While it is, I think, indisputable, that amongst English speaking natives there is a growing interest in questions of religion, it is equally true that that interest is seldom Christian, and by no means universally reverent. It is born rather of a vague dissatisfaction with the old,—a dissatisfaction which is the outcome of a peculiar combination of very dissimilar influences—than of positive approval of anything new that has been presented to them; and it has formulated for itself no clear object of effort in which all can unite.

Strikingly in contrast, however, with this indistinctness of purpose in religious matters, is the clearness with which educated Hindus recognise the pressing necessity and true objects of social reform. They are conscious of irritating and unnecessary social restrictions; chafe at customs which are unnaturally harsh; and deplore that general rigidity about social law which cramps and hinders them as they try to join the progress of the nations. Matters of this sort loom larger, are more immediately pressing, and stir up, perhaps, less of bitterness than questions of religion; while they also possess this further advantage, that they are more demonstrably practical, and on the whole less complex than in the other case. On these topics, too, there seems to prevail amongst educated Hindus a stronger disposition to
accept the help and suggestions of Englishmen, provided always that we manifest a real desire to look at matters from their stand-point, and a sympathetic appreciation of the difficulties in their way.

Of these pressing social questions, none excites more interest just now than that of widow re-marriage; and that, not because it is intrinsically the most important, but because it presents the most practicable and promising point at which to attempt serious reform generally. The cruel contempt with which widows are said to have been treated formerly, is largely dying out; and the compulsory shaving of the widow’s head which was intended less as a token of her own grief, than as an acknowledgment of her degradation before the world, has now become altogether optional, and is very frequently disregarded. Following up these concessions on the part of the orthodox, the educated natives are striving now to educate public opinion in favor of legalising the re-marriage of widows, and two large societies have already been formed to promote this object. One, in Calcutta, seeks to legalise the re-marriage of all widows, without making any sort of restrictions as to age or conditions; while a more cautious party in Bombay and Madras seeks only to legalise the marriage of child widows. On such a subject it does not take long for an Englishman to make up his mind, and every reader of this paper will feel himself able to enumerate several reasons why these two societies should be supported. These I have nothing to do with at present. My object is to present the whole subject, so far as I can, from a purely native point of view, so as to enable all who are interested, intelligently to help on a movement which has to fight alike against universal custom, and supposed revealed law.

It need scarcely be said that this universal abstinence of widows from seeking a fresh alliance, is in no degree due to any pure and elevated national sentiment about the indestructibility of true affection. Such a national sentiment has existed at times in some countries. The old Roman mind held strongly to the belief that love, once given, should live through all life, and then, when its object ceased from the vision, should remain in the survivor an unfailing passion and a blessed inspiration. Never did Roman truth, honour, and morality show fairer than when wives like those of Lucan, Drusus, and Pompey made Dido’s sentiments their own, and on their husband’s decease,
devoted the remainder of life to the memory of their one and only love. Amongst Hindus, however, such an elevated conception is almost impossible; partly, because girls become widows who never knew their husbands; and partly because Hindu alliances are all marriages of convenience in which mutual personal affection has to take its chance.

It is a curious thing, and may perhaps moderate our censure of prevailing Hindu custom, to observe that some of the early Christian Fathers condemned the re-marriage of widows as strongly as Hindus do. St. Jerome says—“Consider that she who has been twice married, though she be old, and decrepit, and poor, is not deemed worthy to receive the charity of the church. But if the bread of charity be taken from her, how much more that bread which descends from heaven.” But this was written in zeal for celibacy and similar remarks were made, though perhaps less strongly, deprecating digamy in a man. And here in fact lies the distinguishing feature of Hindu marriage custom. It asserts more strongly perhaps than is done anywhere else the essential inferiority of the woman to the man. For both, marriage is regarded as a sacrament in which soul is united to soul by means of mantrams. But for the man it is a sacrament which may be reiterated as often as passion may prompt and the purse allow, while for woman it is a sacrament which, like baptism, confirmation and orders amongst the Romanists, can never be reiterated, but holds through all the worlds.

Orthodox Hindus are, of all people in the world, most unquestioningly devoted to authority, and this prohibition forbidding widows to re-marry could scarcely have held its place so long if it had not been based on supposed Divine command. That command is found in the Mahabharata, in connection with the following mythical story. A blind old Rishi named Dirghatama was married to a Brahmin named Pradveshi, by whom he had several sons. After a number of years, the woman, who had been supporting her husband continually, grew tired and threatened to leave him, whereupon he became enraged and uttered the following curse—“Henceforth I ordain in the world that a woman should have but one husband during the whole of her life. Whether he dies or lives she shall not go to another man; or if she does, hell shall be her portion.” So it is written; and in that curse, the orthodox for long years have professed to hear the voice of God.
Such a story, however, only gave a show of authority to a custom for which deeper reasons had already been found. One of these is Gōtra. The word itself like its Sanscrit synonyms Kula, Smānta, means simply race, lineage; but there is a distinct idea in it which may be thus explained. Hindus reckon twenty Rishis or great Sages, who were the embodiments of all noble attributes, the source from whence sprang smṛiti or traditionary revelation, and the progenitors of all Dvijas or twice-born. Every Dvija is supposed to be able, more or less confusedly, to trace back his pedigree to one of these Rishis, and in that way he decides to which particular gōtra he belongs. Now there is a law prohibiting men from marrying within their own gōtra, and thus the Hindus easily decide their Table of Degrees. But this law necessitates the choice of a wife from other lines, in which case the girl leaves her own gōtra for ever, and becomes a member of her husband's. All marriage negotiations on behalf of a girl, must be conducted either by the girl's father, or by some of her natural relations belonging to the same gōtra, so that when she becomes a widow her position is just this. In the gōtra to which her marriage transferred her she has no natural relations who can re-marry her; and the natural relations of her original gōtra lost, when they first gave her in marriage, all further right in her, or obligation towards her. Thus gōtra is held to be an effectual barrier to remarriage.

The object of marriage, as set forth amongst Hindus, is not, as with Englishmen "the continuance and increase of the human race, and for the mutual society help and comfort that the one ought to have of the other." A devout Hindu's first desire in marriage is to provide for the proper performance of Sraddh or funeral ceremonies for the spiritual benefit of himself and his departed ancestors in the next world. None can perform these ceremonies so effectually as a son, and hence the universal desire for male children. Failing a son the duty is held to devolve next upon the wife, and the neglect of it is to be punished with heavy penalties in the next birth. Amid the endless diversities of caste, creed, and custom, Sraddh is common to all, and so long as its efficacy is believed in, and its necessity insisted upon, Hindu social reformers will have powerful opposition.

Now the advocates of widow re-marriage, while strongly emphasising those considerations which would naturally occur to foreigners, such as that it is absurd to demand
affection for one deceased, which never existed while he lived; and that enforced celibacy, opens a wide door for immorality and crime, have also their own special arguments which I will now try to present.

They contend that though custom is against them, they yet have very noble precedents on their side, and that therefore if they are heterodox, they are so in good company. The most notable precedent is found in the Mahabharata, where Arjuna marries the widowed daughter of the King of Nagas, and has a son by her named Iravan, who is acknowledged by all the orthodox to be legitimate. But they have more substantial argument on their side.

Hindus reckon four ages or Yugas, each having distinct characteristics, and each being furnished with Smritis adapted to its peculiar circumstances. The Dharmas or laws enjoined by Manu are assigned to the Satya Yuga or first age; those by Gautama to the Treta Yuga or second age; those by Sankha and Likhita to the Dvapara or third age; and those by Parasara to the Kali Yuga or present age. Now what does the great lawgiver of the present age prescribe as the dharmas to be observed by widows? There are three stanzas which may be summarised as follows:—

1. When a husband dies, is lost, becomes impotent, or a recluse, or an out-caste, then is a woman permitted to take another husband.
2. She who refuses to do this, and elects to observe Brahmacharya, or a life of austerity and self-denial after her husband’s death, is promised a heavenly seat.
3. But she who burns herself with her deceased husband is promised the enjoyment of heaven for 35 billions of years.

