

and choristers." These words in italics, which occur in the original inventory, and in every edition of Dugdale's work, are omitted in the *Hirurgia*; and by this omission it is made to appear that albes were permitted to remain; whereas they were only allowed to be kept for the purpose of being converted into the legal vestment, the surplice. So that an order that the albes should be cut up is actually made to appear as an order that they should be worn.—*Rock*.

REV. MR. MACKONCHIE.—A correspondent of the London *Rock* is of opinion that Mr. Mackonchie has been treated with undue leniency. He says: "Counsel treated Mr. Mackonchie too tenderly. When they had him in the box they might have made him confess that after the judgment in December, 1869, he was in the habit of sitting outside the Communion rails, while his curates in his presence transgressed the law, and he, during the Prayer of Consecration, prostrated himself flat on the ground. Mr. Mackonchie proceeds thus in his address: 'In the meantime, Satan has been very steadily doing God's work, by means of these persecutions. For this, we may thank not him, nor his ministers, but God. One thing we certainly have learnt, and I hope two; we have learnt, I hope, to love with the love of pity, those men—good, earnest, and prayerful—whom Protestantism has drawn to be the unconscious fighters against God.' This is remarkable. Satan's ministers are described as 'good, earnest, and prayerful' men! It is more than I should venture to say of St. Alban's ministers. Again, 'I am sure you have learnt to hate with a growing and ever deepening intensity, that cold, miserable, unloving, un-Christlike, godless figment called Protestantism, which has been able thus to pervert the minds of such of the faithful as have lent themselves to this abominable tyranny. Thank God we have long known that the Church of England is not Protestant, and, by His mercy, never shall be.' This is the man who holds office in, and eats the bread of, the Church of England; who calls those who seek to enforce the law persecutors, and has no better name for them than ministers of Satan."

FATHER IGNATIUS.—Another writer thinks that the Church of England has been pestered sufficiently long by Father Ignatius and his "brood of hornets."—"Cannot something be done to mitigate or to stop the evil effects which must of necessity be produced by the excited harangues of this misguided young man? At present, in the hands of men who well know how to take the greatest advantage of his eccentricities, he is forcing a share of notice which indicates anything but a healthy state of society. At Brighton, orations are delivered on Sundays at times so carefully arranged as not to prevent a loss to the exchequer by collision with services in the usual churches. High prices are charged and eagerly paid for admission, and many go away unable to get in. They are disappointed, perhaps, but it will be a blessing to many that their curiosity was not gratified. Children are urged to leave their parents to become 'nuns' and 'monks,' and even the 'only child' is incited to 'run away if necessary' from the wise parental control which would shield him or her from inconsiderate folly. As an inducement, the most extravagant and unauthorized descriptions of heaven are given, calculated to mislead and perplex the well intentioned. The choicest truths of Christianity are unmercifully distorted to meet the support of the disastrous teachings of the times. How long shall the name of such a man as Father Ignatius sully the pages of the *Clergy List* of the Church of England?"

UNITED STATES.

—The Rev. G. M. Hills was instituted into the rectorship of St. Mary's Burlington, on the 4th.

—A splendid Gothic building costing \$15,000 has replaced St. Luke's Church Whitewater, Wis., which was destroyed by fire early in last year.

—Bishop Littlejohn complains that the religious press as a general thing is neither "learned nor amiable"—that "it is boisterous, combative and importunate." Does the Bishop forget that newspapers are the representatives of those who support them.

—Of eleven persons confirmed at Georgetown, Ky., since June, seven were from Baptist families and one from the Methodists.

—Of the 300 Scandinavians resident at Hannibal, Mo., 60 have signed a request to be allowed the use of Trinity Church for afternoon services in their own language.

—On the 2nd inst., the Assistant Bishop of Indiana admitted to the diaconate, the Rev. F. P. Cummins, lately a Professor in a Presbyterian college, and the Rev. A. V. Gorrell, who has been for fifteen years an active and successful preacher among the Methodists.

—A writer in the *Church Journal* suggests that in the event of its being thought desirable no shorten the services, the Ten Commandments will be abridged by the omission of all but the simple mandates. There will thus be a clear saving of 150 words! which would take any ordinary reader at least one minute and a quarter.

—The *American Churchman* says:—"It is rumoured that the Rev. Edward Sullivan of Trinity Church, has been invited to the vacant canonry at Christ Church Cathedral, Montreal. We trust that it may be long before Mr. Sullivan will leave Chicago, where he so sensibly felt in real work and manly out-spoken words."

