EDUCATION IN INDIA.

When the renewal of the East India Company's Charter was under discussion in Parliament in 1793, certain Christian philanthropists succeeded in carrying a resolution which first opened the way for missionary education, indeed for missionary effort of any kind in India. That resolution declared that it is:

"The peculiar and bounden duty of the British legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India, and that, for these ends, such measures ought to be adopted, as may gradually tend to their advancement in useful knowledge, and to their religious and social improvement."

This was the view of Christian statesmen in England, and among the means which those statesmen designed for the religious and social improvement of the people of India, not the least prominent position did they assign to the Christian education of the young. There were, however, those high in authority in the Indian Government service, who thought otherwise. They were strong advocates for everything oriental. The instruction given in schools supported by Government, said they, must be oriental in every respect. Hindus must be instructed in the Hindu shastras and Musalmans in the tenets of the Koran. These men viewed with the utmost alarm, any tendency on the part of Government to associate itself with Christian teaching. The one party argued, that a Christian Government ought to teach in its schools the Christian religion, whilst the
opposite party urged, that Government ought to give an education suited to the wants of the people, and that therefore Hinduism, and Mahomedanism, as the prevailing religions, should be taught, and that moreover to teach Christianity would be fraught with the greatest danger. The consequence of this was that, as no agreement could be come to between these two parties as to what religion should be taught, the Government adopted a kind of compromise, and decided to exclude the subject of religion altogether.

In 1813, the East India Company's Charter came up again before Parliament for its periodical renewal. It was then that the conscience of the English people may be said to have been first roused to a sense of the obligation which the Government of the vast territories of India imposed. That same band of patriots who had carried the resolution of 1793, and who afterwards secured emancipation for the slaves of the West Indies, backed by petitions from all parts of the country, induced Parliament to insert clauses into the Charter, which pledged the Indian Government to the adoption of such measures as should tend to the moral and religious, as well as the social welfare of the people. The Company was also required to set aside the sum of £10,000 a year, to be devoted to the encouragement of education. Opposing influences, however, were still so strong, that these clauses remained practically, a dead letter. It is true, an Educational Despatch was sent out to India in June of the following year, but there was not the slightest reference in it to Mr. Wilberforce's resolutions. That the Court of Directors, however, were not wholly indifferent to the need for the teaching of morals to the natives of India, is seen from the following paragraph:

"We are informed," say they, "that there are in the Sanskrit language, many excellent systems of ethics, with codes of laws, and compendiums of duties relating to every class of the people; the study of which might be useful to those natives who are destined for the Judicial Department of Government."

How careful not to give too much ethical teaching those Directors were! The ethics of Sanskrit, not Christian ethics, might possibly be of advantage to one small class of the community. To this despatch, however, must be given the credit of having urged the establishment of a system of vernacular schools, to be maintained by a cess on the land. But alas! for many years after this, the Government of India gave little heed to the spread of elementary education.
In the year 1815, two persons, one Mr. David Hare, a watchmaker and the other a native, Rammohun Roy, (the founder of the Brahmo Samaj) were in consultation in Calcutta, as to what should be done in order to elevate the Hindu mind and character. Rammohun Roy, proposed that they should establish a society in which the higher, or purer dogmas of Vedantism might be taught. Hare, who though illiterate was a man of good practical sense, said the better plan would be to establish an English school or college for the instruction of native youths. Accordingly, he issued a circular on the subject, which attracted the attention of some of the leading European residents of the city. In May, of the following year, he convened a meeting of European and native gentlemen, and at this meeting, it was unanimously resolved to commence an institution for the teaching of English to the children of the higher classes. A Committee was appointed to carry out the design, and in the beginning of 1817, the first English seminary, in India was opened. For some years, it had a precarious existence, afterwards, under Government patronage, and by the exertions of Dr. Wilson, the eminent Sanskrit scholar, it developed into what was known as the Hindu College. Thus was begun that system of English education, which was described the other day by Sir R. Temple as "almost the greatest in the world." It is a remarkable fact, and one of special significance with reference to a controversy now being carried on, that 65 years ago, the desire for higher English education was so strong, as to lead the native gentlemen of Bengal to raise among themselves no less than a lac and a half of rupees as an endowment for this Hindu College.

In 1818, we have the first distinct record of instruction in English being given by missionaries. In that year the Serampore Missionaries established their English College, but so cautious were they that they did not insist upon the attendance of their Hindu pupils during the hours when religious teaching was being given, we can hardly therefore point to this as the beginning of Missionary English education.

The next important step in the development of education, was the formation in 1823, of the Committee of Public Instruction. To it was entrusted the direction of all educational affairs, and the expenditure of the grant set aside for this purpose. This Committee undoubtedly did good service,
in that it brought all educational agencies under one manage-
ment and so secured uniformity in arrangements and
economy in expenditure. But, from a missionary stand point,
we cannot but regret much of its policy. One of the first
questions it had to consider was, whether the course of study,
in Colleges and High Schools, should be Oriental or English:
whether the ancient Sanskrit, with its poetry, philosophy,
and laws, or whether English literature, and the Western
culture and science which it opens up, should be the chief
items in the College curriculum. Most of the members of
the Committee were men who were distinguished for their
oriental learning, and so it was perhaps but natural, that
their preference should be on the side of the classical
languages of Sanskrit and Arabic. It was a mistake how­
ever. Much may be said in behalf of the study of Sanskrit
by the natives of India, but when the question is Sanskrit,
or English, as the medium of communicating knowledge,
the arguments on the side of English are stronger; and
eventually they prevailed.
The Court of Directors in England were not wholly
satisfied with this orientalism which for many years
guided the educational policy of its servants in India. In
a Despatch in 1824, written by Mr. James Mill, the father
of John Stuart Mill, they say:—

"The great end should not have been to teach Hindus learning,
but useful learning. No doubt in teaching useful learning to the
Hindus or Mahommedans, Hindu media, or Mahommedan media,
so far as they were found the most effectual, would have been
proper to be employed, and Hindu and Mahommedan prejudices
would have needed to be consulted; while everything which was
useful in Hindu or Mahommedan literature it would have been
proper to retain.......In professing, on the other hand, to establish
seminaries for the purpose of teaching mere Hindu or mere Mahom­
medan literature, you bound yourselves to teach a great deal of
what was frivolous, not a little of what was purely mischievous, and
a small remainder, indeed, in which utility was in any way con­
cerned."

Again, with the very small amount of money which the
Committee had at its disposal, it was certainly impolitic to
expend it all upon the maintenance of High class colleges
for the education of the sons of a few rich men. This
Committee of Public Instruction were advocates, of what
has been called the "filtration" theory of education, i.e.,
that the spread of education is best secured by allowing it
to filter down from the highest to the lower classes of
society. However adapted such a system of education
might be to countries, such as England or the United States, where no caste distinctions exist, to have adopted it here in India fifty years ago, or even to adopt it to-day, would mean practically, to give a monopoly of all higher education to the Brahmins, and to debar all other classes of the community from its benefits. We do not wonder that with the small means at their disposal, and with the indifference to education among all classes but the very highest, that the Committee should have established colleges and high schools in preference to elementary ones; but we do wonder at their attempting to justify themselves on the ground that, by so doing, they were best promoting the spread of education. Further, the Committee does not seem to have thought of any other mode of meeting the educational wants of the people, than that of maintaining schools at the sole cost of Government. Grants-in-aid to private schools were in those days a thing unheard of.

Dr. Duff's arrival in Calcutta in 1830, is really the starting point of all missionary higher education, and, in addition to this, it marks an era in the development of education generally. He was not long after his arrival, before he thoroughly grasped the state of affairs. He saw the demand already springing up for English education. He foresaw that that demand must increase. He saw too, that, ceteris paribus, Hindus prefer an education in which moral duties are inculcated to one in which they are wholly overlooked. He saw that Christian truth alone could stem the tide of Atheism and Libertinism, setting in amongst the students of the Hindu College. Accordingly, with an intrepidity which even in these days, we cannot but marvel at, he at once announced himself as a religious teacher. He opened his institution with a curriculum of English studies, and with the study of Holy Scripture as a part of every day's lessons. He openly declared that his great aim was the conversion of his students, and that education, with all its importance, was only the means to an end, that end the formation of the character, and the salvation of the soul.

But though Duff regarded education only as a means to an end, he showed his sense of the importance of that means, by devoting all his energies to its improvement. He had great difficulties to contend with. He had no suitable text-books, he had no efficient native helpers, there was a strong fear in the minds of the community lest he should make converts
of his pupils; but despite all these his methods of teaching and the results he produced were such that in a short time, not only did his institution become the largest and most popular in the Presidency, but it came to be regarded as a model which all others were glad to copy.

In 1833, the East India Company's Charter came up for its periodical renewal in Parliament. The conscience of the British nation then demanded and obtained still further advantages for the people of India.

