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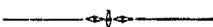
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Whenever a vacancy occurs in the lodging-house it is promptly filled up by transferring a man from the casual side. There are always plenty of candidates for the removal, as it is well understood by those who are anxious to rise in the world that admission to the lodging-house is an important step in the right direction. Unfortunately, the lodging-house has only accommodation for fifteen men, and therefore some have to bear disappointment. In the new Home there will be, it is hoped, ample accommodation both for casuals and lodgers. The institution has done so much good during its comparatively brief existence that every Londoner who takes an interest in the welfare of his poorer fellow-citizens must hope that it will not be long before the new premises are built and occupied.

HENRY CHARLES MOORE.



## The Month.

THE "glorious first of June" found a successor in the first of June 1902, when the news of the Boer surrender reached England. On the following Sunday the King and Queen attended in state a public thanksgiving at St. Paul's, and a suitable form of service, approved by the Archbishops, was used throughout the country. These services happily relieved the feelings of many Churchmen who deplored the absence of any national humiliation before God during the continuance of the war. Despite the presence of a good deal of boisterous conduct, and, alas! much drunkenness in the streets of our great cities, the tidings of the end of the war were, upon the whole, received in a dignified and proper spirit. The sentiment of the nation towards the Boer, who now become a part of the Empire, has at once taken on a friendly tone, which promises well for the future of South Africa.

The Education Bill has occupied much of the attention of Parliament during the month. The Government have so far shown little tenderness towards amendments, especially such as in any way threatened the main principles of the measure. They have had, however, the assistance of the Irish members, whose reinforcements have made the Government majorities overwhelmingly great. The tone of Nonconformist opposition to the measure has in some degree moderated. The attempt to raise a strong feeling in the country against the measure has failed. But what hope could the promoters have had of doing anything in the face of current events? The public can hardly think of more than one thing at a time, and the news of peace, coming when the Coronation engrossed attention, left exceedingly little room for excitement over such a topic as Education.

The Archbishop of York, addressing his Diocesan Synod on June 12, dealt in tones of welcome firmness with the plea for Reservation and the endeavour to make fasting community obligatory. In regard to the former, his Grace held that nothing had occurred to weaken, but a great deal to confirm the Lambeth "Opinion." He believed that to be commending itself more and more to the sober judgment of the Church of England. The idea of solitary Masses, or of such communions as accompanied the reserved Sacrament, were, his Grace added, alien to the very spirit of the Holy Sacrament itself. Against communicating fasting, if found spiritually profitable, he had nothing to say; but he held that if any person found that for want of a little food they were in a less favourable condition to receive the full blessing and comfort of the Holy Sacrament, they were equally bound to take some little nourishment before communicating. The horror which was felt by many of the clergy at the thought of receiving any particle of food before the communion seemed to be wholly absent from their minds as regarded the very common custom of sitting down to an abundant meal as soon as the Holy Sacrament had been received. His Grace then went on to point out that the practical result of never administering the Holy Communion except at an early hour was that a large majority of the sick and suffering were not in a bodily condition to enter into the enjoyment of the service provided for them by the Church, and were therefore excluded from receiving the Holy Communion in such a manner as the Church had ordained. He felt that if once they could see in the custom of fasting a counsel of perfection rather than one of universal obligation a very serious difficulty and stumbling-block would be removed out of the way of a large section of the members of the Church. Plain speaking of this kind was very much needed, and we can only hope that it will receive due attention from the Archbishop's clergy.

The Bishops are rapidly providing themselves with hostels for the training under their own superintendence of candidates for Holy Orders. The Bishop of Durham has now announced that he hopes to reopen Park Gates House, Auckland Castle, on October 1, as a hostel for candidates for Holy Orders in the Diocese of Durham, being graduates of Oxford or Cambridge. Particulars will be given, on inquiry, by the Resident Chaplain, Auckland Castle, Bishop Auckland. The Bishop of Liverpool, speaking a few weeks ago at St. Aidan's, Birkenhead, told his hearers that his diocese requires at least thirty new men every year. The number ordained last year was only twenty. There had been at least twice as many applicants, but more than half were unsuitable men. Dr. Chavasse pointed out that no Church did less than our own, not merely in paying her ministers, but also in training them for their work. In this latter detail we are, however, on the way to improvement.

