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NOTE AND COMMENT

Episcopalians in Connecticut are preparing to celebrate this month the 200th anniversary of the permanent establishment of the Church of England in their State. The first Episcopal parish was constituted in Stamford, where the celebration will take place.

The American Bible Society is on the last decade of its first century. In Bibles and parts of Bibles its ninety-first year, just closed, was marked by the issue of nearly 2,000,000 volumes. At this rate the figures for the full century will reach 100,000,000. This is great work and as good as great.

Rev. Dr. Robert Falconer, of Halifax, has accepted the Presidency of the Toronto University and is succeeded in the Principalship of the Presbyterian Theological College in that city by Rev. Dr. Magill. Rev. J. W. Falconer, pastor of Fort Massey church, Halifax, succeeds to the chair of New Testament Exegesis.

Mrs. Deakin, wife of the Australian Premier, recently said to an interviewer in England, that in Australia a patriotic woman will only buy home products. Why is this not done in England? queries the British Weekly. There is no room for the business woman in Australia, but women can make money in fruit-farming and floriculture.

Halifax, N.S., claims to be the home of the pioneer Protestant church of British North America—St. Paul's, Anglican. It was founded in 1749 and completed in 1751. Last Easter 775 members partook of the Lord's supper, showing this to be the largest Protestant congregation in Halifax. The pastor is Rev. Dr. Armitage, a fine preacher and a successful pastor.

The Philadelphia Westminster tells this story: "A Romish priest went to a country parish. All the money he had was seven dollars. He has lived with his flock many years, and only used of his salary what the most frugal living expenses demanded. He has paid off out of his own means so saved fifteen thousand dollars of debt upon the church, and has now but seven dollars in the world. Where is the Protestant clergyman who can match him? What a pathetic story that is."

Sir Thomas Lipton, the successful merchant who has been advertising his business through his yacht races for the cup, gives this advice to young men: "Be punctual, Beware of corkscrews. Be civil. Treat rich and poor alike." He says that "corkscrews have sunk more people than cork jackets ever saved, and that a poor man's twenty shillings is as welcome as a rich man's pound. Be as respectful to a working-man's wife with a market basket on her arm as to the lady in her carriage."

We question, says the Westminster, of Philadelphia, if much good is ever accomplished by preaching one's early faults. "There are times when it may be effective, but the gospel appeals to the present rather than the past. Peter was a forceful preacher, and yet so far as we know, he was silent on the great mistake of his life. To have related it would no doubt have been entertaining to a certain class of hearers, but his conception of his calling was above that of personal reminiscence."

The Rev. Dr. Francis E. Clark, founder of the Society of Christian Endeavor, has been travelling for some months in South America. He visited the West Coast, addressing meetings in Peru, Bolivia, and Chile. He then crossed the Andes to the Argentine Republic. This journey is now a simple and even a pleasant trip in the summer months, the time taken between Valparaiso and Buenos Ayres being only forty-eight hours. In the latter city Dr. Clark stayed several days, addressing various meetings and churches. He proceeded to Brazil, taking Montevideo en route.

Great Britain will insist that the ransom paid for the release of Robert Abbott be paid by the Turkish government. The boy is the son of a British subject and was kidnapped from his father's garden at Salonica on March 24. A ransom of \$100,000 was asked originally, but release was made on payment of \$75,000. The money was paid by the British consul general at Salonica after the Turkish authorities had refused to do so. If the Turkish government itself has to pay the ransoms it may be able to find a way to put an end to the work of the brigands.

The United States Supreme Court decided on April 15 that, in Kansas, as a prohibition State, any agent soliciting orders for intoxicating liquor to be shipped into the State, may be convicted and punished. This is another blow at the anarchist business that has tried to override the law. The decision is, that the statute making it a misdemeanor to solicit orders for intoxicating liquors in Kansas is constitutional, and any person found guilty of soliciting orders for liquors within that State is open to conviction and subject to a fine of not more than \$500 and not less than \$100 and a jail sentence of from one to six months.

The Presbyterian Witness evidently does not take much stock in the two-moon "discovery" made by our weather prophet, Prof. Wiggins. Here is what that paper says about his reputed "find": "He now tells the world that this elusive and pernicious moon is the cause of the cold weather that has made so many lives so miserable. The secret is out. Mr. Wiggins must regret that he ever unveiled his cold protege to a frowning world. The bright moon often causes much reprehensible lunacy; but this dark moon is—we do not know how much worse. Mr. Wiggins might be persuaded to predict a thunder storm or some other phenomenon to scare away that moon."

"Ought I go to church?" was the question that an English girl of culture and intelligence, with a keen zest for the joy of life, asked her father. In reply he asked in part: "Who are the nicest people you know, Alexa; the people you like best to talk to; the people whose judgment you most rely on; the gayest people; the people who have the art of treating serious things lightly and light things with a becoming seriousness; the all round people; the people whose opinion you would most value of a poem, a novel, a symphony, a landscape; the people whose taste you trust? Think now, are they not in almost every case people with some sort of religious belief? Or, to put it otherwise, have you ever met a really delightful atheist, man or woman?"

A leading Jewish Rabbi of New York, Samuel Schulman, has raised a small-sized storm by objecting to the circulation of Christian literature among the immigrants arriving there, actually proposing that the federal government should shut out colporteurs from Ellis Island. One paper in reporting the incident says: "It would be to his credit to use his influence to dissuade his Jewish brethren from pressing their effort to induce the federal government to violate the American principle of religious liberty by shutting out the colporteurs of the American Tract Society from Ellis Island for the 'high crime and misdemeanor' of offering New Testaments to Hebrew immigrants. Those who have fled to this country to escape religious intolerance and governmental persecution should be chary of invoking governmental interference with religious freedom."

The bill that was before the New York Legislature which provided for equal pay for men and women teachers doing the same work in the public schools of New York has been passed, though it has not yet received the signatures of the Governor and the Mayor. If it becomes a law it is estimated that the increase will cost the city about \$6,000,000 annually. The bill is based on the view that women teaching the same subjects as men should be paid the same wage. The Lutheran Observer seems to take a different view of the case for that paper says: "There seems to be a very general opinion that, if the change does go into effect, the law will prove anything but an advantage to the women. If men can be secured at the same salary which must be paid to women, the probability is that men will be given the positions—if they want them. There is a certain amount of justice, too, in the preference—and in the larger pay—for men. As a rule, they are the wage earners for a family. The average woman teacher is either supporting only herself or supplementing the family purse, and that has been undoubtedly an element in the fixing of the salaries."

The United States Census for 1900 reported that in that year 1,750,178 children, or nearly one in every six of the children over ten years of age and under sixteen years of age in the United States were engaged in gainful occupations. All of these children, says the Herald and Presbyter, were presumably sacrificing something of the educational opportunities and of the golden age of play, freedom to grow, and the normal rights of childhood to the necessity to earn, in part of whole, their daily bread. As such, whether the work in every case was physically harmful or not, that army of child workers constitutes a menace to at least two of our cherished institutions—the American home and the American school. Our contemporary adds: "No Christian and civilized community can afford to be indifferent to such a state of affairs, especially in an era of unparalleled industrial prosperity. It is also significant that this army of child workers increased during the twenty years, 1880-1900, six per cent. faster than the population of the country, and twelve per cent. faster than the total number of children of corresponding ages in the country." This question of child labor is one which must not be lost sight of in this country.