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IDOLATRY.

At the Liverpool Conference Dr. Osborn, the President, speaking at what is known to Indian missionaries as 'Jenkins' dinner,' said the only way to keep alive the "missionary spirit" in England was to supply Christian people with facts relating to mission work and the condition of heathen countries. An incident subsequently reminded me of the Doctor's words. One sultry Sunday afternoon in a Bedfordshire village chapel, after I had done my best to arrest the drowsy attention of the people by telling what I had seen of idol-worship in Mysore, a lady came to me to express her surprise. "Why!" she said, "I thought that there was no idolatry in India now." With many others, she was under the impression that like suttee, infanticide, thuggee and the suicides of Juggernât, so idolatry had been suppressed or abandoned. Would that it were a thing of the past!

To understand the history of this vast, many-sided, and intensely fascinating system of idolatry, let us take a brief look at the course of religious thought in this country. When the Aryans left their home in Central Asia and scaling the backbone of the world, the mighty mountain barriers of the Hindu Kûsh and the Himalayas, settled in the Panjâb, they were a simple-hearted pastoral people, and in the hymns of the Rig-Veda worshipped the phenomena of nature.

They worshipped the earth yielding from her fruitful bosom all things needful for man and beast, the blushing dawn trembling at the gates of day and lifting from the face of all things the darkness and terrors of the night, the sweet faced queen of night, the ruler of the day, the over-arching heavens, and Indra the rain-god, whose

weapons were thunderbolts and lightning. We find, however, amongst them no trace of the idolatry of these later times. But after a time when they settled down and had leisure for reflection, men began to feel that the Vedic gods were shams. Though the sun rose in the morning like a god, he went down in the evening like a wearied and conquered hero. The promise of the dawn proved false;—the light faded out of the sky and left them once more to the terrors of darkness. And though the mighty Indra struggled hard with thunderbolts and lightning, the clouds often passed away and left them perishing for want of the refreshing showers. Men felt that their gods could not tell them the secret of creation, nor throw light on the unbearable mystery of existence. And the problems of life were pressing for solution. The end of it was that the primitive nature worship developed into Pantheism, and the Vedic hymns were superseded by the mystical and rationalistic Upanishads. Then an age of great intellectual activity seems to have intervened. Daring sceptics arose and the rationalistic and atheistic speculations, subsequently formulated in the Darshanas, were floating about and filling the minds of men. The Vedic gods were discredited, and Pantheism was too cold and subtle for the common people. Society was ripe for a new epoch.

And about 600 B. C. at Kapila Vastu the man was born who was to begin a new era in the religious life of India. Buddha, or Gotama, or Sakyamuni, has a romantic history which we cannot stay to dwell upon. He was a king's son who renounced all the privileges of his birth to become a religious teacher. Sympathising with the people who groaned under the heartless ritualism of the Brahman priests and the greivous burden of caste, saddened and miserable at the wretchedness and vanity of human life, and unsettled and distracted by the prevailing scepticism, he tore himself away from his young wife and infant son, and one night attended only by a groom he left his palace and rode on till the break of day into the heart of a mighty forest. Then he gave his horse and princely robes to the groom and sent him back to his father and young wife with the message that he would not return till he could bring them tidings of deliverance. After years of enquiry and meditation he came back with the melancholy news that "life was not worth living." The supreme endeavour of man should be to get rid of existence and to enter *nirvana*, which

means to be blown out like the flame of a candle. The gospel he brought back to his waiting countrymen, was this—that there was no God in the universe but humanity, no hell but the misery of existence, and no heaven but annihilation. Many causes led to the spread of Buddhism. The people wanted a change. They were tired of the soulless vanities of Pantheism, and the galling fetters of caste. The ignorant were captivated by its tenderness for all living things, the moralist by the purity of its ethics, and the philosopher by the subtlety of its metaphysics. In 600 years, that is about the beginning of the Christian era, the Buddhist faith was triumphant in all directions. Great Buddhist councils met, and cultured and intrepid missionaries were sent, not only throughout India, but over the Himalayas into the table-lands of Tibet, and across the Brahmaputra into Burmah and China.

