

THE first stone of the new spire of *Chichester Cathedral* was laid on the 2d May, by the Duke of Richmond. The restoration of the cathedral will cost fifty-two thousand pounds, and forty-six thousand pounds has been subscribed towards it.

Born among the Hindoos and Parsees a decided beginning has been made in the education of their girls, and the movement must accelerate: the education of the males themselves becomes elevated and broadened. At the Convocation of the University of Bombay for conferring degrees, it was stated that one hundred and nine out of two hundred and forty-one candidates passed the matriculation examination in November last, of whom eighty-six were Hindoos, nineteen Parsees, two Portuguese, one European, one Mussulman. Of thirty-two candidates fifteen passed their first examination in Arts, of twenty candidates for degree of B.A., fifteen passed examination, and two Parsee candidates passed the examination for the degree of M.A. Mr. Piem-chund Roychund (a lucky cotton speculator), who had already given twenty thousand pounds to the Calcutta University, has given the like sum to the Bombay University, towards the erection of a library, and a further sum of twenty thousand pounds towards the erection of a tower, to contain a large clock and a peal of bells.—*Bombay Gazette.*

SOME of our readers may be interested in the following details respecting an institution at Nazareth which is to be called the Katharine Arnold Hospital:—

In the winter of 1861 an English gentleman, travelling through Palestine, lodged at Bomas, the ancient Caesarea Philippi, under Mount Hermon. He found almost all the children of that village dying in low fever, without aid or medicine. Having exhausted his own store of drugs, it was not till he reached Nazareth that any more could be procured; and the same miserable helplessness of the sick was evidenced all along the road. The native doctors he saw to be few in number, ignorant and careless, only, in fact, helping diseases to kill. One poor woman related her case with tears, which the remembrance of agony forced from her as she spoke. She had suffered from crises of the ankle-joint and leg-bone, and a Mussulman practitioner had treated this by compressing the swollen limb fifteen times in woaden splints. The woman in consequence was dying, when the Mission doctor at Nazareth, who found the poor creature abandoned and turned out of her house, saved her life by amputation, a resource unknown to her ignorant torturers. Struck by this deplorable position of the Syrian people, in and about the spot where Christ once healed the sick, and observing great facilities at Nazareth for his idea in connection with the Protestant Mission existing there, and the resident European doctor—desiring besides to establish a memorial of his wife very lately deceased, the Englishman bought some land there for the erection of a hospital. The site thus obtained, is in all probability the very spot where Christ first preached in his native city (Luke iv. 16) and the "brow of the hill" (Luke iv. 20) forms the frontage of the hospital grounds. Upon this the English traveller is building a hospital, on a modest plan, capable, however, of any extension hereafter, surrounding it with a wall, and furnishing it with the appurtenances and necessary fittings. He purposes to ask the aid of the charitable eventually for aid towards completing his philanthropic scheme.—*Quartern.*

AUSTRALIA.—The second Conference of the Clergy of the Diocese of PERTH took place in December last. (The first was in 1861.) Only

eleven of the clergy could be present, the absences being chiefly caused by distance of abode. The proceedings were marked by much harmony and good feeling. As one result, a "Western Australian Diocesan Missionary Association" has been formed: "the Melanesian Mission, the Native Mission Institution under Mrs. Camfield, and the Colonial Church and School Society, are the channels of good towards which the Committee desire to direct the bounty entrusted to them." The Conference also agreed on a request to the Bishop of the Diocese "to convey to the Bishop of Capetown the unanimous expression of our heartfelt sympathy with him in the trying and difficult course which he felt constrained to adopt in relation to Dr. Colenso;" earnestly praying "that the wise measures his Lordship has taken for the repression and exclusion of erroneous and false doctrine from the Anglican Church may, under the Divine blessing, be crowned with success."—*Colonial Church Chronicle.*

A Conference of the clergy and representatives of the laity was held in SYDNEY on the 7th and 8th of February. The Bishop, who had summoned the meeting, presided, and delivered an opening address, defining the business to be the consideration of a Bill to be submitted to the Legislature, to enable them to meet and manage the affairs of their Church under legal sanction. Canon Allwood then proposed the adoption of a short enabling Bill, declaring that "it shall be lawful for the members of the said Church to meet in Synods, and in such manner, and by such proceeding, as they shall in such Synods adopt, to make rules and regulations." A long discussion ensued, many members of the Conference being averse to making any application to the Legislature, others objecting to the Bill as proposed. At length an amendment, proposed by the Hon. R. Johnson, M. L. C., was carried by a large majority, for the appointment of a Committee "to frame a code of fundamental constitutions of the Synod proposed to be established," prior to any application to Parliament. The Conference then adjourned to Wednesday the 15th ult.—*Ibid.*

THE Session of the MELBOURNE Church Assembly lasted for nine days, and was closed on the 23rd of January. A Bill to allow persons not communicants to be elected trustees or churchwardens of parishes, was lost on the second reading, the majority of clergy being against it, while the majority of lay members were in its favour.—A Bill to permit a body of ten persons to be elected as a committee or vestry in any parish, to assist the trustees in the management of church funds, was warmly debated, and passed the second reading by a majority of both sides; but was thrown out on the third reading by the vote of the clergy.—Mr. Bardwell introduced a Bill to repeal the Act which vested in the Bishop the appointment of "the Council of the Diocese," and to provide, in lieu thereof, that the Council should be appointed by the Assembly. Whereupon the Bishop, at some length, detailed his reasons for coming to the conclusion that the measure now proposed was rather calculated to be prejudicial than beneficial to the Church. A single person, with a serious and discreet responsibility, was more likely to choose a fitting council of advisers than a popular assembly. He would not offer any strong opposition, but he thought it right to express his opinion that he considered it would be undesirable for the Church that any change should be made. Mr. Bardwell did not expect that the Bill would meet with an unfavourable reception; but, seeing the feeling of the Assembly, he would, with leave, withdraw the Bill.—*Ibid.*