COMMON HINDU SUPERSTITIONS.

About eighteen months ago there was a good deal of excitement throughout the Mysore country, and in many parts of South India besides, which was attributable to at least three distinct causes. First, it was undoubtedly true that the South West monsoon had failed and that consequently marriages were going up. Now a fact like that is hard, stern, irresistible, and patent to everybody. There are some evils which are hidden in their working and slow in their development, and about which men can afford to manifest indifference. But when the heavens withhold their rich bounty, and the earth refuseth to yield her increase, the appeal is to a sensitive portion of our humanity, and is felt everywhere. The memory of the late cruel famine was still too fresh for another period of scarcity to be regarded with the ordinary feelings of regret. The worst had happened but lately; and, as the popular imagination always moves in extremes, the worst was expected again.

Concurrently with this general presentiment of evil, and intensifying it immeasurably, a wonder appeared in the heavens; a star, yet something differing from a star. Now every body looks at times upon the stars and blesses them in their twinkling. They are bodies with which we are familiar, and which, though distant, we all regard as friends. But as for this! It could not be a friendly star, for had it not got a tail? Popular theories, which claim to be well instructed, have invested Sheitan with a tail, and it
would not have surprised the people to discover that the tailed thing up above was a near cousin of his fiery majesty, some Rakshasa, just let loose from his blazing abode to make an eccentric tour through the universe. But a decent, civilized star—guide of the traveller, tender nightly companion of the lonely and the homeless, bridesmaid of the moon, ever twinkling forth its unselfish admiration of every other star—that would never don a monster's form by putting on a tail, and thrill the world with terror. Besides, though not unheard of, it was by no means common. Old men, for whom imagination illumines and enlarges the past, just as it gilds and magnifies the future for the young, had all got their special story about a similar appearance years before. Surely their words were to be credited, for their hair though once black as a crow's feathers, had now become white as a swan's. Some spoke of famine, and others told how, when the comet appeared in such and such a year, cholera, fierce as Râvana, entered every house, and stole away its victim. Clearly there was something strange about it. It came, nobody knew whence; would go, nobody knew where; and was destined to do, nobody could tell what, only something dreadful. And so men beat their mouths and waited their fate.

Added to all this there had lately been issued an explanation of the phenomenon so detailed that surely it must be authoritative. It was said to come from great European astrologers. Any how it took the floating vagueness and gave body, feature, and direction to it. The rain had failed—that was certain. And if the nightly wonder had done that, where would it cease? Earthquakes, desolation, and indeed the collapse of the universe, and that, too, within a few months—who would say the comet could not work it all?

Thus I have tried to put into words the vague apprehension, the undefined dismay, which paralysed the people. Villagers could talk of nothing else when they met on market days, and for some time it was the staple wonder of the city folks alike in Government Offices and street bazaars. Scholars were as much the subjects of this uneasy dread as the rudest ryot; nay more so, for they could quote precedents more largely and realise ominous details more vividly. Awe sat expectant on the multitudes while the

Comet, importing change of time and state,
Brandished its crystal tresses in the sky.

Now all lands, even the most enlightened, contain a residue
of superstitions, most of them silly, all of them unreasonable. Hindus were by no means the only people whom the comet of 1881 threw into anxious agitation; and the significations attached to it elsewhere were possibly as wild and baseless as in this country. But while other civilized nations are the victims of superstition more or less in certain directions, the Hindus, from birth to death, and in every act and position of life between the two, are circled by it. The outburst of feeling eighteen months ago was common because the omen was a common one; and it is a matter of course that feeling was thus intensified by sympathy. But every day brings its own special anxieties to every individual, because every day brings its own omens. Hindus are the unwilling but unquestioning slaves of their Maha Adrishtha—invisible, inflexible, irresponsible and irresponsible fate; which dogs their footsteps as persistently as a shadow, and indicates the inevitable by signals of which the long experience of generations has taught them the unerring interpretation.

It has been remarked that superstition is the offspring of wonder and fear, and it must therefore be descended in direct line from ignorance and danger. Now if such be admitted as the true genealogy of superstition, it must be granted that Hindus, of all the civilized races in the world, have the most excuse for being superstitious. In the first place they live in a country where storms, pestilence and all things evil appear with bewildering suddenness, are clad in their most exaggerated forms, and work their way with most appalling swiftness. Then again the system of Hinduism, whether on its Pantheistic or Polytheistic side, distinctly fosters that superstition which the natural circumstances of the country engender. Pantheism, asserting that God is all and all is God, at once closes the mouth of inquiry. According to the Polytheistic theory, the Deity at the suggestion of irregular impulse, may and does interfere, for good or evil, as he will, anywhere, and at any time—a theory which renders investigation both impious and hopeless. Then, lastly, the doctrine of transmigration universally operates. The Hindus own themselves bound to a past, of which they have no recollection, by a power of which they know nothing; and can know nothing except that they cannot escape from it—a power which, at the next turn of the road, may reveal new and most unwelcome obligations.

Thus Danger is constant and patent; Doom is inexorable and inscrutable; and Deity is irresistible. "Why enquire
further?" they say: "Curious investigation would be a punishable impertinence. But the Supreme One is good. Amid the impenetrable mystery of things He gives us signs, warning us of impending evil, or encouraging us in the prospect of good." And so omens have their place not as the rude guesses of untutored minds, but as a serious part of an elaborate religious system.

But it is not our purpose in this article to philosophise. We wish merely to call attention to some of the more common superstitions around us, and to show to what an extent they actually mould the lives of our neighbours. In the case of most it is impossible to account for their origin. Some are universal in India, while others are merely local, and possibly comparatively recent.

It is very curious to notice how the same act or appearance is differently interpreted by different peoples. For instance, the act of sneezing has been generally regarded as sign of health and prosperity. It was so regarded by the cultured Greeks* and since then has been put down as a favourable omen by the Zulus, and the inhabitants of South America, as well as by the Moslem and the Jew. A Frenchman on the other hand interprets it the other way and, should a friend sneeze, would try to avert evil consequences by the instant ejaculation "Dieu vous bénisse." And in this country also sneezing foretells misfortune and failure. It was especially feared by the Thugs when they were setting out on any of their infernal projects. Yawning, too, is supposed to open the way to the entrance of evil, which may, however, be averted by the snapping of the finger and the thumb. Mussulmans have the same uncomfortable fear of yawning, and put up the back of the left hand to the mouth, because, as they believe, the devil is in the habit of leaping into a gaping mouth†.

There is an interesting symbolism attached to the right and left hand. Thus a sudden noise, or even the sight of a dead body, provided it occurs on the right hand, is accepted as a good omen; but occurring on the left it assuredly portends evil. This symbolism runs through a large number of particulars. We are told that while an itching sensation in the right palm indicates gain, in the left it augurs loss. Then again the involuntary movement of the right eyelid bodes good, while that of the left is ominous of

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* Tylor's 'Primitive Culture' Vol I. p. 91.
† Ibid. p. 93.
Common Hindu Superstitions.

It is a very old notion in India that gods often check or encourage us by means of involuntary movements and peculiar sensations in the body. There is a striking proof of this, which we remember to have read some years ago, in Kalidasa's wonderful drama, Sakuntala. The beautiful heroine, "delicate as the fresh-blown jasmine," was walking in the forest, and without knowing it approached the spot where the king was. Suddenly her arm began to throb, and she, well versed in omens, cried

"What portends
My throbbing arm? Why should it whisper here
Of happy love? Yet everywhere around us
Stand the closed portals of events unknown."

