

sity, going to India to join the Delhi Mission, which is an especially Cambridge undertaking. The Bishop of Ely in the course of his sermon remarked: "The true missionary is the closest follower of the princely Twelve; his work the nearest approximation to the special office of his Lord. Over his whole enterprise, from the beginning to the end, over the departure from home, the casting himself into the midst of a people with a strange speech and hard languages—over the conflict with foul superstitions and degraded natures—aye, over, it may be, a death incurred like Mackenzie's in some fever-stricken jungle, or inflicted like Patteson's by the hands of those he came to bless, hangs the awful cloud of the Master's own dedication of Himself—not to a career of victory, but of exile and sacrifice—as the Apostle of our profession." At the close of the sermon the two missionaries knelt before the altar rails and the Bishop placed in the hands of each of them a copy of the Holy Scriptures in Hindustanee, continuing: "Give heed unto reading, exhortation, doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may appear unto all men." It is announced that two more men have offered themselves for the work and will be sent out next Autumn.

A bust of the late Commodore Goodenough, who was killed by the natives on landing at Santa Cruz Island, in August, 1875, has been placed in the Painted Hall at Greenwich Hospital. The bust has been executed by Rear-Admiral Count Gleichen, at the request of the Goodenough Memorial Committee.

MISSION WORK.

ISLANDS OF THE PACIFIC.—Tidings of the Melanesian Mission, down to May 25, have been received from Norfolk Island. The *Southern Cross* left on April 13th for her first cruise, taking Bishop Selwyn, Messrs. Palmer, Still, Penny, and Comins, and the first detachment of Melanesians. They were to leave the Rev. R. B. Comins at Mae on one end of the group, and Rev. A. Penny at Florida near the other end; Mr. Still at St. Cristoval, and Mr. Palmer at Mota. The vessel then being empty would make her way back to Norfolk Island, bringing some of the chiefs and parents of the scholars to see the school there, and leaving the Bishop at Maewo (Aurora Island). This voyage was expected to occupy about ten weeks. On the second trip the clergy and scholars from all islands north of the Banks Group would return to Norfolk Island and the third voyage would only be as far north as Mota, to bring Mr. Palmer and scholars from the Banks Group; those from New Hebrides being picked up on the return voyage. The Bishop held his first Mota Confirmation in April. The Memorial Chapel at St. Barnabas was progressing well and was near completion, the masonry part being expected to be finished by October. The marble pavement that was sent down in the *Southern Cross* had arrived in fair order. It was hoped that the Bishop of Auckland and others would visit Norfolk Island by the Mission vessel for the consecration.

EAST AFRICA.—A rumor had got into circulation that the Mission to King Mtesa is going to be abandoned, but the statements published by the C. M. S. give no hint of such a design. A recent number of the *Intelligencer* contains a series of letters from the Rev. C. T. Wilson, the clergyman left alone at Mtesa's court, after his companions, Lieutenant Smith and Mr. O'Neill, had been killed at Ukerewe. Mtesa's chiefs, if not Mtesa himself, were getting tired of his company, and beginning to be slack in the attentions which at first flowed so plentifully. Nevertheless they attended his service every Sunday, and showed an interest in his teaching, until the sad news of his companions' murder obliged him to depart in quest of further intelligence and more stores. This expedition took him as far back as Unyanyembe. Since then another letter has been received from Mr. Wilson, dated the 1st of April, which has come from Uganda by way of the Nile. In this he says he has been kindly received by Mtesa, and has succeeded in persuading the king to entertain a more reasonable view of the peaceable intentions of the Egyptians, and to consent to opening friendly communications with Colonel Gordon. Mr. Wilson will shortly, it is hoped, be joined by another agent, Mr. Mackay. A further party of three were on their way by the east coast, and the remainder of the Mission party were expected at Khartoum early last month, whence they would proceed via the Nile to Gondokora and Uganda.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

PUBLIC BAPTISM.

SIR,—I am sure that some of the clergy must

have read with pleasure the remarks made by the Venerable Provost some little time since regarding the practice of ignoring the Church's rule, which requires baptism to be performed publicly—in God's house—but how much more forcibly do not his words apply to that other common practice of ignoring the Church's rule of the solemnization of holy matrimony! The Church knows but one place for that solemnization and that is the house of God; and yet many of the clergy are ready, and some even go so far as to declare their readiness to marry people *anywhere*. It is not as though this was a rule that could not be observed, for in cities and in parishes which have been in existence forty or fifty years, marriages repeatedly take place at "the residence of the father of the bride," or at "the parsonage." Now, if it is thought well, this our Church's rule should not hold in this country, then by all means let the Provincial Synod pass some permissive canon to that effect, and relieve those of the clergy who do not see their way to ignore laws they have promised to obey. As it is, for a parish priest to carry out the Church's rule is but to cause him to be "suspected," and entails many a struggle, for his parishioners think it but some whim of his own; for they cannot understand how that can be a law of the Church which binds so few. If the Church's rule is to remain as it is, would it not be well for the bishops in their respective dioceses to call attention to the subject? The Bishop of Quebec has already done so, and done so in the following forcible language:—"Our Church knows no other place for the celebration of the marriage service than the house of God. This wholesome rule, in the early days of the Province, when the churches were few, it was perhaps impossible rigidly to observe. For a long time, however, and over by far the greater part of the diocese, there has been no other reason for the practice of marrying in private houses than the inveterateness of the custom, which had grown out of the necessities of a sparsely settled country. Marriage is indeed a civil contract; but it so happens that the State, for its own convenience, empowers the minister to register that contract, and for the purpose of the civil contract the State regards it as a matter indifferent whether the contract be made in a private house or in a church. With all this we have nothing to do. But besides this the marriage has another aspect for us. It is a religious rite—a contract made before God—and it little becomes us, as God's ministers, to lend ourselves to assist in the perpetuation of any custom of which the tendency is to sink this part of the ceremony, and to derogate from the sacredness—the religious character—of the marriage relation. Nor can it be a right or a seemly thing for one minister of the Church, moved by no necessity, but only in gratification of a popular whim, to fly in the face of the Church's rule."