Among other advantages, that Charter changed the constitution of the Company from that of a mercantile firm to that of a governing body: it withdrew those restrictions to the settlement of non-officials in India, which, in the early days of missionary enterprise, had been such a means of persecution: it increased the educational grant from £10,000 to £100,000, and it added a law member to the Governor-General's Council, to fill which appointment, Lord Macaulay was sent out to India. By this time, the old controversy respecting the medium through which knowledge should be imparted had broken out anew. The Committee of Instruction was almost equally divided between Orientalists and Anglicists. Duff threw his energies and the force of his eloquence on the side of English, but the results which he was able to show in the pupils of his own institution, were even a more powerful argument than his eloquence. Macaulay, who arrived in Calcutta in 1834, was appointed President of the Committee of Instruction, but he declined to act until the Government had decided this question of policy. He was therefore requested, as law member of the Government, to give his opinion as to the legality of applying the grant to English education. His reply was that celebrated Minute, dated February 2nd, 1835, in which he proves that being:

"Free to employ our funds as we choose we ought to employ them in what is best worth knowing; that English is better worth knowing than Sanskrit or Arabic; that the natives are desirous to be taught English, and are not desirous to be taught Sanskrit or Arabic; that neither as the languages of law, nor as the languages of religion have the Sanskrit and Arabic any peculiar claim to our encouragement; that it is possible to make natives of this country good English scholars, and that to this end our efforts ought to be directed."

It must not be supposed that those who were advocates of English as the medium of higher education, meant thereby that the vernacular languages should be neglected.
Those who advocated English for the higher classes, advocated the vernacular for the lower. They looked on English as the indispensable preliminary to the true education of the people in their vernaculars. In Duff's institution even his highest pupils were required to spend one hour a day in their study, whilst in the lower classes, all the teaching was vernacular. We find Macaulay supporting an order to teach Hindi in a school at Ajmêr, by showing, that to give instruction in the English language, is by necessary implication, to give instruction in the vernacular. "For all languages that we learn after our mother tongue," says he, "we learn by noticing the correspondence between the words in those languages, and the words in our own mother tongue. The teaching the boys at Ajmêr therefore to read and write Hindi seem to me to be bonâ fide, a part of an English education." In some schools in the Madras Presidency however, the words of Lord Bentinck's resolution; that "all the funds applied for the purpose of education would be best employed on English education alone," were misunderstood, and all study of the vernaculars was given up. This mistake the Government soon remedied, but the educational officers in Madras would seem even yet to have a very low estimate of the vernacular languages of their Presidency, for, only last year, a proposal was made by them to the Senate of the University, to substitute Sanskrit for the vernacular languages, in all examinations above the matriculation. This proposal was happily not carried.

At the very time that Lord Bentinck penned his resolutions respecting English education, we have the first official step taken in regard to purely elementary vernacular education. Lord Bentinck deputed Mr. Adam, as special commissioner, to enquire into the educational condition of the peasantry of Bengal. His reports showed that 92 out of every 100 children of school-going age, were destitute of any kind of instruction, and that what was given to the few at school was almost worthless. He made some valuable suggestions which, if acted upon, would have tended greatly to the spread of sound elementary education; but Lord Bentinck left India and the "filtration" theory reigned in the Committee of Instruction, so Mr. Adam's reports were pigeon-holed.

The Minute by which the plans of Mr. Adam, for the improvement of elementary education in Bengal, were finally shelved is remarkable for its retrograde policy on another
point. From 1836 to 1839, the controversy between the Orientalists and Anglicists, took the form of a dispute as to the proportion of funds to be assigned to each. The men who had been the foremost of the Anglicists, Lord Bentinck, Duff, Macaulay, and Trevelyan, were now either away from or just leaving India. The defeated Orientalists, taking advantage of this, and of the weakness of the new Governor-General, Lord Auckland, succeeded in getting him to sign a Minute which professedly was a compromise between the two parties, but nevertheless a reversal of Lord Bentinck’s decree. This Minute restored the stipendiary scholarships to the students in the Oriental colleges. These scholarships were given to young men in order to encourage them to study Sanskrit and Arabic books which even their own learned men neglected. They were many in number, and frequently of greater amount than the holders could obtain in any ordinary employment. It was really an endowment of error, whilst true oriental research was hindered. This anomaly continued until the year 1854.

In 1844, Lord Hardinge issued an order in which we find the first official recognition of colleges and schools other than those of Government. English education had made such rapid progress in the past nine years, that the Government now directed all offices, save the covenanted, to be thrown open to natives thus educated and that even in the lowest offices, a man who could read and write was to be preferred to one who could not. Every New Year’s day, the department of Public Instruction was to submit to Government the names of all those students educated in Government colleges who were fit for appointments, and “all scholastic establishments other than those supported out of public funds” were invited to furnish similar returns of their qualified students. Though, from the strictness of the tests, but a very small number of students were nominated, yet this order gave an additional impulse to the study of English. But more than this, it marked a decided advance towards the measure of justice which was granted to missionaries and natives alike by the Despatch of 1854.

The remarkable development of primary education in the North-West Provinces under the direction of the Lieutenant-Governor, Mr. Thomason, is the only other point that can be noticed during this period. His aim was to give to every peasant in the provinces under his care, an education which should at least enable him to read, write and know
enough of accounts to enable him to check the revenue officials with whom he had to deal. Mr. Thomason saw, that to wait until education permeated down to the peasantry, was to wait for long years. He accordingly devoted his energies, first, to creating a desire for education in the peasantry themselves by showing them what an advantage it would be, and then to the improvement of the elementary schools already existing in every village of his provinces. Thus, by the co-operation of Government and private enterprise, he was enabled in a short time to report the creation of 1,400 schools with nearly 20,000 pupils. To this day, in those provinces where Mr. Thomason's system has been adopted, the proportion of scholars receiving elementary instruction is far greater than elsewhere. This successful experiment of the co-operation of Government with private enterprise, did much to prepare the way for the Grant-in-Aid system introduced in 1854.

(To be continued.)

A SHORT ACCOUNT OF THE DAIRED MUSALMANS.

The Daire or Mahdavis are a small sect of Muhammadans, the majority of whom live at Chennapatam, a town midway between Bangalore and Seringapatam. They are really a division of the Shia'h sect, though they regard as infidels all that do not accept their peculiar views. Perhaps the most important article of the faith of the Shia'h as opposed to the Sunni, is his veneration for the twelve Imáms or supreme religious leaders, consisting of 'Ali, son-in-law of Muhammad, and eleven of his descendants. In fact, the Shia'hs go so far as to say, that the recognition of the divine appointment of 'Ali and his descendants to the Imámat, is the keystone of religion. They further hold that the twelfth Imám, Muhammad Abu Kásim, did not die, but is still living somewhere on the earth in concealment, and will appear again just before the judgment day. It is a commonly received tradition amongst the Muslims, that Muhammad prophesied that the world would not come to an end until one of his own family should govern the Arabians and fill the earth with righteousness; moreover that this man's name should correspond to his own name, and his father's name should correspond to his father's name. This person was referred to as Al Mahdi or the Directed, and the Shia'hs,
believing that their twelfth Imám would be the fulfiller of the prophecy, have given to him this title. It is on this point that the Dairewále differ from the rest of the Shia'hs. They hold that the predicted "Directed One" has already come, that he appeared about 400 years ago, in the person of Sayyid Ahmad of Jounpur, and that their faith and practice are in accordance with his teaching. Hence the watchword of the sect is;—"Imám Mahdí came and went away: he who does not believe this is an infidel." As might be supposed, they reject that part of the tradition that declares the coming of Imám Mahdí to be a sign of the approach of the end of the world, as well as that which refers to his success as a preacher of righteousness.

The founder of the sect was Sayyid Ahmad (or Muhammad) of Jounpur, who was born in the 847th year of the Hijra (A. D. 1444). While a child, he claimed to be sent by God as an instructor of the people, and as he grew up, his increasing claims became so obnoxious to the people, that they drove him from the place. After a visit to Mecca, he went to Gujrát, where he claimed to be Imám Mahdí. After a while, he was driven from Ahmadábád, and then wandered from city to city, gathering a few followers but meeting with much opposition. In 1504, he died, and his disciples returned to Gujrát, but persecution soon compelled them to fly south. They appear to have gone to Hyderabad (Deccan), and then to the Mysore country. In the time of Tippu Sultan many of them joined his army, but on account of their sectarian enthusiasm they soon lost that occupation. On the 27th of the month Ramazán, as they were parading the streets of Seringapatam—observing a ceremony which they call diyánah, they shouted again and again their watchword that Mahdí had come and that all that disbelieved it were infidels. This greatly enraged the Sunnis, who soon began to fight them, and, being supported by their officers, shot down or put to flight all the Mahdavis.

At the present time, most of the sect are found in Chennapatam, but some are in Hyderabad. In the latter city a few years ago, one of them mortally stabbed the tutor of the Nizam on account of a book that he had written against them. In Kurnul also, as well as a few other places, they are to be found, I believe, in small numbers. They have a great many peculiar customs, social as well as religious, but it is by no means easy to obtain a reliable account of them. The majority of the Hindus in Chenna-
patam appear to know nothing more about them than—that they eat the flesh of the horse! When I was there a short time ago, I had a long talk with a Dairewále, but soon found, that with regard to many of their customs, he was deliberately trying to mislead me. Most of the following facts I have obtained from a Sunni Musalmán that lived for some time in one of their dáire at Chennapatam, and was a personal friend of several of them. Their name Dairewále, is given to them on account of the south-east part of Chennapatam, in which they live, being divided into 18 quarters or dáire (fr. dáira “a circle”). All the members of a dáire are not necessarily related to one another, but the bond of union, which brings them into a certain dáire and keeps them in it, appears to be their attachment to the religious teacher at its head. Each dáire thus has its own religious leader—to whom is given the conventional title of Miyan, and who is always referred to under that designation—and its own place of worship. This place of worship they do not regard as a regular mosque (masjid), but call it simply a jamá’khána (lit. “a place of gathering” or “assembly-room”). When asked why they had no regular masjid, they replied that India is Dár-ul-Harb (“a land of enmity”) and not Dár-ul-Islám (“a land of Islam”), and that in such a country, a mosque should not be built. (On this distinction cf. Hughes’s Notes on Muhammadanism 2nd ed. pp. 207-9). No doubt their peculiar views would make it very difficult for them to find any place that they could regard as a genuine Dár-ul-Islám.

