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Christian Life," Mr. P. V. Smith points out the danger in the swing of the pendulum towards the neglect of preaching.

We have also received *The Bible Society's Reporter*, *The Anglican Church Magazine*, *Little Folks*, *Our Work*, *India's Women*, *The Speeches of the Special General Synod of the Church of Ireland on Home Rule*, *The Church Missionary Gleaner*, *Trinitarian Quarterly Record*, *The Dawn of Day*, *Open Doors*, *Light in the Home*, *The Child's Companion*, *Our Little Dots*, *The Cottager and Artizan*, *Friendly Greetings*, *The Boys' and Girls' Companion*, *The Church Worker*, *The Parish Magazine*, *The Evangelical Churchman* (Toronto), *Awake! The Child's Pictorial*, *The Sunday Closing Reporter*, *The Children's World*, *New and Old*, *The St. Andrew's, Battersea, Parish Magazine* (one of the largest and poorest parishes in London), and two admirable cards to hang up in the house, from Messrs. Griffith, Farran and Co., on *First Aid in Cholera* and *First Aid in Poisoning*.

THE MONTH.

THE appointment of the Rev. John Sheepshanks, Vicar of St. Margaret's, Liverpool, to the See of Norwich had not been expected. Mr. Sheepshanks was Scholar of Christ's College, Cambridge, and took a second class in the Theological Tripos in 1856. In 1857 he was ordained Curate to Dr. Hook at Leeds. From 1859 to 1867 he was Rector of New Westminster and Chaplain to Bishop Hills in British Columbia. On his departure he took a very interesting and romantic journey through China, Tartary, Turkestan, and Siberia. From 1868 to 1873 he held the parish of Bilton, near Harrowgate, where a beautiful church had been built by his family. During the last vacancy in the See of London he was offered by Mr. Gladstone the new Evangelical church of Holy Trinity, Stroud Green, which was finally accepted by Father Linklater. He has written a work on Sacramental Confession and published a volume of occasional sermons. It is stated that he has been offered more than one colonial bishopric and a Crown parish. He has been an ardent promoter of Church education in Liverpool, and built the first Higher-grade Church Schools in that city. He is a stout Liberal and is reckoned a strong High Churchman. The Bishop of Norwich has ninety-four parishes in his gift.

The Bishop of London has appointed the Rev. Robinson Thornton, D.D., Vicar of St. John's, Notting Hill, as Archdeacon of Middlesex, in succession to the late Archdeacon Hesse. Dr. Thornton, who is a brilliant scholar and has quite a polyglot gift for languages, was educated at Merchant Taylors'; was a Scholar of St. John's College, Oxford; took a first class in classics and second in Mathematics in 1847; and was ordained in 1849 to the curacy of St. Thomas's, Oxford. From 1846 to 1855 he was Fellow of his college, and, for a time, Lecturer and Assistant Tutor. Like the Bishop of London, he has been a Headmaster—from 1855 to 1870 at Epsom College, and from 1870 to 1873 at Glenalmond. In 1881-82-83 he was Boyle Lecturer. In 1878 Bishop Jackson

appointed him to the Vicarage of St. John's, Notting Hill; and he subsequently became Secretary to the London Diocesan Conference; Prebendary of St. Paul's Cathedral, and Examining Chaplain to the Bishop of London. He has published a "Commentary on the Book of Judges" and a "Life of St. Ambrose" for the S.P.C.K., as well as other works. The new Archdeacon will continue to hold his parish, the stipend of the Archdeaconry being £333, taken from the Archdeacon of London's Stall at St. Paul's Cathedral.

The S.P.C.K. has determined to offer Studentships for the training of medical missionaries, not exceeding £150 a year.

Bishop Selwyn has been appointed Master of Selwyn College, Cambridge. He is the son of the eminent Bishop of New Zealand and Lichfield, in whose honour the college was founded.