About the beginning of the Christian era, Buddhism showed some signs of decrepitude; the champions of the Vedic faith recovered from their panic; and the war for religious supremacy began. Tradition paints in vivid colours the unexampled fury of this great religious war. The Brahmans pursued the Buddhists with unsparring animosity and clenched their arguments with the invincible logic of fire and sword. In a thousand years the Buddhist faith in India was drowned in the blood of its martyrs, and the Brahmans were left victorious upon the field of battle. What concerns us here are the means which were used to gain this victory. By observing this point we shall see how idolatry became a part of the Vedic system, and by the union gained a position of dignity and authority it never held before. Well, when the Aryans arrived in the Panjâb they found, as the Hebrews when they entered Palestine, that the country was occupied by various tribes. Already, at least, two bands of immigrants had come, one perhaps from the eastern and the other from the western end of the Himalayas, and settled in various parts of India. And as the Hebrews found the Canaanites worshipping Baal and the Philistines Dagon, so the Aryans found various forms of idolatry amongst these tribes.

For ages the Aryans regarded their neighbours with contempt and abhorrence. But when the war with the Buddhists began the Brahmans to resuscitate and popularize Pantheism effected a compromise on all sides; they turned the flank of their enemies by claiming as their own most

of the Buddhist tenets ; and, making friends with the first settlers, married the Vedic gods, ritual, and philosophy to the local deities and the local forms of worship. The fruit of this marriage, is that vast collection of creeds and systems known to Europeans as Hinduism. They found among the various tribes the worship of the boar, the serpent, the fish, rocks, stones and trees ; and floating about in song and tradition, was the memory of ancient kings and heroes like Rama and Krishna. These beasts, stones, trees and ancient heroes, they declared to be appearances of the Vedic gods. They collected and invented all kinds of legends in proof of this, and, to give them authority, formed them into books called the Purānas or divine antiquities. This gave an immense impetus to the worship of idols. And the downward path once entered on has, from age to age, led from bad to worse, so that now this fair and spacious continent is inundated with idols, and the old satire on Athens is true of India : it is more easy to find a god than a man.

Yes, Hinduism is a huge compromise. And this accounts for its many contradictions. On one side it is pantheistic, on the other polytheistic. Every thing is God, is translated into anything is god. Any morning in the picturesque lake outside the Mysore fort walls the Brahman may be seen standing in the water offering oblations to the rising sun like his Aryan ancestors, and like them meditating on the *Gayatri*, that most mysterious and sacred of all the Vedic *mantrams* (prayers) ; while close at hand, it is not unlikely, we may see his wife or sister goaded by sorrow, or terrified at some impending disaster, flat on her face in the dust before the stone image of the cobra de capella, a Dravidian god.

The origin of idolatry in India is still a matter for speculation, but amongst all unenlightened nations it seems to arise from the same general cause. Man destitute of a Divine revelation cannot bear his sense of helplessness, loneliness and quiet. He wishes to get near to God, to see and speak to Him and to make sure of His favour. And having no conception of a being higher than himself, he makes God like himself or something worse. He sets to work and "maketh a god, and worshippeth it ; he maketh it a graven image and falleth down thereto." The worship of idols seems to people in England so absurd on the face of it, that they think a few words would suffice to show any one

