The Christian Inheritance.

The following is the letter addressed by the Rev. Dr. Wiseman, Archbishop of Dublin, to the Bishop of Chichester, to the Presi-
dent of the Troncourage Legislative Council.

"In connection with the Christian Inheritance Bill, now before the Legisla-
tive Council, I have the honour to bring your kind notice the following facts :

(1) The Syrian Christian Community of Antioch has been a community for many centuries, forming as it does at present, one of the foremost Communities in the East. This ancient and venerable Institution, known amongst us has been alike clear and satisfactory. The whole of the Christians of the same community have been uniformly and consistently of the same opinion of property. They have considered the property of their fathers, and the property of the same community, to be their own. This fact was referred to so early as 1599 by Archbishop Alexis, in the letter he addresses to King Henry IV. He says that "only makes the inheri-

(2) Another source of important evid-
ence is the "Il Viaggia dell' Indie Orientali" a book written in Italian by the first Capuchin Missionary Bishop of Verapoly and printed in Venice in 1683 A. D. The keen insight of the writer is evident in his account of what he closely worshipped among the Syrians of Malabar fully enabled him to give such a vivid picture of the Inheritance custom during his time, that I quote his words here.

"The sons inherit the property of the father equally. The daughters are given dowries, and are then free to dispose of their property as they wish by the husband. Nor does he use it at will without the consent of the wife or her legal representatives. But in this latter issue, the dowry is returned to the nearest relatives. A widow manages the property, and she cannot incur any debt without the consent of her children. In the case of death without heir, the Book ill Chapter V on the Customs do. of the St. Thomas Christians.)

3. Hundreds of years have passed, yet the Syrian Christian property customs, that even to this day, people have strictly conformed to the same. In every family, (such as slaves and debtors and debtors) the several Settlers' records, not to mention the peculiar customs by which all bear out the truth of the above rem-
arks, females figuring nowhere therein.

4. Far from prattling peace and goodwill, the moment that a girl is married, she will have no voice in the disposal of her husband's or her husband and other new relations will be keen about seeing what rights she has. With the partition and litigation naturally follow, and united family ex-
isituation. In short it is destructive of the inva-
renovation is quite foreign to the spirit of the people here, though it may be all right in European countries. It is, however, suddenly upon the unprepared Community will be felt as a severe shock.

5. I am therefore that the pre-
ival custom has the sanctity of age; it is so long settled that it is the best interest of all; it has been tried for hundreds of years and proved thoroughly satisfactory to all parties. It is a reasonan-

(1) Daughters have to right to main-
tain a claim on the estate in case of their father's death, marriage or death, or a divorce of marriage but nothing more.

(2) A widow who seeks the be a mother or a wife, she cannot dispose of property from the history of her property termable by her remarriage or by her death, nor can she be taxed for it.

(3) A widow has no title to the property of her deceased wife.

Gentlemen, I am happy to say that I have not per-
mitted any claim in the family estate.

6. The importance of the present situation and the keen sense that our best men have, and the common folk to know the real interests of its devoted and loyal subjects form my only reason for bringing the above remarks to your notice.