

sary of the S. P. G. While Vicar of Paddington, a post which he has filled from the year 1867 to the present time, Mr. Moorhouse has shewn a great interest in Mission work, which he has helped, as well as in other ways, by his counsels in Standing Committees of the S. P. G., and of the S. P. C. K. Another appointment of great importance to the work of the Church abroad has recently been made. The Ven. Archdeacon Johnson, M. A., of Wadham College, Oxford, Rector of North-in, in the Diocese of Chester, has accepted the See of Calcutta.—*Mission Field.*

JAPAN.—“I gives us great pleasure to state that, while the embarrassed pecuniary condition of the Foreign Committee renders it impracticable for them to increase the missionary force abroad, the urgent call from Japan for an additional female teacher is met by a special contribution for this object from the Rev. Dr. Sorel. The same generous friend to Foreign Missions, supports, also, one of the Female Missionaries in Shanghai, China. Are there not many laymen and christian women able and willing to represent themselves in like manner in Foreign work?”—*Spirit of Missions.*

MR. TANAKA, the Japanese Minister of Education, is now in the United States. Through his efforts, and those of Rev. Mr. Verbeck and other Americans, there are no less than twenty thousand schools in Japan, and the attendance upon them is one out of every five of the population. This is exceeded by none of the States of the Union, save Massachusetts. In a public address at Hartford, Mr. Tanaka expressed himself in favour of religious freedom, and said that he thought Japan would soon be a christian nation.—*Ibid.*

DIocese of CALCUTTA.—In a charge delivered at Calcutta, in the year 1848, Bishop Wilson said: “There are now ten Sees, with as many Bishops, in the large and unwieldy diocese, or rather region of the globe, in which I stood alone, when I came out in 1832, and continued so for four years.” Notwithstanding the changes which Bishop Wilson noticed, the reputed Diocese of Calcutta, (1876), includes the whole of the country between Peshawur and Singapore, places nearly as far distant, one from the other, as London is from Jerusalem. The area, in this large diocese, is more than five times the size of Great Britain, and the number of distinct languages spoken within its limits amount to thirteen. With varying languages are joined widely differing types of national character; to all these difficulties is added that of alterations in temperature, which test the health of travellers; and of unhealthy climates, which sap the strength of those who are obliged to remain exposed to their influence; while important questions constantly arise requiring, for their satisfactory adjustment, a minute local knowledge, which no Bishop of an unwieldy diocese can always acquire. There is, however, now, a prospect of two new Bishoprics being formed, which will relieve Bishop Johnson, (the newly appointed Bishop of Calcutta), from the episcopal care of great and important districts; the one for the North West Provinces, with Lahore for its centre, the other for Burmah, having its seat at Rangoon. The needed funds have been provided for to a considerable extent. For the remainder a committee has been formed to collect subscriptions in England. While, however, an increase of the Episcopate is felt to be necessary for the evangelization of our Eastern Empire, it is, of course, to the quiet labours of almost unknown men, who have been inwardly called to the work to which they cheerfully devote their lives, that progress has been and will be mainly due.—*Mission Field.*

YEDO, JAPAN, November 8th, 1876.—My dear Norman,—We have had trouble here in Japan. Two years ago there was a rebellion among the farmers, who, in Japan, are generally very poor, and heavily taxed. This time there is one among the class called Samurais; they were the soldier retainers of the nobles or Daimios, and when in the revolution, that took place some years ago, (in 1869 I think), the old feudal system was overturned, the Government took possession, or, as it is said, made over to them all landed property belonging to these two classes, agreeing to pay, in lieu, a fixed yearly pension to each member from

whom it had received property. The Government became financially hampered, and found itself unable to meet this charge, so that it was obliged to considerably reduce the pensions originally promised. This caused much dissatisfaction among the recipients, but it was borne with, as was also the announcement, made later on, that instead of paying life pensions, these must be commuted for a lump sum, to be paid by instalments, I think seven years. When, however, recently, the Prime Minister informed these pensioners that the Government was unable to pay either the pensions or the commutations the non-active members of the Samurais class determined to take steps to overthrow the present system of government, and to revert, if possible, to the former condition of things, when they, next to the nobles, were the most important members of society, and lorded it as they pleased over the merchants, farmers, and such inferior beings. The consequence has been an outbreak of rebellion in many different parts of the country. These have not been very formidable, as yet, though I heard that, in one engagement, three days ago, the Imperial troops were defeated, and 200 killed. I do not think that, eventually, the Government will have much difficulty in quieting the disturbance, nor is there, I believe, the least danger to be apprehended in Yedo, which is well under Government control, with a well organized Police force and several regiments of soldiers. The Samurais have, undoubtedly, been treated very badly, and have just ground of complaint, but whether they will better their condition by their present course is more than doubtful.