Dr. Gore's advancement to the Episcopate has not lessened his zeal in the cause of the Church Reform League, and he spoke with considerable effect at its annual meeting in June. He professed himself as distinctly hopeful for the future of reform, but laid stress upon the necessity of Churchmen being prepared to make sacrifices. He thought the Report of Convocation on the Position of the Laity was extremely useful, and in regard to the very serious question of the lay suffrage, he said: "I am still firmly and profoundly convinced that the only form of the lay suffrage which has practically the least chance of securing its ground and holding the field is that which requires for the lay voter that he should be a person who holds the full status of a Churchman, and is not deficient in any of the requirements for being a communicant, and that he should

be a person who is not a member of any other religious body. That I believe to be a practical basis for the lay suffrage, and for that I am prepared to contend." Now, the Bishop of Worcester is a strong man, and if he holds fast to this line of policy, we may see the question coming nearer and nearer to the region of practical politics.

The Bishop of London has explained to his Diocesan Conference his policy in regard to the incumbents of the diocese who do not accept the decisions of the Lambeth tribunal in regard to the use of Incense and Reservation. The returns provided by the clergy showed that thirty-nine churches are offending. In ten of these incense has been in use for from thirty to forty years; in six more it had been used for from twenty to thirty years; in ten more for between ten and twenty years; and in thirteen more from between five and ten years. Certain modifications have been insisted on by the Bishop and accepted by the clergy; but his lordship adds: "As Bishop of the diocese, I cannot be present at any service where incense is ceremonially used, or visit any church in which the limits already referred to with regard to the Reservation of the Holy Sacrament are transgressed." No side, of course, is satisfied with this line; but it will be agreed that the policy of the Bishop's predecessors had surrounded his course with difficulties. Some of the secular papers (the *St. James's Gazette*, for example) have pointed out the illogical character of the policy which the Bishop has resolved to adopt. In truth, it is hardly likely to have any serious influence on the situation.

It may be convenient here to place on record the list of subjects chosen for the programme of the Southampton Church Congress in October next. The "Main Subjects" are as follows: Tuesday, October 7. 2.30-5, The President's Address. Home Reunion—(1) the basis to be adopted; (2) practical steps towards Reunion. 8-10, The Duty of the Church in South Africa. Wednesday, October 8. 10.30-1, Public Worship in the Church of England—(a) The duty of worship; (b) The ideal of worship; (c) The adequacy of the Prayer-Book services. 2.30-5, Christianity and Social Questions: the moral teaching of the Sermon on the Mount as applied to (a) social obligations; (b) economics, including the public relief and housing of the poor. 8-10, The Mayor's Reception. Thursday, October 9. 10.30-1, Bible Study and Teaching: the position and responsibility of the clergy and laity in relation to modern criticism and its influence on theology—(i.) as students; (ii.) as teachers. 2.30-5, The direction of individuals in spiritual matters. 8-10, Working Men's Meeting. Friday, October 10. 10.30-1, Prayer—(i.) its obligation; (ii.) its conditions; (iii.) its results. 2.30-5, The duty of the Church in regard to Education—(i.) primary; (ii.) secondary; (iii.) The provision and training of Teachers. 8-10, Church Reform: (a) The Lay Franchise, qualification of electors and elected; (b) Houses of Laymen, their constitution and work; (c) Reformed Convocations and a National Synod. The "Sectional Subjects" are as follows: Tuesday, October 7. 8-10, The Temperance Problem, including tied houses, workman's clubs, and public-house trusts. Wednesday, October 8. 10.30-1, The miracles and supernatural character of the Gospels. 2.30-5, The maintenance of religion in the home under the changed conditions of modern life. Thursday, October 9. 10.30-1, Church work among sailors—(a) the Royal Navy; (b) the Mercantile Marine. 2.30-5, Women's Meeting in the Theatre. 8-10, How to remove grievances rising from—(1) the present exercise of Church patronage; (2) alterations of existing customs in the conduct of Divine Service at the sole instance of the incumbent; (3) the continuance in office of an inefficient incumbent.

