

It is a great regret to me that any of my concerns should be adding to the pressure of your Grace's anxieties under the severe illness which our Lord has sent to you. Therefore, my final answer shall reach your Grace with as little delay as possible. With earnest prayer for your Grace's restoration to health,

Believe me, my dear Lord Archbishop, yours truly and very respectfully,

A. H. MACKONOCHE.

Addington Park,  
Croydon, Nov. 21, 1882.

My Dear Sir,—You have probably seen in the newspapers the account of the less favourable condition of the Archbishop's health. As a matter of fact, it is now evident that the doctors have almost, if not quite, abandoned any real hope of an ultimate recovery, though there may possibly be a temporary rally.

I think it only right to tell you that, among the very few matters concerning the outside world which at present find a recurring place in his thoughts and in his conversation with me, is a private correspondence on which he has entered with you.

I tell you this merely in case you should suppose from the doctors' bulletin that the Archbishop is at present too ill to receive any letters. It is not quite so, and he asks me every day if there is any letter for him from you.

I am sure you will not misinterpret this letter, which, with some misgivings, I write unknown to the Archbishop.

It is merely intended, with the utmost respect, to relieve you of any doubt you may be feeling as to whether you would be justified in writing at present to the Archbishop, should you find it possible to do so.

Believe me to remain, yours very truly,

RANDALL T. DAVIDSON.

The Rev. A. H. Mackonochie.

St. Alban's Clergy House, Brooke St.,  
Holborn, Nov. 22, 1882.

My Dear Sir,—If you think fit, you may tell the Archbishop that I will send his Grace a definite answer on Friday, if possible by Thursday night's post, but if not, at least by Friday's. It has been much on my mind not to have answered sooner, for the very reason which you have supposed to have been causing delay, namely, that I feared delay might be causing his Grace more anxiety, as it would me in a like position.

I am, dear sir, yours truly,

ALEX. HERIOT MACKONOCHE.

St. Alban's Clergy House, Brooke St.,  
Holborn, Nov. 23, 1882.

My Dear Lord Archbishop,—I am sorry to have been obliged to add to your Grace's anxiety by a less speedy reply to your letter than I could have desired.

The subject of your letter has, I think, rarely been out of my mind since I received it, except when at times driven out by press of active work.

The conclusion at which I have arrived is to acquiesce in your Grace's wish that I should resign my benefice. You will understand that it is to myself, and will be to my people, a great sorrow, but one which I hope we shall be willing to bear, if the true peace and liberty of the Church can be obtained by my compliance.

My life hitherto, since my ordination, has had for its supreme object the seeking those gifts for the Church, and I am contented, if so it be, to give up my peace for hers.

Your Grace will, I am sure, understand that I cannot in this matter act otherwise than with that obedience to my conscience to which you refer me, so that you will not think that I have changed my conviction as to the State courts. I accept the line of action which your Grace has indicated, simply in deference to you as supreme representative of our Lord Christ in all things spiritual in this land, and not as withdrawing anything which I have said or done in regard to those courts. This I cannot agree to in any way whatever. No one can deny that the bitterness which your Grace would abate is altogether an exceptional circumstance, giving rise to exceptional remedies to avert, if it may be, by the goodness of God, ruin from His Church, and leaving her free for the future discharge of her great mission at home and in foreign lands.

For myself, I hope I may depend upon your Grace's good offices with the Bishop of London, so that I may be licensed or instituted at once to whatever work in the diocese may offer itself to me.

Thanking your Grace for your commendation of me to the guidance of Almighty God, and with my own unworthy prayers for your Grace in all your sickness,

Believe me, my dear Lord Archbishop, yours truly and very respectfully,

ALEX. HERIOT MACKONOCHE.

To the Most Rev. the Right Hon. the Lord Archbishop of Canterbury.

Addington Park,  
Croydon, Nov. 25, 1882.

My dear Sir,—I am directed by the Archbishop of Canterbury to express to you with how strong a feeling of thankfulness to God he has received your letter of the 23rd inst.

The Archbishop desires me also to enclose to you a copy of a letter he has to day sent to the Bishop of London, and to say that he has no objection to you giving publicity to the correspondence if you think it desirable to do so.

It will, I feel sure, be a satisfaction to you to know what pleasure your letter has brought the Archbishop in these his last days, as it would seem, upon earth.

Yours very truly,

RANDALL T. DAVIDSON.

The Rev. A. H. Mackonochie.

The Archbishop of Canterbury to the Bishop of London.

Addington Park,  
Croydon, Nov. 25, 1882.

My dear Bishop of London,—I enclose to you a copy of a correspondence which has passed between Mr. Mackonochie and myself. I have, of course, in no way committed you by the action I have thought it well to take in the interests of peace.

It appears to me a great blessing that a gate of reconciliation should have been opened by Mr. Mackonochie's willingness to resign. He has, of course, in coming to this decision, had serious difficulties to contend with from the advice of some of his friends, and it seems to me that he has in this case shown his consideration for the highest interests of the Church by sacrificing his individual feelings in deference to my appeal.

I remain, my dear bishop, for ever yours truly,

A. C. CANTUAR.

The Lord Bishop of London.

The Rev. A. H. Mackonochie to the Archbishop of Canterbury.

