

## MISSION FIELD.

## CEYLON.

A writer in the *Ceylon Diocesan Gazette*, in a description of a "fashionable native wedding," in which the ceremonies and festivities extended, as among the Hebrews of old, to the eighth day, observed that the feast exhibited caste distinctions in a more favorable light than they appear in elsewhere. "Here were persons of very different walks of life, rich and poor, the educated and the uneducated, sitting at the same tables as brothers at a marriage feast: the uneducated and the poor benefitting by the refined manners and conversation of the educated and the rich; the rich and educated gleaned experience of the poor. People of the same caste look on each other with brotherly feeling. Is not caste, then, a means of drawing people together? By this I do not mean to say that the observance of caste distinction is a good thing, far from it; but, undoubtedly, it is much better than the empty boasting of those who say that there ought to be no such thing as caste, and yet are scrupulous in observing worse distinctions than those of caste, such as the distinctions of worldly rank and positions.

## NATAL.

The efforts to secure among the Indians (Hindu Coolies) who find their way to Natal, suitable Christian Indians as teachers and catechists, have been fairly successful. It is a matter of some difficulty to obtain the services of an earnest Christian, able to teach a school in English, besides speaking Hindi and Tamil. Twelve such men are, however, now employed, and work is progressing in Maritzburg and Durban, and all the coast parishes. The number of Indian children in Church schools is 340, or about two-thirds of the entire number now under instruction in the colony. In Durban and the neighbourhood there were fifteen baptisms last year, and there are about twelve adults in preparation for Confirmation. There are seventy baptized Indians in this district, and a new building is much needed, both for the school and for worship. Classes are now taught in the narrow verandah and under the trees. Three of the older Mahomedan children are, with their parents, being prepared for baptism, and the school often affords to the Missionary an entrance to heathen homes. The Munshi Azing Bari, an Indian Evangelist of much ability and preaching power, has lately come from Calcutta, and it was hoped that the Mission would be able to retain his services.

## CAROLINE ISLANDS.

The New York Church Press says:—Whatever has been done for the Caroline Islands hitherto has been done by the agents of the American Board of Foreign Missions. In 1852 Missions were established on Ponape, and since then Kusaie Ruk and the Mortlock group have been oc-

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cupied. From these points the Missionaries extended their labors to most of the adjoining Islands, as well as to the Marshal and Gilbert groups. At present twelve American Missionaries, men and women, aided by a barkentine with auxiliary steam power, are engaged in the work. By that means the converts, as soon as they are well enough trained to teach others, are distributed among the Islands, where they sometimes have charge of native congregations. In some places the whole population attends the Missionary schools. The condition of society in several of the Islands has entirely changed since the Missionaries began to labor in them. The people are respectably clad, and willingly accept the teaching offered to them. The Missionary vessel on her last voyage was expected to land teachers on Yap. The population of the Carolines is doubtful. Ponape may have 6,000 inhabitants; Ruk about 12,000; while Yap has from 8,000 to 12,000.

## MAURITIUS.

The total population of the island of Mauritius is reckoned at 380,000, of which only 120,000 are other than "Indian." Of the 120,000, only 10,000 are of the Church of England; but there are many Church of England Missions among the "Indians," and large congregations of them have been formed. The Bishop is endeavouring to form Training Institutions for Creole catechists and Mission agents, who greatly need a better and more distinctive training for their work. The poorer congregations are rising in intelligence and knowledge, and efforts are being made to organize an indigenous Church. Three young Indian Creoles have been sent to India, and are now in Holy Orders. At present some seven or

eight promising young men are receiving such training as their circumstances will allow, at the hands of the Missionaries; but it is most desirable that they should be placed in some training institution. It is proposed to erect the building on Rose Hill, near the Bishop's residence, that the students may be under the Bishop's supervision, with facilities for practical work. Instruction and lectures will be provided by the Clergy, and a duly qualified Creole clergyman is to be in charge of the institution. Thus it is hoped, without the expense of a salaried staff of teachers, to carry on the systematic training of the students for Catechists and Deacons, work. The Bishop is anxious that the Church of England should not be behind the French Roman Catholic community in their exertions for the benefit of the Creole population. A grant of £127 has been conditionally voted for the work by the Christian Knowledge Society.

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