its folly. Their mouths, eyes, ears and noses are no good to them. The hands handle not, the feet walk not, "neither speak they through their throat." They are stupid and useless attempts to represent and localize "the Lord of heaven and earth, who dwelleth not in temples made with hands." And there is an end of it. But this is not the conclusion of the whole matter to the Hindu. Idolatry is the only form of worship he has known and it is mixed up with his merry-makings, lamentations and every important incident of his life. It is impressed upon him by massive temples, an elaborated ritual and the example of his betters and pastors. The idols represent to him characters which are as real as life. The indulgent Vishnu, the playful Krishna, Shiva, half buffoon half ascetic, the ungainly Ganésa, a fool and a philosopher, Sri Lakshmi, the giver of wealth, beautiful as a poet's dream, Parvati, the Adi-shakti, mother and destroyer of all things, and Mari performing prodigies of horror which only an eastern imagination could conceive—all live and move before the mind of the Hindu through the medium of songs and countless stories, which he has listened to with breathless interest a thousand times. It is a mistake too to suppose that idolatry is altogether repulsive. There is much in it to gratify and impress the imagination. It is associated in the minds of the children with feasting and their best clothes, of the women with jewellery and garlands of flowers, and of the men with holidays and meeting of friends. In the large mysterious temples it is impressive, while at the great annual festival when the idol is displayed to the gaze of thousands, covered with dazzling gems, it becomes overwhelming.

The Hindu has a great deal to say for polytheism and idolatry. They admit that there is one Supreme God whom they call "Bhagavanta." The Blessed One. He, they say, must be perfectly happy. And these children of the sun think that perfect bliss consists in sleep. They fully endorse the opinion of the "Ancient Mariner,"

"Oh sleep! it is a gentle thing;
Beloved from pole to pole!"

To attend to the affairs of men is beneath his dignity, and his would disturb unruffled repose. So God is at rest and employs innumerable minor deities to conduct his affairs. They sometimes compare him with the Queen. They have great confidence in the good intentions of Her Majesty. But

she is a long way off, and the magistrate, police inspector, and tax-gatherer are very near. If these are not propitiated they will be no better off for the good intentions of the Queen. So "Bhagavanta" is too good, even if he were not unconscious, to do any one harm; these innumerable minor deities like the magistrate and tax-gatherer make all the mischief, and if they are not attended to a man's case is hopeless in this world and the next. This is the common defence of polytheism.

There are three views held by the Hindus with regard to idolatry. "The first is the *philosophical* held by the educated and thinking few, that the image is an aid to meditation and devotion. We are apt, they say, to forget God; but when we see the stone it reminds us of Him, we meditate on Him, and invoke His name. But a much more general view is the *mystical* one that when the priest utters the words of consecration the spirit of the god comes at his bidding into the idol, as a man might go into a house to dwell, and that he knows and accepts what is offered to the idol as offered to himself. This doctrine is somewhat analogous to the Roman Catholic doctrine of the real presence; but the Hindus do not believe in a corporeal, only in a spiritual presence." Those who hold this view insist that they do not worship the idol but the spirit that is in it. "And lastly there is the *literal* view held by the vast majority of the people, that the idol, by the Brahman's prayer, is itself made a god, and by its own power and will can accomplish for its worshippers what they desire. Hence the Hindus, if their prayers are not fulfilled, sometimes scourge their idols, or cast them out of their temples. Sometimes the priests exhibit them loaded with chains, and tell their devotees that their god is in debt, and has been put in chains by his creditors, and so must remain till his debts are paid. This is made the means of extracting money from the deluded worshippers.*

The philosophical and mystical views are those which are defended, and we have the images found in Roman Catholic churches continually cast in our teeth; but the literal view, though not defended, is the only practical one with the masses.

C. H. HOCKEN.

(To be continued.)

*Robson's "Hinduism and Christianity," p. 170.

HISTORY OF THE MADRAS CHRISTIAN COLLEGE.

The impassioned eloquence of Dr. Duff during his first furlough to Scotland in 1835, had amongst its most lasting results the establishment of Institutions at Madras and Bombay similar to the one which he had founded at Calcutta. His speech before the General Assembly not only roused the Church of Scotland to a recognition of the needs of India and the vast possibilities of mission work, but penetrating into the quiet village of Nith in Dumfries, where John Anderson lay hardly knowing whether life or death was before him, gave to him what we may justly regard as a Divine call to his life's work. Writing of this speech many years afterwards, on the occasion of a visit of Dr. Duff to Madras, Mr. Anderson remarks :—" never shall I forget the day when a few of its living fragments caught my eye in a newspaper * * * * when suffering from great bodily weakness. It kindled a spirit within me that raised me up from my bed and pointed as if with the finger to India as the field of my future labours should it please God to spare my life and to open up the way." Nor was its influence confined to Scotland. As it roused in the young probationer new hopes and fresh strength, so it prepared in India a field where those hopes were to be realized and that strength spent. Read in Madras by Mr. Bowie, the Chaplain of St. Andrews, it gave him new views of Indian work and led him to open a school for Hindu youths. This school was the germ from which all Scottish education in Madras sprang. Thus wide beyond even the hopes of the sanguine orator were the results of that memorable speech:

The St. Andrew's School was opened in 1835 in a portion of the building that is now the Eye Infirmary and was originally taught by an East Indian aided by two native munshis. Before the end of the year it had more than 100 pupils, and Mr. Bowie wrote to the Foreign Missions Committee of the Church of Scotland urging upon them the necessity of sending out a thoroughly qualified European missionary to take charge of it. If this was done he thought they might fairly hope to see results in Madras similar to those which Dr. Duff had achieved in Calcutta. Some months before this letter was received Mr. Anderson had

informed Dr. Gordon, the Secretary of the Foreign Missions Committee, of his desire to join the Indian Mission, and hence the Committee looked at once toward Nith. On the 29th of April, 1836, Dr. Gordon wrote offering him the appointment, and on the 13th of August the *Scotia* bound for Calcutta, with Mr. Anderson on board, sailed from Southampton. He arrived in Calcutta on December 27th and after spending a few weeks there studying the methods of work established by Dr. Duff proceeded to Madras, arriving there on February 22nd, 1837. Eighteen months' experience had taught Mr. Bowie that the locality chosen for the St. Andrew's School was not the best possible for the class of pupils it was intended to attract. A house was therefore rented in Armenian Street in the very heart of the native quarter, and there on April 3rd Mr. Anderson commenced his work with 59 pupils. The field did not look promising and there were many who while heartily sympathizing with the attempt fully expected it to result in failure. The Madras Presidency was in educational matters very far behind Northern India. The demand for education had to be created before it could be supplied. So late as 1853 Sir J. W. Kaye wrote, "Education is in a more depressed condition in Madras than in any other part of the Company's territories;" and if this was true in 1853 it was still truer in 1837. The people were conservative and prejudiced to a degree met with in no other parts, and the bonds of caste were stronger, and knit them more thoroughly into compact masses than in either Calcutta or Bombay. Governments had up to that time done little or nothing to encourage an English education, and indeed the only attempt that had been made to excite a desire for it was the establishment of a small English School by the "Native Education Society," a Christian Society composed chiefly of Europeans. This school had been in operation for two or three years, but its success had not been such as to make the work attractive. Still Mr. Anderson was hopeful. From the first he held that the social homogeneity that had kept the people back would help them forward when the first difficulties had been overcome; that the movement would not be by individuals but in masses. With that enthusiasm which characterized him in all he undertook he threw himself into the work, and his personal influence over the youths who came under his care was so great that his name soon became what it is to this day, a household word in the city.

The space allotted to me forbids my bestowing upon his principles and methods the attention which they well deserve : a few points, however, I must not pass by.

From the very first he clearly announced his aim to be the conversion of his pupils to Christianity. In the prospectus which was issued on the eve of the removal of the school to Black Town, the following passage occurs :—

“ It is the wish of the Committee of the India Mission to establish a school at each of the three Presidencies, as the most important stations in India for the advancement of their object. The object is simply to convey through the channel of a good education as great an amount of truth as possible to the native mind, especially of Bible truth. Every branch of knowledge communicated is to be made subservient to this desirable end. The ultimate object is that each of these institutions shall be a Normal Seminary in which native teachers and preachers may be trained up to convey to their benighted countrymen the benefits of a sound education and the blessings of the Gospel of Christ.”

