

extremes there are all gradations; and to say when an imperative conception ceases to be physiological or within the bounds of health, would be as difficult as to say where sanity ends and insanity begins.

"Many morbid impulses and fears have received special names. The impulse to steal has been called kleptomania; to set fire to property, pyromania; the fear of open places, agoraphobia; the fear of narrow places, claustrophobia; the fear of dirt, mysophobia; the fear of crowds, anthropophobia; fear of fears, phobophobia. . . .

"There can now be little doubt that certain crimes are due to sudden impulses which arise in the minds of persons who are not ordinarily regarded as insane, and which the subjects are wholly unable to resist.

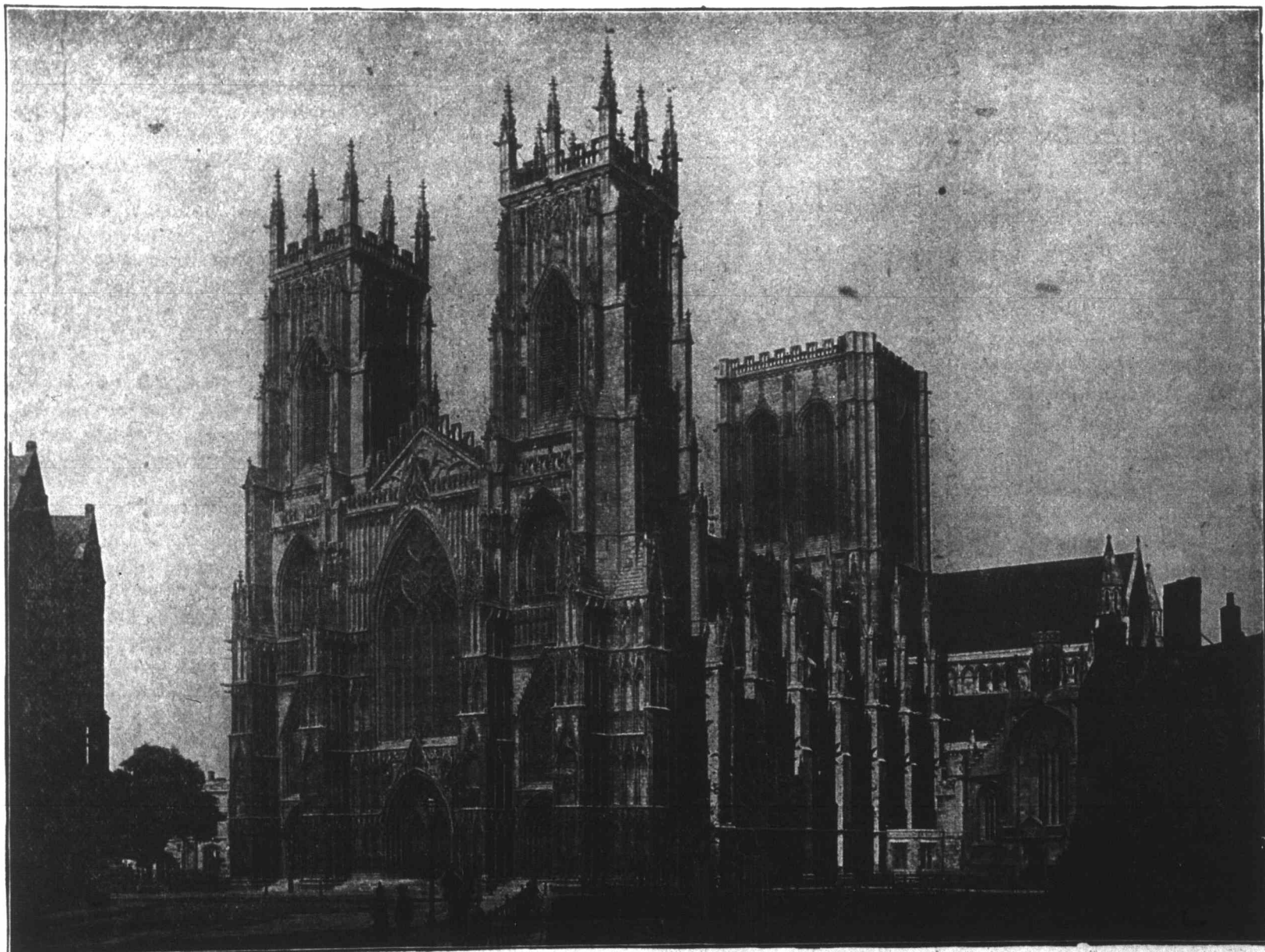
"Impulses to suicide, or to make assaults, or do deeds of violence, or commit crimes, arise in many persons, and yet do not result in action—are not obeyed because they are put in subjection,

#### AMONG THE CHURCHES.

ST. JAMES', WOONSOCKET, RHODE ISLAND.