Their religious service is like the regular Muslim service, except that there is no sermon, or special form of prayer for Friday. When, however, any special case arises, such as a visit from their head Maulvi, (at present Sayyid Isá Miyan Mahdavi,) a sermon may be preached. At the close of the ordinary night service, whenever more than two persons are present, the Miyan repeats in Persian, the following formula; “Mahdi came and went away; whoever does not believe this is a káfir” (infidel). To this the people respond, “Amen, just so.” At the close of the prescribed Arabic prayers, they do not follow the custom of other Muhammadans, and raise their hands and offer special petitions for any blessings that may appear desirable to each worshipper. They assert that the doctrine of Fate makes this altogether unnecessary. If God has decreed a thing to happen, their prayers will neither hasten nor retard it.
In the marriage ceremony, a great part of the service is repeated by the Miyan in Persian, though neither he nor the couple may understand anything of its meaning. In the same language, six conditions are announced to which the bridegroom must consent before he takes away the bride. Four of them are as follows:—(1) The husband's settlement on the wife (mahr) is to be given to her whenever she may demand it. (2) He must not take her away from among the Dairewâle. (3) If he goes away and she has no information of him for twelve months, she may consider the marriage as void. (4) He must give her all that is necessary for daily food and clothing.

The general tendency of the teaching of Sayyid Ahmad, was to discourage both labour and learning. In accordance with this, all of them give up all connection with trade and labour before they are 50 years old, after which act they are called Khudâ ke bande, or servants of God, and are supposed to spend their time in meditation and prayer. If they have not been able to save any money, and if they have no friends to support them, the Miyan of their dâire will see that they are provided for. A person that follows any trade, or is engaged in labour, is called kastîb, ("a business-man,"") and he wears his turban in a somewhat peculiar fashion, tying its two ends in a small knot behind. To this sect's custom of eating horse-flesh we have already alluded. Most of them are engaged in trade, taking cloths, &c., to Coorg, and the various jungle villages of the Malnad country, and bringing back betel nuts, cardamoms, and similar produce of those regions. They make such a trading visit once a year, returning just before the rains set in. They give their goods on credit, but charge very high prices. Just before returning to Chennapatam, they demand payment, and if anyone is unwilling to pay his bill, they sit down before his door and do not allow him to come out until he has settled his account. The merchants generally send their servants on these trading excursions, and pay them their wages annually instead of monthly, supporting their families however, while the men are away. On this account, it is not difficult for them to save money, and, becoming independent, to trade on their own account, and this usually takes place in the case of those that are able to read and write.

[In order to prevent confusion, it may be well just to notice, that, according to the traditions commonly received]
Army Work in Lucknow.

Army work in Lucknow, was taken up by the Wesleyan Methodist Society in the year 1864. The first minister appointed as Chaplain to the Wesleyan soldiers here was the Rev. D. Pearson. We had no Church building in Lucknow at the time of Mr. Pearson's appointment. It was during the period of his charge that both the present Chapel and Parsonage were built. The Chapel is a neat little structure of rectangular shape, with chancel on the east side, and verandah on the west. It seats about 270 persons, and in an emergency, is capable of accommodating 300. The Parsonage is most conveniently situated, being in the same compound as the Church. Mr. Pearson laboured most diligently and assiduously in connection with the building of both the Church and Parsonage, collecting a large sum of money on the spot. To place the property amongst the orthodox Muhammadans, several noted persons will make their appearance on the earth before the Last Day. They are the following:—(1) Masih-ud-Dajjal or Antichrist. He will come from Isfahan and have the power of working miracles. He will claim, first, to be a prophet, and, afterwards, God himself. He will be preceded at various times by many lesser antichrists, and amongst these, the orthodox Muslims class Sayyid Ahmad of Jounpur. (2) Jesus who, the Qurán asserts, did not die, but was taken up into heaven, another person being crucified in His stead. As it is necessary for all men to die, they say that He will come again to the earth, convert all nations to the true faith, slay antichrist, (Dajjal,) marry, and then die. (3) Yájúj and Majúj; (Gog and Magog) who will come with a great army, and trouble all the Faithful in general, and Jesus, and His companions in particular, until at last, God, in answer to the prayers of Jesus, will destroy them. (4) Imám Mahdí, who, bearing the same name as Muhammad, will come from Khorasan as a spiritual guide for the people. In connection with this, we must remember that the names Ahmad and Muhammad are derived from the same root, and of nearly the same meaning, and that the Prophet bore them both. Indeed, in that passage of the Qurán, in which Jesus is said to prophesy of the coming of Muhammad, Ahmad is the name used.]

J. A. V.
immediately out of debt, this sum was supplemented by a considerable grant from the Jubilee Fund which was in operation at that time. The Rev. H. G. Highfield, B.A., now in England, in the Woodhouse Grove circuit, succeeded Mr. Pearson, and carried on the work for two or three years. Mr. Highfield was followed by the Rev. Joseph Broadbent, who remained here until his death in 1872, after about four years' labour. This name must receive something more than a mere passing mention. Mr. Broadbent was a man thoroughly consecrated to his work. He has left his mark upon the regiments which were stationed here during his time. Not a few of the men of those regiments were by him led to Christ, and to the enjoyment of His forgiving love. There are not many now in Lucknow who knew him, and still remember him, but to the small number that yet remain, his name even now is like "ointment poured forth." At his burial, nearly the whole garrison turned out in token of respect for his memory, besides a considerable number of Civilian officers and gentlemen. As a permanent tribute of esteem, a stone was erected over his grave in the Military Cemetery, by the members of the congregation, with the following text inscribed as expressing better than any other the work he did, and the spirit in which he lived.

"They that turn many to righteousness shall shine as the stars for ever and ever." After Mr. Broadbent's death, a temporary blank occurred in the pastorate, which was however, presently filled by the transfer from Bangalore of the Rev. A. Fentiman. After about two and a half years of labour, Mr. Fentiman was appointed by the Committee to the Chairmanship of the Calcutta District, and the Rev. M. Westcombe was appointed to fill the vacancy thus created. His health entirely failing in about twelve months, necessitating his immediate departure to England; the Rev. F. Halliday, was at the end of March, 1876, appointed to succeed him, and by him the work has since been carried on.

With regard to the number of Wesleyan soldiers in the regiments that have been stationed here since the work was taken up by us, it would appear that a tolerably correct average would be forty for each regiment. By this, we mean, men who entered the Army as declared Wesleyans. Such a number, however, does not by any means represent the actual total in each regiment. There are many others who were brought up as Wesleyans, and who remained such
until joining the Army, but who then through negligence somewhere, were entered on the rolls as Church of England men, and thus they have become lost to us. We have no doubt that the men themselves are principally to be blamed for the error. Every one knows how large a proportion of the men in the Army join it in some fit of anger, or recklessness, or dissatisfaction with their former condition, and these are some of the causes which at the same time make them quite indifferent as to what "religion" may be attached to their names. It has been found on inquiry, that nearly half the men of certain regiments were originally Wesleyans. And we feel, that without the slightest fear of exaggeration, we may say that were each soldier's "religion" correctly entered against his name on the Army rolls, the number of Wesleyans would, at least, be doubled. We think this loss should be to us as Wesleyans, matter for great regret, and that the question should become a practical one: "How can this loss be repaired, or, at any rate in the future, prevented?" So far as we can form an opinion, we ourselves as a Connexion are to blame, rather than the Army authorities, not only for the loss we sustain in this respect, but for other disadvantages under which we labour in relation to the Army. From our own brief experience, we cannot help feeling that there is on the part of the Army authorities, a greater willingness to make concessions, than there is on our part to ask for, or receive them. We have heard with gratification that our Army and Navy Committee are looking into the whole subject of our work among H. M's soldiers and sailors, and we trust that, ere long, as a result of their deliberations, some practical improvement of our position, in connection with both the naval and military force, will take place.

To return from this digression, there are usually stationed in this garrison, two European Infantry regiments, one Cavalry regiment, and two batteries of Artillery. In addition to these there is a proportionate Native contingent. At present, a wing of one of the European regiments is at Fyzabad, so that the station is below its usual strength. The present attendance of both Wesleyans and Presbyterians at our parade services, is about 250. The civilian congregation may be reckoned at about 30.