Dec. 1, 1882.

My Dear Lord Archbishop.—Your Grace will, I think, like to know that I have to-day formally resigned this benefice.

Also, I think your Grace may be pleased to know that I shall probably be nominated to the benefice of St. Peter's, London Docks, from which Mr. Suckling will be transferred to St. Alban's.

Allow me to express, at this time, my deep gratitude for your Grace's kindness and generous feeling towards me ever since the time that I entered the diocese of London in 1855, and that often in critical circumstances.

Believe me, yours truly and very respectfully,

ALEX. HERIOT MACKONOCHE.

The Most Rev. the Right Hon. his Grace the Archbishop of Canterbury.

Fulham Palace, S. W., Dec. 5, 1882.

Dear Mr. Mackonochie,—I did not write to you on Saturday when I accepted your resignation, because I understood from Mr. Lee that I was about to hear from you; but having read, as you are aware, the affecting correspondence between the dying Archbishop and yourself—so honourable to both—I wish to be allowed to express my satisfaction with the conclusion at which you arrived, and my appreciation of the motives which led you to it. I can well understand the difficulties of your position, which must have been great and perplexing, and only to be met by courage of the true stamp, and under a firm sense of duty. God grant that it may tend to the Church's peace!

I have never ceased—I can say in all sincerity—to value your own worth or that of your work; and I venture to hope that, under altered circumstances, those strained relations may be relaxed which arise so readily between those whose duty it is to administer the law, and those who consider themselves unable in conscience to observe it.

Believe me to be faithfully yours,

J. LONDON.

(In substance.)

St Alban's Clergy-House, Brooke st.,  
Holborn, E. C., Dec. 5, 1882.

My Dear Lord Bishop,—Your Lordship's letter has just reached me. My silence has simply arisen from my desire not to trouble your lordship with needless letters.

Last Thursday evening I was on the point of writing to you when a note came from Mr. Lee, asking me to see him again before I did so. The result of this interview was that I signed the deed of resignation and came away under the impression that I should hear from your lordship accepting it. There must have been a mistake either on Mr. Lee's part or mine.

Allow me to express my sincere thanks to your lordship for your very kind letter.

I felt it impossible to refuse acquiescence to such a letter as the most Christian and touching one of the Archbishop, carrying with it the gravity of his Grace's spiritual position, the emphasis of his approaching departure to his rest, the very exceptional circumstances of the present condition of the Church, and generous consideration with which he urged upon me the line which seemed to him to be my duty.

Believe me, my dear Lord Bishop,

Yours truly and very respectfully,

ALEX. HERIOT MACKONOCHE.

#### THE CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

OUR notice of the above named society and its objects, has been read by many with a lively interest. What else but the deepest interest and heart-burning zeal should be felt in behalf of millions of women in India, upon whom no Gospel light has yet shined to any great extent. But we little know in Canada how great must be the difficulty of those English Christian pioneers—women who have gone to India—to speak of Him, who is the Way, the Truth and the Life, to their heathen sisters there. Still they remain faithfully at their work in that portion of the Lord's vineyard, winning many living souls for Christ. Their prayer, "O send out Thy Light and Thy Truth," is heard and great blessings are granted to their labours.

The story of missionary difficulties in India is told us in a leaflet, published by the Zenana Society, as written by one of its band of female workers.

"In the cold weather of 1876, a fine old Raja, while performing a journey, stopped some days at Jubbulpore, and sought leave to visit the missionary ladies. When he came, we returned the compliment, and asked permission to visit the ladies of his family. The reply we got was, that his 'Katla' had been sent on in the early morning. This word 'Katla,' means literally 'Chattels,' and is a very usual one as applied to the women of India. It very well denotes the way in which they are looked upon, as having no individual existence to be cared for—no dignity of womanhood to be maintained.

"The soul of a Hindoo woman, according to their religious codes, is so far beneath that of the twice-born Brahmin, that it is worth very little consideration; it is so impure that it must pass through millions of transformations before it is deemed worthy to enter the poor sensual Paradise, utterly empty of pure and holy joy, which alone she is taught to look forward to. It has been well remarked, 'Unless we see something beyond the grave worth dying for, there is nothing on this side worth living for,' and the vacant face and meaningless life we find when first visiting at Zenana, fully testify to this.

"The Hindoo woman is without that hope beyond the grave, which can gild even the darkest lot with heavenly brightness. She is treated alternately as a slave and a toy—her higher nature trampled on and ignored. Her religion, such as it is, is entirely one of fear, without one ray of hope to elevate and give meaning to her life. Many an hour she spends in fruitless pujas, and sometimes weary pilgrimages, to ward off the judgment, of which she lives in continual dread. If her boy is sick, it is an angry God punishing her for sins committed in some former life. She strips him of his ornaments, to endeavour to deceive this God into the notion that she does not value him much, and then, perhaps, he will be spared to her; and if this darling son is taken, and she is left childless, too often she has neglect and scorn, and even ill-treatment added to her other sorrows. And yet in the souls of these poor creatures, the same thoughts arise as in our own, the same yearnings for holiness, for communion in that higher life, for which the soul was made—the same longing to rest in the arms of Eternal Love. I have seen a