

were of good hopes, like laurels in the berry. Bachelette is a damsel.

A BAPTIST said of London: "As a matter of fact, the Church that, more than any other, is doing the work among the *poor*, the *oppressed*, and *wretched*, is the Church of England."

It is stated that the Lancaster (England) Library Committee, after an experiment extending over eighteen months, have determined to close their reading-room on Sunday evenings, the attendance being merely nominal.

IN the Prayer Book the name "curate" refers to the clergyman in charge of the parish; it is his "cure," or care. The present meaning of the word as assistant to a rector is of much later date. The French retain the original meaning in "curé."

LIFE were not worth the living,
If no one were the better
For having met thee on the way,
And known the sunshine of thy stay,
Give as thy God is giving,
To no one be a debtor,
So hearts shall faster beat for thee,
And faces beam thy light to see.

As showing the extent of agricultural depression in England, at a meeting to raise half a million for the St. Thomas Hospital, London, it was stated that one farm from which they used to receive a rental of \$6,350, they were now glad to let for \$1,725, and in another case they formerly received \$6,600, against \$3,000 to-day.

ACCORDING to the ecclesiastical law of the Church of England, all the ministerial acts performed by ordained clergymen of the Church on the "high seas" come under the jurisdiction of the Bishop of London, and, when a baptism is performed or a marriage solemnized at sea, the registration of the same must be made in the register book of the parish of St. Pancras, London.

THE late Archbishop Tait, of Canterbury, once made an effective use of a sermon. Driving down a steep hill, he was confronted by a runaway horse, with a heavy dray, making straight for his carriage. He threw a sermon in its face. The horse was so bewildered by the fluttering leaves that it swerved and paused, the driver regained control, the sermon was picked up, and the Primate proceeded on his way. "I don't know," he said to the Archbishop of York a few days later, "whether my sermon did any good to the congregation, but it was of great service to me."

THE biographer of Dr. Burns-Thompson, the virtual founder of Scotch medical missions,

furnishes the following evidence of religious overlapping: "It may be set down, as the normal state of things in Scotch cities, that in sickness five denominations visit the same patient—Established Kirk, United Presbyterian, Free Church, Congregational, and Baptist—and when the case becomes chronic, an Episcopalian and Plymouth Brother may be added to the number. What the patients got from one *'ism* they carefully concealed from the other."

A BRITISH military officer says that the most curious thing he saw in connection with the Chino-Japanese war was the fact that the generals in the Chinese army all carried umbrellas and fans on going into battle. This is not by private choice, but is a matter of law. The rank of an officer is shown by the number of umbrellas and banners which are displayed before him. An officer of the front rank is privileged to have two fans carried in front of him, and even the most insignificant mandarin has a huge red umbrella fixed on a pole and carried before him. Chinese etiquette is most difficult to master. Call in a carriage and pair on Li Hung Chang, and you will be refused admission; go in a sedan chair covered with blue cloth, and you will be cordially received. Diplomats, however, must go in a green chair. No private citizen may use green, that being the official color.

THERE is a rubric after the Nicene Creed in the Communion Service which runs: "Then the curate shall declare unto the people what holy days or fasting days are in the week following to be observed. And then also (if occasion be) shall notice be given of the communion; and *briefs*, citations, and excommunications read." These "briefs" were royal letters patent authorizing a collection for some charitable purpose or other. The documents were stamped with the Privy Seal, sent out to all parish churches in the country, with orders to the clergy to read them, and afterwards to enter them, and the amounts collected, in the parish register. With a view to rendering briefs more effective, it was ordered in 1677 "that the preamble be pathetically penned, as the occasion requires, to move the people to liberality upon so charitable and pious a work." It may be seen, from the smallness of the sums collected, and inferred from a reference to the collection in Pepys' famous diary, that there was need for the injunction. Under the heading June 30th, 1661, Pepys wrote: "To church, where, we observe, the trade of briefs is come now up to so constant a course every Sunday that we resolve to give no more to them." Lord Palmerston (1855-8) declined to allow the Crown to continue their issue.