

Mr. W. F. Cowan, Mayor of Oshawa, last week authorized the Relief Committee to draw on his private purse for one thousand dollars to help meet the unusual calls being made upon them.

Hebrew women of the higher classes were secluded from public life and passed their time with the distaff and spindle. At marriage the ceremony lasted seven days.

The Rev. E. Lawlor, of Warren, in the Diocese of Algoma, is removing to the mission of Schreiber.

The Rev. S. MacMorine, of Portage la Prairie, had a severe attack of la grippe during the early part of last month, but is now recovered. On the 19th ult. some of his parishioners presented Mr. MacMorine with a fur coat.

Britain was known to the Phoenicians and was named by them Barat-Anak, "the land of tin." It is believed that the Phoenicians made trading expeditions to Britain as early as 1037 B.C.

The Rev. A. J. Gollmer, late of St. Mark's Church, Victoria Docks, London, England, and formerly curate of Trinity Church, St. John, N.B., was on the 16th ult. inducted rector of Cambridge, N.B., at the Church of St. John, Mill Cove.

The Earl and Countess of Devon have just celebrated their diamond wedding. The earl, who is rector of Powdenham and a prebendary of Exeter Cathedral, is one of the most popular men in Devonshire, and the countess has been unwearied in good works. Lord and Lady Devon (who were known until 1891 as the Hon. and Rev. Hugh and Lady Anna Courtenay), were married on January 6th, 1835.

An unusual ceremony was lately held in Rome, when, in the presence of the Minister for Instruction, the ancient Jewish cemetery on the Via Appia was declared open to the public. This cemetery consists not of ordinary graves, but of catacombs containing a large number of niches, on which the ancient Jews in Rome deposited their dead. The walls of the catacombs are covered with inscriptions in Latin, Greek, and Hebrew, and with scenes depicting the Temple at Jerusalem, and the religious life of the Hebrews. The Minister declared that the cemetery was of great value, both as an archive and a museum.

In clearing out some of the rubbish from the rooms of Old Dailly Church, a small copper coin was found which must have been buried for at least two hundred years. The coin is about the size of a farthing, and has on one side the thistle in the centre, and round the margin the following: "Jacobus Dei Mag"; on the reverse side the Unicorn and the words, "Rex Francie et Hibernie." The church of Old Dailly is the oldest in Carrick, and during the Revolution and Reformation period was famous in the ecclesiastical struggles of Scotland. The church was granted by Duncan, first Earl of Carrick, to the monks of Paisley, but afterwards transferred by Robert the First to the monks of Crossraguel, and remained with them till the Reformation.

## British and Foreign.

The roll of the English Church Union now shows a membership of 84,876 communicants, a net gain in 1894 of 183.

Canon Newbolt, of St. Paul's Cathedral, has been elected a vice-president of the English Church Union in the place of the late Canon Cooke, of Chester.

The Archbishop of Canterbury has accepted an invitation from the Dean of Bristol to preach the sermon at a special service at the Cathedral on 6th May, in connection with the efforts being made to complete the restoration of the Cathedral, which has now reached an advanced stage.

When the mail left, the arrival of the Bishop of Salisbury at Hobart, Tasmania, on his way to Wellington, to take part in the consecration of Dr. Wallis, bishop-designate of Wellington, was being looked for by Church people with much pleasure. It will be the first visit of an English Bishop to the country, which gives the event a unique interest.

The Bishop of Bath and Wells, speaking at a conference of Church workers at Twerton, said it seemed to be a sort of settled axiom in England that every Churchman ought to be of the same political colour—that every Churchman must be out-and-out Tory. He saw no reason for that, and if they would have nothing but out-and-out Tories in the Church of England, they would have to get rid of him. He saw no reason why he should clothe himself in the blue of Toryism because he was a strong Churchman.

It is stated that Dr. Johnson, the Bishop of Calcutta and Metropolitan of India, is about to retire. Ill-health is said to be the reason of the intention, which, if carried into effect, will be much regretted. Dr. Johnson has been a great success at Calcutta, both ecclesiastically and socially. He has held his present appointment since 1876, and the extension of Christianity, particularly among the Eurasians, is largely due to his efforts. Dr. Copleston, Bishop of Colombo, might be the successor to Dr. Johnson.

At the recent placing of the corner-stone of a new church dedicated in the name of St. Simon and St. Jude, in Anfield Road, Liverpool, the Bishop of Liverpool discussed the reasons why there was no Cathedral in Liverpool. He said the cost would be half a million, besides £100,000 for endowment. There was no doubt plenty of money in Liverpool, but he despaired of raising half a million for a cathedral, as it must be remembered that all the people of Liverpool were not members of the Church of England.

