

of the Holy Catholic Church; Protestant, in rejecting Papal usurpation and dogma.

With these and similar instructions, Dr. Camilleri has set out for Italy, and he is now prosecuting his work. We believe that he is a marvellously well-qualified person for the task. There are few Englishmen who could discuss theology in the Italian language: it is Dr. Camilleri's language from his childhood. There are few who know what are the feelings of a Roman priest except one who has been himself a priest. Dr. Camilleri was ordained in the Roman Church, and, after long trial in Malta, the Cape, and elsewhere, was appointed by the late Bishop of London to take charge of the Church of England Mission to Italians in London. For several years he has been curate to Dr. Wordsworth, which is in itself a guarantee for his gravity and steadiness of principle. He is a man of peculiarly serene and gentle temperament, who will never be hurried into harsh words, or be tempted into bitterness of feeling; nor is any violent or over-zealous action to be feared from him—a point, which, at the present moment, we think all-important. He has had experience in analogous, though not identical, work, many years ago, while he was living at the college in Malta. At that time he edited an Italian newspaper, which, as long as it remained in his hands was a success, chiefly on account of the absence of bitterness by which it was characterised.

Dr. Camilleri is gone. He has taken with him Italian Bibles, New Testaments, and Prayer books, and a number of the Anglo-Continental Society's Italian publications. It would scarcely be possible to find books and tracts better adapted to his work than those published by this Society. For six years this Society has been, from time to time, bringing them out, and some asked *Quibono?* They consist of Bishop Cosin's tract "On the Religion, Discipline, and Sacred Rites of the English Church, together with some extracts from Andrewes, Jewell, Beveridge, Bull, Cracken-thorpe, and King James I. on the "English Reformation;" of some extracts from Ussher, Bramhall, Taylor, Ferne, Cosin, Pearson, Bull, Hooker, Jackson, on the nature of the Catholic Church, and the right meaning of the words, of the late Rev. J. Meyrick's tract, entitled "Papal Supremacy tested by Antiquity," of the "Life of St. Mary," extracted from the Bible, of the hymns for Easter Day, &c. in the Prayer-book, translated into beautifully flowing Italian verse, of Prebendary Fort's "Guide for Candidates for Confirmation," and of the Bishop of Oxford's "Sermon on the Immaculate Conception." He has also taken with him copies of some of the French and Latin publications of the Society, as the French edition of Massingberd's History of the Reformation, *Des Principes de la Réformation en Angleterre*, and others. The Italian version of the Bishop of Oxford's Sermon on the Principles of the Reformation, "*I principi della Riforma Inglese*," has just made its appearance at the right moment. This sermon is being sold throughout Italy—at Turin, Milan, Bologna, Naples, and elsewhere—and the proceeds of the sale are to be given for the benefit of the wives and children of those who have suffered in the late Revolution.

Dr. Camilleri is gone. We earnestly entreat the sympathy and the prayers of the church at home in behalf of his mission. When for a moment we pause from the din and bustle of our daily occupation, and fix our minds upon the future of Christ's Church, a vision sometimes rises before us. It is not the vision which some ten or twelve years ago would have, perhaps, presented itself to the mind's eye; but we seem darkly to see the possibility of the Italian Church,

freed from Papal rule, working out its internal regeneration, and establishing itself as a reformed National Church: and signs are not wanting to show that the same thing may occur, as has been often threatened in France. Without Italy and France, the Papacy would be harmless for evil and would stoop to treat for terms of unity; and, without the Pope, the Churches of Italy and France would soon be in communion with the Churches of England and America. Well, it is a vision, and not likely to be realised! But though not likely to be realised, it may be realised, and we may pray for such a consummation; and we may, in such ways as are allowed us, work towards such an end.

Sufficient funds have been raised to pay the expenses of Dr. Camilleri for three months! Three months is a short time; six months, at least, is needed for him to carry out his *not* yet adequately and successfully. Further contributions it has been announced will be received by the Rev. Frederick Meyrick, Bournemouth; the Rev. Charles Sparkes, Barret; or by Messrs J H and J Parker, 377, Strand, London. We commend the cause to the liberality of English Churchmen—*Col. Ch Chronicle*.