—Bishop Randall of Colorado, makes an earnest appeal on behalf of his diocese. He says he has neither a dollar of debt nor a dollar of funds. "There are new settlements in every direction while old ones are enlarging," and calls for the services of the church are pressing him on every side. He wants to build five churches this season and promises to build them all free of debt if \$2,500 be subscribed.

—Bishop Tuttle announces that, after three years and a half of wise, devoted and successful work as Missionary in Salt Lake City, the Rev. G. W. Foot has resigned his post. He was the organizer of our Mission among the Mormons, and under the peculiar and perplexing circumstances in which he has been placed he has displayed rare tact and unswerving fidelity in carrying forward the church's work.

—The Missionary at Ashville, North Carolina, Rev. F. J. Murdock, reports that a vast tract of country west of the Blue Ridge, comprising about one-seventh of the whole State in surface, and some 100,000 people within 14 counties, is in almost destitute condition, so far as the ministrations of the Protestant Episcopal Church are concerned, numbering but two or three ministers, and hardly 100 communicants through the length and breadth of it. Of three ministers who reside permanently in this district two are settled in parishes, and also have charge of three or four missions, and the rest of this large district is under his own charge, and in addition to it a whole county on the eastern side of the Blue Ridge.

—The following interesting incident is from the Rev. Mr. Ebdens's seventh annual report of his work in connection with the Seaman's Mission in Philadelphia:—"A keen-eyed, weather-beaten Scotch sailor, who had, after a long and perilous voyage, arrived from Ivigut, Greenland, on one of the vessels which carries kryolite for the Pennsylvania Salt Company, came and spoke to me in the church, and I gave him a Prayer Book, and while writing his name in it, I commended it to him as an excellent religious manual, containing many selections from the Scriptures, daily prayers, prayers for those at sea, and for the sick, &c. He said, with a smile, 'I know pretty well what is in the book, sir; you gave one to the steward of our vessel last year, and while we lay in harbor at Greenland, I used to borrow it, and read a great deal of it.' Think of it. This sailor, far north in the Arctic seas, sitting down in the galley or fore-castle to read the Prayer Book for the first time in his life, and making up his mind to come and ask for one for himself when he should reach this port." While facts like these occasionally come to the missionary's knowledge, doubtless there are many, many similar instances of the good done by our Seamen's Mission of which we never hear."

—The sympathies formed by grace, far surpass those that are formed by nature.

—Those who know the greatness and holiness of the church, count nothing therein little.

—Dr. Hall tells a story of a Scotchman piously singing the hymn:—

"Were the whole realm of Nature mine,
That were a present far too small,"

and all through the singing was fumbling in his pocket to make sure of the smallest piece of silver for the contribution box.—*Zion's Herald*.

Missions.

THE CAPITAL OF MADAGASCAR.

Whatever the religious future of the Malagasy race, certain it is, that, for some time past, there has been a growing desire on the part of many of the Hovas, the conquering tribe of Madagascar, to become more acquainted with the doctrines and practices of the Church, more especially Tamatave, the chief Society for the Propagation of the Gospel Mission Station in Madagascar. Yet, so great is their respect for authority, that a half word from one of their chiefs becomes to them a binding command; the practice of their magnates constitutes the example they are to follow, conversation to their superiors, in which inferiors (even slaves) are permitted freely to take part, guides and colours that of many over whom they have influence.—There seems to be a strong bond of fear, strangely blended with a kind of love, holding Madagascar in thralldom. It follows, that nearly all the country under Hova rule does much as the heads of the Government do. When the present Queen, Ranavalona II., came to the throne some years ago, she professed herself in favour of Christianity, and has since embraced a form of it. Her example was immediately followed by thousands. "for," said the people, hundreds of miles away from the capital, "Ranavalona-Manjaka prays, and shall not her people pray?" A perfect rush to Christianity was the result of this and of a wish (interpreted as a command) expressed by the highest in authority, that all should pray to "God, who made heaven and earth and all things in them." Antananarivo, the capital, is the stronghold of the London Missionary Society's Mission: so, the chapels there, and at distant towns garrisoned from the capital and commanded by Hova governors, were crowded, new ones built, and old ones enlarged. The demand for preachers, it seems, could not be satisfied. Hence, many ignorant or very imperfectly-instructed men were sent out to preach, many appointed themselves as preachers, preaching-stands in the chapels were often handed over to boys of fifteen and sixteen years, who could hardly spell out a line in the New Testament, and altogether, such a strange mixture of the most foul heathenism with Christianity resulted, as this age certainly has not elsewhere seen, and, perhaps, could not elsewhere produce, and which, unfortunately, has with many passed for purity and truth.