Certain animals are considered decisively ominous, and a journey will be delayed in dismay or entered on courageously according to the creature that first presents itself to the vision in the morning. The sight of a cat, a crow, or a serpent will be quite enough to make a ryot drive back his cattle home, and spend the day in idleness; whereas if a jackal bounds across his path he will pursue his way with cheerfulness. It is a common remark to any man who has done a good stroke of business "Ah, Sir, you have seen the jackal's face this morning." There are other things besides animals for which a man keeps a sharp look out when he leaves his home in the morning, and which are to announce to him what sort of a day he is going to have. If he meets a widow, or a washerman and his donkeys, he feels the day is hopelessly mortgaged to disaster; and so also if he observes anywhere an empty water vessel. But if he sees a brimming jug he is comforted and goes on his way with just that confidence which can hardly fail of success.

English girls laughingly try to bespeak good fortune by turning the money in their pocket at the sight of a new moon; the Hindu, with the same object, but not laughingly, destroys his old earthen cooking pot at the occurrence of an eclipse. The old story about the howling of a dog and consequent death is exactly repeated in this country. Many a Hindu has a much stronger objection to commencing a journey on a Thursday than ever English sailor had to sailing on a Friday. Furthermore if, when he has left his house, any one, and especially a woman, should inadvertently
call him back, all hope of journeying that day must be given up.

There is still prevalent a very strong belief in the power of the evil eye. The solicitous affection of the young mother for her babe makes her often resort to the burning rice lamp, in the hope that by diligently waving it before the unconscious pet the direful look may be averted. Princes and great men whose duties involve much publicity are supposed to be in especial danger; and even the lesser gods may be suddenly annihilated by some malevolent glance. Food must be carefully screened from the evil eye, and hence the most secluded part of the house, where least light penetrates, and fewest people enter, is invariably chosen as the dining room. Sickness, it is held, often results from the entrance of an evil deity into the afflicted one. Among some of the people of Northern India there is a very curious method of exorcising these foul spirits and thus curing the patient. The priest makes a circle of leaves around him to represent the gods. Then, holding a pendulum attached to his thumb by a string, he strives by invocation to persuade the god in question to declare himself by making the pendulum swing towards his representative leaf. When once the unlucky sprite has been discovered all the powers of priestcraft are at once used to eject him.*

It must not be supposed that superstitions like these are merely lurking remnants of darker days, dear to a few old women and simple villagers. Not long ago one of the best informed and best written native newspapers of India remarked thus on the subject:—"Strange it is, though true, that even educated natives do not hesitate to be guided by the old superstitions. Ask an old believer in Herbert Spencer to leave home on a Thursday, or when some one calls him at the back, and he will for the nonce cease to accept that philosopher for a guide and go to his grandmother for edification. He feels an involuntary shaking of his left eyelid, and thinks at once of insuring his life or offering a few sweetmeats to the nearest Brahman."

Science is doing and will do much to break the tyranny of omens. But on one side of it superstition is reverence; and the problem to be solved is how to retain the reverence while destroying the superstition. The hand of science, unchecked and undirected, is often most ruthless and indiscriminate in

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* Hodgson's Aborigines of India, p 170.
its operations, and has not unfrequently killed the best while destroying the worst.

Let knowledge grow from more to more,
But more of reverence in us dwell.

And to this end, along with a truer knowledge of nature, there must be given truer views of God. The uncertain impulses of the Polytheistic deity, and the unintelligent and irresponsible rule of the Pantheistic deity, must disappear before Him Who is the Almighty and Whose name is Love.

EDITOR.

THE LATE REV. THOMAS HODSON.

(Continued from page 232.)

Mr. Hodson's stay in England was very much longer than he had intended. Instead of taking a short furlough, he entered the regular work of the ministry at home and remained in it ten or eleven years. A very wide gap was thus made in his missionary career. The connexional polity of Methodism gives facilities for entering the English ministry which are not possessed by Missionaries of other Churches. Perhaps the foreign work gains more than it loses by a system which cements it so closely with that at home, but it must be confessed the advantage is not entirely on one side. Many a man proposes to take an English circuit for two or three years only, just to recruit his health and to acquire some experience of home work, but he finds the gate on the one side easier to pass through than that on the other. Difficulties gather from year to year. Children have to be educated; some member of the family is delicate; new ties have been formed; sympathies have been enlisted in other forms of labour; a fresh groove has gradually been cut out; and every year there is less disposition to change. For one reason or another the number of those who return is very small indeed.

Mr. Hodson not only intended to come back earlier, but in 1848 he was actually appointed to Bangalore. Up to this date the Mysore had been included in the Madras district, but the Committee now determined to give it an independent organization and Mr. Hodson was to be the first Chairman and General Superintendent. According to the
Minutes of the District Meeting held at the beginning of 1849, he was prevented from returning by sickness. Other arrangements had consequently to be made and he did not come back till the end of 1853. While in England, Mr. Hodson laboured in pleasant country circuits, his time being spent at Louth, Newark, Reading, and Dewsbury. So far as things English and things Indian can be compared, the stations were not unlike Gubbi. They were busy provincial towns surrounded by agricultural villages. Such circuits involve a considerable amount of travelling, but they do not tax the nervous energy like large cities. To Mr. Hodson country work was eminently congenial. His years in England seem to have been on the whole very happy and useful, and he could look back on them with pleasure.

During his prolonged absence the Mysore Mission made very slow advancement. The effects of the great secession of 1849 were felt throughout the Mission field, and the Mysore was most inadequately supplied with men and money. At one time there were no European missionaries in the Province out of Bangalore. Gubbi had been deserted and the Mission house had been sold. English education was the only department carried on with energy and success, and that was owing in great measure to the very liberal support received from the Mysore Government.

From about the time of his return, things began gradually to mend, but it was not until the Mutiny of 1857 aroused the English churches to a sense of their responsibility that a really sufficient staff of agents was sent out.

During the whole of Mr. Hodson's second term, which extended over twenty-four years, he was stationed at Bangalore, and his life was not sufficiently varied for us to follow it year by year. We will briefly glance at the various objects which engaged his attention during the period.

Mission work was gradually extended through the larger part of the province. Gubbi was re-occupied as a European Station in 1856; a Missionary was appointed to Tumkur in 1857; work was begun at Ootacamund in 1862, at Shimoga in 1863, and at Hassan in 1876. These stations fairly command the territory included in the Mysore district and it is doubtful if any new centres will be occupied by European missionaries with the exception of Chikmagalur.

In nothing did Mr. Hodson display more judgment and foresight than in selecting suitable sites for mission purposes, and he was equally enterprising in the erection of commodi-
ous and substantial buildings. Scarcely any station was left without its mission-house, chapel, and school-rooms, and as a consequence very little money has been wasted in rent. He took an eager pleasure in this department of work and never seemed happier than when altering old buildings or erecting new ones. He was busy in this favourite pursuit till the very last, finishing the enlargement of the Girls' orphanage only a few weeks before his departure from India.

He realized to the full the importance of raising a native agency and eagerly secured the services of promising candidates. He had to leave before the native church was strong enough to furnish a regular and adequate supply of agents, but he lived to welcome a considerable number, and in them he recognized the promise of a large army of faithful workers.

He took an earnest interest in the progress of the English Church. The new Chapel on the Parade owed its erection mainly to him, and he gave his cordial support to the work on St. John's Hill. He also rendered most willing and valuable aid to the Pastors, taking more than a Missionary's share of the public services.