Parasara, then, gives a widow the option of three courses—Re-marriage, Brahmacharya, and Sati. The British Government has rightly prohibited the last of these, so that the choice must now lie between the two first. Either of these, however, is lawful, and modern commentators on the texts affirm that one may be the means of attaining final beatitude as much as the other.

Beside the Smritis, there is the great fountain source of all Hindu law—the Veda; and to this the opponents of present custom are quite willing to appeal. In the ritual for the cremation of a deceased husband, the desolate widow, lying by the side of the corpse, is thus addressed by the Purohita or officiating priest. “O woman, why liest
The Re-Marriage of Hindu Widows.

thou thus by the side of thy dead husband? Arise! look upon thy children who are living, and adopt the righteous course of *Jayatvam*, i.e., become the wife of any man who may desire to marry a widow.” This passage occurs in the Black Yajur Veda. It is true that the above interpretations of the texts quoted do not pass uncontroverted; and there is as much bitterness evoked about the exact rendering of a particular termination as has sometimes been manifested about the “various readings” of the Christian Scriptures. But the reformers urge very plausibly that when any rendering is possible which is at once in accordance with Grammar, and also with common sense and humanity, *that* is the rendering which ought to be given.

Two Societies are advocating the loosening of present bonds in this matter; but between that in Calcutta, and the one represented by Bombay and Madras there is a somewhat serious difference. The latter deems it not merely unadvisable, but sinful to legalise the marriage of all widows. It contends strongly for these two fundamental positions; first, that according to all Hindu teaching the marriage bond is indissoluble; and secondly that *Sraddh* is an essential ceremony which must be maintained at all costs. No second marriage ceremony can invalidate or repeal or supplement the first one; and on this ground many hold that the Government failed to appreciate the position of Hindus when it passed the law which divests the remarrying widow of her rights in her first husband’s property. In permitting second marriages, the object is in no sense to provide for the happiness, comfort and companionship of the widow, but to meet the necessity of raising sons to perform the funeral ceremonies of the dead husband. In fact the Madras Society in its “Journal of the Hindu Sabha” states plainly that “the ceremony of re-marriage is only the invocation and propitiation of the husband lost to sight.” It follows therefore that the widow, while fulfilling the objects of marriage with a second husband, is really not married to him, but is doing all for the good of her first husband. This position is corroborated by the statement, which is, I believe, fact, that Hindu books contain not a single instance in which the son of a widow has been allowed to perform the funeral ceremonies, or succeed to the title and dignity of his natural father. His great duty has been to perform *Sraddh* for his mother’s deceased husband.
If this view of the matter, however, be the true one, widow re-marriage seems to be reduced to what Athenagoras said *all* second marriage was, “a decent adultery”; and it may be wondered how the Hindu Sabha of Bombay and Madras can advocate even the marriage of child-widows. The answer is that the Sabha condemns most strongly the present custom of early marriage, and holds that, as the child is thrust through a ceremony into which she cannot enter *with the spirit*, it is in reality no true marriage. At the same time to prevent mistakes, the Sabha recommends that a girl in these circumstances shall be re-married into the same *gōtra*, and if possible into the same family, as that of the youth to whom she was first betrothed, in accordance with a custom recognised by the Smritis.

In thus dooming adult widows to perpetual widowhood, the Sabha fails, apparently, to see that it is *forcing* a devotion to the dead which is of no value at all, if it is not voluntary. It is one with orthodox Hindus in maintaining that the difference of sexes is at the same time a difference of powers, relation and destiny; and holds that teaching to be wild and unwarrantable which proclaims the equality of rights and obligations.

Both Societies are very energetic. In Calcutta and Bombay they have not only published their ideas in English, but are trying to move the orthodox by means of vernacular publications; and in Southern India there are men preparing to do likewise. The Hindu Sabha, as the more conservative, may possibly be the more widely and rapidly successful; and its success will help to remove one of the most deplorable of Hindu customs—that of child marriage. But the battle is only beginning. Old widows and married women are violently opposed to it, and young widows dare not say anything in the matter. In most instances a proposal by a man to parents who have a widowed daughter would be construed into an insult. Yet no agitation can be more important, since such a reform affects directly the question of infant marriage; and if by doing away with that, the period of maidenhood could be prolonged, the thorough education of women would at once become a possibility.

H. H.
Mari, the Mysore Grama Devati.

Mari, the Mysore Grama Devati.

In all the villages of Mysore may be seen the little shrine of the Grama Devati, or village goddess, and it is said her worship is universal all over the Dekhan and throughout India. The village goddess must be distinguished from the Kula-devate, the Mane-devate, and the Ishta-devate. The Kula-devate is the god of a large section of the same caste, the god of their ancestors, at whose distant shrine as many as can, go up at the yearly festival to pay their vows. The Mane-devate is the house-god, brought in at first, doubtless to supply some emergency that the Kula-devate was unable to meet and ever afterwards held sacred. The selection of this god is a matter of choice, and that class, which has the same Kula-devate, will be found to have very different house-gods. The Ishta-devate again, is the god which a man has chosen for himself. In after times this may possibly become the house-god of his descendants. For instance, the Kula-devate of the fishermen is Gunje; of the shepherds, Bira; of the cowherds, Junja (curly-headed Krishna); but the house-gods and personal gods amongst persons of these classes are very different. This is true also of the higher classes. But the village goddess in Mysore is always Mari, one and the same for every village.

She is represented by a stone naturally rounded; over this is built a small shrine, which is usually protected by a rough shed open in the front, and used by travellers as a rest-house. The name Mari is derived from the Sanscrit mṛin, death. She is sometimes known as amma, the mother, and often bears various local names compounded with amma, as in Katmanhalli, a village near Mysore, she is known as Huliamma, the tiger mother; sometimes she takes the name of the village where her shrine is set up, as Kolapúramma, the name of Mari in Kolapúr.

In character Mari is every thing that is cruel and malignant: she is ferocity itself, without one redeeming feature. The Hindu will jest about Krishna, and Vishnu is too mild and generous to do any one harm; even the savage and inhuman Shiva is not altogether bad; but of Mari, the Hindu is in the greatest terror; he calls her amma (mother) and other endearing terms, but it is only to cajole her and mitigate her wrath. She delights in blood, and if sufficient sacrifices are not offered to her she turns on her unhappy worshippers and begins to devour them. Hunger arouses
Mari, the Mysore Grama Devati.

her ferocity, and causes her to send small-pox, (called 'amma' after her,) and cholera, and malignant fevers, and all kinds of disease and pestilence. To prevent her thus feasting on her followers, they hasten to pacify her with sacrifices. Her worship consists in little else than smearing the stone image with oil and turmeric (kunkuma), and, in times of trouble and at stated intervals, offering sacrifices at her shrine. A wild dance is performed before her image by the villagers, amidst the excitements of which it is usual for one of them to work himself into a state of frenzy and persuade himself and others that he is taken possession of by Mari. While in this state he is regarded as the mouth-piece of the goddess, and the medium between her and the villagers, for supernatural revelations. In former times no doubt human sacrifices were offered at her shrine; now she has to content herself with fowls, sheep, and on great occasions a male buffalo. It has passed into a proverb, that the eye of Mari loves to light on a Kôna (male buffalo); for its sacrifice is dear to the soul of Mari. It is not difficult to account for the worship of such a being as this. Disease, famine, and other calamities seem to the ignorant and unenlightened so mysterious in their origin, that they are supposed to arise from the anger of some evil being. Ignorance and fear have exaggerated this being into a monster of cruelty.