All this naturally brought a great deal of work on the few Missionaries of the Church on the coast. It was to them the opening of an immense door, they were anxious to go in at. Numberless new opportunities for good came to hand. Many availed themselves of the Bible-classes held for them; but, they invariably expressed a fear, which no reasoning or persuasion has been able to overcome, that, if they joined our Church, their chiefs would be angry with them, and that following another form of religion than that followed by the Queen might bright them into discredit with the Government: such mere children are they yet in the faith.

At length, as we had instances, by no means few, of the hindrances we experience from not being at the capital, and especially from our not possessing a Mission there; and as this fear seemed to be keeping many away from the Church who wished to come to her, I determined, in company with the Rev. H. Maundrell, Church Missionary Society's Missionary at Andovoranto, about eighty miles south of Tamatave, to pay a visit to the capital, hoping this would enable us to do something towards securing perfect religious freedom to all, who, in the districts of our several Missions, might wish to come to us.

Our plan of travelling here is in chairs, fastened between poles, running along the sides and under the arms. Four men carry the traveller along at the rate of about five miles an hour in long journeys. I took eight men, simply a reky, with four men to carry clothes and cooking pots.—*Mission Life*.

—THE frequent use of artifices and cunning is ever the effect of incapacity, and the mark of a narrow mind.

—THE hindrances of our thankfulness, when we conquer them, increase instead of diminishing it.

THE ITALIAN OCCUPATION OF ROME.

The following protest was read in all the Roman Catholic churches in London, Eng., on the 4th inst.:

HENRY EDWARD, by the grace of our God and favor of the Apostolic See. Archbishop of Westminster, to the clergy, secular and regular and faithful of the diocese, health and benediction of the Lord.

Reverend dear brethren and dear children in Jesus Christ: We hold it our duty towards the Head of the Church, against whom the Government at Florence lately perpetrated an act of sacrilegious violence, and towards the Church at large, while the same act assailed the providential safeguards of its liberty, and the great principles of natural justice and international law, which, at the same time, were profoundly violated, in my own name and in yours to make this public protest against the siege and occupation of Rome by the army of King Victor Emanuel, who violates all rights on which the sovereigntys of states are based and all laws by which the sacred possessions of the Church are guarded. Dangerous as this example is to order and the stability of all civil powers, more dangerous still are the principles on which this act of violence is being justified not only in Italy but in this country. It is alleged that the national aspirations of Italy justify the seizure of Rome; that the temporal power of the sovereign pontiff has been lawfully dissolved by the plebiscite; that the popular will transferred the sovereignty of Rome to King Victor Emanuel. We protest that these principles are subversive of public morality, order and law. To aspire for that which is not our own is a motive of all injustice, and in itself wrong. The doctrine which teaches the people that they may at any time cast off rulers or change the government by plebiscites, or simple act of will, is not found either in the laws of nature or the precepts of revelation. Nations like individuals are bound by moral laws to be subject to moral obligations. They have the power to do wrong, but cannot have the right to do wrong. It is the duty of the people, as of every moral agent, to protest *quod jure potest*. Nations have not the right to do many things for which they have the power. They have no right to do that which they cannot do justly. To rise against lawful sovereigns without a just cause is rebellion, and to depose him is treason. We hear it daily said that the people have at any time the power to revoke into their own hands the sovereignty of those who rule, and to transfer that sovereignty to another part of the people. If they have such a right at any time, at no time have they such a right without a just and sufficient cause. It is not necessary here to discuss what are the causes to be considered just and sufficient for such an act of extreme necessity. It is enough to affirm that, in the violent deposition of their lawful sovereign, no such cause exists. He holds a right of sovereignty which is not derived from kings or people. His sovereignty is not at their disposal; it is not their possession. He holds it in behalf of all nations of the whole Christian world. But even if this right of sovereignty is liable to forfeiture by reason of abuse or wrong, it is absolutely certain that no cause exists or has ever been alleged to exist, for throwing off the government of Pius the IX. The only cause alleged is one of Providential ordination. His sovereignty is that of a priest, but if God so ordained, who, without sin, can overthrow it? This act, therefore, is both treason and rebellion, which both natural and revealed morality condemn as capital crimes. The rebellion act, however, has a deeper character of guilt in two ways—of sin and of sacrilege. It is sacrilegious, first, because violence is offered to a sacred person—the most sacred person on earth; the head of the Christian Church of Jesus Christ. It is sacrilegious also, because it is the breaking up of the Christian order of the world, and the destruction of the Providential dispensation by which the Christian world has been formed and sustained.

A TRUE BOY.—At twelve, at fourteen certainly, a boy is capable of taking care of himself out of doors. He ought to be able to drive a horse, to climb the highest tree, to swim skilfully, to carry a gun safely and to use it aright; to be of such a manly disposition as not to provoke attack, or, if wantonly assailed, to have