The Bishop of Ripon is endeavouring to raise £2,000 a year to meet the clerical distress in his diocese. He has 22 benefices the net value of which averages £71 a year, and 112 where it reaches only £152.

Archdeacon Freer announces that in the Archdeaconry of Derby there are now 100 benefices of less than £200 a year, and 22 of less than £100.

The London Diocesan Conference carried by an enormous majority the following resolution:

That, as the great majority of the scholars in the Board schools are the children of Christian parents, who have a right to demand that proper provision should be made in those schools for giving instruction in the faith of our Lord Jesus Christ, this Conference declares that no settlement of the religious question can be final which will not guarantee to those children the teaching, by Christian teachers, of those Christian doctrines which are common to all Christian denominations.

A meeting of Oxford graduates was held recently in London in reference to a proposal to establish in Oxford an Evangelical pastorate for University men. As a result of that meeting an appeal has now been issued, signed by Archdeacon Sinclair (Balliol), Principal Chavasse (Corpus Christi), Canon Christopher (Trinity), Canon Girdlestone (Christ Church), the Rev. the Hon. W. Talbot Rice (Christ Church), the Rev. J. F. Kitto (Merton), and others, for a capital sum of £20,000 for the establishment of an Evangelical pastorate in Oxford. The appeal says:

The need for such a pastorate is very acute. The number of clerical Fellows is diminishing. In some colleges there is no direct religious supervision. In others it is not of a character to commend itself to those who adhere to the principles of the Reformation. High Churchmen have realised the position and have started the Pusey House, where a band of clergy are working devotedly amongst undergraduates on advanced Church lines. Our own school of thought is represented by five churches, whose clergy are doing what they can; but their time is occupied with the calls of large parishes or congregations, and they can only make work amongst University men a by-work. Wycliffe Hall, which trains graduates for the ministry, is a mile away from the centre of the city, and its staff, though anxious to help, cannot adequately fill the gap. It is, therefore, proposed to plant in the heart of Oxford two clergymen of special gifts, whose one aim shall be to take up the spiritual side of the ideal tutor's work, and to look after some three hundred University men, who would welcome their help. They will form a centre round which undergraduates may rally.

and will be a source of inspiration and of guidance. They will be accessible at all times. They will be given to hospitality. They will act as the friends, advisers, sympathizers of those commended to their care. They will hold services and Greek Testament readings, and give lectures and preach in the city churches as opportunities occur, and will distribute sound Church literature.

The honorary secretaries of the fund are the Rev. A. E. Barnes-Lawrence and the Rev. the Hon. W. Talbot Rice, and the honorary treasurer is Mr. John Deacon.

PHILANTHROPIC WORK OF BRITISH WOMEN.

The Baroness Burdett-Coutts, at the request of the President of the Ladies' Committee of the British Commission (H.R.H. Princess Christian), last year became the President of the "Section" charged with the duty of preparing for the Chicago Exhibition a report on the Philanthropic Work of British Women. The Baroness's first object was to collect authentic information about all philanthropic work originated or carried on by Englishwomen, and for this purpose she addressed a letter early last year to the heads of all religious bodies, large charitable organizations, and private individuals. In response to this letter, several hundred interesting and ably-written reports were received. These have been carefully arranged and classified, and have now been sent to Chicago. They form five large volumes, which at the close of the Exhibition will be deposited in the Free Library in that city. These reports would, of course, have been far too voluminous for general perusal, and the Baroness's next object was to reduce the mass of information thus obtained into a readable form, so that it could be presented to the Exhibition in a printed and published volume. Reports received upon each subject, or group of kindred subjects, were placed in the hands of some lady of acknowledged authority upon that special branch of philanthropic work. The result has been the production of a series of valuable papers covering nearly the whole field of the philanthropic work of women in Great Britain, the colonies, and other parts of the world. These form a volume of unique interest, as no such comprehensive record of charitable endeavour has hitherto been attempted. The book will shortly be published by Messrs. Sampson Low, Marston and Co. H.R.H. Princess Christian writes a paper upon the work done by the Royal School of Art Needlework. In addition to a preface, the Baroness contributes two Congress papers, and Analytical Notes on the whole of the original reports. The book will also contain articles by Miss Hesba Stretton and Mrs. Molesworth on Women's Work for Children; by Miss Sellers and the Hon. Maude Stanley upon Movements for the Benefit of Girls; by Miss Sumner on the Responsibility of Mothers. Miss Brooke-Hunt writes on Clubs for Young Men; the Countess Compton on Women's Work in the Ragged Schools; the Hon. Mrs. Stuart Wortley on Emigration; Miss Marsh and Mrs. C. Garnett on Navy Mission Work; Mrs. Boyd Carpenter on the Work of Women in connection with the Church of England; Miss Emily James on the Associated Work of Women in Religion and Philanthropy generally, and Miss Mary Steer upon Rescue Work; while