If you ask a Hindu who Mari is, the invariable answer will be "she is a Shakti." "What do you mean by Shakti?" I asked an old man. His answer was, "It is that by means of which you raise your hand; the force which pervades all things and by means of which all things are invigorated." To understand what he means, it is necessary to remember that in these days Mari is identified with Durgi, Kâli, Chendi and Châmândi, who are regarded as forms of the personified energy of Siva, the destroyer. These are forms in which Siva's wife, or the female half of his essence, has appeared. The worship of Shakti or the female energy of God, which has developed into such unmentionable excesses among the left handed (Vâmáchárá) division of the Shakti worshippers, is supposed to be nothing but a vulgarized form of the doctrine taught by Kapila (Colebrooke's Essays, p. 153) and reiterated in the Bhagavad Gîta (XIII, 20; and XV, 12—26), that prakriti, the undeveloped principle or essence of matter, is the plastic origin or root of all. This is impregnated with
vitality by contact with purusha an emanation of the
supreme being; and by the union of these two all things
are invigorated. In the later mythology as taught in the
Tantras (Indian Wisdom, p. 101), wild work has been
made with this subtle theory. Prakriti is debased into the
wives or creative energies of the male deities, and this
prolific source has given birth to a large family of unwhole-
some opinions, the foremost of which is the worship of the
linga. Mári is identified with Parvati, the fierce consort
of the relentless Siva; she is the darkest and worst of
this evil brood of Shaktis, and is styled Adi-Shakti, or the
primeval energy.

But though Mári is now so neatly united to Hinduism,
that it is next to impossible to point to the spot where the
joint was made, yet there can be no doubt that she is a
relic of the devil worship of the Dravidians, a race which
it is said entered India from some distant region in Upper
Asia long before the Aryans. The worship of Mári has been
much more modified by contact with Brahmanism, than the
demonolatry of the Shanars of Tinnevelly, yet enough
of its original features remain to place the substantial
identity of the two beyond a doubt. Neither has a regular
priesthood; in both the object of worship is savage and
capricious; and in each, worship is celebrated with bloody
sacrifices and wild dances. The worshippers of Mári like
the Shanars of Tinnevelly, believe they may be possessed
by the object of their worship and while in this state
become the oracle of the divinity. (Vide Dr. Caldwell’s
Comparative Grammar, p. 581).

In considering the origin of the worship of Mári, it is
not without importance to observe that it is now insepa-
rbly united with the Sivite section of Hinduism, and in
the vicinity of Mysore city, every village goddess is con-
fessedly a satellite of Chámanda,* an avatar of Siva’s wife.
This may have arisen from the fact that there is an affinity
between the two in temper and character. It is generally
thought that the worship of Siva too had its origin among
the races which preceded the Aryans.† Common tradition
says, and it is said to be confirmed by the Brahmánda
Purána that Chámanda came from Krouncha dwipa which lies

* She is said to be called Chámanda because she is the destroyer of
Chendasura and Mand-asura. (Devi Mahatmaya, c. 7.)
† The Brahmins of course deny this. They have given me a copy of
passages from the Yajur Veda to prove that Siva is a Vedic deity.
in a south-westerly direction from Ceylon (Súrya Siddhánta, Cap. 17.) Should we go in the direction indicated, we strike the coast of Africa, the land peopled by the children of Ham. Siva too is said to have been the deity of the Cushite or Hamitic tribes of ancient India (Mysore Gazetteer, vol. I, p. 375). Dr. Caldwell, however, thinks the Puranic story, of the sacrifice of Daksha is a mythical record of the adoption of the aboriginal demonolatry, into the Brahmanical system. He says, “according to that story, Siva (i.e. Saiva Brahmanism) found himself unable to subdue the old elementary divinities, and to secure to himself the exclusive homage at which he aimed, till he called in the aid of the demons (the demonolatry of the aborigines) and put himself at their head in the person of his son, Víra-bhadra.”

We noticed above that Mári had a special weakness for a buffalo; now it seems something more than a coincidence that Chámandi secured her seat among the gods by the destruction of Maishásura (maisha, buffalo, asura, demon). It is easy to imagine that the buffalo may have been a sacred animal, (as now among the Todas of the Nilgiris) or a symbol on their standard, among those who opposed the worship of Mári. And the blood of an enemy being sweet to the savage nature of Mári, the buffalo may have become the sacrifice she especially loves. But what part Chámandi played in this conflict is not clear.

Mári is emphatically the goddess of the Holayas. Though she is feared by men of every caste and has more real power than any other deity—for every devout Hindu is ready in times of trouble to crouch in terror at the shrine of Mári; yet she is the peculiar inheritance of the Holayas. This may throw some light on the origin of the worship of this goddess. For though we cannot with our present light, trace the connection of the Holayas, either with the bearers of the monkey flag, who were the allies of Rama (Mysore Gazetteer, vol. I, p. 182), or with the fierce defenders of the soil, now immortalized as giants (rakshas) and demons (āsuras), yet among the races now in Mysore there are many things to indicate that the ancestors of the Holayas were the first possessors of the land. By some, their name is derived not from ‘hola,’ impure, but from ‘hola,’ a field. And in some parts of Mysore they are known as Chakras, in others as Kulvadis. Chakra, among other meanings, signifies a country, and one who bears
that name may be designated a man of the country. It is true that they are regarded as the natural defenders of the country, and may be called *chakras* because they are supposed to encircle it for its defence; but I prefer the first as the proper explanation of the term. *Kulwadi* means one who knows the *kulas* or different tribes or classes. That this name has an important meaning is evident from the position the *kulwadi* holds in a village; he is admitted to be by right the owner of the village, and he is the Judge who settles amongst the people all boundary disputes (*Mysore Gazetteer*, vol. I, p. 313). So when one dies in a village a certain burial fee is paid to a Holaya to buy from him the ground for the dead. This custom is observed even in such a large town as Mysore. It cannot be exacted by law but the earth tax (*nela-terige*) is vigorously exacted from all castes alike and is given because it is the custom (*vādike*) observed from the most ancient times. There are other curious customs which may show that the Holayas were not always in the degraded position in which they now are found. It is a matter of common talk among the people that the Komatis before their marriage ceremonies, go secretly to the house of a Holaya and sprinkle over it some rice (*akshati*) prepared with other ingredients for religious purposes. To do this is tantamount to inviting the owner of the house to the marriage feast. It is said also that the Brahmins get the fire from the house of a Holaya for the sacrifice (*hōna*) necessary for the marriage ceremony, but this they vehemently deny; and though it is a very common tradition, it may be only a saying to humiliate those who pride themselves on their ceremonial sanctity. And in former times, if not still, the Holayas were permitted one day in every year to take complete possession, to the exclusion of all other castes, of the Temple at Melukote built by the Sri Vaishnava reformer Rāmānujāchārī, in the twelfth century, and which is now the chief seat of the Sri Vaishnava sect of Brahmins. Their sanction and countenance is still required for the celebration of the yearly festival at that place.

These considerations, I think, prove that the ancestors of the Holayas were probably the first possessors of the land, and that in their time they occupied a higher position in society than that held by their posterity. In those ancient times Mári doubtless reigned supreme, and though now she has been degraded to a subordinate position in
Mission Work in North Ceylon.