We come now to speak of the work from a spiritual point of view. In so doing, there is one fact common to all military stations, which should be borne in mind if we would
form anything like a just idea of its character. We refer to the usually brief period, in India at least, during which a regiment remains in the same station. Three years seems to be the ordinary term, but circumstances often make it less, and sometimes more. In a station like Lucknow, where there are three European regiments, besides the batteries of Artillery, it will be seen that probably a change of some regiment would take place every year. And, as a matter of fact, during the past four years, this has actually been the case. We mention this point to show that the building up of a permanent, solid Church of living members, is a thing which does not come within the range of possibility. We have to take the regiments as they come, sometimes from England, but generally from some other Indian station, and work upon the material just as we find it. But one thing we may note here in passing, as a fact which has rather surprised us, is this, that we have usually found more vital godliness in a regiment transferred from another station in the country, than in a regiment arriving direct from England.

We have found spiritual work among the men to be both discouraging and encouraging. Looking at it more from the human stand-point, we should be disposed to say the discouragements more than counterbalance the encouragements. But we cannot think this when we remember the value of even one human soul. We have not been without the satisfaction of seeing from time to time, a work of grace going on, a quiet, steady, real work, as distinguished from that which is so frequently characterized as excitement. But notwithstanding this, we have had to mourn over a grievous lack of steadfastness and resolute perseverance among many. The true, and staunch, and faithful followers of Christ, are, alas! too few. And the causes of this are not far to seek. Not only those belonging to the Army, but outsiders who have any knowledge of barrack-room life, will be aware that its temptations and influences are such, that unless a man sets himself constantly, and in the strength of God against them, he must yield and fall a prey to the evil one. Our class books for the past four years, contain the names of many who really made a good start, and struggled on for six months, or it may be a year, and yet were even then “hindered,” until they quite turned back again to the “beggarly elements of the world.” We do not let these men alone. We follow them with our prayers,
Army Work in Lucknow.

and with efforts for their recovery from the grasp of Satan. We rejoice that sometimes our efforts are crowned with success, but, as a rule, we have proved it a difficult work to induce them again to return to Him who is the Shepherd and Bishop of their souls. But in the sorrow we feel by reason of these declensions from piety, we would not lose sight of the real encouragements that arise in the work. Even in the saddest and darkest time, our consolation and support have been that the work was the Lord's, and He would take care of it. As we look back upon the past four years, we can call to mind numerous cases of men who, finding Christ here, have remained true to Him from the commencement; men who have through faith in Him, waxed stronger and stronger from week to week—men who have held fast the profession of their faith with but little wavering, and who have made themselves felt amongst their comrades as having been with Jesus, and as having learnt of Him. Some of these have now retired from the Army, others have gone home with their regiments, and yet others are still with their regiments in some part of this great country, "enduring hardness as good soldiers of Jesus Christ." We have thus the happiness of knowing that our labour has not been in vain in the Lord, as well as increasing faith in that promise, perhaps the most cheering of all to the Christian minister in his work, that the word shall not return void, but shall accomplish the purpose for which it was sent.

About two years ago, we started a Young Men's Christian Association for the benefit of the men. Owing to various causes we have had temporarily to discontinue the Meetings, but there is no doubt, the Association did a good work whilst it was in operation. The Meetings were made as interesting as possible, and they served both to develop the intellect and to improve the heart. Above all, we are glad to be assured, that to some this Society proved a stepping-stone from the world into the church. To sustain the interest of the men, and judiciously to direct their Christian zeal, are points of great importance in connection with military work, and we found this class a valuable auxiliary to success in these respects.

Our feeling is, that it is scarcely possible to exaggerate the importance of Army work in India. Let the special drawbacks to living a holy life here be considered, and at the same time, in the interests of true religion, the importance
that such a life should be lived, no other argument should be needed to prove the urgent necessity for putting forth every possible exertion for the conversion and spiritual improvement of this portion of the community, as well as for that of every other nominally Christian class. The life of the nominal, or the professing Christian in this country has much to do with the success or otherwise of the Gospel of Christ among the surrounding heathen. As to the moral influence exerted by a large mass—the unconverted mass of our soldiers, its prejudicial character is only too painfully evident. Will our readers not forget the soldier in their prayers, that he may be converted, and made holy, and thus be found serving the Lord Christ, at the same time that he is serving his Queen and country.

Before concluding this article, we would make a brief reference to the Civilian portion of our congregation, expressive of our appreciation of their attendance, considering the fact that the most of them have a three miles journey to get to the Chapel. It was a mistake of former years, though perhaps an unavoidable one, that a place of worship was not built by us in the Civil Lines as well as in the Cantonment. As it is, we lose many from our Church, whom we should otherwise have the pleasure to welcome.

F. H.

THE STREET-PREACHING CASE IN BANGALORE.

Although street-preaching has been common in Bangalore and other large towns of Southern India, for many years, we do not know that it has given rise to any proceedings in a court of law, until the occurrence of the recent celebrated case in Bangalore. It may be well therefore to give a full account of the case in its several stages, and of the circumstances which occasioned it.

Towards the close of last year, Mr. Benjamin Peters, a native preacher, belonging to the American Methodist Episcopal Church in Bangalore, began open-air preaching in front of the New Market in the Cantonment of Bangalore. The place where he took his stand, being in the busiest part of the Cantonment, large congregations of people, of various classes, were easily gathered together. During the months of March and April 1880, there appeared on the scene two opposition preachers, a Mahomedan and
a member of the Brahmo Somaj. On one occasion, the three preachers, the Christian, Brahmoist, and Mahomedan were preaching at the same time and within hearing of one another. It happens that a Roman Catholic Church is situated near the place where the open-air preaching was conducted, and as some Romanists were going to their place of worship, they heard the Brahmoist using most profane and disgusting language concerning the Virgin Mary, Jesus Christ, and Christianity. The result of this was that a complaint was lodged against the Brahmo Somaj preacher, under the 298th Section of the Penal Code, which is as follows:

"Whoever, with the deliberate intention of wounding the religious feelings of any person, utters any word or makes any sound in the hearing of that person, or makes any gesture in the sight of that person or places any object in the sight of that person, shall be punished with imprisonment of either description for a term which may extend to one year or with a fine or with both."

Subsequently, however, the preacher having sent a written apology to the complainants, the case was withdrawn.

About the same time, Captain E. P. Maltby, Senior Magistrate of the Town and Cantonment of Bangalore, was requested by another party to put a stop to street-preaching, on the ground that the crowds who assembled, created an obstruction. Accordingly, there was sent to each of the three preachers, an order directing them to desist from preaching in that locality. The better to understand the grounds on which the Magistrate issued his order, we will insert the Sections of the Indian Penal Code under which the Magistrate issued his order.

They are as follows:

"Sections 521 and 523: "Whenever a Magistrate of the District, or a Magistrate of a Division of a District, or when empowered by the local Government in this behalf, a Magistrate of the 1st Class considers that any unlawful obstruction or nuisance should be removed from any thoroughfare or public place, &c., such Magistrate may issue an order to the person causing such obstruction or nuisance, &c., calling on him, within a time fixed in the order, to remove such obstruction or nuisance, &c., or to appear before himself or some other Magistrate of the 1st or 2nd Class within the term mentioned in the order, and show cause why such order should not be enforced. Such order may be issued on a report or other information which the Magistrate believes, and shall direct the person to whom it is addressed either to obey it or to show cause why it should not be obeyed. The order shall not be made absolute, except as is hereafter provided, until opportunity has been given to the person affected to show cause."
Street-Preaching in Bangalore.

The person to whom such order is issued, shall be bound, within the time specified in the order, to obey the same; or to appear before the Magistrate, before whom he was required by the order to appear and show cause as aforesaid; or he may apply to such Magistrate for an order for a jury to be appointed to try whether such order is reasonable and proper * * * *.

As might have been expected, the matter created considerable excitement among both Christians and non-Christians.

On the 30th of April, 1880, the preachers to whom the order was sent were summoned to show cause why the order "should not be made absolute." The Brahmoist promised to desist from exercising his talents in street-preaching any more; but the Mahomedan, by the advice of the Magistrate, determined to await the decision in the case of the Christian preacher. Mr. P. B. Gordon, Advocate, appeared on behalf of Mr. Peters. The chief points he submitted were:

1. That there was no nuisance or obstruction caused. In proof of which some witnesses were called.
2. That what Mr. Peters had done was in no way a breach of the law.

However, the Magistrate, being of opinion that the persons concerned had failed to show that there was no obstruction caused by street-preaching, and failed to show cause why the order should not be made absolute, ordered that they should abstain from preaching in the streets within the Town and Cantonment of Bangalore, and intimated that in the event of their disobeying such order, they would be liable to be punished, under Section 188, of the Indian Penal Code. After this, nothing more was heard of the Mahomedan Moolah, and Brahmoist; but Mr. Peters having persisted in preaching in the same place as before, was served with a summons from the Police. The case came on for hearing, before Mr. E. Pereira, the second Magistrate, on June 1st, 1880. Mr. Peters was "charged with having preached on a plot of public ground opposite the New Market, in contravention of an order issued by the Magistrate prohibiting him from preaching in the public thoroughfares of Bangalore."

