

about 20 per cent. India was on the threshold of a great moral and social revolution which was progressing quietly but surely. The natives were rapidly becoming Anglicized in their ideas, and if they did not all study the Gospels, vast numbers of them read John Stuart Mill, Herbert Spencer, and similar writers, which, on the whole, tended to their good.

Zululand.—A vigorous appeal has been made by the Bishop of Zululand (Dr. Carter) in aid of missions in that sphere of service. He writes: "I know that many missions, both at home and abroad, have a special claim upon English people, but I doubt if any people have a greater claim upon Englishmen at the present time than the people in Zululand. Ten years ago England conquered this country and took away from its people the discipline which made them in many ways the finest of all the South African races. It was undoubtedly a cruel discipline, and yet the discipline had its good side; and there is nothing now in its place. Surely the very least that England can do is to show them 'a more excellent way;' and this is what the Church mission to Zululand is trying to do. But we who are working here feel that we are crippled from want of means and workers. The work here was begun over thirty years ago, when this country formed a part of the diocese of Natal, under Bishop Colenso. The diocese was established in 1870 as a memorial to Charles Mackenzie, the first Bishop of Central Africa. Since then the work has been going on in spite of many difficulties, the greatest of which was the Zulu war in 1879-80, when practically every mission station was destroyed. At the present time a sum of about £1000 a year is collected from private sources, and about £700 a year is contributed by the Society for the Propagation of the Gospel, and this is the whole income of the mission. The diocese consists of Zululand, Swaziland, Tanganyika, and a certain portion of the Transvaal, which has lately been

added. In area it is about the size of England, and there are 13 clergy at work." Any subscriptions in support of the good work will be heartily acknowledged by Mr. Lewis Wigram, The Grange, Chislehurst, Kent, England.

Society for the Propagation of the Gospel.—Awaiting the publication of the formal finance statement of the Society, it is possible to foreshadow the amount of the receipts for the year 1891. This is stated to have been £116,520 10s., a sum undoubtedly large, yet inadequate for the demands on the Society from many lands. Though the collections, subscriptions, etc., show an increase of £1100 on the year, there has been considerable falling off in the amount received from legacies.

The Anti-Opium Crusade.—An influential conference of British Members of Parliament who voted with the majority in April, 1891, against the opium traffic as a morally indefensible source of Indian revenue, has been held in London to consider what further immediate action should be taken. A proposition that the Government should be thanked for its issue of a Blue Book was withdrawn, one of the members remarking that renewed pressure was more called for than gratitude. In postponing any concerted steps this session, it was resolved to take every opportunity of emphasizing in Parliament the view already recorded in the journals of the House.

So much has been said in Great Britain of late in the way of minimizing the effects of the habits of opium-smoking in India that it is desirable to quote from a report of Mr. E. H. James, an impartial and well informed authority, in the Government service in the Northern Division of Bombay, who clearly distinguishes between the Chinese vice and the Indian one. He says: "Opium-smoking in India is not, as in 99 cases out of 100 in China, a harmless habit, like cigar-smoking among Europeans. (I can testify to this from my own observations when travelling in the north