

House of Commons. The Fees on a benefice under £300 a year are as follows: to the Home office £7.43.6; Attorney General, £8.18.6; Presentation office, £14,—total £30.12 These fees are paid in stamps and form part of the removal of the country, being a direct tax on those who can ill afford to pay it. A committee will be appointed to examine into the matter and report to the House.

ESSEX.—The Judge of the Probate Court has granted letters of administration to the son of a builder, passing over the widow, who in 1868 took three of the younger children and went to Utah where she joined the Mormons.

APPOINTMENTS OF DEANS OF ARCHES.—A return has been made to an order of the House of Lords, for copies of the patents for the appointments of Dr. Lushington, Sir Robert Phillimore, and Lord Penzance, respectively, as official Principal of the Arches Court of Canterbury and York, under the Public Worship Regulation Act, 1874. The instrument appointing Lord Penzance provides that if he should at any time cease to be "a member of the Church of England his office shall thereupon become vacant." It is said however that he has resigned on the question of emolument.

ST. VEDAST FOSTER.—Wm. Dale, the Rector of St. Vedast Foster, not having made his submission to Lord Penzance, as directed under the Public Worship Regulation Act, and his three months suspension having expired, the Bishop of London has sequestered the living. A notice posted on the church door guarded by a policeman, directs "our beloved brother in Christ, James Howard, gentleman," to collect the tithes &c., to pay therefrom £25, a quarter's stipend due to the curate, and to the Bishop for the rest.

HATCHAM.—Some pictures in Hatcham Church painted by Mr. Tooth, and representing sculpture subjects was lately thickly coated over with black paint, and thus the Christian work of this unfortunate parish is carried on by those who come from other parishes for the purpose.

QUEEN ANNE'S BOUNTY.—The governors of Queen Anne's Bounty have distributed the surplus income for the year 1876. 132 poor livings have been augmented, comprising benefices in all the dioceses of England and Wales. The income of the poorest (just created) was *nil*, and the income of the best endowed £200.

LOCUM TENENS.—The question is asked whether any society exists to which the clergy can belong, from which in the case of illness they might be able to draw two or three guineas a week, enabling them to pay a locum tenens, without taxing the resources of their own purse, too often so slender. Sickness means privation and unavoidable debt to many a clergyman in England as in this country. The establishment of such a society would be an immense boon to many who dread the time of illness.

LEICESTER.—A meeting has been held of the clergy and laity of the county, with the view of forming a Diocesan Finance Association for the augmentation of small benefices at which the Duke of Rutland presided, and at which the Bishop of Peterborough said "that if they wished the clergy to be men who could look them straight in the face, and tell them plainly what they ought to do, if they wanted the clergyman to be the conscience of the church in the parish and faithful to them, it was necessary that they should be an endowed clergy, and not the hired servants of the laity. So long as the minimum income of an incumbent was under £200 a year and a house the clergy would be miserably underpaid." The bishop showed that in order to raise the benefices to £200 per annum, the sum of £43000 would be required to be raised by this Diocesan Association. Since during the nine years of his episcopate £210,000 had been raised in the Diocese for church restoration alone, he thought it was not too much to ask that in nine years £43,000 be raised for this no less needful purpose.

MANCHESTER.—A clear and closely reasoned

address, in defence of the Church of England, has been delivered by a Mr. George Ryan, a member of the Working Men's Society of Manchester. This speech shows what a firm hold the church has on the working classes of the nation. Mr. Ryan said, "Poor as I am, and humble as I am, I yet wish to do some little, however little it may be which shall prove my gratitude for what she (the church) has done for me. I know that there are many more working-men who feel the same as I do. Once perhaps it was not so; for, God be ever praised for it! in the worst of days the Church of England never entirely forgot that the poor belonged to her, and could claim at the hands of her priests the consolations of religion in sickness, in poverty in old age, and at the hour of death. But of late years the Church of England has done more than this, the ministers have not stopped at home until we have fetched them to the sick bed; they have come and sought us out and brought us in; they have caught the youth and the manhood of the nation, and shown us the beauty and the pleasantness of the love of God; they have given us something certain which we may believe, something holy and pure which we may hope for and live for in the very midst of our weary toil; they have cheered and brightened our hard lot by making us sharers with them in bright and solemn services, which we understand, as really giving glory, and praise, and worship to the Heavenly Almighty Father and His blessed Son, and in this we have all shared; not shut up by ourselves in back corners, or some out of the way place not fit for any body else, but have been welcomed as equal in God's own house, however humble we may be outside now." The speech is all so good that it is difficult to quote from. The present state of affairs occasioned by the operation of the Public Worship Regulation Act, brought the Working Men's Association into existence, the object of which is to stop the unconstitutional tampering with the church. The working men went to the Archbishop of Canterbury to complain of the working of the Act. "Well then" said his grace, "Agitate to get it changed." "This," says Mr. Ryan, is what we are trying to do by means of our Association. We are true and loyal children of the Church of England, and as such we are following out to the letter the advice of the chief pastor of our church. The liberties of the Church of England must be fought for by the working men, and must be re-conquered for her by us: you the working men of Manchester and Salford, who have learned to know and love the Church of England in all its purity and holiness, do not require any words of mine to help this great movement. If there are any here who have not learned to know her, let me try and pray him to remember what the church has done in the past for him, in his baptism, at school, in marriage, in sickness, in health, for richer, for poorer. Has any one here altogether kept out side her loving arms. Then come and join us in sincerity and faith and truth, to help to uphold those arms, so that she may spread them out wider and wider every day, reaching out and bringing us all back to her loving bosom, and guiding us safely as she reaches on her upward path, free and unfettered, to that Heavenly Home where the Prince in His beauty sits on his glorious throne and the white robed choirs of Heaven are chanting the praises of their God and ours."