The charge was framed under the 188th Section of the Penal Code, viz.:

"Whoever, knowing that by an order promulgated by a public servant lawfully empowered to promulgate such order, is directed to abstain from a certain act, or to take certain order with certain property in his possession or under his management disobey such
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direction, shall, if such disobedience causes or tends to cause obstruc-
tion, annoyance, or injury, or tends to cause obstruction, annoyance,
or injury or risk of obstruction, annoyance, or injury to any person
lawfully employed, be punished with simple imprisonment for a
term which may extend to one month, or with fine which may extend
to two hundred Rupees, or with both: and if such disobedience
causes or tends to cause a riot or affray, shall be punished with
imprisonment of either description for a term which may extend to
six months, or with a fine which may extend to one thousand Rupees,
or with both. It is not necessary that the offender should intend to
produce harm, or contemplate his disobedience as likely to produce
harm. It is sufficient that he knows of the order which he disobeys,
and that his disobedience produces or is likely to produce harm.”

The Police deposed to the fact of Mr. Peters having
preached in front of the New Market on the 11th of May,
subsequent to the issuing of the order in question; in
proof of this witnesses were called to give evidence. Mr.
Gordon appeared for the accused, and made the following
defence:

1. It was admitted that Mr. Peters did act in contraven-
tion of the Magistrate's order, but he held that that order
was unlawful, and that the Magistrate had no power to pass
that order.

2. Mr. Gordon contended that no nuisance had been
committed, and that Mr. Peters had not transgressed the
law by preaching the Gospel in the streets.

The Magistrate, however, found the accused guilty,
and ordered him to pay a fine of one hundred rupees, in default,
to suffer seven days' simple imprisonment. His Worship
stated that the order issued was a lawful one; and that its
object was to prevent the occurrence of an affray, riot,
annoyance, or obstruction on the public thoroughfare. It
had been proved in evidence that the accused had caused
obstruction, and annoyance, by preaching on a public plot
of ground.

Pursuant to this judgment, Mr. Peters was sent to prison;
but an appeal having been presented to Mr. Thumby Chetty,
Sessions Judge, the sentence was suspended, and Mr.
Peters let out on bail. In a day or two, however, the
Judge discovered that he had made a mistake, inasmuch as
there could be no appeal in a summary case when the term
of imprisonment was less than six months. Consequently
an order was issued, directing Mr. Peters to be recommitted
to jail; but before the order was put in effect Mr. Gordon
moved the then Officiating Judicial Commissioner, Colonel
Hay, to review the sentence of the Lower Court, where-
Street-Preaching in Bangalore.

upon the 17th day of June, 1880 was fixed for hearing the case, and disposing of the application. As might have been expected, the Court was full, the case at this stage especially, having excited much interest, and caused no little anxiety in the minds of those who believe in street-preaching as one of the means of reaching the masses. Mr. P. B. Gordon appeared on behalf of Mr. Peters and Mr. G. Nepean Smith, the Public Prosecutor, appeared on behalf of Government.

The following are the chief points by which the appeal was sustained.

1. Mr. Peters disobeyed the order, to test it, as he did not consider it legal.

2. There being no appeal admissible against the finding and sentence of the Magistrate, he had no remedy but to petition the Judicial Commissioner, under Section 294 Criminal Procedure Code, for a review of the order in question. Here his Honor made the remark, that an application for a revision of the order, should have been made in the first instance.

3. The spot on which Mr. Peters preached was not a foot-path, but a plot of ground situated between two roads.

4. The legal right to preach in the streets was recognised elsewhere in India.

5. The Magistrate should have directed the Police to take measures to prevent a breach of the peace, and to charge those who caused such a breach of the peace, but he could not prevent the unoffending preacher from doing his duty.

6. If the Magistrate considered street-preaching a nuisance, his order should have directed the removal of the nuisance, and given reasonable time for its removal. Here his Honor observed, that the Code says nothing about reasonable time.

7. If the course adopted by the Magistrate was legal, then every street-preacher would have to be served with an individual, prohibitory notice. This was not the first instance of street-preaching in Bangalore, as the practice had been followed by the missionaries for many years.

Hence it was maintained, that the Magistrate had exceeded his authority, in passing the order under review.

The Public Prosecutor, in supporting the order and the finding of the Lower Court, submitted the following points:—
1. The main point of the case was, "Had Peters disobeyed the Magistrate's order?"

2. The prisoner, instead of applying to his Honor in the first instance for revision of the order, disobeyed it, and then applied to have it reviewed.

3. It is laid down in Mayne's Commentaries that an order passed by a valid authority whether it be valid or not must be obeyed.

4. According to the definition of the term "nuisance," street-preaching comes under the meaning of the section.

5. The section of the Code did not provide that a reasonable time should be given to abate the nuisance. This would only be done in the case of objectionable trades, &c.

His Honor delivered the following judgment, in consequence of which Mr. Benjamin Peters was recommitted to Jail for the remaining part of the term of imprisonment, but the Magistrate's order was revised, only to be applicable to the particular spot in question. It is evident from the judgment, that His Honor held the Magistrate's order to be binding in its fullest extent so long as it was not revised and that Peter's case came under the order in its original form.

"In the Court of the Judicial Commissioner of Mysore, 17th June, 1880.
Criminal Petition No. 14 of 1880, presented by Benjamin Peters, praying for revision of the order passed by the Town and Cantonment Magistrate of Bangalore, under Sections 521, and 523 of the Criminal Procedure Code, in his case No. 32 of 1880."

Judgment.

"In a summary trial held by the Town and Cantonment 2nd Magistrate, Bangalore, a native Christian preacher named Peters was charged and convicted under Section 188, Indian Penal Code, for disobedience to an order promulgated by a public servant lawfully empowered to promulgate it. The case was not applicable, but application was made for revision, on the ground that the order which was passed by the Cantonment Magistrate was passed without jurisdiction.

The facts are, that the Town and Cantonment Magistrate, acting on information which he believed to be true information, regarding the practice of preaching in a public place near the New Market, issued notices under Section 521, Criminal Procedure Code, to Peters, and a Mahomedan preacher, to show cause why an order, interdicting them from preaching in thoroughfares or public places in Bangalore, should not be enforced. After hearing the evidence adduced against the enforcement of the order, the Magistrate decided that the order was reasonable and proper, and it was accordingly made absolute in both cases, and apparently in another, in which a Hindu preacher was concerned."
Peters continued to preach in the same public place, when he was brought before the Cantonment 2nd Magistrate, who found on the evidence, that there was wilful disobedience of an order promulgated by a public servant, lawfully empowered to pass such order, and that the disobedience caused obstruction and annoyance to persons lawfully employed, and convicted accordingly.

The question that arises is, whether the Cantonment Magistrate was competent to pass the order interdicting Peters from preaching in the thoroughfares and public places, which was done on the grounds that it caused large crowds to be collected in these places, occasioning obstruction or nuisance, and that it was an occupation injurious to the comfort of the community, inasmuch as any moment a disturbance might break out between crowds listening to different preachers.

There can be no doubt that the Magistrate was justified in issuing the order as regards preaching in the particular spot near the New Market, where, as noticed by him, several roads meet, and where a number of idle and mischievous people may at any moment collect. The proceedings before the Cantonment 2nd Magistrate show that obstruction was caused in a public place, and the Cantonment Magistrate acted moreover on the belief that, under the particular circumstances of the case, there was risk of riot or disturbance, against which it was advisable to take precautions.

In applying the order to all thoroughfares and public places in Bangalore, the Magistrate was influenced by the same consideration as to causing obstruction and possibility of disturbance; and under the provisions of Sections 318 and 321 of the Criminal Procedure Code, a Magistrate has been vested with a wide discretion, especially as regards matters affecting the public tranquillity. He was of opinion that preaching in the thoroughfares and public places by the persons concerned, would cause obstruction, and that as several preachers of different persuasions were actually engaged, it might lead to a breach of the peace, if their hearers became excited, and under these circumstances, it cannot be said that an order issued with the object of preventing these, is null and void for want of jurisdiction or power.

It appears to me that the Magistrate has jurisdiction to pass the order, and that disobedience to it was disobedience to an order promulgated by a public servant, lawfully empowered to do so, but at the same time, that the order requires modification, inasmuch as no special necessity has been shown for making the restriction against preaching applicable to so extensive an area as all the thoroughfares and public places in Bangalore. The order must, therefore, be held applicable only to the place described in the proceedings of the Cantonment 2nd Magistrate, leaving it to the Magistrate to issue separate orders regarding any other places, if shown to be equally necessary."

(Signed) A. C. Hay,

Offg. Judicial Commissioner.
It may not be uninteresting to see how the matter was viewed by a local paper, which is purely native, and whose Editor and correspondents are orthodox Hindus. The Bangalore Karnatika Prakashika has the following;

PREACHING THE CHRISTIAN GOSPEL.

"There cannot be the slightest doubt that Christian Missionaries, in preaching the tenets of their faith and endeavouring to make converts, are doing that which has been laid upon them as a solemn and imperative command, by the Founder of Christianity. Go ye therefore into the world, and preach the Gospel to all nations, is a mandate which the immediate disciples of Christ implicitly obeyed, and endured many persecutions and pains and penalties, even the cruellest martyrdom, in carrying it into effect.