Yedo, Japan, November 25th, 1876. The rebellion has been quite put down, and the leaders captured, and, I suppose, soon to be beheaded. People in Yedo were not much alarmed, though, for a time, the authorities advised foreigners not to go into the streets at night.

Your loving brother,

ALEX.

British News.

ENGLAND.

THE Council of University College, London, has awarded the scholarship in jurisprudence to a lady who had already taken the first place in all the classes attended by women at the institution.

COMMANDER Cheyne, R. N., an old Arctic officer, lecturing at Tunbridge Wells, on Arctic exploration, expressed a strong belief in the practicability of reaching the North Pole; and as a forlorn hope, he would, if it came to the worst, be prepared to proceed to the farthest extreme-north possible by a vessel, and then by ballooning would probably be enabled to surmount the ice difficulties.

A week's mission was opened by the Bishop of Peterborough at Daventry in December.

Another of ten days at Burghclere. Two missionaries were employed. Fifty-five services were held in the two churches of Burghclere and Newtown, and in various rooms in the Parish.

Also, another at Boston, at which services were organized for various classes of people. At one for men on the afternoon of the second Sunday of the mission, there were probably nearly a thousand present. At a special confirmation held subsequently by the Bishop of the Diocese, 188 candidates were presented from the Parish of Boston. The mission has also produced an earnest movement to provide funds for additional clergymen in the Parish.

At the first meeting for the season of the Biblical Archaeological Society, a paper was read on the “Life and labours of the late George Smith,” by his successor at the British Museum, Mr. H. St. Chad Boscawen. Mr. Boscawen made especial reference to the meeting, December 3, 1872, Mr. Gladstone in the chair, when Mr. Smith's discovery of the Chaldean legend of the Flood was first made known to the world; to the results of his labours on Tiglath-Pileser's annals; and to his discovery, in 1867, in the Chronological Canon of Assyrian Kings, of the record of a solar eclipse,

which was identified by the Astronomer Royal with that seen at Nineveh in June (Assyrian Sivan) B. C. 763, thus giving a fixed point for determining the chronology of the canon. Mr. Smith's fame, as an Assyrian scholar, will ultimately rest on his great work, “The Annals of Assurbanipal,” which occupied the author from 1866 to 1871.

MALVERN.—Miss Sellon, who first introduced sisterhoods into the Church of England, has just passed away at the comparatively early age of fifty-nine. Miss Sellon was the daughter of a naval officer, whose early training of her to systematic employment, resulted in the great work which she was enabled in mature years to perform. In the establishment and conducting of the sisterhood of Plymouth and Davenport for the training of nurses for the sick and the aged, she met with much blind opposition. The establishment of these sisterhoods found employment for young ladies of strong religious feelings in the Church of England, and prevented their going to Rome in search of that congenial kind of work which the Church of England had either entirely neglected, or left to isolated and individual effort. Miss Sellon, on an appeal of the late Bishop of Exeter, for nurses for the sick and the poor, gathered around her a number of ladies of the same mind and feeling as herself, and formed them into a trained band of ministering angels for the sick and needy of the larger towns of the Diocese of Exeter. Her exertions were not confined to the Diocese, but she supplied the Crimea. The storm of public indignation which greeted the establishment of this sisterhood as “Popery in disguise,” was much abated by a fearful visitation of cholera, which happened about the time it was at its height. This gave the public an opportunity of judging of the character of the fruit the tree produced. Public clamour was effectually silenced, and numerous sisterhoods established all over the kingdom. It had escaped the notice of those who took the alarm and so loudly gave vent to their feelings, that for some time previous a sisterhood of Protestant Deaconesses had been in active operation at Kaiserworth, in Russia.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

FASTING COMMUNION.

To the Editor of THE DOMINION CHURCHMAN.

DEAR SIR.—Perhaps the most concise answer that can be given to the queries of your correspondents respecting the custom of communicating fasting may be found in the “Ritual Reason Why,” and which I transcribe for their information:

“Why ought we to communicate fasting?”

From motives of reverence. So Bishop Taylor says: “To him that would honour the Sacrament of Christ's Body and Blood, let it be the first Food he eats, the first Beverage he drinks.” It is a custom of such antiquity and of so universal observance, that St. Chrysostom, when accused of having administered the Eucharist to those who had broken their fast, said: “If I have done such a thing, may my name be blotted out from the roll of Bishops!”

Nevertheless, did not our Lord institute the Holy Eucharist “after Supper?”

He did so, and some hold that the custom continued till St. Paul, in consequence of the sacrilegious abuses that obtained in the Corinthian Church, commanded early (and fasting) celebrations, amongst other things which he “set in order” when he came; a belief that the antiquity and universality of the practice certainly favour. Besides which, the original institution of the Eucharist was an altogether exceptional case; for in it, as Bishop Taylor notes, our Lord made use of the supper that was wont to follow the Paschal celebration, to consecrate it to an excellent mystery.

Peterboro, Dec. 30th.

B. A.