During his later years he left the Petta to his colleagues, and devoted himself to the Kanarese villages within two or three miles of Bangalore. He usually gave three mornings a week to this work, and by his repeated visits became well known to most of the villagers around. How he preached to these simple country people can best be gathered from his own journal. I subjoin two or three short extracts although they have been already published:

"July 2nd, 1861.—I went this morning to Woddar Palya, a small village about two miles from Bangalore, and seeing some basket-makers at work I went and sat down on a small log of wood near to them. After a few words about their work, I asked if they had any good news to tell me. On their replying in the negative, I said, 'Then, I have some to tell you.' In this way I introduced the gospel message. By this time my congregation had assembled, and formed itself into a very picturesque group. One man continued to split bamboos and two others to work them up into baskets. Three or four men, who came sauntering up to hear what I had to say, took their seats on the ground. A few women sat or stood at their cottage doors which were only two or three yards off. They were surrounded by a number of little unwashed and unclothed children, and several persons, of very different ages, sat leaning against the mud wall of a hut warming themselves in the sunshine. To this company I gave a plain account of man's sinfulness and the way to obtain pardon. Most of the adults listened attentively to all I said and one or two of them asked a few questions apparently in a good spirit, but I found them to be exceedingly ignorant and superstitious.
The Rev. Thomas Hodson.

8th.—At Gavipura we had a congregation of about twenty people. On entering the village I sat down on a stone near to a pleasant looking old man who seemed disposed to talk. We passed quickly from common topics to the sacred truths of the gospel. Men, women, and children gathered round us and heard what I had to say to this man. When I had done Daniel spoke to them for about twenty minutes. One man said they wished to have a school for their children. I told him that if the people of the village would provide a suitable building we would establish a school at once. But it was his opinion that the Government ought to provide the room.

9th.—I went from house to house in one part of the village of Gangamma, conversing with the people at their cottage doors. The neighbours heard and came out so that presently I had a nice little congregation.

10th.—We went to Upparhalli this morning. It appeared as if nearly all the people had left the village, the streets were so empty. However, seeing an old man sitting outside his doorway, I went and sat down too. I adverted to his age, the nearness of death, and the two states that follow it. I endeavoured to show him the only way to true happiness in this world and in that which is to come. He and about thirty others listened very attentively, but did not manifest any concern. Daniel gave them an address after I had concluded. We then went to another part of the village when we had a second congregation of fifteen or twenty people. We conversed with some travellers on our way home and gave them a few tracts.

11th.—We went this morning to Kankana Palya. A respectable farmer invited me to sit down at his door. He went into his house and brought out a gospel which we had given him on a former visit. Judging from its appearance and from some questions which he proposed, it appeared to me that the book had been well read. About a dozen people came round the door. I gave them a short sermon showing that Jesus Christ is the only Saviour and exhorted them to repent and believe in him.

All who knew Mr. Hodson can easily picture him walking about the villages in his own dignified and patriarchal fashion. He was the 'big dore' known and respected by young and old alike. Even the children learned to await his coming. "It is the turn for you to come and sit at our door to-day, Sir," said a little girl one morning as he was on the way to her village. The places on which he bestowed so much care are now, with many others, regularly visited by the students in the Theological class, and we cannot believe that the good seed will be sown so many years in vain.

After his return Mr. Hodson did not take any personal share in English education, though he was still interested in it, but he did his best to extend Kanarese schools. At the end of 1853 there seem to have been only 146 boys and no girls in the Vernacular schools of the District. In earlier years there had been a much larger number, but the majority
of the schools appear to have been given up for want of funds, and all available energy had been directed to English education. He saw the number of boys rise from 146 to 2312, while in the girls' schools afterwards established 1488 scholars were gathered in. The boys chiefly increased during the earlier part of his term and the girls during the later. No one rejoiced more than he did in the rapid progress of female education in the Mysore province.

The great famine of 1877, while it saddened Mr. Hodson's last year in the country, also aroused his enthusiasm in a novel form of educational effort. He entered eagerly into a scheme to provide for five hundred famine orphans, and some of his last months were spent in pressing their claims on the church at home and devising suitable buildings for their accommodation. He felt sure that an appeal on behalf of those who had been left destitute by such a calamity would never be made in vain, and so far his hopes have been fully realized.

In 1840, during his first term in India, he had helped in establishing a Mission Printing establishment in Bangalore, and he had also turned to account his mechanical skill in improving Kanarese type. In the first font, cast at Madras, there were no less than seven hundred letters and combinations, and his first work was to join with a brother missionary in contriving to reduce this unmanageable number. The punches cut for the new letters by native workmen were not satisfactory, and on Mr. Hodson's return to England in 1843 he was authorized by the missionary committee to get new ones prepared. He drew with very great care, on smooth paper, all the Kanarese letters and detached parts of letters, which the punch-makers required as models, and he carefully inspected impressions from each punch before the matrices were struck. He was occupied in this work for many months, and, though he had the best workmen to deal with, his task was a very difficult one. The Friend of India spoke of this type as one of the finest specimens of oriental typography it had yet seen, and for many years there was no other good Kanarese type in existence. It is even now probably the best of its size, though the fonts of larger and smaller type afterwards prepared by the Rev. D. Sanderson are perhaps rather more perfect.

Mr. Hodson contributed to the study of the language of the province by publishing, in 1859, an Elementary Grammar of the Kanarese Language. This little book makes no pretension to originality. The author tells us in his preface that
when he commenced the study of Kanarese he "felt the need of a short and plain introductory grammar. He therefore arranged for his own use the valuable but chaotic materials of McKerrell’s grammar, and as he advanced he made various notes and additions." As its title indicates, the treatise is only elementary, but it is a very useful book for the beginner. It is simple and concise; the rules are not buried in exceptions; and the whole can be mastered in the first year of study. Of course it presupposes that a munshi is always at hand for reference. The second edition was carefully corrected by Mr. Sanderson, a sufficient guarantee for its complete accuracy.

Mr. Hodson also prepared the first Kanarese map of India, which is still found in some schools, although it has been superseded by a larger and better one published at the Government Press.

A contribution to Missionary literature of another kind was *Old Daniel; a Memoir of a converted Hindu*, published by the Wesleyan Conference Office in 1877. In this little work, Mr. Hodson tells the story of the earliest convert at Singonahalli, near Gubbi, and interweaves many life-like descriptions of village life in India. The Rev. William Arthur wrote the preface and speaks of every touch as that of one who had lived among the people till their sayings and their doings, their surrounding scenes and modes of thought, were all familiar. The book contains a number of coloured illustrations and will be read with pleasure by all who are interested in Mission work, although it is specially designed for young people.

Mr. Hodson was one of the largest contributors to the first series of this periodical commenced in 1861. His papers on the History of the Mysore Mission are especially valuable and contain the best records we have of the earlier years. I believe that during his first stay in England he wrote a number of articles on India for the Wesleyan Magazine.

For the long space of nearly a quarter of a century, Mr. Hodson was spared to preside over the Mysore Mission. Twice he also had temporary charge of the Madras district. It was a happy circumstance that during his last year the first Triennial Conference of Wesleyan Missionaries in India and Ceylon was held at Bangalore, and he had the honour of being the first Chairman. The inauguration of this new council was a fitting close to his long career.

Towards the end of 1877, he had a severe attack of fever,
and his naturally robust constitution seemed quite broken down. The exceptional unhealthiness of the year of famine probably accounts to some extent for his serious illness. His medical adviser thought that complete recovery could not be expected in this country, and therefore recommended an early return to England. In accordance with this advice, in March 1878, Mr. Hodson bade a final farewell to the country where he had spent the best and happiest years of his life.

J. HUDSON.

(To be Concluded.)

THE DECENNIAL CONFERENCE, CALCUTTA.

The Second General Decennial Missionary Conference of India, Burmah and Ceylon, began in Calcutta on Thursday, December 28th, and continued its sessions for six days. It is impossible in this Magazine to give, even in general outline, an account of the proceedings of that large assembly, and we will only attempt by means of brief notes to indicate some of the points of interest connected with it.