No part of our mission work in North Ceylon has been more fruitful in results, direct and indirect, than Boarding schools established for girls. Village day schools are established very generally, and are doing a good work so far as they go, but owing to the custom by which, amongst the Hindus, the girls are kept entirely at home after they reach ten or eleven years of age, the work of enlightening and converting the women of the land would proceed but slowly, if it were not for the boarding schools. Hence this agency is justly held to be one of our most important methods of carrying on God's work amongst the people, and of winning souls to Christ. In the matter of boarding establishments, it appears we enjoy much more favourable circumstances for conducting them than the missions on the continent of India. Here fortunately the iron regulations of caste have been much broken in upon by the influence of Christianity, and other causes, so that the state of Hindu society admits of our assembling the daughters of families in almost any station of life, and of gathering together girls from any caste; nor is there any objection made by girls of heathen families, or their parents, against associating and eating with Christians. I suppose there are many who would object so to mix with Christians and persons of other castes, but it is sufficient for our present purpose to observe that in
those who do send their children there is no such objection. It would be a great mistake, however, to infer from this that caste has lost its hold in Ceylon. It is palpable enough in all classes of community, and often obtrudes itself upon our notice. But still, so far as our work is concerned, we who live in these days find that caste, intolerant as it naturally is, can accommodate itself somewhat to circumstances, and at any rate it does not form an insuperable barrier to our work now. As to the classes of the community who avail themselves of the advantages of mission girls’ Boarding Schools, in the five schools of the Northern Province, two of which belong to the American Board of Missions, two to the Wesleyan, and one to the Church Mission Society, there are no Brahmin girls. The Brahmins in Ceylon are neither numerous nor influential, and neither their boys nor their girls have had much to do with mission schools. Nor are there any of the non-caste element of society in these schools. Our girls are from the different castes that form what may be called the middle class people, especially the Vellalas. They appreciate the advantages of these schools very highly, and there is always a number of applicants when any vacancies are to be filled up. I suppose that in the five Protestant Girls’ Boarding Schools in the Northern Province of Ceylon there will not be less than 300 girls. The position occupied by the graduates of the schools, who are married and settled in life, is a good illustration of the fact that the schools reach those very families who are most likely to receive the greatest amount of benefit from a good education and training, and to turn it to the best account. I may here quote from the historical sketch of the Oodooville Girls’ Boarding School, by the Rev. E. P. Hastings of the American Board of Missions. If the statistics of the other schools were at hand they would tell a similar tale. He says “Of the 600 girls who have been pupils 456 are now living.” These are most, if not all of them, the leading women in their neighbourhoods, holding a position more like that of an educated woman in a Christian land, than one would have thought possible, and making the word “home” a reality in hundreds of places. The following list will graphically attest this statement:

| Married to Pastors and Preachers | ... 29 |
| English School Teachers | ... 74 |
| Tamil do. do. | ... 40 |
| Medical Practitioners | ... 30 |
Mission Work in North Ceylon.

Married to Government Officers .......................... 23
" Merchants .................................. 14
" Proctors and Advocates ...................... 5
" Overseers and Conductors .............. 27
" Farmers ................................... 48
" Printers .................................... 9
" Clerks, Surveyors, Brokers, &c... 58

One fact which strikes one particularly in the above enumeration is the large number who are engaged in the work of education. Many of the wives of the Pastors, Catechists and Teachers are themselves directly engaged in instructing the young, so that in the absence of Normal Schools for female teachers these institutions are correctly styled "Girls' Boarding Schools and Training Institutions."

Most valuable have these schools been in raising up suitable agents for Mission work, such as teachers and Bible women; in fact it is useless to look for such agents except amongst those who have received their instruction in the Boarding Schools. They are not to be found elsewhere. A glance at the above list will also show that the positions at present occupied by these educated Tamil women are influential, and likely to prove the means of a rapid spread of Christianity amongst the intelligent classes of the community in the present and coming generations. One thing which gives the schools the popularity and influence they have is the demand which has been created for educated Christian girls, as wives for the Christian young men. Time was when this was not the case, and not a few instances can now be pointed out in which those who are now fathers have apostatized or materially weakened their influence by marrying in former days heathen women, often wholly uneducated. In such cases the children are usually brought up more heathen than Christian, though they are sometimes baptized after they grow up. Now-a-days there is less risk of losing our converts at the critical time of marriage than there was formerly. There is a demand for educated girls. Education is often made an essential part of the dowry; and no one would be disposed to blame the dowry system, so prevalent here, if the demand of the intended bridegroom began and ended there. From this cause the knowledge that their daughters stand a much better chance of making a respectable match by having a good education—many even of the heathen are disposed to place their daughters under our care.
As to the method and principles on which these schools are conducted, they are not charity schools, but the principle of paying fees is maintained. A few only of especially urgent cases are free. The fees are as yet not at all adequate. They range from Rs. 12 a year as the lowest to Rs. 30 according to the circumstances of the parents. The cost of maintaining a girl for one year, including board, clothing and cost of tuition may be roughly estimated at Rs. 50 a year. As government grant we may get on an average Rs. 12 or Rs. 15, so that until the fees recovered amount to about Rs. 35 each per year the schools will not be self-supporting. It must be remembered that there was formerly a great prejudice against female education, and that the prejudices of Hindus yield but slowly to more enlightened views. The fees are gradually tending upwards and some day no doubt these institutions will be self-supporting.

The diet is much the same as they are accustomed to at home, and they eat in the native fashion. We have not attempted to introduce spoons, nor knives and forks, neither have we departed from the native practice of sleeping on mats on the floor. The main difference between being at school and at home is in the size of the rooms, their superior cleanliness and ventilation, and the necessity for greater neatness in their own persons.

As for results, they are very gratifying. Very few girls indeed pass through these schools and remain heathen. No coercion whatever is used, they are merely taught and trained in a Christian way, but it is remarkable that just as the women are our most stubborn opponents when allowed to grow up heathen or uneducated, so are they most ready to yield to Christian influences if taken when young. Nearly all ask for baptism within a few months or even weeks after they are admitted, if not already Christians, and when they are sufficiently instructed we baptize them. The cases of exception to this rule usually arise from the fact that some grandmother or other relative is not willing, and so it has to be postponed. We do not baptize them without the consent of their parents. I have known not a few cases in which heathen fathers have brought their daughters saying, "Though I am not a Christian myself I have brought my daughter to your school, and I have no objection to her becoming a Christian. I like your religion it teaches good behaviour."
Karur Famine Orphanages.

The girls sometimes stay at school till they marry, which is generally from 16 years of age and upwards. But in some cases they finish the school course and return home before marriage arrangements are made. In the great majority of cases the marriages are arranged by their parents or guardians, it is now I think the exception for the missionaries to conduct the negotiations. This indicates that the girls as a rule belong to respectable homes and have friends who can look after them.

It should be said in conclusion, that these schools have not attained their present usefulness and importance in a short time. For the last 50 years the country has been gradually becoming familiarized with their working, and very gradually have the public come to see their great value. At the outset, inducements in the shape of free education, and in some cases, even a small sum as dowry was given, in case they married with the consent of the missions, but these have long been things of the past. The oldest girls' Boarding School in the Province not long since celebrated its jubilee, and recently the American Board of Mission, to which it belongs, have, through the receipt of a large legacy been able to undertake the rebuilding of the school premises at a cost of about Rs. 15,000.

The Wesleyan Mission has two schools in the Northern Province of this class and two in the Eastern, with an aggregate of about 230 girls who are receiving the superior education imparted in these schools.

W. R. W.

KARUR FAMINE ORPHANAGES.

(MADRAS DISTRICT.)

The third anniversary of this institution has just been celebrated and from such a stand point we may look back and review its history. When famine was at its height, or but slowly giving way to the alleviating effects of a fruitful season, the saving of life was the special object to be aimed at in the maintenance of such charities, and it was perhaps difficult under such circumstances to take into consideration the future consequences of our actions. We have now had time for reflection, and can give, we trust, a reason for persistence in what we claim to be a good work.
We were perhaps a little too cautious in beginning to provide shelter for perishing children, for by September 1877 the distress in our neighbourhood had almost reached its climax; and sometimes the vain regret intrudes itself, that if we had commenced at an earlier period many who perished, and some doomed to a protracted state of weakness, might have been saved. But we hoped that Government measures would meet the necessity, and were afraid lest any small attempts of ours should tend to disturb the working of the relief operations managed by Government servants. Want of funds too was a consideration.