The Year-Book for 1895 of the Episcopal Church in Scotland gives the following statistics up to June 30th last: Working clergy, 308; incumbencies and missions, 314; parsonages, 128; church population, 105,027; communicants, 39,831; baptized during the year, 7,827; confirmed during the year, 3,530; marriages during the year, 801; day schools, 80; day scholars, 15,037; Sunday scholars, 17,450. The contributions to the principal funds administered by the Representative Church Council during the year amounted to £22,052.

"Peter Lombard" has a good story in the *Church Times*: A tripper, meditating among the tombs in an East Anglican churchyard, seeing a venerable individual at work among the graves, said: "I suppose, my man, you are one of the officials of this church?" "Officials, sir? Why, law! I hardly know what I do be! When Parson Smith come he say I were the sextant. And then Parson Jones he come, and he fare to call me the beetle; and now Muster Robinson be our parson, and he say I'm the wargin."

The Bishop of Winchester, in the course of his annual address to his clergy, makes the following remarks with respect to ordination:—"I by no means consider it my duty to accept all applications made to me for ordination, having respect to the circumstances of the diocese, the tolerably high standard of efficiency which we not only claim, but are increasingly reaching, and the singular but melancholy incompetence of some who from time to time propose themselves. 'Lay hands suddenly on no man, neither be partakers of other men's sins,' is a voice often sounding in my ears. Sometimes it is pleaded that parents will be disappointed, or that the excellent youth, who can barely write or spell, will make a pious clergyman. It may be so, but it must not be at the expense of the Winchester diocese. One impetuous youth, whom, on the advice of my examining chaplain (the gentlest and tenderest of men), I finally declined to accept as a candidate, has threatened to place the matter in his lawyer's hands. I sleep in peace."

Bishop Potter, who is "proud to confess himself a member" both of the "Church Association for the Advancement of the Interests of Labour" in America, and of the Christian Social Union in England, has lately addressed the convention of his diocese on some simple home truths which are in danger of being forgotten in the heated condition of present day politics. "When the Bishop,"

the *Churchman* says, "comes to address a large assembly of the clergy of his diocese, and of the most influential laymen in the United States, he drops the rights of man, the social contract, the scheme of determining the proper rate of wages or the price of a shirt by a careful study of the Sermon on the Mount, and comes down to common sense, and that clear statement of the point in question of which he is so great a master. He says:—'The loftiest moral purpose may not alter the axioms of Euclid nor override the laws of arithmetic. Equally futile it is to suggest a moral control of economics or a 'Christian Organization of Industry.' The morality of economics can only mean truth: the Christianity of industrial organization can but mean its soundness. . . . A visionary economical project will not become practicable because it is labelled Christian. No amount of morality can confer value upon goods for which there is no market. Wages, it has been said, ought to determine prices, and not prices, wages. It seems to have been forgotten that prices are but the convenient registers of the ever varying desires of men, and that the claim to fix wages by an ethical standard, independently of the market, really involves the assertion that human desires can be and ought to be unalterable in direction and constant in extent! The religion of Jesus Christ is here in the world to mitigate the hardships which arise out of the seemingly inexorable operation of the laws of nature, whether they are laws of trade, or of disease, or of death. But it is not here to dismiss them out of existence, whether by arbitrary law-making or anarchistic violence. Our duty to the social fabric, yours and mine, dear brethren, is not to pull it down because its existence seems to us to involve certain intolerable hardships, but to make those hardships tolerable, as even the hardest labour and the sorest privations may be made tolerable, by an inexhaustible sympathy and a never tiring helpfulness toward all within our reach."

\$200 ill spent for other cures, \$5 well spent for K.D.C.

## Family Reading.

### Worth While.

'Tis easy enough to be pleasant  
When life flows along like a song,  
But the man worth while is the one who will smile  
When everything goes dead wrong;  
For the test of the heart is trouble,  
And it always comes with the years.  
And the smile that is worth the praises of earth,  
Is the smile that shines through tears.

—Anon.

### The Hidden Treasure.

#### CHAPTER VI.—CONTINUED.

"I am not so sure of that!" said the father smiling. "A man may not certainly be a good baker because his coat is covered with flour!"

"But he spoke like a scholar, father!" said Jack. "Did you not think so?"

"There was something uncommon about him for certain!" replied Master Lucas. "He had the look of a man who is always thinking of great and grave matters. To my mind he hath a look of our Sir William!"

"Sir William hath kinsfolk in London!" said Jack. "I know, because one of them sent him a great parcel of books and a new gown last spring. Perhaps this gentleman may be one of them."

"Like enough, like enough. But now, son, you have come far enough, seeing you are to walk back. My blessing on thee, dearest boy. Take care of thy health, be dutiful and obedient to uncle Thomas, and learn all thou canst from him. Learning is light luggage, and no kind ever comes amiss. Remember thy duty to God and thy father, say thy prayers every day, and thou wilt never go very far astray."

Jack loaded his father with love and messages to all at home, from the good priest and his sister, down to the old black cat, whose infirmity of now and then helping himself out of the shop and the larder, he besought his father to pardon.

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