The first session of the Conference was fittingly devoted to a consideration of the question of preaching to the heathen. Nothing specially new was said, and no fresh methods were suggested; but the importance of utilizing instrumental music more largely in open air services was strongly emphasised. The one point which gave character to the discussion, and which seemed also to create some feeling, was connected with the desirability or otherwise of directly attacking the systems of those to whom we preach. It was urged by the older missionaries that the tirades of many young men, based on infinite zeal and infinitesimal knowledge, were apt on the whole to be more irritating than convincing; and the opinion was frequently reiterated that the plain declaration and enforcement of the Gospel was, as a general thing, the most effective way of dealing with heathen congregations. "When you attack" said Dr. Murray Mitchell, "attack with discrimination;" but some of the "young missionaries" present evidently felt that daring was more needed than prudence, and one of them
summed up their position by saying, "Hinduism is our enemy; let us give it no quarter." The general tenor of the discussion was such, however, as not to deter any from engaging in street preaching, but to incite all to a more thorough and prayerful preparation for it.

The session spent in the consideration of Sunday School work among heathen and Mohammedan children was deeply interesting. It was noticeable, however, that all the papers were read by Americans, and with three exceptions the discussion was confined to Americans. Certainly our brethren from the far West have proved not only the feasibility but the high utility of heathen Sunday Schools as an evangelizing agency. A number of very interesting facts came to light while this subject was being considered. In Sitapur, 10 years ago, it was deemed impossible to maintain Sunday Schools without secular schools as a basis; but now, in that same field, there are 28 Sunday Schools attended by 1,100 scholars. In Moradabad, Sunday Schools are a very special feature, and it is estimated that in the families of the children attending them 50,000 religious papers and pictures, won by the children, are now regularly and quietly scattered. In Madras the Free Church of Scotland have four Sunday Schools attended by 150 high caste Hindu girls, who are required to write out at home an outline of every week's lesson, and through whom therefore the truth is most efficiently published to as many families. It was stated that one Sabbath last year, during the heavy cyclone, when the streets were filled with water and all the teachers stopped at home, three little caste girls made their way to school as usual. Surprised at finding no one present, one of them said "If you two will sing a hymn, I'll go over the last lesson we learned." So the hymn was sung, and the little girl, standing on a chair, was rehearsing their last lesson when a teacher arrived. It is clear that the last decade has seen an enormous development of this mighty Christian agency.

Great importance, but not too much, was attached by the Conference to the selection and training of Native Agents. In other phrase, the old Methodist requirements of gifts,
The Decennial Conference, Calcutta.

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grace and fruit, were strongly insisted on. The time is fast coming to the Indian Churches when they may take into their ministry not whom they can, but whom they will. Instances were given of men forfeiting high pay in order to go and preach to their countrymen. The following is one illustrative fact. In Burmah, not long ago, a boatman earning Rs. 60 per month, was converted. One day the Missionary said to him, "I see you can talk well. Will you go and preach among your people—and do it for Rs. 5 per month?" After thinking for some time he said "No, I cannot do it for five rupees; but I can do it for the sake of the Lord Jesus Christ." May such workers be quickly multiplied!

One of the most profitable sessions of the Conference was spent in considering the best means of promoting spiritual life and enthusiasm in the churches of India. The hindrances to high spirituality are patent and ever-intrusive isolation, the unthought of but deeply penetrating influence of idolatry, and the reckless worldliness of so many Anglo-Indians; and these were fully dwelt upon. It was further suggested that the paternal despotism of most of our forms of Church organization is inimical to the full free growth of spiritual life. "Give" said some "to our native Christians greater independence and heavier responsibility. Let them feel that they, and not the missionaries, are accountable for the honour and purity of the Church, and must answer for its progress or decline." And doubtless there is force in the recommendation. It is at any rate fully in accordance with apostolic methods, and would ensure, what so many desire, the development of a more truly Indian type of Christian character.

The paper on Higher Education was fitly read by Mr. Miller. He insisted on wise patience in this work; on the necessity, while seeking always and definitely true conversion, of rightly appreciating the importance and value of every step leading thereto. In quickened attention to Christian truth, in the unconfessed adoption of higher ideals, and the secret struggle to shape life more in accordance with them, Mr. Miller sees the beginning of
influences which shall work in ever growing strength for the hastening of that

"one far-off divine event,
To which the whole creation moves."

We trust that Mr. Miller's paper will help to check that ignorant impatience which reckons nothing done until there is a sensational baptism, and "another unit counted up in a column of statistics."

Perhaps the most unique and exciting session of the Conference was the one given entirely to the lady missionaries. Some of the ladies, indeed, felt that but scant justice could be done to their work in the paltry 2½ hours allotted to it; and one of them expressed a very fair hope that before another decade passed there would be a Ladies' Conference for all India. The papers and speeches of that brief session burnt with holy enthusiasm and all present must have felt that if the ordinary work of the ladies even partially approximated in white ardour their utterances that morning then it would be utterly irresistible. We will not quote from the addresses of that session nor will we try to summarise them, for we think the subjects touched upon worthy of far more extended notice.

During the discussion on work among the Mohammedans, Mr. Miller mentioned a striking incident as illustrative of the change which has been effected in Mohammedan feeling in Madras. A leading Mussulman witness who appeared before the Educational Commission stated that he thought it desirable that the two Mohammedan schools in Madras maintained by Government should be amalgamated, the one with the Harris School, and the other with the Christian College—both distinctively Missionary Institutions. It was not surprising that the gentleman in question should make a proposal of this kind, for he had been a student in the Christian College. But it was surprising to be told, gravely and seriously, that such an amalgamation was not only feasible but actually popular with his countrymen. Mr. Miller remarked that the opinion of a gentleman of the independent position of the witness referred to (a position which he himself could vouch for), deserved notice as indicative of the present attitude of Mohammedans.
The conversation on self-support among native churches elicited some very instructive facts. One native minister told how his father kept and worshipped a rather expensive idol. After some time, in order to save himself trouble, he presented the idol to a priest, and agreed to pay him a certain sum monthly to perform the usual ceremonies on his account. To obtain the money the mother simply took a handful of rice out of the amount allotted for morning and evening meals, and the thing was done. The native minister suggested a similar course to his wife, and it was adopted. They felt no loss, and at the end of the month there was 8 annas' worth of rice to be sold for the benefit of the Church. Hindus are trained to be charitable, and it ought not to be difficult to cultivate the grace of giving amongst our native Christians. In the American Mission of North Ceylon, out of 13 native churches 10 are self-supporting. In the Madura District there are 14 churches with pastors, and not one of them receives anything from mission funds. Our own Wesleyan District in South Ceylon reported a thank-offering of Rs. 80 sent to the Home Committee and a further donation of Rs. 150 for work among Buddhists. In Burmah the American Baptist Mission churches have formed a Missionary Society of their own, and are sending out their own people into the regions beyond. The native church in India is steadily moving on towards self-support and self-government, and the time cannot be far distant when it will become a mighty aggressive energy in the land, initiating its own schemes, and completing them without foreign aid.

Our brief notes will appropriately close with a reference to the statistics of the Decennial Conference. They are startling in their encouragement. We quote the general summary of the Indian Witness:—

The ratio of increase far exceeds that of the Churches in England and America. It is especially noteworthy that that ratio rises with each decade. Thus in the decade between 1851 and 1861 it was about 53 per cent; from 1861 to 1871 about 61 per cent; and from 1871 to 1881 it was 86 per cent. The relative increase of communicants is higher than that of the nominal Christian community. In Ceylon the decennial increase is about 70 per cent, and in India more than 100 per cent. The following figures will show the progress in India, Burmah, and Ceylon, with the aggregate for all three divisions.
The Decennial Conference, Calcutta.