This aim was reiterated again and again in the reports issued from year to year. Even in the most troublous times when the numbers in the Institution were reduced to little more than a tithe of what they had been he refused to make any concession in this respect. The most prominent position was ever given to Scripture truth, which was taught not in a lifeless and perfunctory manner, but as the eternal truth of God, of infinite moment to all. “ I would rather,” said he, have a school of fifty boys in which the influence of Christian truth is a living reality and the oracles of God take their proper place, than one of 500 in which literary distinction is the primary aim.” “ Mr. Anderson is an honest man” said a shrewd Brahman to the parents of a youth who had embraced Christianity ; “ from the first he told you that his object was to make your sons Christians. I warned you not to send them to him, but now that you have done so you alone are to blame for the result.” To Mr. Anderson’s firmness in this matter more than to any other cause is due the efficiency of Christian instruction in South India at the present day. He fought the battle alone but others enjoy the benefit. Difficulties that are only now beginning to be overcome in many parts of India were met and conquered in Madras forty years ago. The opposition to Scripture teaching was but little shown at first. When, however, it began to tell upon the lives of the pupils, and especially when the first converts were admitted to the Church, the outcry against it was loud and strong. By that time, however, education was beginning to be appreciated and had Mr. An-

derson yielded to the solicitations of the Hindu public and made his Scriptural teaching optional, such was his popularity that the Institution might have been enlarged almost indefinitely. This, however, he wisely refused to do, feeling that it was no part of the work of a missionary to supply merely secular instruction.

Another battle also Mr. Anderson fought at the very beginning of his work, and this time not against the Hindus alone. From the first it was foreseen that difficulty would soon arise in connection with caste and Mr. Anderson after much thought determined how he would meet it. He would not bring it on prematurely, and hence the question was not even hinted at in the Prospectus; but he was clear in his own mind that no caste distinctions could be recognized in school. Scholars of every nationality, every creed, every social grade must there meet on terms of perfect equality. The conflict was not long in coming. In 1838, when the school had been established little more than a year, three non-caste boys obtained admission disguised as Brahmans. It is a significant fact and very illustrative of the treatment which as pariahs they expected to receive that they did not attempt to obtain admission in their true colours. In no school up to this time established had non-caste pupils been admitted, and knowing well that caste youths would refuse to sit on the same bench with them, or even read in the same class, they naturally concluded that their only chance of obtaining education was by fraud. The fraud, however, was soon detected. They were admitted on October 19th and on the 25th the discovery that they were pariahs was reported to Mr. Anderson in the full expectation that they would be forthwith ejected. But not so. They were punished for obtaining admission under false pretences, required at once to remove the assumed marks, but restored to their places. Mr. Anderson well knew what the cost of this step would be; but it had been taken by no hasty determination and he did not retreat from it. For a while it almost emptied the school, and although a month afterwards the roll contained 184 names, it was many months before it rose to its previous size of 277. The excitement in Hindu circles at the time was very great, and Mr. Anderson used to say that but for the personal affection which the boys of the higher classes had for himself, the school would inevitably have been ruined. The battle was rendered more costly by the fact that boys

who left Mr. Anderson found no difficulty in gaining admittance to the school established by the Native Education Society already referred to. This school was conducted on Christian principles, Mr. Bowie, Dr. Winslow, Rev. Jonathan Crowther and several other ministers of Madras being upon the managing Committee. In the prospectus which was issued to the native public when it was started, its object was declared to be to furnish its pupils "with right principles, sufficient motives, and infallible rules for their daily conduct to God and man." How thoroughly and aggressively Christian it was intended to be is seen in the fact that three years later when Mr. Anderson was gathering in the first fruits of his labour, one of his converts was claimed in the public papers by the friends of this school, as he had received his first Christian impressions in its classes! And yet the Committee was not prepared to neglect the claims of caste, a fact which sufficiently illustrates the views then held even by many evangelical Christians.

