

my house without ever having been opened. The Romans are in a great state of excitement in consequence of the change from a despotic to a free government. I have been staying some time at the Baths of Lucca, and the chief change that I saw on my return was the absence of police and military rule. I was a week in Rome before I saw a policeman, whereas, before, they were met in threes and fours (scarcely ever less) every ten minutes. I understand that the Carnival will be very grand this season. Apartments are lower in price than they were last year, provisions are much reduced in price, and all the Romans, except the priests, are much pleased with the change. One word about our new English church. Should you have an opportunity I should be greatly indebted by your pleading its cause amongst your friends. We shall require for a few years some help from those that love the truth. Protestantism is not a popular theme at present, but I have no doubt that He who put it into the hearts of those who have founded this church will supply the means to carry it on."

The new church was opened on the 13th of November by the recently appointed chaplain, the Rev. Thomas Hamilton. It is situated outside and close to the Porto del Popolo, on the right hand side, and is fitted up so as to accommodate eighty persons.

The funeral of the late Ven. Archdeacon Hale, Master of the Charterhouse, took place on the 6th, in St. Paul's Cathedral in the presence of a large concourse of people. The first part of the solemn service was performed in the Charterhouse chapel, a large number of old Carthusians, pensioners, officers, and servants of the house having assembled in the halls at half-past eleven o'clock. The mourners and private friends of the deceased met at Brooke Hall at the same hour. The procession moved through the quadrangle to the chapel. The lessons were read by the Rev. Dr. Currey, the Head Master of the Charterhouse schools, after which the coffin, which was of a polished oak, with brass handles, was conveyed on a hearse through Aldersgate-street, Newgate-street, Old Bailey, and Ludgate-hill, to the Western entrance of St. Paul's Cathedral, where it was received by the various dignitaries, choristers, and vicars-choral of the cathedral. The procession moved slowly up the nave solemnly chanting a portion of the service for the dead. The coffin was then conveyed to the grave, which is in the chancel, near the spot where the remains of the late Dean Milman repose, and at the lowering of the body into the grave, a verse from Mendelssohn's *St. Paul*, Burial of St. Stephen, was sung by the choir.

The mournful service concluded with the singing of the late Dean Milman's hymn.

"Brother, thou art gone before us." After this the organ pealed forth in solemn grandeur the strains of the "Dead March in Saul," and the people gradually dispersed.

The new cathedral at Cork replaces the old cathedral of St. Finbar. It is of very large dimensions, the nave being 162 feet long, and the extreme internal width of the building is 57½ feet. It is in the early French style, with a mixture of the Norman, and is built of Cork and Carlow limestone. The chancel is separated from the nave and aisles by eight pillars of red Cork marble, and seven broad steps of a peculiarly coloured Sicilian marble lead from the nave to the chancel. The organ loft is furnished with a splendid instrument which cost £1,500. The consecration ceremony was witnessed by an immense congregation, and at its conclusion the Bishop (Dr. Gregg) delivered an eloquent discourse, in which he dwelt forcibly upon the necessity for unity among Protestants in the present crisis. In the evening the Bishop of Peterborough preached on Ezekiel xiv. Referring to the story of the Prophet and the Jew, he warned the congregation that, instead of looking into the future, they should apply themselves to the present. A great change had come to pass in the fortunes of the Irish church; but that splendid edifice was a pledge that the Irish church should triumph over all obstacles, and that its adherents would be guided by precepts which made Protestantism great and enduring. Next day the Archbishop of Dublin preached, and pictured the never-ceasing communication between the Almighty and his creatures symbolised by the mystic ladder seen by Jacob, on

which angels were ever ascending and descending from heaven to earth and from earth to heaven. In the evening the Bishop of Derry preached on Luke i. 6-8. His Lordship defended cathedral services and chanting of hymns. While he condemned new innovations in the mode of worship, he asserted some innovations were necessary to appeal to the feelings of humble men, and bring them more into contact with the rich. He appealed to them to make the church of the future in every respect what it should be.

The death of Archdeacon Hale, at the age of 75, is a Church event of some interest. A quiet and unobtrusive man in his way, he was yet a cleric of no mean knowledge, experience and weight. In earlier years he was especially known as a gallant defender of Church-rates, and he wrote largely upon Church and State questions. Bishop Blomfield was his great ally, and the two together occupied twenty years in the Church world a very influential and conspicuous position. — *The English Churchman*.

UNITED STATES.

Dr. Thofuck has completed nearly fifty years of academic labour, and his friends propose to raise in his honour a fund in aid of needy students who are preparing for the ministry.