### Native Christians.

<table>
<thead>
<tr>
<th></th>
<th>1851</th>
<th>1861</th>
<th>1871</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>91,092</td>
<td>138,731</td>
<td>224,258</td>
<td>417,372</td>
</tr>
<tr>
<td>Burma</td>
<td>No returns</td>
<td>59,366</td>
<td>62,729</td>
<td>75,510</td>
</tr>
<tr>
<td>Ceylon</td>
<td>11,859</td>
<td>15,273</td>
<td>31,376</td>
<td>35,708</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>102,951</td>
<td>213,370</td>
<td>318,363</td>
<td>528,590</td>
</tr>
</tbody>
</table>

### Communicants.

<table>
<thead>
<tr>
<th></th>
<th>1851</th>
<th>1861</th>
<th>1871</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>14,661</td>
<td>24,976</td>
<td>52,816</td>
<td>113,325</td>
</tr>
<tr>
<td>Burma</td>
<td>No returns</td>
<td>18,439</td>
<td>20,514</td>
<td>24,929</td>
</tr>
<tr>
<td>Ceylon</td>
<td>2,645</td>
<td>3,859</td>
<td>5,164</td>
<td>6,843</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>17,306</td>
<td>47,274</td>
<td>78,494</td>
<td>145,097</td>
</tr>
</tbody>
</table>

Reckoning by provinces we find, to our surprise we must confess, that the largest relative increase has been in Bombay. The rate of increase of the various provinces for the decade is as follows:

<table>
<thead>
<tr>
<th>Province</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay</td>
<td>180 per cent.</td>
</tr>
<tr>
<td>Panjab</td>
<td>155</td>
</tr>
<tr>
<td>Oudh</td>
<td>111</td>
</tr>
<tr>
<td>Central India</td>
<td>92</td>
</tr>
<tr>
<td>Madras</td>
<td>86</td>
</tr>
<tr>
<td>Bengal</td>
<td>67</td>
</tr>
<tr>
<td>N.W. Provinces</td>
<td>64</td>
</tr>
<tr>
<td>Burma</td>
<td>27</td>
</tr>
</tbody>
</table>

The largest aggregate increase has been in Madras, where 299,742 Christians are reported against 160,955 in 1871. The present number of Christians in the various provinces is as follows:

<table>
<thead>
<tr>
<th>Province</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>299,742</td>
</tr>
<tr>
<td>Bengal</td>
<td>83,583</td>
</tr>
<tr>
<td>Burma</td>
<td>75,510</td>
</tr>
<tr>
<td>Ceylon</td>
<td>35,708</td>
</tr>
<tr>
<td>Bombay</td>
<td>11,691</td>
</tr>
<tr>
<td>N.W. Provinces</td>
<td>10,390</td>
</tr>
<tr>
<td>Central India</td>
<td>4,885</td>
</tr>
<tr>
<td>Punjab</td>
<td>4,672</td>
</tr>
<tr>
<td>Oudh</td>
<td>1,329</td>
</tr>
</tbody>
</table>

The most surprising and perhaps the most significant increase has been in the department of Women's work. Not only have four new Ladies' Societies entered the field since 1871, but there has been an amazing development of indigenous workers. In 1871 there were 947 "Native Christian female agents" engaged in missionary work. In 1881 there were no less than 1,944. The number of European and Eurasian ladies reported in the tables is 541. Some of these are no doubt the wives of missionaries, but when it is remembered that very many married ladies who do active Christian work are not reported at all, there can be no doubt that the successors of Lydia and Priscilla and Phebe and Persis and the daughters of Philip already outnumber the 586 men who, not many years ago, mono-
polized the use of the title missionary. The progress of Zenana Work has been astonishing. Ten years ago Bengal had more Zenana pupils than all the rest of India put together. Now the North-West Provinces have the largest number of this class of pupils. The total number of female pupils has increased from 31,580 to 65,761.

Sunday Schools appear in these tables for the first time and hence we cannot compare the present figures with those of any past date. It is evident, however, that there has been an enormous development of this department of missionary labour. No less than 83,321 pupils are taught in Sunday-Schools, of whom one-fourth are non-Christian children. This is a little more than one-third the total number of pupils of both sexes enrolled in mission schools, from which it will be seen that there is still ample room for very great expansion of this interesting work.

The statistics as a whole, are full of encouragement, and afford abundant food for most careful and earnest thought. A new power is rising in the East, and before many years some startling problems will be forcing themselves upon our attention. It is exceedingly probable, that the ratio of increase of the Christians in India will rise rather than fall for the next ten decades. There are many persons, now living, who will see from ten to fifteen million Protestant Christians in India, before they get their release from toil in this earthly vineyard. For what God has wrought, and for all His wonderful promises for the days to come, let unceasing praise arise from all our grateful hearts.

GLEANINGS.

In one of the great epics of India, the Ramayana, there occurs a legend which has obtained wide popularity in this land. It tells how the giant Kumbha-Karna, after practicing severe austerities, was permitted by the gracious Brahma to select some special boon for himself as a reward. His choice was singular, but in a Hindu's view not altogether unnatural. He prayed that he might have the power of prolonged slumber; a prayer which was immediately answered. But while he slept the happy months away, Lanka, the island where he lay, was seriously menaced by Sugrīva and his monkey host; and his brother Rāvana sent hurried orders to the Rakshasas to awake him that he might destroy the invaders. It was sooner said than done. They kindled a fire near him, threw incense thereon and danced
around his bed; but he slept. Then they shook him, beat him with all sorts of weapons, and blew the conch shells in his ears; yet the giant was undisturbed. Desperate in their determination the Rakshasas brought in a thousand elephants and made them walk over his body; but he only slightly moved his head as if a fly disturbed him. At last they brought in a beautiful young maiden who danced and sang and caressed him; “and when he felt her gentle touch, and smelt the sweet fragrance of her lips, he began to quiver, and presently opened his eyes and rose up.”

The fable has turned into fact in the land which gave it birth. For centuries Hindu society has slept; not the natural, restful, healthy sleep which follows prolonged and unusual activity, but heavily, aimlessly, and apparently beyond all awaking. Buddhism sought to rouse it, but there was little appreciable change of posture. The efforts of Mohammedanism continued longer and were more violent. That system came, surely, “as with the tread of a thousand elephants,” wounding but not waking the mighty sleeper. Not until the religion, civilization and learning of the West touched society in this land, and tried by gentle ministries to compel consciousness, did the slumbering figure move, and own itself awake. Yet not all awake, or wholly. It is as a man just rising and rubbing his eyes, to whom the effort to see is half painful, and whose seeing, at the best, is confused, uncertain, deceptive.

But the semper idem which for centuries was, not the proud boast, but the inglorious fact, is now no longer true in India. The spell has been broken, life has been unbound, and there is stir, change and unrest. One of the most striking evidences of this is to be found in the multiplication of Associations of various kinds among the Natives. The objects aimed at by these numerous Societies differ as largely as the means employed for compassing them. Some of the Associations are probably silly, more are weak. But all seek reform of some kind, whether political, social or religious, and just to that extent express dissatisfaction with things as they now are. Such are the Brahmo Samaj, the Theosophical Society, the Hindu Widow Remarriage Association, and the
remarkable Native Ladies' Association to which we called attention last month.

