

take great pride in decorating their own rooms, and own a collection of bibelots from all parts of the world.

It is stated that the Manchester ship canal will have 400,000 tons of traffic yearly, and that the traffic of the United States, Mediterranean and India will increase the canal company's revenue by £120,000 per annum.

If a lion and a horse were to pull in opposite directions, the horse would win the tug of war easily; but if the lion were hitched behind the horse and facing the same direction, he could easily back the horse down upon its haunches.

During the reign of Solomon the taxation of the Hebrews became so heavy that immediately on the accession of his son a demand for a reduction was made, and upon its refusal the chief tax collector, Adoram, was stoned to death and the secession of the ten tribes at once followed.

Nine private letters from Motley to Bismarck were sold at auction in London recently for \$300. The incident excited some curiosity and comment. It is not known how these letters left the custody of Prince Bismarck, but the fact that they are not only familiar, but even confidential in their character, heightens the mystery.

Here is a remarkable testimony concerning the power of the Bible, when carefully studied, to produce conviction: Gen. Lew Wallace, in telling of how he came to write "Ben Hur," says, "At that time (the beginning), speaking candidly, I was not in the least influenced by religious sentiment. I had no conviction about God or Christ. I neither believed nor disbelieved in them. The preachers had made no impression upon me." Further on he adds, "Long before I was through with my book I became a believer in God and Christ."

Probably the oldest clergyman in the world was the lately deceased priest in Trikala, in Thessaly, Greece, who died after completing his one hundred and twentieth year. During all these years he has never left the place where he was born and where he died. He never used wine except in communion, and had never used tobacco in any shape or form. He was accustomed to begin his priestly offices before sunrise and retire promptly at nine. His sight and hearing were in excellent condition to the day of his death, and he never made use of glasses. Only in his last year did his memory show signs of weakness. He was in the active ministry for ninety-nine years.

British and Foreign.

The Rev. Canon Ainger is mentioned as the probable successor of Dr. Vaughan as Master of the Temple.

The third volume of Dr. Liddon's biography of Pusey will be issued by Messrs. Longman in the autumn.

The Rev. Charles Gore has again been ordered away for the benefit of his health—this time for six months.

The S.P.C.K. has just published Miss Leigh's second little volume, entitled *Our Dayspring*, wherein is deduced from the nature and properties of light a series of lessons that will not only attract young folk, but will leave them in possession of a great central idea which may yield even more and still better fruit as years go by.

In the Rev. Dr. Story's closing address as Moderator of the Assembly of the Church of Scotland, after speaking with approval of the efforts of the Scottish Church Society in the way of a more advanced ritual, he goes on to recommend that the churches should stand open all day long for private prayer or meditation, and that one of the ministers should be in attendance to give "either ghostly counsel or material help." Is there not a suspicion of the "confessional" in this?

Hopes are entertained that the "exquisite Cathedral of Clonfert," as Professor Stokes calls it, may soon be restored in a fitting manner. The

ground on which the church stands has been the site of a place of worship since the sixth century, and there is a Norman Gothic doorway in the present building believed to date from the tenth century. Mr. Skipton, district architect to the representative body, is at work preparing plans for some really needed repairs and improvements. Several friends have promised subscriptions for this work, and others have promised gifts of new books and church furniture. Both the late and the present Bishop of Killaloe took great interest in the work.

On the Foreign Missions Day in the Church of Scotland the case of alleged ritualistic practices at Blantyre was before the Assembly. The Rev. A. Hetherwick, Domasi, acknowledged that "it was true that they had old boxes dignified into altars, and their choir boys' white shirts called surplices; but surely there was nobody afraid of these things in these days. He should like to see anyone stand up there and say he was afraid, so that when he went back to Africa he might tell that he had seen a man who was afraid because their boys wore white shirts. But the great fact of their work was that they were in Africa to raise it morally and socially. In Africa civilization and Christianity must go hand in hand, and hence he emphasized the value of the industrial work which their missions were carrying on."

WEST INDIES.—As the result of a meeting recently held in Hamilton, Bermuda, at which nearly three hundred members of the Church of England were present, and many others were represented, the desirability was considered of converting Trinity Church in that city from a chapel of ease to the parish church of Pembroke into the Cathedral of Bermuda. A committee was appointed to prepare and frame a constitution. This committee held several meetings, and prepared a draft of the proposed constitution, and, with the approval of the Bishop, submitted it to an adjourned meeting of Church members of Bermuda, held on April 26. It was by them unanimously adopted, and a petition and draft of a proposed bill have been submitted to the Legislature.