The need for immediate effort was forced upon us in this wise. Driving through the principal bazaar of the place one evening we heard a cry of distress, and saw a crowd gathered. On inquiry it appeared that a sharp lad about eight years of age, woefully emaciated, in picking up a few grains of rice that fell from a grain bag, excited the owner's anger. He rushed at the boy, kicked him violently, and the little fellow arose with his face covered with blood from a wound across his forehead, the scar of which he carries to this day. In this state we found him and took charge of him. Then we sent a servant to see if any more waifs were to be discovered in the bazaar. So we began, and from that day forward took in all comers, and also a great many sent to us from Government Relief Camps.

During the famine somewhat exaggerated notions were entertained as to the number of helpless children who would be thrown on Government or public charity. Probably the mortality amongst children was greater than was anticipated, and fewer turned out in the end to be friendless and homeless than was at first thought would be the case. But in addition, there is a clannish feeling amongst Hindus which has led many a village community to adopt an orphan, and in some cases, on the borders of wet lands, the children of Pallers and others have probably become part of the entail of large proprietors. There was great confusion at the time of the famine, families got separated, parents forsook their children or lost them, and when so many were dying it was not wonderful that, both children and parents formed wrong estimates with reference to each other. In our register I find many entries to this effect, "taken away by mother," which often means, I imagine, that little ones who had been lost sight of for a time were found by long search to be in our safe custody, and thankfully received therefrom.
It was to be expected that the children remaining permanently in the Home would to some extent, be a sort of residuum, and so we have found it. It would not be giving a true account of our work and prospects if we overlooked this fact, yet on the other hand care should be taken not to make too much of it. We appreciate fully its influence. There are two blind boys, one deaf and dumb, a boy and a girl crippled, and three or four girls and boys with more or less impaired vision amongst our children. But besides this, in ways difficult to describe, we notice both physical and mental weakness which can only be attributed to insufficiency of food during a protracted period in the famine. On the whole, however, it is a happy thing for us to say that by far the largest proportion of the children, both boys and girls, are in robust health, without deformity or deficiency of any kind, and quite up to the average intelligence of children taken from their sphere in life.

Between September 17, 1877, and December 31, 1879, altogether 244 children were received in this branch. Of these 42 ran away; 9 left by permission; 15 were taken by fathers; 30 were taken by mothers, and 56 died (in 1877, 3 months, 8: 1878, 32: 1879, 16—56.) Some who felt discipline and restraint irksome, others who disliked work, and most, we trust, from happy visions of loved faces—left us surreptitiously, being afraid perhaps, that if they sought permission to go, it would not be accorded to them unless a near relative came for them. Forty-five altogether were claimed by parents when the famine was passing away. When a man or woman came seeking for a child unless we could readily understand who was wanted, we used to have all the children turned out and placed in rows. Then the seeker was led up and down slowly, giving ample opportunity for close scrutiny. When the search was unsuccessful we sometimes had painful scenes. Hope long encouraged, now blighted in a moment, would wail out something like this. "Amongst so many saved and not one of them mine!" Our death roll is a long one, (nearly 25 per cent. of the number of admission seems a great many,) but I believe that comparatively, our loss was moderate. Many were past hope when we took them in; but with reference to perhaps the largest number who died we noticed a curious phenomenon. They seemed to improve rapidly with good food and proper sanitary arrangements, and we got the impression that they were fairly convalescent. Then all at once some slight
untoward symptom would show itself, such as the appearance of guinea-worm or slight diarrhoea, and from that time their declension would be so rapid that we might say they simply faded away. Medicine and food alike seemed unavailing. We know for certain that the last hours of not a few were brightened by gleams of heavenly comfort, and several passed away calling upon the Saviour's name.

Three castes, we might almost say classes of the community, supplied most of our children, and amongst those that remain with us the same classes predominate, but not in the same proportion. The largest number are from the Gounders or Vellalas. They are cultivators of the soil who as a rule farm land from Government, and till it on their own account. Of these we admitted 82, and have 24 remaining. The next class is the Odders. They are of Telugu extraction and amongst themselves speak a patois of Telugu mixed with Tamil. They are the well-diggers and stone-quarriers of these parts; physically considered they are a stalwart race, but though they are considerably removed from the pariahs and chucklers in the cleanliness of their habits, there is room for improvement amongst them in this respect. Of these we admitted 51 and retain 23. The third class is the Keikalas (weavers). There are a great many Telugu weavers in these parts and they do most of the finer work. They are called Séniers. The Keikalas chiefly weave common white cloths, towels and dangeri or rettu. Of weavers altogether we received 27, and 11 remain with us, a few of whom belong to the Sénier caste. The rest came from the following castes, but as we have not more than two or three of any particular family, I need not particularize, viz., Koravan, Chuckli, Pariah, Vadavan, Andi, Pandarum, Pallér, Uppileyar, Vaduvan, Tottyvan, Kusavan (potter,) Vannân (Dhobie,) Chetty, Tattan (goldsmith,) Nasivan (barber,) Tatchan (carpenter,) Kamalan (blacksmith,) Shanár (taddy climber,) most of these classes have still a representative among us so that it may said we have a 'happy family,' and truly we have, for all caste distinctions are sunk (all are not pariahs by any means) and all are one in Christ. The bulk of the children now with us are between 6 and 12 years of age; 25 per cent. perhaps are over 12, and a small number, some half a dozen under 6, the rest are of an age best calculated to receive impressions, with sufficient time in hand to have them well fixed before they are called to go out into active life.
The other branches of the home situated at Manargudi, St. Thomas' Mount, and Madras, according to a resolution of the last district meeting will shortly be broken up, and the children remaining in them brought to Karur. In fact we have already received 18 children from the Manargudi branch, six big lads came in April, and have been busily employed since their arrival, but nothing related above refers to them.

After this sketch of the material placed at our disposal we may now look at the work of the past three years. And here it may be well to state a principle which has governed our actions from the beginning. We have aimed at making the Home a home indeed, and considering whose home it was to be, have aimed at the fewest removes from national customs (not sinful), dwellings and apparel. Sheds of the plainest kind, yet substantial, were first erected; and for the boys we have got no further, though the time has now come when permanent buildings must be erected. For the girls we have a sort of chattrum. A good roof of thatch on rough granite pillars standing round a central square 50 x 40 feet, the space between the exterior pillars filled up with a mud wall carefully smoothed and whitewashed, forms at once a good shelter and a well ventilated and commodious house. It is a better building than most of the children have been accustomed to, but not so far ahead of their probable future home as to make it when it is theirs, appear displeasing and uncomfortable. Benches and tables are articles we have no use for, except one table for the school, and a stool for each teacher. Their cookery and cooking utensils are all pure earthenware, not quite like that turned out by Wedgwood and Co. The girls cook for themselves, three or four of the bigger ones by turns prepare meals for the rest and serve them up. And in addition they grind the rāgi required daily for themselves and the boys. They have, both boys and girls, a light meal in the morning and a more substantial one at midday and in the evening. A woman is employed to cook for the boys (62) and two boys in rotation assist her. We wish to teach self-help, and no Tamil man is worse for knowing how to cook his food. They have rice congee in the morning, rice and curry at midday, and cooked rāgi with the same curry at night. Twice a week a sheep is killed and divided between the two homes; both boys and girls work hard and we do our utmost to set before them constantly a fair supply of substantial and well-cooked food.
Kamr Famine Orphanages.

As a rule, both boys and girls keep to the style of clothing worn by people of their class round about. Part is made by our weaver lads, and for the rest we supply the thread and have a strong serviceable article made to order. The biggest girls have cloths 6 yards by 1 1/2, while for the least of them we economise petticoats sent out from England, with a little cloth in addition to keep them warm at night. The boys have a simple waist cloth from 1 1/2 to 3 yards long. All their cloths are white with a little color in the border and at the ends; the girls' differing from the boys' in having a little more elaborate end to them.