One of the most recent and vigorous associations of this kind is the Arya Samaj of Lahore and Amritsar, the guiding spirit of which is Swami Dayanand. Its main purpose is to overthrow the authority of the Shastras and Puranas, whose teachings have worked such sad deterioration in the religious life of India, and to recall the people to the pure and simple teaching of the Vedas. This wide aim covers many others, among which are the abolition of idol worship and of the present Brahmanical priesthood, and the general uprooting of all those abuses which have sprung up with the later religious literature of India. With patient insistence Swami Dayanand and his brethren are preaching the perfection of the Vedas, and their sufficiency for all India's wants; they are issuing a monthly commentary of those ancient books for the unlearned and deceived; and are carefully forming an organization for the more rapid furtherance of their views. It is this actively aggressive attitude which stamps the samaj so distinctively. Its members are seriously attempting to form a Missionary Society on a scale sufficiently extensive fairly to rival existing Christian Missionary agencies; and for this purpose it is proposed to try to raise an income of a lakh of rupees. There are missionaries in training and some even now ready to go forth and try by means of Vedic teaching to regenerate India. The Samaj has a weekly journal of its own; has started several Girls Schools, and has established an orphanage. It encourages social reform, and last year succeeded in bringing about two widow marriages. The night is past and grey dawn has come. The eyes of India are still heavy, and it does not see quite clearly. But give it time and the awakening life will yet look towards the Sun.

This activity is by no means confined to the men. We referred last month to the Native Ladies' Association in Poona and to the conspicuous and honorable work done by the Pandita Ramabai in connection therewith. From Bengal comes other evidence of woman's activity. Towards the end of January last, at a place called Barisal, a Bengali lady,
Manorama Muzoomdar preached a Brahmo sermon to a congregation largely composed of men. *The East* reports that the service was a very interesting and impressive one.

The *Indian Female Evangelist* contains a very touching article said to be written by a Hindu widow. With simple but most effective eloquence she shows how much harder it is to bear the burden that comes to the poor young widow from her own people than that which is laid upon her by God. In that hour of supreme misery when sympathy and help would be so dearly prized, those who should cherish and support her desert and execrate her. Spurned by her friends, and taught to regard herself as accursed of God, who can wonder at the wail of this widowed writer "Oh God, I pray Thee, let no more women be born in this land.” The woes that are here so plaintively made known exist in only too many homes around us; but because they so seldom find articulate utterance we live to a great extent unconscious of them. It is sad to think how many tender lives are passed perpetually in a chill shadow, unwarmed by one genial ray, whose beauty cannot bloom, but self-infolded dies. There are Christian women, the brightness of whose spirit and the beam of whose countenance create for others the sunshine in which they themselves live. And such are needed in this land—sweet exorcists of gloom, in Christ’s name; ‘at whose bright presence darkness flies away.’

Last month our pages showed the missionary ‘at work’ in the High School. But the work is various, and it is well to see all sides of it. To a Vernacular Missionary after a knowledge of the language, nothing can be more essential than sanctified tact, and as an example of its wise and successful use we extract the following from the pages of the *Indian Baptist*. A Missionary in the north of India was making a boat-tour, and on one occasion, about mid-day, he stopped at the town of Binadpore and walked into the market. No one was to be seen there, but as he and his companions returned they came to a grog shop with about 40 people in it. Entering he offered to tell the company a tale about Jesus Christ, and the result is thus described:—

"It was very kind of you, Sir" said they, "to walk through the
hot sun-rays to tell us about the God-man; but you see, Sahib, we are taking a little grog, and when we have drunk it we shall want to go to sleep."

"Then you mean to say that you will not listen to me? Cannot you go on drinking your grog and listen to me at the same time?"

"If you particularly wish to tell us about the God-man, Sahib, you can go on till we do fall asleep."

I saw plainly how the matter stood; they wished me gone, that they might go on with their drinking; and it was plain that I should not be able to do anything with them unless I could get them out of the abominable grogshop. So assuming a cheerful air, I said,—"Instead of talking you to sleep by telling you about the holy and blessed Lord Jesus Christ, I shall talk you to sleep by giving you a lot of very interesting information concerning myself and my family. I shall tell you 1st, Who I am.—2nd, Why I came to Bengal.—3rd, How I got across the great ocean with its waves as high as date trees.—4th, How old I am.—5th, How old my wife is.—6th, How many children we have.—7th, What they are doing for a livelihood.—8th, How young Englishmen choose their wives, and the way I got mine.—9th, How much it cost me for my wedding feast, and all the good things we had to eat at the feast.—10th, The amount of my monthly salary, and how I spend it."

The effect of this little speech was magical. The men pushed their grog aside, awakened the sleepers, and looked at me with eyes beaming with delight. True to my word, I informed them briefly upon the above-named subjects until I came to No. 8, when turning to them I said, "Brothers, see how the sweat is rolling off my face; I really cannot stay in this stifling place any longer. If you want to hear the most interesting part of my story,—how I chose my wife, what I said to her, &c., &c., you must follow me to the cool shade of that great tree yonder. If you don't care to come, stay where you are, and remain in ignorance concerning my marriage and all about my wedding feast."

This saying, I walked out of the grog shop, much wishing that they would follow me, but greatly fearing that they would not. We had nearly arrived at the tree before there was any intimation of any one resolving to follow us; but presently, out they all came helter-skelter and ran towards the tree. When they were all seated I amused them for about a quarter of an hour by describing the practice of English courtship,—how a young man proposes to a maiden,—how she accepts or rejects him,—the marriage ceremony,—the wedding cake, &c., &c. The crowd was delighted, said I was the kindest and most condescending Englishman they had ever heard of; and what a good thing it would be if I lived near the bazar, so that they could talk to me every day.

I now had them well in hand, and when a second time I proposed to tell them about the wondrous God-man Jesus Christ, they all expressed their willingness to listen. Madhub, Bishambhur and I all preached, each upon a different topic. Madhub told them of the Christ's life on earth; Bishambhur of His death, resurrection, ascension, and preparation of a home for the children of holiness and faith; whilst I concluded by an exhortation to them to give up their drinking
habits, lest at last they perish in their own corruption. They listened to us with exceeding attention, and the crowd which had largely increased as the afternoon wore on, followed us to the boat and bought 27 Gospels."

Our Baptist brethren in North India are face to face with a real difficulty in reference to their principle of immersion and the reception of Zenana converts into the Christian Church. It is granted that baptism may, with Scripture precedent, be administered in private, and further that it may, even in the absence of Scripture precedent, be administered by a lady. But in Indian houses bathing is generally done by pouring water over the head, and there are simply no facilities at all within the bounds of the Zenana for immersion. Clearly in such a case principle must consent to be modified by expediency, though the necessity can hardly be a pleasant one.

The venerable Dr. Murray Mitchell has left India, after a prolonged career of intense and enthusiastic toil. He has spent all his best energy for this land, and has never bated one jot of heart or hope. At the close his visions are as bright, his enthusiasm as glowing as ever they were. Disappointments have not dispirited him; delay has wrought no doubt. He retires while still the battle rages; but as he leaves his faith gives one ringing inspiring shout of victory. Here are his farewell words in the land:—

"The Church in this land will yet become a mighty power which no adversary can gainsay or resist. Then will India devote to the True and Living God those high faculties which she has hitherto employed for His dishonor, abusing them to support and garnish a hatefult polytheism, or a pantheism more presumptuous still. Then, even as God has been signaliy dishonored in this land, in that proportion will He be signally glorified. India, after ages of transgression, will cast herself in sorrow and supplication at His feet, and then rise, to lead the nations of the East—the regenerated and rejoicing nations—to worship at His footstool. Oh when shall it once be? We cannot tell. The time may still be, to human apprehension, far off. Or yet, it may be nearer than, in our little faith, we have been thinking. For, in the wonderful providence of God, there is often a lengthened time of preparation for a great event; it may seem for years as if no progress were being made towards the consummation; yet, all the while, the fruit goes on ripening, until the fulness of time, the fit time, arrives;—and then suddenly there comes a mighty rushing wind—the tree is shaken,—and the ripe fruit falls round us on every side. At all
events let us, strangers from afar, and you sons of the soil, work hand in hand. Yes, and let us work in a full assurance of success. As servants of Him who is sublimely called the God of hope, let us be men of hope! No work done for Christ is ever done in vain; no word spoken for Him is vainly spoken. The nearer future may be dark; but, as we gaze onwards to the more distant time, lo! the landscape is bathed in floods of blessed sunshine. The conflict of ages will by and by be ended; and heaven and earth will unite in one song of adoring praise unto Him that sitteth on the Throne and unto the Lamb. Oh the blessedness of feeling, when that day of days arrives, that we have prayed and laboured for its coming!"

