

I should wish you to communicate a copy of this despatch at once to the Bishop of Grahamstown. I shall also communicate a copy of it to the Bishop of Capetown.

I have, &c.,

BUCKINGHAM AND CHANDOS.

The Officer Administering the Government of Cape of Good Hope.

The former despatch was as follows :—

Downing-street, 30th January, 1868.

SIR,—You will probably have read in some of the English papers a report that it is in contemplation by some Colonial Bishops to consecrate a Bishop to take charge of the diocese of Natal, on the assumption that Dr. Colenso has been deposed.

You will not be surprised to hear that Her Majesty's Government look upon this intention with great apprehension and regret. And in case you should learn that the consecration is intended to take place within your government, I should wish you to use all the influence which legitimately belongs to you to prevent it.

And I think it proper to add that if, after being warned of the views of her Majesty's Government, any ecclesiastical officer, holding a salaried office during the pleasure of Her Majesty, were to be a party to any such transaction, her Majesty's Government would consider it their duty to advise the Queen to cancel his appointment.—I have, &c.
Lieut.-Governor, &c., &c. (Signed) BUCKINGHAM & CHANDOS.

FRANCE.—There have been some strange outbreaks amongst the peasantry of the south-west of France, in the Departments of the Charente and the Gironde. The Prefect of the first-named district has issued a proclamation which intimates that the excitement which prevails has been caused by an apprehension, raised by the "enemies of the Government," that tithes were to be reimposed and feudal rights resuscitated! The immediate origin of the outbreak is said to have been the presentation to the church of a small village of a memorial window, by a gentleman of the neighbourhood, representing ears of corn, with bunches of grapes, and two lions rampant, the arms of the family. The grapes and corn were interpreted as signifying the reimposition of tithes; and the lions as the reassertion of seigniorial rights. The population rose and attacked the church, summoning the Curé to give up the window to them; and the *émeute* spread over that and the adjoining Department. Such ignorance is scarcely credible; but it seems really to have existed, and makes a revelation of what hands universal suffrage has fallen into, and what use is likely to be made of it.

MONTREAL.—In his address at the opening of the Diocesan Synod, the Bishop expressed a hope that the powers of the Provincial Synod of Canada might be so enlarged as to admit all the dioceses within the Dominion if they were so pleased. He showed the necessity of immediate action upon the Act of the Legislature recently passed for the amalgamation of the "Incorporated Diocesan Church Society" with the "Diocesan Synod." (This amalgamation has already been effected in the Diocese of Ontario.) Alluding to the Lambeth Conference, which had been suggested by the Canadian Church, his lordship remarked that coming events are already casting many shadows forward, which indicate that that great movement was not premature. In view of the present position of the disendowed and disestablished Church of Canada, and the present struggles of the Irish Church, Bishop Fulford, whilst in England, had had many interviews with men of eminence and influence in church and state, which convinced him that though "but a little one among the thousands of Judah," the Canadian Church was now in an important position.

TORONTO.—At the late session of the Diocesan Synod, a Canon was passed to the effect that vacant parishes, in which the salary of the clergyman is not wholly