Anticipating disagreement on the question Mr. Anderson had written to the Native Education Society a few months previously, asking for information as to the course they intended to pursue. In answer to this the Society informed him that there were two grounds on which they would not feel justified in refusing admittance to boys from the Assembly's School. "The one where the cause of removal is stated broadly to be that the *feelings* of a boy were *shocked* by his *being associated with persons of an inferior class of life*, and the other where he was removed in consequence of *dislike to the system of religious instruction*." When the time came for these principles to be put to the test, Mr. Anderson besought them to reconsider their position, and not to "present to the public the spectacle of two Christian schools in direct antagonism." The Committee were divided and the more conservative resolution based upon "the pledges given to the native community" was carried only by the casting vote of the chairman. It cost them some of their best friends. Mr. Bowie, A. F. Bruce, Esq., W. Bannister, Esq., and Captain Rowlandson retired from the Committee, and a considerable number of their most liberal supporters transferred their subscriptions to the Assembly's school. Referring to this struggle some years afterwards Mr. Anderson wrote. "This (the action of the Native Education Society) turned the tide against us, and the loss of boys at the time amounted to a hundred. But for this unfriendly

blow the victory over caste would have been won for every school in this presidency at a very trifling loss, and the principle fully established that every Christian and missionary school should be open to all classes without distinction of caste." The real victory, however, was wholly with Mr. Anderson in spite of temporary loss. Within three months he could write to Dr. Gordon :—"Some of our best youths have again made their appearance though the pariahs still come. Committees here may vex us at any pressing juncture ; but patient enduring labour will carry the day at last. There may be consequences, I confess, hereafter, that I cannot now foresee, but my firm conviction is that we shall become stronger and stronger, and those who exclude the pariah wax weaker and weaker." How true this forecast was events showed. Year by year Mr. Anderson's numbers grew while the Native Education Society's school gradually declined until at last for several years it existed only for those whom seasons of religious excitement had driven from the more popular and aggressive Institution. The caste question once settled never obtruded itself again. The battle was fought once for all, and not for the Assembly's Institution only but for all other mission schools subsequently established.

Another circumstance well deserving of note in the early history of the Institution, is that no pupil were admitted gratis, even when education most needed to be fostered and encouraged. Mr. Anderson did not believe that the payment of a small fee would be any obstacle to its spread. From the beginning therefore every pupil was required to pay a fee of eight annas per month, and the greatest strictness was observed in crossing off the roll the name of any boy whose fee was in arrears. In this as in other things Mr. Anderson maintained strict and unbending discipline. In the years 1838-40 Rupees 3,674 were thus collected. After 1840 circumstances led him to modify this rule. In the Hindu Union school no fees were charged. The same was the case in the Native Education Society's school, and in several others that had by that time been established, belonging to other Missionary Societies. At the same time Mr. Anderson's religious teaching was beginning to tell. Prejudice was being aroused on every side. He was therefore determined to meet other schools on their own level by abolishing fees altogether. This may have been a mistaken policy, and Mr. Anderson himself was never very heartily in favour

of it. It was pressed upon him, however, by many of his friends, and it was more especially necessary in later years when conversions again and again emptied his class-rooms. Where there was no active opposition, as in the branch schools, fees were never remitted, but in the Central Institution the education given was wholly gratuitous from 1841 to 1856.

What was perhaps most peculiar in Mr. Anderson's methods of instruction was the use which he made of mutual questioning, a method which might perhaps occasionally be used with advantage in these days. He applied it to every subject and devoted a very considerable amount of time to it in every class. Speaking of it in his second Report he remarks:—

“The peculiar instrument of the system, which is simply the extension of the monitorial principle to every boy in a class *is the plan of mutual questioning of each boy by his class fellow in every thing that he learns.* In the extent to which it is carried, and in the mode of its application it is a perfectly new power as applied to the youthful mind. Since the day we first applied it, nearly two years and a half ago, we have found it to be an instrument of immense practical power, and especially suited to India. In an intellectual point of view, it rouses as if by magic a native's peculiar apathy, teaches him quickly to speak in good colloquial English and fully to understand it, and greatly quickens his power of memory and attention. * * * * * In a moral point of view, its affects are not less salutary. It runs by a strange sympathy through every boy in a class; even the most stupid cannot resist its influence. It embraces every scholar, whether rich or poor, high or low caste, blending them all together, as if they were one family, binding their hearts in sympathy, and leaving merit alone to reign.”