"We say that the Christian Missionary has a duty to discharge incumbent on him; but there is a difference, we take it, in the manner and means of preaching the Christian Gospel and the fact itself of the preaching. If the dissemination of Christian truths is conducted in an orderly manner, on the safe and wholesome principle of not hurting the religious feelings and prejudices of other denominations and sects, then, there could be no objection to it whatever; but when the preaching of Christianity leads to breaches of the public peace, then it is time that the law interfered to prevent such breaches, and to punish those who will continue to disobey the injunction of the law which has that object in view. It cannot, for a moment, be tolerated that the followers of any religion should be allowed to preach their tenets in public, in such a manner as to evoke a public disturbance. Now, without entering on the religious merits of preaching the Christian Gospel on the public streets, we may venture so far as to affirm that we do not think that Christianity gains much by the practice. We do not believe that any 'converts' are made by the process, from amongst the miscellaneous crowds which assemble around the preacher on these occasions.

"The days when thousands were converted by these means, recorded in the pages of the New Testament, seem to have passed away, and conversion, in these days, seems to be a slow and gradual operation; and, as the same crowds do not gather together on every occasion that the preacher holds forth, we can account for the fact that no converts
are made by such means. Nevertheless, the Christian Missionaries are entitled to preach in public, not merely to the members of the various churches, but also to non-Christians. But in order to avoid breaches of the public peace, and the scandal arising therefrom to Christianity itself, by preaching on the public streets and thoroughfares, why do not the Missionaries adopt the sensible plan of erecting large open pandals, on some maidan or open space of ground, and there gather a miscellaneous crowd and carry on their preaching? If such a plan were adopted, the preachers may then fairly and legitimately claim the protection of the police, for within the enclosure, which would be all their own, and not like the Queen's highway, everybody's property, they can hand over, to be dealt with according to law, any person or persons who sought to create a disturbance on any pretence whatever."

E. R.

REMARKS ON THE RECENT STREET-PREACHING CASE IN BANGALORE.

We give in the preceding pages, a full account of the recent street-preaching case at Bangalore. We can scarcely allow the report to go forth without adding a few remarks.

As street-preaching is one of the ordinary modes of mission work and has been practised in Southern India for many years, it will naturally be asked what there was exceptional in the present case to occasion an appeal to the Magistrate.

So far as we can gather, three distinct causes contributed to this result.

In the first place the busiest thoroughfare of the cantonment was chosen for the services. While it is customary to preach in the principal streets, as quiet a place as possible is generally selected, and the congregations gathered are not large enough to impede traffic, but in the present instance it would seem that the congregation more than covered the available space around the preacher and somewhat encroached on the public way. Consequently, information was given to the Magistrate that traffic was impeded. It is true that this was not proved in Court, while on the other hand, several witnesses testified that they saw no obstruction. Still these witnesses could only speak of what
they saw themselves when passing, and it is quite possible there was some slight ground for laying the complaint before the Magistrate.

Secondly, the site chosen was very near the Roman Catholic Cathedral and special offence was thus given to the Roman Catholic residents in the neighbourhood who sent a petition on the subject to the President of the Municipal Board. While disliking street-preaching altogether, they seem to have taken most offence at the address of the Brahmo preacher who used coarse and blasphemous language with reference to Christ and the Virgin Mary.

In the third place, unusual opposition was excited amongst the Muhammadan population. It is no new thing for Musalmáns to oppose the Gospel. The bitter feeling against Christianity which they have cherished for centuries must be expected every now and then to find expression. But it is not often that missionaries have to encounter such a systematic and organized opposition as there was in the present instance. It is said that a Missionary Society was formed and two agents appointed to preach. Some of the excitement is probably attributable to the fact that several addresses were given in Hindustani by a lady-preacher belonging to the Methodist Episcopal Church. The novelty of a lady preaching naturally attracted large crowds, and addresses in Hindustani would of course be regarded by Musalmáns as especially intended for themselves, and would arouse them more than the sermons in Tamil or Kanarese they had previously listened to. No doubt too they were moved by the preacher's earnestness, while his persistence gave them time to form a plan of action. When at last the Brahmos caught the infection and entered the lists, the authorities became alarmed, and fear of some disturbance was evidently the chief cause of issuing the prohibition.

It is thus quite evident that the services differed in several particulars from those generally held by the agents of the other missions labouring in Bangalore, but we have still to inquire to what extent there was any need for the Magistrate's interference. Every one will of course concede at once that a missionary has no right to block the thoroughfares, and if it had been proved that serious obstruction was caused, the Magistrate would have been quite justified in prohibiting preaching at that particular place. But we believe that the obstruction to traffic was very slight, probably not more than occurs every day in the
most crowded streets of the town. Again with respect to the fear of disturbance which would appear to have been the Magistrate’s principal reason for interfering, there is no doubt that he has and ought to have the power to prevent gatherings which are likely to become tumultuous and dangerous to the peace. But such a power should surely be used with the greatest discretion. The mere possibility of a disturbance cannot justify a Magistrate in interfering. It should be shown from past experience that there is every probability of one arising. But when street-preaching has been going on for forty years in a place and has hitherto caused no breach of the peace, there is surely no warrant for taking steps to prevent one in the future. The Magistrate seemed to think that the proximity of rival preachers created a new element of danger. Probably he had in his mind the caste riots and the collisions between Hindus and Musalmans which so frequently occur. But it should be taken into account that in the present case the congregations were not antagonistic to one another—they consisted more or less of the same classes of people. Hindus who form the staple of most congregations are not likely to take the side of either Christians or Muhammadans, and if the latter had been inclined to quarrel they would have had no one to oppose except Mr. Peters himself and possibly one or two supporters. Under such circumstances there could be no serious apprehension of a riot.

Still if the Magistrate had only prohibited Mr. Peters from preaching at that particular spot we should not have been disposed to complain. But when he extended the prohibition to the whole of the town and cantonment within Municipal limits, he exercised a power which missionaries generally would feel it their duty to challenge. We gather from the Judicial Commissioner’s review of the case that he is vested with very large discretionary powers and that in making the order he did not exceed them, but he surely stretched them to the utmost, for it is doubtful if he could find any precedent for his action either in England or India. It is true that only Mr. Peters was directly affected by the order and that other preachers could go on as usual, but the Magistrate distinctly condemned the practice altogether and the impression naturally got abroad that for the future it would be put down. Hitherto with a little prudent management, mission agents have found no difficulty
Remarks on Street-Preaching in Bangalore.

in preventing a disturbance, but then the natives have always regarded them as exercising a lawful right for which they could claim protection. Let the impression once become general that street-preaching is forbidden, and evil disposed persons will find it easy to cause the greatest annoyance. They can at any time collect a crowd by themselves making a commotion, and then charge the missionary with obstruction of traffic.

It will be obvious from what has been said that we regard the decision of the officiating Judicial Commissioner as practically quite satisfactory.

In the interests of our common work, which requires all the help it can possibly gain from experience, we may be allowed to subject to a little friendly criticism the course pursued by Mr. Peters and the mission to which he belongs. With respect to the suitability of the spot chosen for preaching there will be a difference of opinion. On the one hand it may be urged that there is considerable open space available and that nowhere in the cantonment can a congregation be so readily gathered. On the other hand, the noise and bustle, as well as the increased danger of interrupting traffic are very decided objections. We think a quieter place is preferable, but of course much depends on the temperament of the preacher. We cannot doubt, however, that it is best, wherever practicable, to select a place where there is no danger of causing any obstruction. It must be remembered that both amongst Europeans and Natives there are those who regard our work with no friendly eye, and the slightest inconvenience caused to passers by will be enough to raise a cry against us. An idol procession might cause far more inconvenience, but it would not excite opposition. It is a great advantage to have some open space in front of a school, so that we may preach on ground to which we have a sort of claim.

The proximity of the Roman Catholic Cathedral is also rather a serious objection. We cannot but be at open warfare with such a superstitious form of Christianity, but it is desirable that we should observe the most scrupulous Christian courtesy.

We think it is a matter of regret that a lady should have addressed a promiscuous crowd, thus adopting a course altogether opposed to the habits and feelings of both Hindus and Musalmans—especially the latter. No one who knows anything of her will doubt for a moment that
she undertook the laborious and self-denying work from a high sense of duty, but with an almost boundless field of labour around her amongst her own sex—a work which women alone can do and for which she possesses eminent qualifications. We cannot help feeling that she was mistaken.

It is also doubtful if it was wise to come day after day to the same place after the Muhammadans had taken their stand close by. Probably it was thought that to give up would only encourage continued opposition, and that it would be best to maintain the stand that had been taken. Possibly our American brethren were in the right, for if they had been allowed to go on they might have wearied out their opponents, but on the whole, we are inclined to think it would have been better to leave the Muhammadans to themselves for a time and try fresh parts of the cantonment. As missionaries we can always afford to wait. The zeal which is begotten of mere opposition is ever short-lived. Scores of times attempts have been made to thwart the work of missionaries, but by patient waiting we have generally gained the day.

These however, are minor matters and we may be mistaken upon them, but on another matter we feel very strongly. We regret much that Mr. Peters should have elected to go to prison rather than pay the fine. It would appear that he had been advised that there was no appeal against the Magistrate's order, and that he could only bring his case before a higher court by breaking the law. On this point there seems to have been some misconception, but at the time, Mr. Peters fully believed that he was adopting the only course open to him of trying the validity of the Magistrate's orders, and we do not therefore see how he can be reasonably condemned. But why he should have preferred imprisonment to paying the fine we cannot understand. Of course there would have been no difficulty in raising the money. We do not doubt that he acted conscientiously, but we cannot comprehend by what process of reasoning he made it out it was right to go to prison and wrong to pay a fine. It would not be easy to persuade people generally that he did not wish to appear as a martyr. At the same time while we regret the action Mr. Peters took in this matter, we must bear testimony to his earnest zeal and resolute courage, as well as to the prudence with which he seems always to have conducted his services.
devoutly wish that God may raise up many more native ministers who will thus make it the one aim of their lives to seek and save the lost.

