

MISSION FIELD.

CAPE TOWN.

Continued.

The other matters submitted to the Synod were the probation, enrolment and examination of candidates for Holy Orders; petition against the relaxation of the Marriage law; the preparation of a manual on the rights and duties of the Church officers; the institution of Rural Deaneries, according to the system of the Diocese of Grahamstown, where they had been worked to great advantage; a petition for restricting the sale of liquors to the native races; the best remedy for the precarious nature of the tenure of property by the Church in South Africa, resulting from recent decisions, upon which Archdeacon Fogg proposed that the representatives of the Diocese in the Provincial Synod, should be instructed to move that the famous "Proviso" should be cancelled: (This, however, was withdrawn). The rights of women to vote on the appointment of a clergyman to a parish, and the provision of services in the Dutch language in Cape Town. The question of making the Archdeaconery of Colombo into a separate Diocese was also mooted, but no action was taken upon it. The Bishop's state of health disabled him from presiding at all the sessions, and found it necessary to appoint a deputy. Archdeacon Fogg's speech against Women suffrage provoked some comment in the Cape papers. Though the Proviso was mentioned at more than one of the discussions, there was no desire to revive the controversy, although it was stated that one congregation had instructed its representatives to withdraw from the Synod, if the question was not considered.

MALABAR INDIA.

It is expected that the Assyrian Mission will have an important effect on Christianity even in India. Mr. Athlestan Riley, when he was in Mosul, received from the head of the Anti-Vatican Chaldeans, or 'Old Catholics of the East,' information that he had lately consecrated another Bishop for such Christians of St. Thomas as adhered to his protest against the latest Papal claims; and it is expected that these Christians will join the Anglican Communion, while retaining their own ritual and episcopal autonomy. Pope Leo, in order to counterwork their aims, has directed Cardinal Ledeschowki to transmit to a Synod convened at Bangalore his renewal sanction of a special 'National Rite' for the Syro-Malabar Christians of Middle and Southern India.

BOMBAY.

The Rev. J. Taylor, in his report of the Admednuggur Mission concludes with a mention of the chief difficulties and hindrances which beset the work: "Living as our people do in widely scattered vil-

lages amid heathen relations, and hostile castes above them in the social-scale, serious evils have from time to time to be faced. Just now we have a cholera epidemic, and the Christians as Mahars are expected to assist in propitiating the supposed goddess of cholera, and the sadness have come that in two villages they have done this, and one village they have been tempted to worship and sacrifice to her. The heathen all round have unrestrained liberty to do as they like, especially in observances of funeral ceremonies, holidays and infant marriages, and many of our people find restraint in these things irksome, especially the last. This year we have had too many sad instances of falls in these ways, but we do not despair, though much cast down. The chief remedy is more grace, more instruction and enlightenment, and that means more Missionaries who can deal with individuals, and that not at long intervals as now, but frequently, and, if possible continuously."

The Rev. A. C. Laughlin, whose work is under Mr. Taylor in the district of Shevguo, describes a caste difficulty which arose in connection with a new school which was completed in March: "Acting on Mr. Taylor's orders, I wanted all castes to join in our services, and to send their children to take advantage of the gratuitous instruction we give. Several Mango came; the Mango is a grade lower in the system of caste than even the Mahar. Yet the Mango are cleaner than the Mahars, and have a trade, rope making, and are fairly independent. There exists a long standing quarrel on other grounds between the two castes at Shevguo. As soon as the Mahars saw Mango present, they ceased attending services and withdrew their children from school, adopting a tone of marked hostility to the Catechists and myself. Compromises were proposed and temporarily accepted, but the Mahars always broke faith. Eventually through Mr. Taylor's instrumentality an arrangement was effected, and this has been adhered to since. All Christian children irrespective of caste, are to be allowed in the school, and all are to sit inside the building at prayers. All else are to attend school and services, but are to sit outside. This leaves matters practically as they were, for the only Christians are Mahars, and the Mango decline to sit outside and do not come. McLaughlin in reference to a case of polygamy, says: "Our catechist Hubaji, an elderly man, having no children by his wife, was negotiating to take a second. He sent the usual presents of money and 'Saris' to the girl, and all was arranged. I heard of the transaction only accidentally, and got the catechist to make a strong remonstrance, and to point out that such a proceeding would be a bar to his baptism. To my great surprise Hubaji annulled all the engagements, and seems to have banished the idea from his mind. Among a good deal that is dark and dis-

piriting, such incidents make us "Thank God and take courage."

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