

[May 4, 1905.]

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

May 7—Second Sunday after Easter.

Morning—Num. 20, to 14; Luke 23, 50—24, 13.
Evening—Num. 20, 14—21, 10, or 21, 10; 1 Thess. 4.

May 14—Third Sunday after Easter.

Morning—Num. 22; John 4, to 31.
Evening—Num. 23 or 24; 1 Tim. 3.

May 21—Fourth Sunday after Easter.

Morning—Deut. 4, to 23; John 7, to 25.
Evening—Deut. 4, 23 to 41, or 5; 2 Tim. 4.

May 28—Fifth Sunday after Easter.

Morning—Deut. 6; John 11, to 17.
Evening—Deut. 9, or 10; Heb. 3, 7—4, 14.

Appropriate Hymns for Second and Third Sundays after Easter, 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:

SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.
Processional: 34, 133, 215, 547.
Offertory: 132, 173, 219, 520.
Children's Hymns: 330, 334, 335, 337.
General Hymns: 222, 469, 501, 550.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.
Processional: 179, 215, 302, 306.
Offertory: 307, 498, 499, 532.
Children's Hymns: 336, 565, 568, 569.
General Hymns: 294, 500, 527, 537.

Private Schools.

We all know what a great factor the common school has been in the States. It never attained the same position in Canada. But in the States during recent years with the advance of wealth, the growth of large towns, and the increase of learning itself there has grown up the private school. To Scribner's Magazine we are indebted for some statistics gathered by circular letters to over 400 of the institutions for private training. There were in the States, according to the Bureau of Education, in 1903, 1,093,876 pupils in private schools, and, calculating from the data supplied, viz., that during the past five years there has been an increase of such pupils of thirty-three per cent., there will be about 1,200,000 pupils who are now not brought under the influence of the public school. Such pupils will be the children of what, in other lands, would be

called the upper classes, and which will comprise the wealthy, professional and leading mercantile people of the cities and towns. It must be remembered that the birth rate among these people is very low, on the average probably about fourteen per thousand. The majority of births is among the poorer and foreign element, and among them a considerable number of children are drafted into the parochial schools. This is a serious matter, and probably sooner or later will give ground for an attack upon the present system. The better class, not using the word in an invidious sense, will tire of supporting almost entirely the schools of their poorer neighbours, and will demand a modification so as to get some benefit themselves from the taxation. And the Romanists will also claim a portion. To prevent the break-up of the public school there are some modifications apparent to everyone, and which might be made in the larger centres, and which, if done, would give the schools a new lease of life. The parents who send their children to private schools give as their reasons the lack of individual attention in public schools, overcrowding, cramming, the lack of religious training, the lack of character development, of training in manners and morals, and of able male teachers, and (that blight) local politics in school boards. Lastly, we may say chiefly, contact with undesirable companions. This last is necessarily intensified by the character of the people who crowd the large centres, and who largely differ from our poorer class. Finally, it seems reasonable that a different system for villages, towns, and especially cities, should be adopted in place of the present one, which works well in the country.

Mission Aid.

The lessons of the Easter vestry meetings will be considered in another portion of this periodical, but in advance we may note the general prosperity of the community as shown by the results of the past year. In some cases there have been additions to the clergyman's income and other expenditures which indicate a satisfactory parochial life. We are, however, disappointed in the apparent relative reduction of contributions to the mission funds. Certainly there has been no marked enthusiasm for the spiritual aid of the workers in the North-West and the missionary parts of our older dioceses. Whether this is owing to our too great parochialism or to the uneasy feeling that there is need of better and more economical management of this branch, or general indifference, we cannot say, but the result apparently is a disappointing one.

Hymnal.

We find a general desire for a common Hymnal. Certainly, compared to compilations like the Presbyterian or the Methodist ones, we have need of improvement. There are a number of reasons why we have no common Hymnal. We have not the discipline to begin with. If a book equal to the best now in use were to be published by Church people it would never be generally used. One clergyman would object to it for one reason, another for another, and an English collection would be preferred by a third, and so it would go on, as it has done in the past, until the book produced at home would be everywhere displaced by more fashionable and cheaper collections imported from England, and which would be preferred by the influence dominant in the several parishes.

Bishop Strossmeyer.

There has just passed away at a venerable age, over ninety years, a Bishop of the Roman

Church, whose name was a well-known one half a century ago. Joseph George Strossmeyer, whose German ancestors had moved south over a hundred years before, was born in 1815, and lived a long life a southern Slav. Educated at the University of Pesth, his energy and eloquence soon brought him into prominence, and, while professor at Vienna in 1849, when the wave of insurrection was receding, he was made Bishop of Diakovo, a vast diocese in which was then comprised the whole of Bosnia and part of Servia. He at once set to work to foster education and to give such education a strong Croatian tendency. He was a Nationalist, and asserted it with his greatest energy as Bishop at Diakovo, in the Croatian Diet, and as a member of the Reichsrath, adding to the troubles of the distracted Emperor of Austria. Equally independent in clerical matters, he was Archbishop Dupauloup's great ally in the council called at the Vatican to proclaim the dogma of Papal Infallibility, but as we know they were outvoted. He was a prince prelate of an old character; his position gave him the control of vast estates, from which he drew a large income, and lived in feudal fashion in a huge old palace, surrounded by parks and gardens, and was the idol of the southern Slavs, the leading farmer, horse breeder, builder and gardener, besides spending his income in establishing education in Croatia, Slavonia and Dalmatia. He founded a museum at Agram, and enriched it with a great picture gallery. He built a cathedral at Diakovo, which took twenty years to erect, and is big enough to hold five or six times the population, but he builded in sanguine faith that it would be too small for the crowds of worshippers. It may be so. The changes which must come in eastern Europe may show that his was a far-seeing life-work.

House Plants.

With our winters and our long, chilly springs there is in Canada a great deal of window gardening. Certainly we never looked for danger to health from that quarter, but the Literary Digest translates an article which has collected a number of reports, showing that plants vary from harmful to harmless. Poison ivy, we all know; but surely no one would cultivate it indoors. Of the plants we are warned against, and are likely to cultivate, the worst seems to be the China primrose, as there are several well-authenticated cases of eruption from contact with it; and next to it we are warned against chrysanthemums, if cut and handled immoderately. Upon the whole, we conclude that our house plants are harmless, and find that when an eruption does take place the treatment is washing with alcohol to dissolve the irritant matter, and then with soap and water, when the smarting will soon stop.

Russian Frontiers.

Bishop Wilkinson, who is the Bishop of our Church for northern and central Europe, has been much struck with the effect of the war, not in the East, but on the western frontier of the Russian Empire. Describing visits in Prussian Poland among the old strongholds of the Haurseatic League, he tells of old English churches in towns about 400 miles from Berlin, such as Konigsberg, Dirchau (the birthplace of Fahrenheit), or Newfahrwasser, at the mouth of the Vistula, old centres of English trade and residence which we little dream of, but where our countrymen and women still live and flourish, keep up their Church and home connections. But it is chiefly at Dantzig that the interest lies. The Bishop refers to Merriman's Barlasch of the Guard as giving an admirable and graphic description, not only of Dantzig, but of the

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