ITALY.

The Pope in his recent allocution speaks of the national sovereignty of Italy as a "usurpation," and declares that he will take some opportunity of undoing the work of Italian unity. The Bishops are called upon to excite a crusade against the country. A dignified circular has been drawn up by the Italian Minister, Mancini, in answer to the allocution, in which he says, "that all Italian Patriots had read with bitterness of spirit the language of this allocution, more accessive and more violent than ordinary, against the laws and institutions of Italy, and the August Sovereign who governs by the will of the people." Italy is strong in the confidence of her people, so that no papers are to be prosecuted for publishing the text of the allocution unless it may be accompanied with criminal comments, or expressions of desire for the destruction of the state.

The government of France is apprehensive of danger from the document, and the French bishops have been advised to be silent.

The clerical party are circulating in the Southern Provinces photographs representing the Pope lying on dirty straw in a dungeon with a brown loaf and a jug of water by his side.

GERMANY.

The old Catholics and Roman Catholics in Baden have had a quarrel over the bones of a saint. The dispute had to be referred to the government. The decision of the government was not accepted by the Vaticanists who forced the shrine, exposed the relics to view, which no body came to see.

THE EMPEROR.—The Emperor's eightieth birthday has been celebrated with great manifestations of rejoicing by the upper classes, and by demonstrations of disapproval by the lower classes, who regard the Emperor as a military tyrant. Bismark already staggering under the weight of honors, has had another added upon himself and his heirs, being the title of "Pomeranian Master of the Hunt." France sent a special envoy to congratulate the Emperor on the occasion, which affords much satisfaction, being an indication that friendly relations between France and Germany are improving.

FOREIGN MISSIONARY NOTES.

CHINA.—Hongkew.—At the opening of "Duane Hall," an educational establishment and a divinity school in Hongkew, Dean Butchere in the course of his inaugural address said, "In the 16th chapter of the Book of Acts we read of the meeting of a few women under a certain Lydia, a seller of purple in the city of Thyatira, who gathered a little group of people by the riverside of Phillippi: that was the introduction of Christianity into Europe! But we have got far beyond that stage in China and in Duane Hall Divinity School we see an important foundation with presidents, professors and scholarships. I hold in my hand the first university calendar of this institution, so to speak, and read there a list of ten Chinese teachers and divinity students and thirty-five scholars, the scholarships being founded and the funds supplied by the churchmen and churchwomen in the states. And recollect if the church in China is to be a substitute and living branch of the Church of Christ, we must look forward to the day when we have a native pastorate, for the principle laid down by Bishop Cotton the late Bishop of Calcutta is undoubtedly true. "I hope, he said, that we English Bishops are only the foreign Augustines and Theodoret, to be followed, we trust, by a goodly succession of native Stigands and Langtons? We must hope for a native clergy and a native episcopate. At present the church is in leading strings, as it were, but institutions like this one, it seems to me, are the most hopeful signs for free and healthy action of the Church in China."

CEYLON.—The S. P. G. Missions.—The Island of Ceylon, which is a little but only a little smaller than Ireland, has been celebrated from very early ages for beauty, riches and repeated sanctity. Many early Mahomedan and Christian writers write in the opinion that when Adam was expelled from Paradise he had to seek refuge in Ceylon, that its balmy breezes, lofty mountains and shores, brilliant even to the edge of the sea, with a luxuriant vegetation, might soften the hardness of his penitence. The belief gives the name to Adam's Peak, which rises to a height of 7,000 feet and is much frequented in the month of March by Christian, Mohammedan and Buddhist pilgrims; for Buddha, too, is believed to have visited the mountain, and to have left the impress of his foot on the summit where the view is described as one of the greatest on the face of the earth.

Ceylon, formerly included in the See of Calcutta, was made a separate Diocese in 1845, when the first Bishop found a miserably insufficient number of churches and clergy, and a heathen country. Matters have improved since then, but much remains to be done.