#### MARRIAGE OF A DECEASED WIFE'S SISTER.

A case recently decided in the House of Lords has settled the question of the validity of marriage with a deceased wife's sister contracted in a country in which such connections are permitted, and it has now been ruled that such marriages cannot by any process be made to have any legal effect in England. In giving judgment, the Lord Chancellor laid down the legal principle applicable as follows:—

There can be no doubt of the general rule, that "a foreign marriage, valid according to the law of the country where it is celebrated, is good every where." But, my lords, while the forms of entering into the contract of marriage are to be regulated by the *lex loci contractus*, the law of the country in which it is celebrated, — the essentials of the contract depend upon the *lex domicilii*, the law of the country in which the parties are domiciled at the time of the marriage, and in which the matrimonial residence is contemplated. Although the forms of celebrating the foreign marriage may be different from those required by the law of the country of domicile, the marriage may be good every where. But if the contract of marriage is such an essential as to be contrary to the law of the country of domicile, and it is declared void by that law, it is to be regarded as void in the country of domicile, though not contrary to the law of the country in which it was celebrated. This qualification upon a rule that "a marriage valid where celebrated is good every where is to be found in the writings of all eminent jurists who have discussed the subject."

The evils to which the adoption of the opposite view might expose us, are well stated in the following extract from a leader in the *Times* upon this case:—

The marriage of an uncle with his niece, of a nephew with his aunt, is of not unfrequent occurrence in the most bigoted Catholic countries, while the scarcely less odious union of a man with his step-daughter is still more frequently contracted. Are English people to be permitted to indulge in such marriages by a voyage to Lisbon or Naples? If a marriage, good where celebrated, is good every where, what is to prevent an English uncle taking his niece abroad, marrying her under an ecclesiastical dispensation, and bringing her back as his legal wife? From such a possibility the judgment in "*Brook v. Brook*" will save us, and

it is satisfactory to find that after so many years the question has been at last set at rest.

Another decision has established the principle that a clergyman cannot act at once as priest and bridegroom by performing his own marriage ceremony.—*Scottish Ecclesiastical Journal*.

On Monday the Lord Mayor gave the usual Easter banquet, and in proposing the toast of "The Church," coupled with it the name of the Bishop of Ripon, who had that morning preached the "Spital sermon" at Christ Church, before the blue-coat boys. His lordship, in returning thanks observed,—"That never in the past history of our country has there been a period when the Church possessed a deeper claim to the attachment of all classes within this realm. (Cheers.) Never has there been a period at which there has been a greater degree of zeal on the part of the clergy, or a more hearty and fervent amount of co-operation on the part of the laity, in the promotion of every scheme which tends to the advancement of the glory of God and the extension of the Redeemer's kingdom. (Cheers.) I say this, my Lord Mayor, in spite of knowing, as I do know, that the Church has enemies from without, and that she is not free from difficulties arising from within her own bosom. But whatever those difficulties may be, I still believe that the Church is rising to the measure of her vast responsibilities, and year by year strengthening her claims to the affection of all classes within this realm.—*Guardian*.

On Easter Sunday evening by far the largest congregation which has assembled in Westminster Abbey during the long period in which the special Sunday evening service have been performed was present in the nave. Every available space was filled long before the service commenced, and, although the pressure from the outside was extremely great, a vast number of persons were disappointed in their hope of obtaining admission. Among those who were present in the part of the nave set apart for those who have tickets were Lord Charles Russell, the Bishop of Oxford, and Sir Minto Farquhar, M.P. Prayers were sung by the Rev. J. Antrobus, M.A., one of the Minor Canons, and the Lessons were read by the Very Rev. the Dean. The Easter Hymn "Jesus Christ is risen to-day," was sung with great force—indeed, it would hardly be possible to describe the excellence with which it was rendered. The Bishop of London preached from the 8d chapter of the 2nd Epistle of St. Peter, verse 18—"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." His lordship dwelt with great earnestness upon that stupendous miracle—that miracle of all miracles—which Easter Day commemorates, and earnestly deprecated those attacks which have lately been made upon God's miraculous dealings with man. It was only by such stupendous miracles, he contended, that God's great design for the redemption of man could be carried out. He attacked the great vices of the day, all of which were inconsistent with the Christian character, and all of which must be put away before a man could honestly and sincerely pray that Christ's kingdom might come. The sermon, which lasted an hour, was listened to throughout with marked attention, a circumstance not at all to be wondered at, for it was in all respects a fine specimen of pure pulpit eloquence. The Hallelujah Chorus was played, and the congregation dispersed, the service having lasted two hours and ten minutes. At St. Paul's the sermon was preached by the Right Rev. Dr. Bickersteth, Bishop of Ripon.—*Times*.