Friday, October 10. 2.30-5, Supply of clergy—(a) sources of supply—(i.) universities; (ii.) other sources; (b) causes of reluctance to take Holy Orders; (c) clerical poverty.

The only serious objection to this programme is that it attempts too much. The topics are so subdivided that nothing can obtain more than superficial attention. It is probable that more good would be done by discussing with greater care a single aspect of some topics set out in detail on the programme. But the promoters of the Congress seem most laudably anxious to give their constituents a good deal for their money. The selection of speakers is proceeding, and, so far as the names are known, they promise an interesting Congress.

There seemed at the time this was written little probability that the Dean of Peterborough's fund for extinguishing the adverse balance of the C.M.S. would reach the necessary total by Coronation Day. It has, however, exceeded a sum of £8,000. The advent of peace caused a large number of special appeals to be made, and these may have had some effect on the C.M.S. fund.

There is, we believe, some prospect of the S.P.G. issuing a quarterly periodical devoted to the scientific discussion of foreign missions. There is undoubtedly room for such a publication; but, of course, its value would depend very much upon the extent to which its columns were open to an exchange of opinion. The appointment of Canon C. H. Robinson as editorial secretary of the S.P.G. is likely in any case to have a marked influence upon the publications of the Society.

Some entertainment was caused during June by the publication of a letter from a group of very prominent Anglicans, who solemnly declared their inability to use the service provided for Coronation Day. Their objection was grounded on the fact that in the service "the minister is directed to inform the people, amongst other details, that the King has taken the oath to maintain 'the Protestant Reformed Religion established by law.' Whatever may have been the signification of the term 'Protestant,' either originally or at the period when it was first introduced into the Coronation Oath, it has acquired an extended meaning, in which it is popularly taken as opposed to 'Catholic.' To inform the people that the King has taken an oath in the above terms will probably create an erroneous impression that the religion of the Church of England is in some way opposed to Primitive and Catholic antiquity." This statement, proceeding from a number of clergy who appear to treat the ordinances of their own Church with very scanty respect, appears to have created more amusement than sorrow. After all, are they sure that they quite fully stated their reason for objecting to the word "Protestant"? Perhaps, quite unconsciously, they overlooked a feeling of resentment against the word because it denotes the historic hostility of our Church to the pretensions of Rome. But in any case the Church and the nation will survive their inability to use this particular service.

Unhappily, some persons seem to have taken this curious protest much too seriously. They brought the matter before Parliament in question time—no doubt to the immense gratification of the persons most concerned. But, save for some not very enthusiastic support from their own organs in the press, they have not met with much encouragement. The *Spectator* put the facts of the case very fairly when, in commenting on the letter, it said: "The whole thing strikes us as a piece of silly

pedantry. In the first place, however much the clergy who sign the letter may dislike it, it is a fact that the King takes the oath. Next, it is not true that the public regards 'Protestant' as opposed to 'Catholic,' but as opposed to 'Roman Catholic,' a very different thing. Thousands of good Churchmen, who would never abandon the designation 'Catholic' as the exclusive designation of the Roman Communion, glory in the name 'Protestant' as implying the fact that their Church—the Church of England—protested at the Reformation against the errors and corruptions of the Church of Rome. In truth, this dread and detestation of the word 'Protestant' is the vulgarest of errors for those who profess to be loyal Anglicans. The repudiation of the term does not in the least impress the Roman Catholics, if and when it is done to win their favour, and it does separate those who advocate that repudiation from some of the noblest and most typical members of the English Church."