Gloynce Cathedral, which has just been re-opened after the carrying out of extensive alterations, is one of the oldest in Ireland. It is believed to have been erected in the twelfth century, although the exact date is not known. It bears traces of great antiquity in the rude and archaic nature of the carvings on some of its stonework. Like many other Irish cathedrals it has its round tower, a structure of more than the average height of those relics of a former age. It has also what is not to be found elsewhere in Ireland, the walls of the ancient Fire House. The choir alone has been the part of the building which has from the first been used as the place of worship, the spacious and lofty nave not having been ever so used—a practice in keeping with the old cathedral custom. In pre-Reformation times, and for a considerable time after the Reformation, the choir extended to a screen at the east of the transept arches. This was still the choir in the time of Bishop Berkeley; but the Chapter records contain entries which show that very soon after Bishop Berkeley's time—about the year 1770—the ancient choir-screen, with "the great arch," was taken down, and the present screen, taking in the transept arches, was erected. The interior of the structure has been much improved and beautified by the changes; £1,200 have been spent and further funds are needed to complete the work of restoration and improvement.

The question of the division of jurisdiction between the Bishops of the Church of England in Japan and the Bishops sent by the Church in the United States to that country, has not yet been finally settled. In 1892 the American House of Bishops decided that it would be well to leave the Bishops concerned to mark out the limits of their respective areas of action, reserving the final determination of the whole question of missionary jurisdiction for the proper authorities in both Churches. This decision did not, however, commend itself to the American Missionary Bishop of Tokyo, and the American Board of Missions on hearing of this recommitted the matter for his

further consideration, with a statement that the Board would consider favourably a division leaving Tokyo, Osaka, and Kyoto in the care of the American Church, and otherwise dividing on lines to be agreed upon by all other parties concerned. They add to this that in their judgment the interests of missionary work in Japan require territorial division, and that in making such division regard should be had to the ancient canon providing that two bishops should not exercise jurisdiction in the same city. The Rev. Dr. Hoffmann, of New York, is now in this country, and as the representative of the American Board of Missions has communicated these views to the Archbishop of Canterbury, with a request that his Grace will use his influence to effect such a settlement as is suggested, and we believe that some definite delimitation of boundaries between the two Churches is likely soon to be agreed to.—*Church Bells.*

AFRICA.—The C.M.S. *Intelligencer* says: "A remarkable story appears in the S.P.G. *Mission Field*. That periodical is not one to make wild statements. The strange experience of Canon Widdicombe, of Basutoland, may therefore be accepted the more readily as to the facts, although the interpretations put upon it will no doubt be various. Mamotlabelo is a young Fingo girl, about eighteen years of age. A year ago she went to the mission at Thlotse Heights, and was greatly moved to give herself to Christ. Her parents, who are staunch heathen, tried to prevent her doing so by taking her to a number of heathen dances. They succeeded, but at a terrible cost. The girl went mad. The words used in the Gospels to describe demoniacs to a great extent apply to her case. On Shrove Tuesday she came into the church during morning prayer. She began uttering the most piercing and unnatural cries, so that it became impossible to go on with the service. Canon Widdicombe went down the church to her, and held up his finger in warning to her. Then he signed her with the sign of the cross upon her forehead, and she howled no more. She cried a little outside the church after the service, that was all. From that day she began to recover her reason, and within a month was perfectly sane and well. She was again desirous to become a Christian, but her bigoted parents still refuse to allow her to go near the mission."—*Scottish Guardian.*

Rev. George J. Lowe,

The Rectory, Almonte, Ont., writes: "I must ask you to send me another bottle of your invaluable medicine, K. D. C. I think your last bottle has cured me entirely, but some members of my family, whose cases are worse than mine, insist on me getting some more. Indeed we all think it an indispensable article in the household."

Family Reading.

Love's Mastery: Or the Gower Family.

"Thoughts came into my mind; and I could not very well help it," she said in a low tone.

"Thoughts of your brother?" Somerset asked.

"No, not Tracy: I was not thinking about him then," and the flush on her pale face deepened yet more; and still farther from the fire-place Stella turned away to hide it.

"It was of your other brother, then, that you were thinking, as you cried?" Somerset asked. "Just tell me, Stella."

But Stella could not speak, her heart was too full.

"Let me answer for you," Somerset continued, after a minute's pause; "for I think I can guess what was passing in your mind. You have been thinking what a wretch your elder brother has always been to you; cross, ill-natured, over-bearing in former days; stupid, indifferent, and ungrateful now, ever since he has been ill. And you have been wishing, almost wishing, that he had never got better to vex and worry you again, but that you could have seen the last of him, and for the future been free to live on in peace and happiness alone with Tracy."

"O Somerset, Somerset!" the poor child cried pitifully, "what have I done to make you speak