experiment of a second evensong, commencing at nine o'clock. Evening dress, though not compulsory, will be quite the thing, and Dr. Gray hopes to have a good congregation.

### Increase of the Church.

We have so often to regret our failure in some quarters that we are pleased to insert this statement copied from the Scottish United Free Church Record: "While the population of Scotland has increased at the rate of 7.89 per 1,000 per annum, the congregations of the Episcopal Church have increased 32.63 per 1,000 per annum, those of the Established Church, 4.11 per 1,000 per annum; those of the Free Church, 3.29 per 1,000 per annum; those of United Presbyterian Church, 4.43 per 1,000 per annum. The increase of its congregations has been four times that of the population, eight times that of the congregations of the Established and United Presbyterian Churches, and ten times that of the congregations of the Free Church. Its congregations have increased from 239 in 1885 to 356 in 1900.

### The Boston Public Library.

This library is the leader of public libraries on this continent. Boston culture is a perennial joke of the so-called funny man, but the existence of this culture is a fact, and one of which Boston has been for many years justly proud. But the practice has become

so strict as to raise an opposition which may have had results. The care taken by the reading committee had the noble purpose of protecting the young at the expense of mature persons' tastes. Greater care of the young should be taken by the parents themselves; unfortunately home influence has too little weight in Boston, as elsewhere now. "The delicate task of selecting new works of fiction is entrusted largely to the individual judgments of the members of a 'reading committee,' made up of prominent women in society and club circles. The result of this arrangement has been a standard so strict, apparently, as to bar out of the library most of the novels that less critical communities are reading and enjoying. A discovery of the real state of affairs, has caused a commotion which promises to end in a fall of the feminine reading committee from power. A mere list of the widely known novels, recently rejected by this committee, fills half a column. The nature of the Boston censorship may be imagined from the fact that the books reported for rejection by the committee include Mr. Westcott's 'David Harum,' Mrs. Ward's 'Eleanor,' Mr. Howell's 'Their Silver Wedding,' Mrs. Wharton's 'The Touchstone,' Henry James' 'The Two Magis,' Mrs. Catherwood's 'Spanish Peggy,' Lillian Bell's 'The Instincts of Stepfatherhood,' Winston Churchill's 'The Celebrity,' Sir Walter Besant's 'The Changeling,' Miss Wilkins' 'The People of Our Neighbourhood,' and Maurice Hewlett's 'Little Novels of Italy.' Evidently the committee takes its critical functions seriously. The reasons for rejection are as diverse as the volumes concerned. Such as 'Eleanor' is condemned on the ground that 'it would not be good for girls; they would be casting about for Manistys, as girls of a bygone period looked for Rochesteres.' Marie Corelli's 'Master Christian' is rejected for its turgid style.

### Philippines.

It looks as if organized resistance in these islands was over. Meantime an attempt is being made by Senor Sixto Sopez (Agoncillo's secretary), to rouse the people in the United States to sympathy for a dying cause. Judge Taft admits that anxiety for a provincial government is everywhere apparent in the islands. Senor Sixto Sopez claims a past record of civilization and a present amount of education for these Islanders for which we were unprepared. "There was a university in Manila," he says, "several years before the Pilgrim Fathers landed on Plymouth Rock," and he enumerates a large number of other colleges now existing in Manila and in other parts of the archipelago, and declares "with very great pride," that "the funds for the foundation and maintenance of every one of these colleges have been provided exclusively by the Filipinos themselves." His point is that the Filipinos are