The talk of reunion still goes on. The Archdeacon of London, in his Charge delivered on May 29 and 30, usefully recalled the statement of the Pan-Anglican Conference at Lambeth, and said "the time had now arrived in which the constituted authorities of the various branches of our Communion should not merely make it known that they held themselves in readiness to enter into brotherly conference with representatives of other Christian communities in the English-speaking races, but should themselves originate such conferences, and especially arrange for representative meetings for united humiliation and intercession." After recalling the way in which the proposal of the Bishops was received, the Archdeacon went on to enumerate some hopeful signs in the ranks of Nonconformity. There was, for example, the fact that Nonconformists were falling rapidly into line with Church methods of work and worship. Further, they were cultivating unity amongst themselves, insisting on the name of "Church," and compiling a catechism intended for common use, though not authorized as a common declaration of faith. It should never, he urged, be forgotten that the Continental Reformers of the sixteenth century were all in favour of episcopacy if it could be had, and he quoted to that effect the Augsburg Confession, Melancthon, Luther, Bucer, Beza, the reformers of Poland, Hungary, Italy, Norway, Sweden, and Scotland, Grotius, and the Synod of Dort. Reviewing all the mistakes of the past, the attitude of the Church should, he held, be gentle and conciliatory, and such conferences as the Bishops had so earnestly desired should be attempted. In every town and village Churchmen should do their utmost to make those who did not agree with them feel that there was no social ban upon them because they were unable to unite in all things with the ancient Church. Outward and formal unity they could not at present expect—the lines of division were still too deep; but they could all strive for the unity of the Spirit in the bond of peace. In weighing this statement it should be remembered that Archdeacon Sinclair is one of the few dignitaries who have had much intercourse with Nonconformist leaders, and have taken pains to learn their views in this matter.

The London Diocesan Conference debate on Lord's Day observance has given satisfaction to very few persons who are anxious for the preservation of that day as a day of rest and of worship. The astonishing inconsistency of the Lord Chancellor, who pleaded that the wealthy should not cause labour to others on the Lord's Day and then admitted that he indulged himself with Sunday golf, presented, in truth, a melancholy and ominous spectacle. Under the specious guise of recreations all classes are tending to impose Sunday labour on others. Unhappily, too,

the clergy of the English Church give no clear leadership on this subject, and it is hardly surprising that the laity should suppose their growing laxity to find some measure of clerical approbation. If the incumbent of the parish incites his people to indulge in Sunday sports after attending "Mass," it is little wonder that the throng who attend no places of worship give themselves even larger liberty.

Some of the High Church journals have openly rejoiced at the issue of the action brought by Father Bernard Vaughan against the *Rock*, but we have not come upon many of the laity who are equally content. Not even the casuistry of the highest Anglican can whitewash the Jesuits, and we do not think there are many people in England who wish to see their influence increased. A rather grim and significant contrast is presented by the verdict against the *Rock* in England, and the difficulty Dr. Long has in preserving his personal freedom against systematic persecution by Romanists in Ireland. The *Rock* committed a technical offence, and for that it has suffered according to the law; but the persons who rejoice at it are poor friends either of the British nation or of the English Church.

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## Reviews.

*India: Its History, Darkness, and Dawn.* By the Rev. W. STCLAIR-TISDALL, M.A. London: Student Volunteer Missionary Union.

Mr. StClair-Tisdall's volume is one of a series of text-books intended for the use of Missionary Bands at our Universities and colleges, the publication of which is promoted by the Student Volunteer Missionary Union. It is an excellent example of the literature needed to supply the material for a candid and serious study of foreign missions. The author first provides a careful summary of the political history of India. He fills this up by some account of its great religions. He then gives a rapid sketch of the successive endeavours to propagate Christianity in the land. Mr. StClair-Tisdall, writing with a missionary's experience, deals with some objections occasionally raised against Indian missions, and shows how seriously the missionary's attitude has often been misrepresented. He proceeds to demolish the fanciful plea that some compound of Christianity and the old religions of India might meet the needs of its people. Any such attempt is foredoomed to failure. The faith of Christ cannot admit union with error; in His Gospel alone lies hope for India, as for other lands. An excellent bibliography adds to the value of this extremely useful little book.

*Pastors and Teachers: Six Lectures on Pastoral Theology.* By the Right Reverend E. A. KNOX, D.D., Bishop of Coventry. With an Introduction by the Bishop of Worcester. London: Longmans and Co. 5s. net.

This volume contains the course of Pastoral Theology Lectures delivered at Cambridge by the Bishop of Coventry. They deal with a subject upon which the Bishop is peculiarly qualified to speak—namely, the relations between the Church and the School. Without any marked distinction of style, they set out plainly and forcibly some considerations to which, whether as Churchmen or as citizens, we may well give attention. They should help the reader more and more to realize the importance of the religious element in education, and, if he be a clergyman, to feel more deeply his own responsibility in regard to the children of the parish. The Bishop has some useful comments upon the often-