Bishop Williams, of Connecticut, is suffering from a temporary illness, and has been forbidden all work by his physician, for two or three months. The Bishops of Vermont and New Hampshire, have kindly offered to perform his duties during that period.

The annual rental of pews in Dr. Ewer's church, (Christ church,) corner of Fifth-avenue and Thirty-fifth-street, took place last Friday evening, resulting in \$6,000 receipts. The total rental of the pews in this church amounts to \$19,500 annually, at rates varying from \$200 to \$85 each pew. — *New York Times*.

We are glad to learn (says the *Southern Churchman*) that church people in Baltimore do not intend to permit old Christ church, on Gay street, to pass out of their hands, if possible to prevent it. It has been proposed to convert the old building into a cathedral church, and in the various Episcopal churches of the city the action of the guilds has been announced and resolutions adopted, which were read during service, and the terms announced upon which the vestry of Christ church are willing to dispose of the building. The sum named is \$60,000 for the church, the organ, and all the furniture, the bells only being excepted, whilst the existing debt on the church is to be paid, and the building handed over free of all incumbrances. Of the sum of \$60,000 it is understood that the vestry of Christ church has volunteered to contribute \$15,000.

The appointment by the Bishop of the Rev. Dr. Hallam as Archdeacon for Eastern Connecticut, on the nomination of the clergy and laity represented in Convocation, is a sign and source of real progress, Convocation is no longer an anomaly. It is working under Episcopal authority. The Archdeacon is the agent and representative of the Bishop, the "*Cor-Episcopi*" — the Bishop's heart, because he signifies the mind and will of the latter to his people, and the "*oculus Episcopi*," because he inspects, for the chief of the diocese, that portion of it which is assigned to his particular charge. Episcopal authority is given him therefore to act, and the Convocation is no longer a Presbyterian association, working in its own name, but an organized Episcopal institution, an integral part of the diocesan machinery, with proper subordination to the Apostle of the church. Certainly this a sign of progress; but it is more than this, it is a source of real power. We have felt in a measure, isolated from the Bishop whom God has placed over us. It has been idle to hope that he could personally inaugurate or direct our work. We have gone on as Priests, in an independent way, and as it has seemed to us, in a very anomalous way. Missions have been established, enterprises inaugurated, and plans set on foot without previous consultation with our Bishop, and sometimes without thinking of such a thing. This has been done with a halting and feeble step, and with oftentimes inadequate results. Much has been accomplished, but less than was hoped for; more than we could expect, however, from the discrepancy between our profession and practice as Episcopalians. And now with profes-

sion and practice in harmony, what may we not hope to see done, with the Bishop's heart sympathizingly present with us, and the Bishop's eyes overseeing us. Our means are not equal to the demands upon us; but it is certain that now, up to the level of our ability, the convocation can do more than ever for Christ and His church. We look upon the new appointment as one of very great significance. We have, next to the Bishop, the man of our choice at our head representing the Episcopal office, and if we cannot become a diocese, we are for the present satisfied with being an Archdeaconry. Let us consecrate ourselves to our work with renewed zeal and with hearty prayer—then the giving will come easy, sacrifices will be made for the Lord, and we shall see that no earnest effort for Christ's sake goes unblest by the Master. — *Convocation Quarterly*.

The following is a General Summary of the stations, agents etc., of the American Board of Foreign Missions, not including the Missions recently transferred to the Presbyterian Board of Missions:

Number of Missions, stations, and out-stations .....	596
Ordained Missionaries (3 being physicians) .....	129
Physicians not ordained, ..	8
Other Male Assistants, .....	4
Female Assistants, .....	190
Whole number of labourers sent from this country, ..	331
Native Pastors .....	118
Native Preachers and Catechists, .....	315
School Teachers, .....	400
Other Native Helpers, ..	208
Whole number of Native Helpers, .....	1,041
Whole number of labourers connected with the Missions, ..	1,372
Pages printed, as far as reported (including Syria),	19,728,995
Churches (including all at the Hawaiian Islands), .....	226
Church Members " .....	23,718
Added during the year, .....	1,533
Training and Theological Schools, ..	15
Boarding Schools for Girls, .....	17
Common Schools (omitting those at Hawaiian Islands), .....	464
Pupils in Common Schools (omitting those at Hawaiian Islands) .....	12,437
Pupils in Training and Theological Schools .....	323
Pupils in Boarding Schools for Girls .....	535
Other adults under instruction .....	1,115
Whole number of Pupils ..	14,410

A COMMON SENSE VIEW OF THE DEFUNCT PAPACY.

To the Editor of the Church Observer.