This trial has naturally occasioned a number of criticisms on the value of street-preaching as a mission agency. The Press has generally concurred with the Magistrate in disparaging it, and has suggested that it would be far better to preach in buildings of our own. But it is too often forgotten that no single agency will reach all classes of Hindus, and there is hardly one which can be advantageously substituted for another. Most missionaries much prefer the quiet services which can be held in chapels and school-rooms? and rely on them far more than on open-air services for producing permanent effects. We establish those services wherever practicable. Seven or eight are regularly held every week in connection with the Wesleyan Mission at Bangalore. The most convenient school-rooms are selected for this purpose, and to make the services more attractive, the missionary is generally helped by several young men who sing native lyrics. But these school-room services do not render the open-air work unnecessary. The hearers in the two cases are generally different. Regular congregations cannot be gathered till there is some desire to hear the Gospel, and street-preaching is needed as a preparatory agency. Men who are not sufficiently interested to enter a school room may have enough curiosity to stay a few minutes by the way, and a stray sentence or two followed up perhaps by the reading of a tract, have not unfrequently led to further inquiry and sometimes to ultimate conversion.

It is objected that street-preachers only collect together idlers and the most worthless classes of the people. No doubt there is a considerable admixture of these, but the Gospel is for them as well as for everybody else. Christianity has often shown its most marvellous power in raising the outcasts of society. But there are many besides idlers found in the congregations. Large numbers of villagers come into town every morning and some of these often listen for a time. A missionary of long experience once told us that he found the attendance of villagers could be much more easily secured at open-air services in towns than at their own homes, not only because they are found in larger numbers, but also because they are less observed by their neighbours. The villages near a large town are
often half deserted in the morning, the inhabitants having gone to the bazaars. Thus for the sake of the villages, it is desirable that this agency should be kept up.

Street-preaching requires qualifications which only a few possess, and is in many ways the most arduous and difficult form of mission work. Those who are able to undertake it should have our earnest sympathy and prayers. It is difficult to say what kind of agency has been most successful in the past, and it is impossible for us to predict what God will most bless in the future. To no one are the words of the preacher more appropriate than to the missionaries in this country: "In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

J. H.

WESLEYAN METHODIST NOTES.

In connection with our mission work in Calcutta, the establishment of a Girls' High School is announced under the management of an experienced lady as Principal. We wish it much success.

A successful prize distribution has just been held at Chickmagalur, Mysore District, in connection with the Native Girls' School. The Rev. A. P. Riddett, hopes that a new school will be erected there within a year.

We regret to learn that, owing to the death of his parents, the Rev. J. R. Broadhead, of the Calcutta district, has been suddenly, and we trust temporarily, compelled to leave for England. Mr. Broadhead arrived in India in 1876.

At the request of the District meeting, the Rev. W. R. Winston, of Point Pedro, North Ceylon, has commenced the translation and revision of Wesley's fifty-two sermons in Tamil. He is assisted in the work by the native brethren of his station. A considerable part of the work is already done. Wesley's sermons will form a most valuable addition to our Vernacular literature, to which should be added likewise, his Notes on the New Testament.
We learn with regret of the death of the Rev. J. A. Poulier, the oldest Wesleyan Minister in the Island of Ceylon in the 79th year of his age which took place last month. His name will ever be inseparably associated with the history of the Wesleyan Mission during the last half-century. Mr. Poulier was a zealous and devoted minister of the Gospel. He entered the ministry in 1825.

In the "Abstract Report" of the Wesleyan Missionary Society, read at the recent May Meetings, and quoted last month in The Harvest Field [see page 8] there are two statements which are not strictly accurate and which call for a little correction. First, there is no Church at Comanchery as yet. The services held there, in a temporary erection, are for the benefit of the heathen. Second, the temporary Chapels built at Kandegei and Othikadu, though built, we are thankful to say; "without any cost to the Society" were not built "by the people themselves," but by subscriptions received from Europeans, and others, some in England and some in India. We regret that these mistakes were not rectified sooner.

On Thursday evening, July 1st, a sacred concert, in aid of the Church Funds, was given in the Wesleyan Church, Lucknow. The singers consisted of the members of the choir, with ladies and gentlemen of the station who kindly consented to assist. The Church was filled on the occasion, and from the manner in which the various pieces were received, it was evident they were well appreciated. The programme comprised a selection of solos, duets and choruses from Handel, Mozart, Haydn, and other masters. Being the first concert of the kind ever held in Lucknow, some fear was entertained by its promoters whether it would prove a success. The success, however, both financial and numerical, was complete, and the desire has been expressed by many, that it may prove only the first of a series of similar entertainments. The gross proceeds were about Rs. 250.

"The library of the Drew Seminary, Madison, New Jersey, has just been extraordinarily enriched by the arrival
of the entire private collection of the Rev. Geo. Osborn, D.D.,
of the Theological Institution of the Wesleyan Methodist
Church at Richmond, England, purchased recently by one
of the trustees of Drew as a gift for the institution. Dr.
Osborn was formerly Missionary Secretary of the Wesleyan
Church, and has devoted many years to the accumulation of
this collection. It contains various articles and MSS.
which are literally inestimable, there being no standard by
which their value can be determined. They are unique and
priceless. Wesley's mask taken after his death is an
example, it being the only one known to exist, from which
busts of Wesley are cast. There is also a volume of Wesley’s
private diary, and his grandfather’s Bible, together with
MSS. of Wm. Thompson and John Haime and the letters
of John Nelson and Samuel Taylor. These relics are, in
the eyes of antiquaries, gems of the first water.”

We regret to report a decrease in the membership of our
Churches in England of 934. The number of candidates
for the ministry is 100.

The Rev. John S. Banks, formerly of the Mysore District,
has been appointed Fernley Lecturer for this year. His
subject is “Christianity and the Science of Religion.” The
Lecture will be delivered on August 2nd.

The memorial stones of the Birmingham Branch of the
Wesleyan Theological Institution, were laid on June 8th.
The total cost of the building will be about £40,000, of
which sum, only £1,650 remains to be raised.

We regret to say, that owing to personal affliction, the
Rev. Samuel Coley is about to retire from the Theological
chair of Headingley College. He has been presented by
the students with a sympathetic and grateful address.

During the past year three hundred and seventy-four
Chapels have been erected or enlarged in connection with
English Methodism at a cost of £315,420. The total
number of additional sittings provided through this outlay
is 31,446. The new erections sanctioned during the past
twenty-five years number 5,684; involving an expenditure,
of £4,967,502, or nearly five millions sterling.
The total amount promised for the Wesleyan Methodist Thanksgiving Fund up to date, is £285,974-13-10. It is proposed to raise three hundred thousand guineas. The following is a Summary of appropriations from the Thanksgiving Fund as proposed:—

Grants to the Foreign Missionary Society ... ... £66,307
Grants to the Theological Institution Fund ... ... 35,500
Grants to the Schools’ Fund ... ... ... 39,000
Grants to the Home Mission Fund ... ... ... 26,500
Grants for Extension of Methodism in Great Britain... 57,355
Grants for Education (Sunday, Day, and Middle-class) 35,000
Grants to Benevolent Institutions and Undertakings 36,000
Grants to the Temperance and C. D. Acts Committees 3,000
Grants for Expenses and Excess of Promises over Payments, Estimated... ... ... 15,500

£314,662

NOTES OF OTHER CHURCHES AND SOCIETIES.

We regret to learn that the Rev. W. E. Newlon, Pastor M. E. Church, Black Town, Madras, has been compelled by serious ill-health to leave for America.

The South Indian Methodist Episcopal Conference will this year be held in Bombay in December. Bishop Merrill is announced as coming from America to preside.

The C. M. Society has engaged in the Amritsar Mission 7 missionaries, 7 lady missionaries, 4 native ministers and 8 catechists and readers. The number of native Christians is 521, and of pupils in schools 1,397.

In the Travancore Mission of the L. M. S. Society, with only 6 English Missionaries and 14 ordained Native Ministers, there are no fewer than 182 Native preachers. The number of members is 3,374 and of adherents 31,120.

The Rev. Dr. Somerville, who visited India a few years ago, is at present engaged in evangelistic work in Italy. The services held by him, have aroused some opposition, but have been well attended, and followed by good results.

There are now labouring in connection with the L. M. S. in South India, 24 English Missionaries, 10 Native ordained Ministers, and 53 Native preachers. The aggre-
gate of Church members is 1,048. The work is carried on in three languages, viz., Tamil, Canarese, and Telugu.

The American Madura Mission, with 12 American Missionaries, has 153 Native Agents employed. The Churches under their care have made considerable progress towards self-support. The field is well manned, and worked with enterprise as well as patience.

Messrs. Inskip, McDonald and Wood, who are making a tour of the world for evangelistic purposes, may be expected in India towards the close of the year. Some time ago a letter of the Rev. W. Taylor's, in commendation of these brethren, addressed to the Rev. A. McAulay, was published in our English Methodist papers.