Miss Anne Beale and Miss Weston describe What Women have done for our Soldiers and Sailors. The authoress of "The Schomberg-Cotta Family" writes upon Homes of Peace for the Dying; Miss Florence Nightingale, Lady Victoria Lambton, and Mrs. Malleson upon Nursing; and "Rosa Mulholland" upon the Philanthropic Work of Women in Ireland. Miss Louisa Twining and Miss Lidgett write upon subjects connected with the Poor Law, and Miss Petrie and Miss Fanny Calder also make valuable contributions. Mrs. Cashel Hoey gives a general account of the Philanthropic Work of Women in the British Colonies and the East, which, especially in the case of the Australian colonies, presents many remarkable and interesting features. The other papers in the volume will be found of no less value. It may interest our readers to add that the Baroness has devoted nearly a year's work to the fulfilment of this object.

RECENT PROCEEDINGS OF THE CHURCH SANITARY ASSOCIATION
AND THE FUNERAL REFORM ASSOCIATION.

The following papers have lately been read at the meeting of these societies. At the monthly meeting of the Church of England Sanitary Association, at the Church House, Westminster, on Wednesday, April 5, under the presidency of Major Edward F. Coates, the Rev. J. F. Kitto, Rural Dean and Vicar of St. Martin's, Trafalgar Square, read a paper on "One-roomed Homes." He said that the cost of land in many parts of London was so great as to be absolutely prohibitive of any private scheme of building for the accommodation of the poor which would secure an adequate return for the outlay incurred. Not even rent equal to the fifth part of the working man's total earnings would represent a sufficient interest for the capital sunk in housing him properly. The provision of houses for agricultural labourers in country villages at a price which is not remunerative to the landlord, was regarded as part of the obligation which the landowner must fulfil to secure tenants for his farms. Similarly, a great city like London must house its poor labouring classes by itself providing the land free of cost, and then letting the dwellings built thereon at a rent which would just pay an adequate interest for the outlay incurred in such building. The terrible evil of overcrowding could not be allowed to continue. Human beings could not be suffered to grow up under conditions which rendered religion and morality, and even common decency and obedience to the ordinary laws of health, hopelessly impossible. A way out of the difficulty would certainly be found when the conscience of the community had been brought to recognise the existing conditions as intolerable. A paper on "Workmen's Dwellings," written by Mr. T. Wrightson, M.P., who had introduced a Bill into the House of Commons upon the subject, was read by the Hon. Sec. Mr. Perry F. Nursey, C.E., read a paper on "Non-poisonous White Lead." He said that the persons who prepared white lead for the market were chiefly women and girls of the poorest class, who, to earn their bread, deliberately faced disease and death. The White Lead Act was inadequate, there

being nothing which could effectually prevent particles of white lead, as ordinarily made, from entering the system and poisoning the blood; but a new process had been discovered. It was now possible in place of the poisonous carbonate to make a harmless sulphate. The Home Secretary had, in connection with the Board of Trade, instituted an inquiry into the matter. The proceedings terminated with votes of thanks to the readers of the papers.