**EDITOR.**

**WESLEYAN METHODIST NOTES.**

**MADRAS DISTRICT.**

The reduction of the Home Committee's grant presses very heavily upon the work in the Madras District. At the last District Meeting, with, on the one hand, a reduction of two and a half per cent on the grant, and, on the other, two additional missionaries to provide for, it was found impossible to frame an estimate for 1883 without giving up some existing work. Very reluctantly the Meeting had to agree to the closing for one year of the Boarding School for the sons of our Native Agents at Manargudi. When, however, the cost of this school had been removed, the estimated expenditure was still greatly in excess of the probable receipts. To meet the difficulty, a member of the meeting, who would himself be most affected by the proposal, threw out a noble challenge to the rest of his brethren. He promised that if all other managers of schools would do the same, he would consent to a reduction of twenty per cent on the grants to his Girls' Schools. He proposed to provide for the deficiency, if he could, by raising extra subscriptions; but in any case not a single school should be closed. This challenge, with its conditions, was accepted by all.

The Jenkins' Scripture Prizes annually competed for by the students of the Wesleyan Mission Schools in the Madras District, have been awarded for the year 1882 as follows:

**First Prize.**—R. Streenivasan, Negapatam, Rs. 20

**Second Prize.**—A. Daniel, Royapettah ......... 15
N. Doraswamy, Royapettah .. 7
S. Krishnaswamy, Negapatam .. 7
C. Muttukrisna, Royapettah .. 7

36
At the exhibition of needlework recently held in Madras under the auspices of the National Indian Association, and open to competitors from all parts of South India, the girls of the Wesleyan Mission Boarding School, Royapettah, were remarkably successful. They obtained the first Prize for each of the following:

1. The best collection of English garments cut out and made entirely by the exhibitors;
2. Mending by patching; and
3. English handwriting.

In addition they also secured the Special Prize given for Crewel work. We believe no other school gained so many prizes as this. It is noteworthy also that last year the girls of this school gained the First Prize for the best collection of Native Garments.

KARUR.

Many of our friends will be gratified to learn that at the Agricultural Exhibition held in Madras from February 15th to 20th our Karur Orphanage distinctly made its mark. Prizes were given for products and manufactures of all kinds from all parts of the Presidency. The Karur orphan boys exhibited specimens of cotton and fibre rope manufactured by themselves, and carried off all the prizes, First, Second and Third, given for that article.

BANGALORE (ENGLISH.)

The scholars of the Cantonment Sunday School, together with their parents and many friends, assembled for the annual distribution of prizes, on the evening of February 21st, the Rev. E. R. Eslick presiding. The secretary, Mr. T. Eagan, read the report, from which it appeared that the year closed with ninety scholars on the roll, and that the average attendance had been exceedingly good. The lessons throughout the school had been uniform, and two written and oral examinations had been held with satisfactory result. The "tablets" of the Wesleyan Sunday School Union were used all the year, and were much appreciated by the scholars. On the other hand the "Teachers' Magazine" had
helped the teachers in the preparation of their lessons. The Rev. D. A. Rees congratulated all connected with the school upon the undoubted improvements which had been introduced since he was Pastor of the church, and encouraged the scholars to aim not only at winning prizes, but at gaining wisdom and grace to live aright. Recitations and hymns followed, after which the Rev. A. Burnet addressed the meeting on the relation of the children to the Church of Christ. Finally, Mrs. Hudson distributed the prizes, about fifty in number. In each class, the prizes were awarded to the first in examination, first in tablet marks, first in regular attendance, and a fourth prize was given for good conduct. A few books were also given for diligence in the lower classes. Mrs. Hudson very kindly and unexpectedly presented a beautiful doll to the smallest best girl in the school. The Rev. E. R. Eslick thanked Mrs. Hudson for the service she had so genially performed at the request of the teachers, and the meeting concluded with hymn and the benediction.

BANGALORE (KANARESE).

Siddi Katte is a densely populated neighbourhood in the Kanarese portion of the town of Bangalore, situated near the Fort. The residents are chiefly Brahmans, many of whom have kept pace with the rapid march of Western knowledge in India, and are, therefore, holding honourable and lucrative positions in Government employ. In the centre of this neighbourhood, the Wesleyan Mission, with much sagacity and foresight, planted a girls' school some fifteen years ago. It commenced with about a dozen girls who were with difficulty induced to attend, but under the judicious management and persevering efforts of Mrs. Hudson it became a centre of educational work. At the distribution of prizes the other day, there were over a hundred and seventy little girls, nearly all Brahmans, loaded with jewels, and adorned with flowers. In the centre room were assembled Major and Mrs. Wylie, the Rev. and Mrs. J. Hudson, Mrs. B.L. Rice, Miss Mullins, Major Grove, and other ladies and gentlemen of the Station, together with a large number of native gentlemen, many of whose daughters are regular attendants at the school. Nor were the mothers of the girls unrepresented; for Mrs. Hudson with great thoughtfulness had made provision for Hindu ladies by erecting a screen with a gauze band across one side of the room, where they could see all but not be seen. The vicinity of the school was crowded with eager spectators of all classes, who thronged doors, verandahs, walls, and roofs to get a sight of the unusual scene. The schoolroom, a beautiful, clean and well-aired building, presented a most interesting appearance. After prayer by the Rev. D. A. Rees, the Rev. J.
Hudson, &. A., read the report given below, and Mrs. Wylie proceeded to distribute the prizes, which consisted of work-boxes, dolls, albums and other articles calculated to please the youthful taste. It was a rich pleasure to see gleams of joy and satisfaction on the faces of the little ones, as, after making their salaams, they bore away their newly obtained treasures; and doubtless these little gifts will be a stimulus to more careful study and more regular attendance during the coming year.

This and similar schools are silently and unostentatiously doing a vast amount of good in this province, and deserve the sympathy and support of all who have the welfare of the country at heart. We congratulate Mrs. Hudson on the success of the past year, and wish her still greater prosperity in the year that is coming.

The following is the report read:—We are glad to be able to present to this meeting a very encouraging report of the School. The past year has been one of much success. The number of scholars has increased from 121 to 168 of whom 152 are Brahmans. The daily attendance does not bear quite so large a proportion to the number on the roll as we should wish, but the irregularity is chiefly among the little ones in the gallery class who are kept at home for the slightest ailments. In the other classes the attendance is usually high.

We are at present very much crowded. The gallery class has become so large as to be well nigh unmanageable. That we may be able to divide it we have just built an additional room at the back. This is the second time we have had to enlarge the building and we have now used up all our available space. We propose forming a fifth class when the new room is quite ready.

Since Miss Sheppard's arrival in September it has been possible to give increased attention to the school. Miss Sheppard has taught English and Arithmetic. The two upper classes learn English for an hour daily. Those in the highest class have made good progress during the year and if they were only allowed to stay long enough they would soon get a command of the language. They have also done very well in Arithmetic and Geography. We find that progress in Geography depends a good deal on the kind of maps in use and we have therefore provided the upper classes with the best that could be got. Kanarese Grammar does not seem a very attractive subject, and they do not get over very much ground. A beginning has been made in Indian History but a larger portion would have been read if the girls had books. We may say here that we cannot provide books of this class on account of their expense, and therefore, unless parents are willing to purchase them, the girls must depend on oral teaching, and consequently their progress
will be slow. We hope too that parents who can afford it will provide their daughters with such books as dictionaries, arithmetics and atlases, none of which we can possibly supply. Those also who wish their children to learn English will be willing, we trust, to procure the necessary text books.