The day begins with prayer, and then the boys go to their appointed work, about six to the weaver's shop, one or two to the carpenter's shop; another party about twenty to the ropery; some to the garden to water or weed, to plant or sow as the case may be, and for sometime past a gang has been at work excavating blocks of granite from the foundation of the old fort—that part which lies in our property. They have a winch, legs, a block and tackle with shears, and they have become quite expert in the use of this machinery. The stones so raised have partly been used for building a large well for the girls' home and part of them will be used when the boys' home is in building.

The agriculturists have a fine plantain garden, have sown some *cumbo* and *cholum*, planted Tahiti cotton and a variety of vegetables necessary for their cookery. If the space at their disposal were larger they might attempt more. We are now on the look out for a large plot of land a little distance away. Two boys have looms of their own and are hard at work making cloths for themselves and fellow orphans. The other boys are occupied with the A, B, C of the art, winding thread, &c. We have two adult weavers at work (Christians;) one is maistry, he spends half his time at the loom, the other half he looks after the beginners. He is paid for the work done and has a small allowance for overlooking. These weavers are supplied with material, and the cloths are sold for the orphanage. We try to make a good article. Its price will be above bazaar prices and so will its quality, but then we are gradually getting a trade, and so far the teaching of weaving has cost us little more than the purchase of implements.

(To be continued.)

Present: Lieutenant-Colonel W. Hill, Deputy Commissioner; W. J. Lincoln, Esq., Civil Surgeon.

Absent: The Deputy Inspector of Schools.

The Committee having met at the orphanage at 8 A.M., on the 25th July 1880, proceed with the duty of inspection in the presence of the Rev. A. P. Riddett in charge of the orphanages.

The rolls, as submitted with the quarterly account dated 1st July 1880, were called over, 67 boys were present in the boys' orphanage, and 7 in the hospital, total 74. Two boys named Lakku and Kencha had died subsequent to the submission of the returns, and one named Kamba had run away. This makes up the number for which the allowance was drawn.

In the girls' orphanage 83 girls were present and 5 were sick. Total 88. Four girls had died since the submission of the nominal roll on the 1st of the month, making up the number for which the capitation grant has been paid.

Three boys are employed in weaving cloths for the girls' orphanage at two looms, and three girls prepare the warp separately and wind the cotton. The rest of the boys are occupied in gardening, carrying water and scavenging, each batch taking its turn week about. The smaller boys, 20 in number are employed in sweeping.

Thirty girls are engaged daily in grinding ragi, eight in the cook-house, two as attendants on the sick, nine as scavengers. Forty-four girls do needle-work making skirts and jackets for themselves and the boys, six knit socks. The girls wash their own jackets.

It is desirable that a few of the boys who are Kurubas should be taught to weave cumblies.

The boys work in the garden close to their orphanage and grow vegetables required for their consumption. They have cultivated also a field of ragi about two acres in extent forming the compound of the orphanage hospital, and arrangements have been made for cultivating with gram and potatoes another field lower down, about four acres in extent, rented by the Mission. Five bullocks and two carts are kept; also two ploughs obtained from Calcutta are used and are found to answer well.

It may be observed that since the transfer of the Gande Katte Kaval [grazing land] has been refused, it is difficult to find any waste land in the vicinity of Hassan at all suited for the requirements of the orphans.

They are at present so young that it is impracticable for them to undertake the cultivation of land at a distance. The Committee express a hope that the Chief Commissioner may be pleased to allow the question to be re-opened and disposed of in the manner suggest-
Massan Famine Orphanages.

Three boys read the 3rd Canarese Reading Book very fairly, and understood the meaning. They wrote to dictation and did addition sums in arithmetic slowly, and are learning subtraction. Fourteen boys in the second class read the 2nd Canarese Reading Book, some with difficulty. Twenty-nine boys are reading the 1st Book, and seventeen are learning the alphabet with vowel combinations. Four teachers are employed as staff.

Sixteen girls read the 2nd Canarese Reading Book, and six of them were learning addition. Thirty-six girls read the 1st Canarese Book; the rest are learning the alphabet.

Both boys and girls are taught singing, and receive religious instruction. It is desirable in the opinion of the Committee that these schools should be subjected to regular inspection by the Deputy Inspector of Schools.

Amusements. The boys play at foot-ball and cricket. The girls have a "giant stride."

It is hoped that early orders concerning the play-ground promised by His Highness the Maharajah may be received.

The arrangements in this respect are satisfactory. Separate latrines are provided with asphalted floors and tarred buckets. The excreta is removed to a distance and buried in pits.

It would be desirable to provide night latrines similar to those in use in the Jail as the orphans have now to go outside to answer the calls of nature.

The orphans were clean in person and in their dress. No cases of itch. A lavatory is provided for the girls. The boys bathe in the tank once a week and wash hands and feet before meals.

The water used in the orphanage is good, being obtained from a well in the compound. It might be sent for Chemical analysis. Chatty filters should be provided both for the girls and boys.

The wants of the orphans in this respect are well attended to. Each boy is provided with two suits of white cotton drill, a day cumby [small blanket] wrapped round the body, and a night cumby. The delicate boys wear flannel vests. The boys have in addition a Sunday suit. Boys working in the fields [in the monsoon] wear a red woollen or other warm over-jacket, and the monitors, eight in number, have a distinctive serge dress. The girls are provided each with two common cloths and one good, also with one woollen and two cotton bodices. The little children have the same number of jackets and petticoats. They have each a night cumby.

The food given, as per table attached, is well cooked and sufficient; quality good. Sickly children have broth and bread daily, besides conjies and rice.

A separate building is provided as a hospital for boys, of whom there were seven sick, and answers the purpose well. The sick girls, five in number, sleep in the new dormitory shed, which is now used also for grinding ragi. It has a well ventilated thatched roof and is sufficiently comfortable.

The Hospital Assistant is employed to treat the sick under the
Hassan Famine Orphanages.

The girls have a healthy look and seem in excellent spirits; only a few, eight in number, appear to be still suffering from the effects of previous privation.

A few of the girls have reached a marriageable age. One of them is shortly to be married to a native Christian from Mysore. The Committee submit that sanction be accorded to the payment of a dower of Rs. 20 as allowed in Shimoga.

The boys though well attended to, do not look so healthy. A few of the older boys seem to be strong, but many of the younger boys have a puffy appearance about the face, which indicates that the seeds of disease are latent in the system. The mortality in the orphanage has been recently very heavy, eight boys and eight girls having died during the last quarter, and two boys and four girls since. The cause of this mortality is more fully explained by the medical officer in the appended sheet, which gives the medical aspect of the inspection. The accompanying time table furnished by Mr. Riddett gives further particulars as to daily occupation, diet, and the staff employed.

(Signed) W. HILL, Deputy Commissioner, Hassan District.

(Signed) W. J. LINCOLN, Civil Surgeon.

Extract from Medical Report.

"...........A year ago I noticed that a large number of the children had puffy faces; with this was invariably associated pale flabby tongues, bloodless lips and eyes, and slightly swollen feet. During the last six months the above conditions have gradually gone from bad to worse, resulting in great mortality which medicine could not check.

In the way of medical comforts the sick children are well attended to, but where the assimilative powers are deficient, nutrition and growth cannot possibly proceed.

I found at dissections that the liver was diseased and the pancreas reduced to a mere rudiment: the lungs were also found diseased, and the system bloodless.

With this grave condition of the vital fluid, and degenerative changes in the liver and pancreas, death must soon end the young sad lives of those of the children who still wear an unhealthy aspect.

The condition of so many deaths during the last six months is sad but irreremediable, for medicine, here, as among famine subjects is nearly useless."

