

letter to the clergy and laity of the diocese :—
 "I am, as regards my own honest convictions, simply a Prayer-Book Churchman. I hold fast by the sober, Scriptural, and in the best sense, Catholic teaching of the Church to which I owe everything that has helped and fostered and strengthened my own Spiritual life. But I can not help seeing good in many lines of thought and action not running in exact parallel with my down. I have a habit of trying to see the good and not the evil in others, and I think every church party, and indeed every body of Christians, may contribute some precious truth or principle which may have been overlooked or distorted by others. Therefore I can be no party bishop. I shall try to support and encourage all who work honestly and conscientiously for God's glory and for the saving of souls."

THE LATE BISHOP BICKERSTETH.

[C. M. S. Gleaner]



AN able and devoted Missionary Bishop has been taken from our midst by the death, at the early age of forty-seven, of Bishop Edward Bickersteth, of South Tokio, Japan. As the grandson of a C.M.S. Secretary, and the son of our old and honoured friend the Bishop of Exeter, he had close links with the Society; and when the young Fellow of Pembroke turned his eyes to the Mission-field, and planned for India a "community mission" or Brotherhood of Cambridgemens, he applied in the first instance to the C.M.S., with a view to establishing his new organization in the Punjab. Ultimately it was arranged that Delhi should be the field to be thus worked, and the "Cambridge Delhi Mission" was affiliated to S.P.G. Even if Edward Bickersteth's career had ended with the foundation of that Mission, his memory would be honored by all who understand St. Paul's principle of "diversities of operations"; but he did a still more important work afterwards. When the first English Bishop for Japan, A. W. Poole, died, Archbishop Benson appointed the Delhi leader as his successor; and for several years Bickersteth supervised all the Church of England Missions in Japan, C.M.S., S.P.G., and his own two "community missions" at Tokio—St. Andrew's for men and St. Hilda's for women. He took a chief part in organizing the "Nippon Sei-Kokwai" or "Japan Church," which promises to become one of the first of really independent native churches; and he procured the subdivision of his diocese into four "episcopal jurisdictions" (besides the two American), retaining for himself that of South Tokio. But his health had been undermined by his untiring labors, and now he has been called away on the very day on which was issued the report of that great Episcopal Conference, of which he was not the least distinguished member.

TRAVANCORE RICE-BOWLS.

REAL SELF-DENIALS

(From C.M.S. Awake for September.)

IN the April number of *Awake*, under the heading of "T.V.E. Efforts in Travancore," I read, "The women had what seemed to us most curious—a missionary-pot, namely, a little bowl in which they are going to put a little rice each day." The Travancore women have often said to me, "Were you not born in our country? And your father, was he not born in our country? You are one of ourselves!" So as a Malayali woman let me offer an explanation of this "missionary-pot."

Nearly all the middle-class women earn their own food by husking and cleaning rice for the family use and for sale; and every woman, even those who can afford to keep a servant-girl, helps in cooking and serves out the food in bowls, for the men first, next for the children and women, and lastly for herself. If the man's rice is short, in all probability he will grumble and scold, and, if he is a bad man, get into a temper. break all the pots or beat his wife. As she is served last she must eat less or go without, if there is not enough. For this she is allowed the privilege of taking out as much as one hand can grasp of the white grain, when she measures it out for washing before cooking. This is the cook's perquisite, her "pin-money," which she keeps in a pot, either to buy clothes or a muslin veil for covering her head in church, or to give to beggars, who come shouting round on Saturdays, "Great mother, give! Give alms! give! give!"

The Roman Catholics have, about four miles from Cottayam, a large monastery and schools called the "Marganem Conventa," the tower of which, a priest told me, was built from this *piddy arrie* (i.e., rice that is held or grasped) by the Roman Catholic women.

It may not be generally known that in Travancore and Cochin there are 32,620 Malayali Christians, including Catechumens, in connection with the C.M.S., and who raised in 1895 Rs. 14,459, in their congregations,* many of whom only earned 2d. to 4d. as day-labourers.

"Little drops of water,
 Little grains of sand,
 Make the mighty ocean
 And the golden strand."

Let us pray that these grains of rice from Travancore may help to spread the knowledge of the Lord as the waters cover the sea.

What I have said seems to make the Travancore man a greedy animal, so let me add, as he eats his food in his tiny verandah of his small house or hut, beggars come round with eating-bowls (there are no poor-houses or poor laws

*The Malayalam Church Almanack, 1897.