We are greatly indebted to Miss Walker for her kindness in coming twice a week to teach needlework, a very popular branch of school work.

The scriptures have been studied as usual, and some of the girls are acquiring an intelligent knowledge of the Gospels and the historical portions of the old Testament.

The Deputy Inspector examined the school in December and gave a very favourable report. He says:—This well-managed school has made great progress since the appointment of the present head-master. The Middle School standard has been attained and every class is in good working order. The school may be regarded as the best Vernacular Girls' School in the Province.

We have received, as in former years, most valuable help from ladies in England to whom we owe most of the prizes which are to be distributed to-day; we have also to thank the Hindu Literary Association at Siddikatte for the gift of two prizes received through the Secretary, Mr. Subba Rao. One of these has been given for needlework and the other for writing. We trust this good example will have many imitators.

We cannot forget that at our last prize distribution the late Dewan, Mr. Runga Charlu, was present, and gave a most kindly and useful address. To-day we have to mourn his loss, and we feel that by his removal the cause of female education has been deprived of one of its warmest friends. We hope others may be raised up to take his place.—Daily Post.

CALCUTTA.

The Rev. S. Arnold, we are sorry to say, is compelled by long continued ill health, to leave this country. He has only been three years in India; but during much of that time he has been stationed at Rungpur, one of the most notorious fever swamps in Bengal. After having been seriously injured by this malarial fever he sought to throw it off last October by means of a sea trip to Bombay. That, however, proved unavailing, and now, to the great regret of all, he is obliged to seek health in a two years' furlough to England. He sails early March in the "El Dorado."
The results of the Madras University and Government Examinations have recently been announced. It is pleasant to record the great success of the Wesleyan Schools in the Madras and Mysore Districts. The following list shows the number of successful candidates at each examination, from the various schools.

**Boys Schools.**

1. **Matriculation Examination.**
   - Bangalore............................................................... 18
   - Madras (Royapettah) ........................................ 12
   - Manargudi.............................................................. 11
   - Mysore City............................................................ 11
   - Negapatam............................................................... 10

2. **Middle School Examination.**
   - Madras (Royapettah) ................................................ 34
   - Bangalore............................................................... 33
   - Triplicane.............................................................. 24
   - Negapatam............................................................... 22
   - Manargudi............................................................... 13
   - Mysore City............................................................ 11
   - Madranbakam........................................................... 6
   - St. Thomas' Mount................................................... 4
   - Needamangalum....................................................... 1

**Girls' Schools.**

1. **Higher Examination for Women.**
   - Bangalore English Girls' School......................... 1

2. **Middle School Examination**
   - Madras (Black Town) English Girls' School.... 7
   - Bangalore do .......................................................... 1
   - Madras (Royapettah) Boarding School .......... 1

3. **Special Upper Primary Examination**
   - Royapettah Boarding School......................... 3
   - Madras (Black Town) English Girls' School... 1
KESHub Chunder Sen on Mission Work.

During the sittings of the Decennial Conference in Calcutta, to which elsewhere we have directed attention, Babu Keshub Chunder Sen seized the opportunity of proclaiming his own views with regard to Christian mission work in this country. It is not our purpose here to criticise his address; but there are two passages, of a hortatory rather than a polemic character, to which it may be profitable to call attention. The first refers to the need among Christian workers in this country of more definitely honouring the Holy Spirit and more manifestly realising His power. Whatever may be thought of the Babu's general views and practices, there can be no doubt but that here he has touched the truth, and that his enunciation and enforcement of it will rouse a response in the hearts of all toilers in the Harvest Field.

"The doctrine of the Trinity should be acknowledged practically as well as intellectually. It is not simply a philosophical theory, but is a principle applicable to daily life. It is a truth not for profession only, but for practice also. You believe in the Father: you believe also in the Son. But you have yet to believe, far more intensely than you do in the Holy Spirit. My friends think over this matter seriously and devoutly. Why you should in any way underrate the third sacred name of the Trinity is a difficulty which we cannot possibly get over. Indeed it has often staggered us. We wonder that in your dealings with our race you should speak almost exclusively of Him who was crucified and throw into the shade this great doctrine of the Holy Ghost. I cannot conceive Christ apart from the Father and the Holy Ghost. I cannot believe that you can commend Christ to our nation without bringing it under the inspiration of the Holy Spirit. Philosophy and science cannot lead individuals or nations to Christ. The intellect of man, weak and unassisted, cannot of itself accept Christ. Nothing can achieve individual or national sanctification without the operation of the Holy Ghost. Have you not often complained, ye ambassadors of Christ that though you have so long and so often preached Christ, yet the people rise not, and are not stirred? How can you expect them to rise unless they are roused by the Holy Spirit. If you have no enthusiasm, how can you kindle enthusiasm in others? I fear it is too true that you are guided in a great measure by your own judgment, and that there is too much of prudential calculation and earthly deliberation in your plans of operation. There seems to be more dependence upon the wisdom of Committees and Councils than upon the inspiration which comes direct from heaven. In all things that you do show by your devotion and enthusiasm that you always consult the Holy Spirit and are led by His voice and animated by His living breath. Then, but not
till then, will you rouse this great nation. Ah, how I wish that during this holy week of your Decennial Conference the inspiration of God should come down upon the assembled missionaries of Christ as a Pentecostal shower, and quicken them with a holy enthusiasm. Earnestly do I wish that you should go forth throughout the length and breadth of this land as inspired messengers of God, and that whether you speak from the pulpit or preach in the streets you should breathe into the nation the fiery inspiration of the primitive apostles. May the Holy Ghost fill your hearts and may He pour out through your lips words of eloquence and words of power as the rushing waters of the sea to rouse this slumbering nation. I do not say you deny the Holy Ghost; but you do not bring him prominently forward before our eyes. I know there are particular classes and sects among the Christian community who seek more than others the guidance of the Holy Ghost. But on the whole it seems to me that Christian mission work in India is the preaching of Christ minus the Holy Spirit."

The other point in Mr. Sen's address to which we call attention, refers to the need of more hopeful courage in the work we are doing.

"Another cause has been assigned for the decline of missionary enthusiasm, namely, a growing feeling of despair. You seem to say:—"Too long we have worked in the midst of this sleepy race. We have preached to them week after week, day after day; we have prayed for them; we have invoked the Divine blessing upon them. But what is the upshot of all our labours? These people see not though they have eyes; they hear not though they have ears." Why do you thus relinquish your best hopes and throw yourselves into the vortex of despondency? We have often heard people ask,—has Christian mission work in India proved a success, or is it a failure? The leading journals in England and India often take up this question and seriously discuss it. I regret that it should be treated as an open question. The success of Christian missions is no longer a problem. The question has been solved beyond all doubt. For myself I can say I feel no misgivings. I fully believe Christ has come into India and has taken possession of India's heart. Some say India will be Christ's but not yet. I hate the idea of conjugating Christ's success in India in the future tense. It is a thing already achieved. When a native of India bears testimony let not foreigners dispute it. I say emphatically that the spirit of Christ has gone into the depths of India's heart, where neither your most piercing eyes nor your acutest intellects can penetrate. You do not know, you cannot realise the secret thoughts of young India; their struggles and aspirations you cannot fully comprehend. We know our people, and I have no fear of contradiction when I declare that the sanctifying and civilizing influence of Christ's life and teachings is working wonders in this land."