(Signed) W. J. LINCOLN, Civil Surgeon, Hassan District.

Extract from the "Proceedings of the Chief Commissioner of Mysore, General Department.

"Read Letter No. 203 dated 29th July 1880 from the Deputy Commissioner, Hassan District, submitting the report of the Committee on the Quarterly Inspection of the orphanages at Hassan made on the 25th idem."
Order No. 3425, dated Bangalore, 6th August 1880.

"The Report received with the above is very satisfactory and reflects great credit on the superintendents of the orphanage.

The Chief Commissioner has already decided that the Gande Katte Kaval cannot be granted for cultivation by the orphans, and he cannot now reconsider his decision. Any further representations in the matter of land for cultivation may be made when the Chief Commissioner next visits Hassan on tour.

Mr. Gordon concurs with the Committee in thinking that orphanage schools should be inspected as grant-in-aid schools, but final orders on the question will be deferred pending certain enquiries which the Chief Commissioner is instituting in the matter.

The grant of Rs. 20 as dowry to the orphan girl who is about to be married is sanctioned.................................

(Signed) W. J. CUNINGHAM,
Secretary.

WESLEYAN METHODIST NOTES.

— Of late years the work of Temperance has been vigorously prosecuted by our friends in England, and is now most heartily recognised by our Conference. The Temperance demonstration held during the sittings of the recent Conference in London was a great success.

— At Trincomalie, Ceylon, a young lady has publicly renounced Roman Catholicism, and avowed her disbelieve in its errors of papal infallibility, the immaculate conception, transubstantiation, invocation of saints, &c. She did this in the Wesleyan Chapel in the presence of a large congregation. The Rev. E. Strutt preached on the occasion from the words of Christ "I am the light of the world."

— The Missionary Notices for September contain an interesting account by the Rev. J. A. Vanes, B.A., of a tour made in the Mysore District by the Rev. H. Haigh and himself. Among the places visited were Kallar Katte, and Sringeri the abode of the high priest of the Smarta Brahmins. They found among the people much ignorance of Christianity but at the same time a willingness to hear and to engage in discussion.

— At Kainkoti, Chudderghaut, a new chapel has been built which was recently opened. The site was given by Colonel Campbell. A large number were present at the opening and the service was conducted by Mr. B. P. Wesley, whose sermon was followed by an address from the Rev. W. Burgess. The Rev. H. Fitzpatrick also took part in the proceedings, which were rendered additionally interesting by the baptism of two Hindus.
—The *Guardian* having recently published most unreliable statistics of the relative numbers of places of worship belonging to the Church of England and Nonconformists, the Rev. E. H. Tindall, of the Wesleyan Chapel Committee has called attention to the grave inaccuracy, and verifies his statements. The *Guardian* gives the present number of Wesleyan Chapels in the counties of England and Wales as 1,471, whereas Mr. Tindall shows that according to Government Returns the number thirteen years ago was 9,857 since which time at least 1,401 new chapels have been built. Assuming with the *Guardian* that during the last sixty years 3,704 new Churches have been built and registered the new Wesleyan Chapels built during less than half this period exceeds that of new churches by nearly two thousand.

—Why cannot we have an Indian Methodist Book Room? If the districts will only unite in giving to such an institution their patronage and support, it will certainly prosper. Of late our Methodist literature has grown considerably, our serials for the young are unsurpassed. They are too little read. Our kinsmen see the value of them and appropriate our “Early Days.” For our Sunday and Day School prizes we are too dependent on Indian sources of supply, and many story-books put into the hands of our scholars teach doctrines which every Methodist loathes. With a Methodist Book Room we should secure a regular and prompt supply of our literature, and greatly increase its circulation, while at the same time it would be a local convenience. We would suggest Madras as the most central place for the establishment of the Book Room and shall be glad to hear what our brethren think of the proposal. We have no doubt but that it would be a success financially.

—We regret that our space will not permit us to print at length the Conference Address to the Methodist Societies. The following extract has reference to missionary work:

"The position of our foreign missions fills us with anxiety. In consequence of recurring deficiencies in the home income, the policy of retrenchment, so long delayed, has been enforced in all our foreign stations. Work has been crippled, progress has been arrested, and the hearts of our beloved brethren have been made sad. The narrowness of the means entrusted to the Missionary Committee altogether prohibits our entrance upon new fields of labour, unexpectedly opened to us by the Head of the Church. That the missionary enterprise of the Methodist people should be in such a state is surely unworthy of us, and inconsistent with our duty to Him who laid upon his Church the obligation of preaching the Gospel to every creature. We are persuaded that the interest of our people in
our foreign missions is sufficiently large and loyal to furnish year by year the means of sustaining and extending them, if right means are used to awaken it. Let our former modes of organisation and operation be revived where they have fallen into disuse, reinvigorated where they have relapsed into feebleness. Let every means be taken by the local Committees and their officers to furnish information through our missionary publications amongst our families and congregations. We exhort all our co-workers in this great cause to give the subject the prayerful consideration and assistance which the gravity of the position imperatively demands."

The Rev. W. R. Winston, North Ceylon, calls our attention to a paragraph in a former issue, having reference to the translation of Wesley's Sermons into Tamil:

"Permit me to put the facts a little more clearly with regard to the translation of Wesley’s Sermons. Honour to whom honour is due. I am not taking the chief part in the translation, as it would seem from the paragraph. I am glad to say some of the senior native brethren are well qualified for this work, and I take it as one of the most hopeful features in our Mission at the present day, that they undertake so heartily, and accomplish so well this class of literary work for the good of their countrymen. The sermons are divided amongst several of the brethren, and my own share of that work is very small. The work to which the District Meeting appointed myself and the Tamil Ministers stationed here is that of revising the translations and preparing them for the press. I would take the liberty of mentioning a much larger and more difficult enterprise, in which too the Tamil Ministers have taken a very large share of the work, viz., the translation of Wesley’s Hymns into Tamil, hymn for hymn, and the same metre as in English. These facts speak for themselves as to the growth of a feeling of self-help in the native ministry, and evidences are not wanting as indications of a corresponding self-support in the contributions of the native churches. I regret if the error came about by any information I gave you, and I am glad to have this opportunity of making known who really are doing the largest share of the work."

—In Shimoga, a good deal of interest has been manifested by the educated natives, in the proceedings of a Discussion Union, which was formed three months ago, and which is now drawing to the close of its Session. The Rev. Henry Haigh was elected President, and V. N. Narasimengar, Esq., Deputy Commissioner, the Vice-President. The most important paper of the Session was read by the Vice-President. It was on ‘Caste,’ and, as read by a Brahmin in the presence of Brahmans, was as bold as it was unmistakeably able. After instituting a most careful inquiry into the origin of Caste, and describing with much minuteness its present form and influence; after stating too, with much care, all that could be said in its favour, he thus concluded his paper—"Caste is utterly demoralising in its effects,
engenders self-sufficiency, narrows our sympathies, and is alike opposed to reason and conscience. Its refrain is that the bulk of the human race should for ever hopelessly continue to be the helots of a narrow oligarchy, irrespective of religious purity, wealth, or intellectual superiority. It in effect represents the Divine Father of mankind, as a partial Being, with earthly passions and leanings. I repeat, therefore, that Caste is a huge sham, and if we are true to ourselves, to human nature, and to God's eternal laws, we ought to renounce it.” Since the reading of this paper the writer has not shrunk from acting as well as speaking in condemnation of caste.

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NOTES OF OTHER CHURCHES AND SOCIETIES.