The Rev. Rabbi Michael Adler read a paper upon "Jewish Modes of Burial." The Rabbi said that interments among Jews were conducted with rigid simplicity. Attached to every synagogue, as an important part of its organization, was a Burial Board, which arranged all the details of every funeral—so that among Jews undertakers were unknown. The ancient custom was to bury in the earth without coffin, but for some considerable period a wooden coffin had been used, of the simplest character, unpolished, without ornaments, except, perhaps, brass handles, and without even a memorial plate. No leaden or inner sheath was ever used. No corpse was allowed to remain unburied more than two days. No second interment was permitted in the same grave. All expenditure beyond the synagogue charges, which were fixed and moderate, was strongly discountenanced. No velvet trappings, gaudy hearses, feathers, nor flowers, were permitted, and no unusual eating and drinking. Storing up the dead in vaults was utterly unknown among Jews—family plots being used surrounded by stone coping, such as the Rothschild family plot at Willesden. The burial-ground was sometimes called "The House of Life," analogous to the ancient Jewish usage of calling a blind man "one who possesses a most brilliant light." The whole of the burial service was said in the chapel, the only words used at the grave-side being, "May he come into his place in peace." As all religious ceremonies were conducted with covered head, no Jew was ever in the cemetery bareheaded, thus avoiding dangerous risks. Women were not allowed at the graveside. Immediately upon the coffin being lowered into the grave, the mourners standing round, beginning with the nearest relatives, cast three spades full of earth upon the coffin. When death had arisen from an infectious disease, the greatest precautions were taken, the service being then said in the open air and not in the chapel. Upon leaving the cemetery each person carefully washed his hands. In moving a vote of thanks to the Rabbi, which was carried, Mr. John Leighton called attention to a model of a tent devised for the protection of mourners at the graveside.

Lord Brassey, presiding at another meeting, said that this society had been founded to secure for all healthy dwellings, pure air, pure water, unadulterated food, and the greatest possible immunity from infectious diseases; and, generally, to cultivate such conditions of life as to ensure for the individual the highest possible standard of health. While conscious of the objections to the multiplication of societies, the promoters of this society submitted that its formation was not merely justifiable, but imperatively demanded, because the extent of preventible illness and mortality, and the appalling amount of sorrow, the degeneracy of race, and the vast pecuniary loss con-

sequent thereupon in this country constituted a national disgrace ; because also the parochial system of the Church afforded an ideal, and, indeed, the only competent, organization for carrying on the work of sanitary reform on an adequate scale. Mr. Ernest Hart, editor of the *British Medical Journal*, in the course of a paper upon "The Work of the Clergy in respect of Sanitation," said that the main objects of sanitary science were (a) purity of air, soil, water and food ; (b) isolation of infectious diseases and disinfection ; and (c) thorough personal hygiene. The fact that the Hebrew clergy, living still under the old Mosaic dispensation, taught as part of their official religious duty the observance of sanitary laws, had resulted in the Jews being preserved to an astonishing extent throughout all the great epidemics of past and recent times. Indeed, their preservation from disease had been over and over again the very cause of their persecution, and they were still the healthiest people in Europe. The death-rate in the East End of London was now 30 per cent. below that among the Gentiles. The Black Pest, and other plagues of mediæval times, and our modern zymotic diseases, with their death-roll of millions, were to be traced to the neglect of the laws of health which came after the new religionists, who taught that the sanitary laws of Moses were only dead ceremonial. The eminent sanitarian concluded by urging the clergy of the Church of England to adopt as a strict ecclesiastical mandate the duty of teaching their people to keep earth, water, food, and air absolutely pure. He also expressed an earnest hope that the Church organizations would be used for the purpose of promoting sanitary knowledge, and of forming sanitary committees in every parish in the land. A resolution was then moved by Dr. Farquharson, M.P., seconded by Dr. Norman Kerr, and carried unanimously, congratulating the Church upon having taken up sanitation as a special feature of her work. Votes of thanks to Mr. Ernest Hart for his paper, and to Lord Brassey for presiding were spoken to by General Lowry, C.B., Canon Barker, the Rev. T. B. Paynter, Mr. J. Furley, and Rev. F. Lawrence, Hon. Secretary.