We notice in the report of the Madura Mission that the Catechists' wives "give a part of five days a week to school studies. The subjects in which they are instructed are principally of a practical kind, such as are likely to fit them better for their position among the women of the village congregations." Other missions, might with advantage, adopt this excellent practice.

A Duff Jubilee has just been celebrated in Calcutta and accompanied, we regret to say, with some contention between the Rev. K. S. Macdonald of the F. C. Institution, and the Rev. W. Hastie of the Church of Scotland Institution. The latter contended, that as the Church of Scotland Institution was founded in 1830, and the Free Church was not in existence until some three years later, he only could now hold a jubilee meeting.

Speaking of "house-to-house visitation" as a means of influencing the heathen, a writer in The Lucknow Witness says, "I have seen a Gosain or a Sadhu with 'ekthara' in hand go round from door to door, singing, and asking for alms. Sometimes one of these men will sit or stand for an hour or more, before an attentive audience, singing, and reciting to his hearers the exploits of Mahadeo or Ram." Why could not some of our native helpers go and do likewise and omitting the alms, and all mention of these gods, repeat "The old, old story?"
In the province of Kumaon, Mission work is successful and harmonious. The agents of the L. M. S. and the Methodist Episcopal Church, work in unison in that field. Almora is the scene of the Rev. J. H. Budden's labours, who is connected with the L. M. S. and is one of the 'fathers' in missionary work. We remember how, some twenty years ago when home on furlough, disappointed one evening in a Scottish village with the smallness of his audience, he did as he had been wont to do in India—came out and spoke in the street. A crowd gathered, and that open-air service has since drawn, at least three labourers into the Indian field.

A curious case has just occurred at Amritsur. A Jew, Sassoon Bin Solomon, placed his daughter in the Church Mission Establishment there, from which he afterwards wished to withdraw her. The C. M. S. agents objected, and the matter went to Court. Strangely enough, the Court, having considered the present and future prospects of the girl, and the two offers of education for her, one from the C. M. S. agents and the other from a private gentleman, decided to remove her from the custody of the father, and placed her accordingly under the care of the gentleman who undertook the office of guardian. This looks very like the violation of the rights of parent and child.

In connection with the article on "Army Work" which appears in our present issue we quote the following from The Lucknow Witness. "A letter from a non-commissioned officer connected with one of the Regiments in the Bala Hisar, Cabul, speaks feelingly of the lack of any proper religious instruction imparted to the men at the front, and regret that the different Nonconformist bodies do not take more pains to send representatives to look after the men in these little wars. He continues, 'I have met but one Chaplain while on the campaign, and he, I am sorry to say, although an amiable sort of gentleman, was the first swearing minister of the Gospel I have ever met.' I fear the downright Christian influence exercised by military Chaplains, particularly in India is almost nothing. The result is that, as a rule, the only professing Christians you meet in the Army are more or less tinged with Plymouthism and Millenarianism."
The following methods of giving are successfully practised among the churches of the American Madura Mission.

1. Sunday Collections. The contribution box is passed around in the congregation every Sabbath morning just before the sermon. This method is regarded with great favour by the people, being considered a part of the religious service.

2. Kaliams, i.e., small earthen vessels with an aperture in the top, from which money once put cannot be taken without breaking the pot. These are supplied periodically to every person who will receive one. After having been kept a while, they are brought to church on a fixed day, and there being broken, one by one, the contents are announced to the congregation.

3. Tithes of grain; only a few are able to contribute in this way, most of the people being too poor to possess lands in their own name.

4. Handfuls of grain. These, the wife or mother takes from the daily family allowance, and on the Sabbath brings to the church what she has collected during the preceding week. This form of giving is practised also in the Boarding Schools, the boys or girls giving a certain portion of the rice or other grain which is provided for their meals.

5. Thankofferings for special blessings, or vows made in view of special blessing desired. Under this head may be classed the baptismal gifts which are not unfrequent among the Christians of some stations.

Mrs. J. E. Chandler says of the Palani Orphanage that "during the past year, sixteen of these (children) have died. Several of them were old enough to know the truth, and their faith in Christ was very touching. One little boy who knew he was near death, called his teacher, and asked him to hear him repeat his lesson for the Sunday School. He had learned it, while lying in feebleness upon the verandah, listening to the teacher repeat it over and over to the little ones. He was very fond of Bible stories and hymns, and passed away with the word of life upon his lips. Another,—Addiakkal by name, was a child-widow about ten years old. Awkward and dull, sick much of the time, she always loved to hear of Jesus. She became very ill, and was a great sufferer for weeks, but never complained. One day she sent word to me that she thought she would die, and that she was afraid. I had brought her to the verandah, and 'seating myself near by I put my hand on her, and said:—' Why are you afraid?' Did you forget
that Jesus loves you, and is ready to take you as soon as you leave this body if you trust Him?" She answered, 'I know He loves children,—He died for me.' I then said—'Ask Him to take you home to be with Him.' She began to pray,—'Jesus receive me,'—'Jesus take me,'—'Jesus forgive me,'—'You have taken thousands to that beautiful place'—'You took Miss Etta,—Please take me,' and suddenly turning towards me—'I am not afraid now,—let them take me back to the room.' Soon after she died, and was received, I doubt not by her loving Saviour.'''

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GENERAL INTELLIGENCE.

It is expected that the famine in Eastern Turkey, will be followed by a great and widespread interest in Christianity. Such was the case in Kurdistan.

The Rev. Mr. Spurgeon proposes to send out men to India for English work for a period of five years. If they are intended to labour among Educated Natives they will be welcome, if among Europeans and Eurasians their coming will be a mistake.

Mr. Spurgeon's forty-sixth birthday was recently celebrated in an excellent way, viz., by the laying of memorial stones in connection with a new orphanage which is to be established for girls at a cost of £11,000. Nearly all the amount has been raised. The building will accommodate 250 girls. The report of the boy's orphanage for the past year shows the total receipts to have reached to £14,687. The expenditure amounted to £13,310, thus leaving a balance in hand of upwards of two thousand pounds. There are 244 boys in the orphanage. A remark made by Mr. Spurgeon on the occasion above referred to, well deserves to be reproduced. It is this: "A great deal of money is wasted at times upon sepulchral urns and monuments. Such money would be far better spent if laid out for the poor. There is a drinking fountain over yonder you will notice, which was put up by one dear friend in memory of his wife. In the summer time the boys drink from it with great delight, and I think it is a better commemoration than if it stood as a cold stone in the cemetery, and certainly it cost no more."

The following is the reply of the Marquis of Ripon to the deputation from the General Council of Education in India, which waited on him prior to his departure to India. The deputation was introduced by Lord Halifax, author of the Education Despatch of 1854.

"We must bear in mind the peculiar circumstances of our rule in India. It is, if I may use the expression, one of the fundamental principles of the constitution of India that the British Government will in no way, direct or indirect, interfere with the religion of the native races, or do anything calculated to arouse the slightest suspicion of such interference in their minds. To this our faith is
pledged, and by this pledge honour and wisdom alike require us to abide. There is scarcely any question with respect to which it is of more importance to keep this principle steadily in view than that of education, and I rejoice, therefore, to observe that you recognise this fact in the memorial which you have presented to me. I am also of opinion that the Government of India ought to observe entire impartiality, in dealing with this subject, between the various Christian bodies which exist in India, and by these two rules my conduct as Governor-General will be guided. I am very glad to find myself in entire concurrence with you in the approval which you have expressed of the great Despatch of 1854 on education in India, with which the name of Lord Halifax will ever be connected. That Despatch lays down clearly and forcibly the broad lines of the true educational policy for India, and upon those lines it will be my desire to work. It would be improper for me, and you will not, I am sure, expect me, to express now any opinions upon matters of detail. It will be my duty when I get out to India, to examine all such matters carefully in the light of the information which will then be at my disposal; but I do not think that I shall be guilty of any indiscretion if I tell you even now how much I sympathize with your desire to promote the extension of elementary education among the poorer classes. That has been an especial object of interest to me for many years in England; it will not be less so in India."

NOTICES OF BOOKS.

THE STAR IN THE EAST.

We trust that this new and excellent weekly, is already in the hands of many of our readers. There is ample room for it to live and labour in the field on which it has entered, and if its cherished aim be fulfilled, much benefit will be conferred on all mission work. It is well edited, and its table of contents so varied that readers of all tastes are likely to find satisfaction. The paper and type are excellent. We wish for it a large circulation.

TAMIL PROSE TRANSLATION OF MILTON'S PARADISE LOST.

By the Rev. Samuel John.

All lovers of the English language must be pleased with the growing attention paid to the poetical works of Milton in Madras. A few years ago John Bradshaw, Esq., LL.D., Inspector of Schools brought out an edition of "Paradise Lost," &c. with copious and careful notes for students, in English. We have just now received the first part of a Tamil Prose Translation of Milton's Paradise Lost by Rev. Samuel John, native minister of the Church Mission Society. This translation is intended for the use of Tamil readers who do not know English. What would the Blind Bard have said to such a rendering! But perhaps Mr. John,—Milton was also a John—will yet do it into Tamil poetry, on the model of the two pages given at the end of his preface. Mr. John must have worked hard at this translation. We trust his labour will not be in vain.