Yours, &c. BETA.

ROMANISM IN "PUNCH."

SIR,—It is a peculiarity of so-called "Evangelical" newspapers and orators that they triumphantly quote *Punch*, whenever an opportunity offers, against "Ritualists" and "High Churchmen" generally. Not seldom do they have that opportunity, for *Punch* is as anti-ritualistic as the *Rock* itself, and brings its potent engines of ridicule and caricature to bear upon the object of hate. The reason of this has been a mystery to many people, but at last the secret is out—the leading contributors to *Punch* are Roman Catholics, who persistently ridicule in its pages *everything opposed to the influence and progress of Romanism*. They can afford to pass by the Low Church party and Dissenters generally, because the power exerted by them against Romanism is so puny as to be beneath contempt; but they are keenly alive to the fact that a staunch and true High Churchman is invulnerable to Popery.

The cloven foot was never more evident than in an article in a recent number, where the writer (F. C. Burnaud, a Roman Catholic) deprecates the use of the term "pervert" as applied by High Churchmen to those Low Churchmen who (not believing in the Apostolic succession of the Anglican clergy, leave the Church and join the Roman Catholics. He insinuates the idea that they should be called "Reverts," on the ground that

they return to the religion of their forefathers! coolly ignoring the fact that Romanism was a foreign importation upon the original Christianity of the Church of England, and that the "Revert" proper is the person who having been "perverted" from Churchmanship to Romanism, returns afterwards to the Church.

This jesuitical use of *Punch* is only of a piece with what goes on to a very large extent in the secular papers generally, whenever we see the position of the High Churchman impugned or ridiculed, exactly in the tone and style of articles in the confessed Roman Catholic organs—articles which are triumphantly quoted by the Low Church writers and speakers against true Churchmen. That these same Low Churchmen should be so easily gulled into *making common cause*—for that is what it amounts to—with the Jesuits, would be incredible, if we were not aware of the exceeding cunning of the propagators of Romish views against the position of the historic protestantism of the Church of England. The Romanists discredit the Catholicism of the Church of England and ridicule its claims: the Evangelicals cry ditto joyously, and so join the enemy in trying to injure their own Church.—R. H.

Family Reading.

RAYMOND.

CHAPTER XXI.

Stretched on her bed, during the weary hours of the sleepless night which followed the day of her decisive interview with Kathleen Carlton, Estelle set herself, with all the energy of her well-balanced mind, to look the whole matter fairly in the face, and strive to discover what gleam of light might yet be discerned for Raymond, in the dark conspiracy which had undermined his happiness.

The burning indignation which she still felt at the treatment he had received was now directed against Tracy Harcourt rather than Kathleen, for she saw clearly the process by which the young impressive girl had been led to transfer her affections—lightly won and lightly lost—from him who had attracted her fancy when little more than a thoughtless child, to the man who came to her backed by the strong support of her parents, and with glittering offers of what seemed to her a happiness far beyond any that Raymond had power to give.

They had traded successfully on her weakness of character, and although such fickleness was as incomprehensible as it was contemptible in Estelle's eyes, she was yet just enough to acquit Kathleen of intentional deception, or of any thing worse, indeed, than utter shallowness and instability.

Such a character was no meet companion for Raymond, if he could but have seen the truth; but Estelle knew only too well that his intense love for Kathleen had glorified her in his eyes, till she had become for him the one peerless treasure without whom life would be an insupportable burden to him.

Not for one moment did Estelle imagine that she, who had given him all her heart's most deep affections, could ever take the place of the cherished darling he had loved and lost.

Even as she had judged Kathleen by herself, so did she now judge Raymond.

She knew that neither treachery nor death itself could have torn her heart away from him, and she did not doubt that he would cling as persistently to Kathleen's memory, even when she was fatally parted from him for ever. And well did she know, by the aching pain that was eating her own life away, how terribly he would suffer in the unexpected overthrow of all his hopes.

She trembled as she remembered the words he had spoken that last night when they walked together in the moonlight, declaring that if ever he lost Kathleen, he could not, would not live.

She writhed in her bed in bitterest distress as she thought of this, and asked herself what she could do for him. She had done all she could; her very best to save Kathleen for him, and she had failed; and now what remained for her to do?

Alas! too probably she never would have the opportunity of speaking so much as a word to him