— The Conference of the Methodist Episcopal Church at Bombay is now announced for December 15th.
— Progress, the new Monthly issued by the Madras Tract Society has already a circulation of nearly four thousand.
— The Indian Conference of the Missionaries of the Baptist Missionary Society will be held in Calcutta during the present month.
— We regret to hear that the Rev. Mr. Blackie of the Baptist Church, Bombay, has tendered his resignation owing to some change of views. This will be bad news for Mr. Spurgeon.
— We learn from a circular, that the Army Scripture Readers’ Society in India, which “has been formed for the promotion of the spiritual and moral welfare of the British Soldier,” is in want of funds.
— The C. M. S. Tamil Mission, Ootacamund, now 36 years old, has considerably developed, and a branch mission has been opened at Gudalur. The Ootacamund congregation “consists of 280 souls of whom 115 are communicants. During the past year 34 persons have been baptized, of whom 13 adults and 6 children were from heathenism.”
— The Bombay Guardian reports the establishment of branches of the Evangelical Alliance in Poona and Bombay. As most of our readers are aware, the E. A. seeks to promote the cause of “Evangelical Protestantism” as against Infidelity, Romanism, &c. If branches are to exert any influence, and check the growth of Neo-Catholicism in India, they should be established in all important towns and cities.
—From the very interesting report of the Madras Diocesan Committee of the S. P. G. we learn that there are 22 Europeans and East Indians, and 40 native missionaries. The number of villages occupied is 912. There are 8,948 communicants, 335,155 baptized persons and 19,578 catechumens. The visit of the Rev. Mr. Rivington to Edeyengoody as missioner was greatly blessed and resulted in many baptisms.

—In a letter to the Bombay Guardian the Rev. C. B. Ward gives an account of the M. Episcopal Orphanage at Goolburga. Special efforts have been made to lead the children to enjoy “forgiveness of sins.” Mr. Ward proposes to build a Central Mission Home for workers in the large territory around him, and 18 small houses for the orphans, at an estimated cost of Rs. 3,000. There are 68 orphans under his care. We wish this good work much success.

—The Rev. W. Osborne proposes to build a Methodist Episcopal Church in Black Town, Madras. Subscriptions have been received amounting to Rs. 500. When we remember that already there are four Evangelical Churches within five minutes walk of the M. E. Pavilion, any one of which could comfortably contain the members of the M. E. Church in Black Town, our readers will see that the undertaking is an error. It will involve an unnecessary waste of money. The maxim of Wesley is to go to those who need us most, but in Black Town our Episcopal brethren are where they are needed least. They would husband their resources and do what is right if they retired altogether from that locality.

—The following changes are announced in connection with the L. M. Society’s work in South India:

Rev. W. and Mrs. Robinson appointed to Tripatore, Salem district.
Rev. Mr. Knowles to Malayalam work at Quilon.
Rev. F. Wilkinson returns from England to Trevandum to relieve Rev. S. Mateer who goes home on sick leave.
Miss Dawson, a daughter of the late Rev. W. Dawson of L. M. S. of Vizianagram goes to Chicacole, Vizagapatam District, as an Agent of the Indian Female Normal Schools and Instruction Society. There is a rumour that the same Society is about to occupy Coimbatore for Zemana work.

—Thirty-one years ago Dr. Duff wrote about Edeyengoody, “He, i.e., Bishop Caldwell, has got the mission premises and village into admirable order. Indeed, I have been more struck with his arrangements and success in this outward and physical aspect of things, than with any thing previ-
General Intelligence.

ouslly seen. His new church is only begun, the foundations laid and materials collected. Mr. Caldwell said, he was most anxious first about the living stones of the spiritual churches, and he was afraid of 'the church-building fever!' Few men would have been so patient as Bishop Caldwell has been, who has waited for thirty-three years before seeing the completion of his Church. It would be well if in church-building his example were more generally followed.

—From the Madras C. M. Record we gather the following statistics of the Sarah Tucker Institution established eleven years ago.

"During these eleven years 360 girls have come to us and 240 have left, leaving 120 in the Institution.

About one-fourth of these, i.e., 60, left from various causes, before their course of education was finished; some remaining a very short time; and of the 180 who remained with us the full time, about 124 have been employed as School Mistresses and (a few) as Bible women. 157 have passed the Government Teachers' Certificate Examination. We sent up 38 students for the Certificate Examination last month; 16 for the second and 22 for the third grade, and of these 35 were successful, a larger number than in any previous year; only 3 failed.

The Branch Schools established during the past ten years have been fifty in number. Six of these containing 160 Christian girls were handed over to the management of the Native Church Councils, the remaining 44 containing rather more than 1,500 girls continue their connection with the Parent Institution, about 1,200 of these girls are Caste Hindus.

We are making arrangements for opening ten new schools, so we hope before the end of the year to have nearly, if not quite, 2,000 girls in our schools, all being taught by trained Christian Mistresses, in not only secular knowledge, but also in the Word of Life."

GENERAL INTELLIGENCE.

—The Hibbert Lectures for 1882 will be delivered by Professor Kuenen, the Dutch theologian.

—The Japanese translation of the New Testament which was begun in 1874 by a Committee representing the various Protestant Missions in Japan, has been completed. This will be followed by the Old Testament. The total membership in the Protestant churches of Japan at the close of last year was 2,701. Of 183 missionaries labouring there 140 are Americans.

—An Irishman named James Horno, who has become a Muhammadan has recently attracted some notice in Cawnpore. His account of himself is that he is forty years old and that he became a Muhammadan seven years ago owing to domestic disputes. He has been twice to Mecca and is therefore a Hajee. He understands Arabic
and is a Sunni. He has a sister married to a Musulmán at Hyderabad in the Dekhan. He has ample means at his disposal. His appearance in orthodox costume is said to produce a great effect on the natives. —The Sunday Mirror publishes a translation of the inscription on the figure of the goddess Kali at Kalighat. The translation has been made by Pandit Devidas Bannorjee who has been selected to decipher it, and is as follows:—

"Out of this piece of black stone shall they construct a huge figure of Kali, and idolaters shall come from the north and the south, from the east and the west, and bow before me. They shall treat me as a goddess and render me homage beyond measure. And there shall be sacrifices and offerings, and in every heart there shall be fear and trembling. Of all gods and goddesses I shall be the most terrible in the Kali Yuga. But alas! they know not who or what Kali is. This black stone is not Divine. I simply represent Shakti or God-force. Why am I so dark, so fearfully dark? It is the colour of the deep sea. I am unfathomable Infinity, I am shoreless Eternity, and hence am I dark. I am the Infinite and Eternal Force, imminent in all forces. Let none identify me with this stone let none regard this small temple as my shrine. The earth and heavens are my tabernacle, and my abode is all space. The Vedantists despise me, the idolaters insult me. Who then shall vindicate me? The New Dispensation. When the army of the New Dispensation shall come, they shall deliver me from these stone walls within which I am imprisoned, and establish me upon my throne in the high heavens. Then the worship of the invisible Shakti shall be substituted for the adoration of the idol Kali and scientists and Force-worshippers shall be regarded as true Shaktas in the world."

NOTICES OF BOOKS.

Tamil Prose Translation of Milton's Paradise Lost—Part II.

By the Rev. Samuel John.

—We have much pleasure in calling attention to the above translation. It is carefully executed and the infusion of Sanskrit words not too abundant. We trust that the industrious translator may be repaid for his labour by a large circulation.

Refutation of a Sivite Pamphlet called

"இகாசடுாக்கேசுர தனங்கைல்லூர்," by a Christian.

—This is a Tamil Pamphlet of some 40 pages, published at the Wesleyan Mission Press, Batticaloa. It is vigorously written, and here and there, pungent and even caustic. We have not seen the Sivite production to which this is a reply, but the author of that will find here some nuts difficult to crack. After proving that Christians are not outcasts, he shows the connection and unity of Judaism and Christianity, and concludes by advising the Sivite pandit no more to quote pamphlets as authorities but to go to the Germans and get the Vedas from them. We trust the pamphlet will fully answer the end for which it has been written.