At another meeting Mr. Fred Scott, of Manchester, read an important paper on "The Church, the great Sanitary Agency," in the course of which he said :

"Of course I do not presume to dogmatize on the duty of the Church in relation to sanitary reform. On the contrary, I submit my views with the full consciousness that many of the clergy are earnest sanitarians, and that in one way or another the Church is already doing a great deal for the physical and general temporal welfare of the people. I venture, however, to say that even to the partial extent to which sanitary reform is now undertaken by the Church, the results fall far short of what they might be if it were carried on in the systematic and uniform methods essential to a central organization. That, however, is not enough. The object of this association is to enlist as widely as possible the organization of the Church in this important crusade. I have tried to show that the work is too great for existing agencies, all of which are practically local in operation, even when not so in design, and cover only a very small portion

of this country in the aggregate. The parochial system of the Church affords an ideal organization for sanitary propaganda; the work seems a necessary part of the discipline of imitation of the life of Christ, and undoubtedly it would aid materially the spiritual ministrations of the clergy.

"I do not for a moment suggest, however, that the weight of the proposed work should fall upon the clergy. They are asked to help only in such a way as will impose scarcely any new burden upon them. The following statement of proposed methods shows that most of the channels of work are for the central organization :

1. By the circulation of authoritative literature.
2. By the provision of popular lectures, illustrated, when practicable, by lantern views, experiments, etc.
3. By the exercise of personal influence in encouraging the formation of healthy habits, and to this end, the promotion of increased association of those whose social position enables them to live under sanitary conditions with less favoured members of the community.
4. By recommendation of inexpensive and trustworthy agencies for the sanitary inspection of houses at minimum fees.
5. By scientific inquiries to assist in the solution of difficult problems, such as disposal of town's refuse, purification of rivers, prevention of smoke, etc.
6. By the promotion of improved legislation on any matter affecting the public health.
7. By notifying to sanitary authorities the existence of nuisances, or other insanitary conditions observed or reported.
8. By securing efficient administration of the Public Health Acts and Local Health Bye-laws.
9. By co-operation with existing health and kindred societies,
10. By sanitary conferences and meetings in London and the provinces for the reading and discussion of papers on questions of public health and kindred subjects.
11. By influencing public opinion through the press.
12. By subsidizing a journal."

Obituary.

THE Rev. Uriah Davies, Vicar of St. Matthew's, Canonbury, died on March 22 in his seventy-second year. He was formerly Scholar of St. John's, Cambridge, and took his degree as Sen. Opt. in 1847. His first curacy was at St. John's, Hull, and he afterwards became Chaplain of the Additional Clergy Society in the diocese of Madras. He was appointed to St. Matthew's in 1861, and was one of the oldest and most respected of the Islington clergy.

The Rev. W. R. Blackett, Principal of the Home and Colonial Training College, whose death is greatly regretted, only held his office for two years. As Superintendent of the Liverpool Scripture Readers' Society, in his work in India, and in his late position, he endeared himself to all who knew him, and who came under his influence. His strong point was Bible-class and teaching work, and there he had few equals. He took honours at Dublin in 1859, and was Vicar of Holy Trinity, Nottingham, from 1885 to 1891.

The Rev. Charles Anderson, Vicar of St. John's, Limehouse, died on Palm Sunday. He was a man of remarkable intellect, great tenderness of heart, wide sympathies, and a simple and delicate gift of speech. He was curate of St. Anne's, Soho, from 1871 to 1874, when he was appointed to St. John's, Limehouse.