In 1870, the Right Rev. Bishop Clark, in giving a history of the early Missionary Convocation in Rhode Island, said: "In the year 1830 the Church in Rhode Island consisted only of seven parishes, of which three were in a feeble condition." In alluding to its work in Woonsocket, Bishop Clark said: "In another section of the State, a manufacturing district, there were not less than 7,000 souls without a Christian Church or minister. One Episcopalian was found in the principal village and he was superintendent of the largest factory in the place. In an upper room, half-filled with machinery, the first service was held. A large congregation assembled, and that Sunday's labour led to the appointment of a missionary and the establishment of the Church in the village." In February, 1832, the Protestant Episcopal Convocation of Rhode Island appointed the Rev. Joseph M. Brown to

1845 that St. James' Church became self-supporting, for the records show that in 1843 it was still receiving aid from the Convocation. Rev. Baylis P. Talbot was the next rector. He entered upon the discharge of his duties in September, 1845, and closed his life and labours together just twenty years afterward. During his rectorship 211 persons were confirmed. In the fall of 1847 or spring of 1848, the church was enlarged by the addition of transepts, and a new organ was bought for \$800. In his convention report for 1856, Rev. Mr. Talbot says: "On the 8th of June, we held the last service in our old church edifice in its present form. The church is to be repainted, enlarged and otherwise improved, with the addition of a Sunday-school room. While this work is being done we expect to continue our regular services in a house of worship belonging to the Congregationalists." The church was reopened for the first time on Christmas Day, 1856. It contained sit-



YORK CATHEDRAL—WEST FRONT.

so to speak, by the inhibitory forces of the mind. When an impulse to commit crime arises and the inhibition to check it is insufficient, the crime is committed. This is the philosophy of the suicidal and homicidal impulse. . . .

"The simpler forms of impulses, doubts and fears, can not, as I have said, be regarded as abnormal. In certain individuals, however, they may be so strong or persistent as to be distinctly morbid. For instance, the impulse to touch fence-posts might be obeyed, without exciting comment by a person passing along a quiet country road, and successfully resisted without great effort, when under other circumstances these actions would excite astonishment or subject him to ridicule. On the other hand, if he acted on the impulse, being unable to resist it, while walking with friends in city streets, the impulse would be distinctly abnormal. It might be present in the absence of any other abnormal manifestation of the mind."

Woonsocket. In April of the same year, a parish was organized and preparation made for the erection of a church, the first ever built in that section of the country. On the 16th of May, 1838, the new church was completed, and it was consecrated by the Right Rev. A. V. Griswold. The church contained 58 pews, which were immediately sold, and many more were wanted. The church numbered at this time about 20 communicants, which were increased to 30 the following year. In 1839, the number of communicants reported is 60, with about 25 persons ready to be confirmed. The Sunday-school numbered 120 with 18 teachers. Dr. Waterman was rector of the church until 1841, when the Rev. Azel Dow Cole, D.D., began to officiate. He afterward became President of Nashobah House, a theological school, which, to use his own words, he strove to make "the headquarters of the Catholic school of theology." It must have been somewhere about

tings for 600 people, and was the second enlargement in a period of ten years. This, too, in the face of a large number of removals and the very small increase of the population of the village. For the rebuilding of the church \$5,000 was raised mostly by people in Woonsocket. In the beginning of the year 1865, as the Rev. Mr. Talbot was preparing for the services of the sanctuary, he was struck by a flash of lightning, and was buried on the 8th of September, the same year. He was succeeded by the Rev. Robert Murray, who, during his seven years' pastorate, had 116 persons confirmed. Rev. James F. Powers, who had formerly been a Universalist minister, next served the church, but upon his acceptance of a call to Philadelphia, the Rev. Joseph Lyons Miller became the rector of St. James' Church, and served a period of nine years from 1874; 97 persons were confirmed and the Sunday-school increased in size: The next rector was the Rev. O. W. K. Worrill