SIR,—No man who has a grievance, whether real or imaginary, needs any pressing to tell it. Especially in the latter case. For some people have a grievance-making disposition. To have something to grumble about, is essential to their comfort. Of this class is Archbishop Spalding, who, according to a recent telegram, calls on Romanists in America to "avenge the insult to the Catholic Church by the Italians, and restore the Pope to his throne." The jumble of ideas contained in this brief sentence must be intentional. For, we cannot suppose that a prelate of Archbishop Spalding's learning, is ignorant of the true nature of the Roman question. But, for many years past, Romish apologists have shown a consciousness of weakness, by an ingenious perversion of facts. When the Zouaves were enlisted for the Pope's defence, were they conscious of the real nature of the service they embraced? They found themselves a shade above the barbarous Sberri in uniform, but degraded to the same level in public estimation. To defend a moribund despotism against the retributive reaction its own tyranny had invoked, this was their duty. Yet, to read the harangues made to these deluded gobe-mouches, you would imagine a new crusade had been set on foot. Faith in the uprightness of priests and prelates is respectable. But when the latter, intentionally pervert truth, to inflame the passions of the multitude, conjuring up an imaginary wrong, in order to provoke a real wrong, it is time to protest in the name of truth and honour. Archbishop Spalding, and every intelligent Romanist who is up to the news of the day, knows that the occupation of Rome, has nothing whatever to do with the Catholic Church,—the two

things are absolutely separate—but to make it appear so, will enlist the sympathies of those who are opposed to the temporal power. Could anything be more wicked, than to endeavour to involve America in the imminent European complications? Perhaps Archbishop Spalding would "not play false," but it is certain that he "would wrongly win." Now a few plain statements will upset the position of the Ultramontanes. It was proved in 1847-8, that the Romans were the truest friends of the newly elected Pius IX. His most distrusted foes, were the *Sanfedesti*, numbering among its members, Cardinals Antonelli, Lambruschini, and DeAngels. Their manifestos against the Reforming Pope and his supporters, breathed a spirit worthy of Saint Bartholomew. Finding that thrift would follow fawning, they veered round and became friendly to the project of Reform. But only in appearance. They sowed discord and distrust between the Roman Parliament and the Pope, until they precipitated a rupture, and urged the Pope to fly. When restored again by the intervention of the French, a policy commenced worthy of South America in the days of slavery. The documents found in the Archives of the Legations, reveal a systematized oppression that is scandalous. The people have been made to pay for a standing army—one regiment of which was recruited from galley-slaves, without honour, and without courage—only to fight the citizens! Every product of native industry has been so repeatedly taxed, that it has to be sold at fabulous prices to pay even for making. If you analyze the proceedings of the Antonelli administration, you cannot point out one single act done to promote the public good. And this is a record of twenty years.

No nation that has arisen in revolt against its rulers, and been justified by the verdict of history, has suffered so much as the modern Romans. Not even France, before 1798. The wonder is that the world has not witnessed a new reign of Terror.

At last Europe has become aware of the scandal of footing such an anomaly. By the same process that the United States disposed of King George, and the French the Bourbons—by the same process that constitutionally governed countries change their ministers—Rome has elected Victor Emmanuel vice Pius IX. By the free choice of the people, the reins of Government are transferred. Religion and the Church, has not an atom to do with it. There is no more excuse for the Ultramontanes to plead religion as a motive for rebellion against the King of Italy, than for the insane Fenians to plead patriotism as an excuse for invading Canada. But, having no plea of right, law, or justice, the *ad captandum* cry of "church in danger," is got up. Let sensible men look closely at the point. The church is vastly bettered by the transfer of the temporal power into competent hands. Even in her temporalities, the gain is great. But oppression must cease. Surely Archbishop Spalding in free America, dare not contend that to gag the press, flog patriots, prohibit freedom of thought and speech and meeting, is a part of the Apostolical tradition or canons of the Church. These are all that will cease to be. If Romanism dare abide the test of free thought, why this uproar? The Archbishop and the Ultramontanes resemble the Knight in the fable—

Faith unfaithful makes them falsely true.

But the common sense of the masses has no such restriction. Prove to us that we have no right to discharge a dishonest and incompetent servant, whom we pay to do our bidding; that a bad implement of husbandry, must be retained because it is antique; that freedom and right are antagonistic to religion, and then we will admit your argument to have weight.

Yours, etc., K.

Dec. 28, 1870.

THE GREAT COMFORT OF SINNERS.—This word, "I came not to call the righteous, but sinners." What can a diffident heart say, that it should not come to Jesus Christ? Art thou a sinner, an eminent sinner? Therefore come to Him, for He came to thee. It is they that He comes to seek; they are the very objects of His grace. He had nothing else to do in the world, but to save such; He came on purpose for their sake. — *Archbishop Leighton*.