Such are some of the principles and methods on which Mr. Anderson carried on his work. I must turn now to the growth of the Institution under his care.

So rapidly did the number of his pupils increase during the first year that in 1838 it was necessary to remove to more commodious premises. The large house in Errabauloo Chetty Street, now the offices of the Municipal Commission, were obtained at a rent of Rs. 175 per mensem, and thither on the 15th of June the school was removed. Mr. Anderson, who up to this time had lived with Mr. Bowie in Egmore, took up his abode in the new premises, that he might be in the very midst of the work to which he had given himself. For eight years this house was occupied, and if there is any spot in Madras that should be sacred to all Free Churchmen, it is this, for here more than anywhere else the great battles of

the mission were fought. Here Mr. Anderson was not left long alone. He had early in the year besought the Home Committee to send out another man to the work, and in February, 1839, the Rev. R. Johnston, an old personal friend, arrived in Madras. Mr. Johnston was a man of great attainments and of singular refinement and gentleness. He has been aptly called the Melancthon of the mission, Mr. Anderson being its Luther. This timely aid enabled Mr. Anderson to pay more attention to the class of monitors which he had commenced the previous year. It consisted of several youths of great promise whom he hoped to make teachers, and who already took charge of some of the lower classes of the Institution. The amount of work which Mr. Anderson did after his removal to Errabauloo Chetty Street, was simply prodigious and such as no constitution could long have endured. His monitorial class met at seven in the morning and was continued till 9-30. At 10 the school opened and he was then engaged for 6 hours in actual class work with a short interval for tiffin. At five he again met his monitors, and according to the interest of the subject in hand or the enthusiasm of teacher or pupils their private tuition was carried on far into the evening. Sometimes other duties called Mr. Anderson away, but on most evenings he was with them for two or three hours. On Wednesday evenings a meeting for discussion was held in the Hall of the Institution to which all the senior pupils and their friends were invited. When to this we add the burden of an extensive correspondence, and the whole financial care of his work which was supported entirely by voluntary contributions, the mission providing only his own salary, we need not wonder at the urgency of his cry for help. Such enthusiastic devotion was alas as certain to ruin his health as to ensure success. But even after the arrival of Mr. Johnston, Mr. Anderson would take no rest. The school had been shattered by the caste difficulty, and he longed for fresh fields "that the base of operations might be widened before greater trials befel them." He turned his attention to the ancient and sacred city of Conjeveram, whither with four of his monitors he repaired in May, 1839. On the 29th of that month he commenced a school in the public bungalow, which consisted for the first week of eleven pupils only. Here he remained till the end of July when having been prostrated by a severe attack of cholera he returned to Madras, leaving the new school, with thirty names on the roll, in the charge

of two of his monitors. From this small beginning the Conjeveram school developed until it became a great power for good in that centre of Hinduism. It was soon followed by branches at Chingleput, Nellore, and Triplicane.

After Mr. Anderson's return to Madras fresh energy was thrown into the work of the Central Institution, especially into the various branches of Christian study. Each class spent an hour a day in the study of the Scriptures, but in addition to this the whole of Saturday—on which day the school met as usual—was devoted to sacred subjects. Classes of a somewhat more select kind were also held on Sunday afternoons after the service. To these classes many were admitted who were not on the roll of the school. The presence of two missionaries instead of one gave new life also to the Wednesday evening discussion meetings, in which a new plan of procedure was adopted. The subject for discussion was announced a week previously, and essays upon it were invited from the students. Each essay was read by its author at the next meeting, and the collective essays formed the basis of discussion. With such energy was this work carried on that no fewer than 429 essays were sent in in less than two years, and the discussion upon them frequently lasted from six o'clock until ten. The subjects taken up were chiefly religious and social. The best of the essays were published, and as far as grasp of the subject goes would have been credible to students anywhere, while their language was quite equal and in many cases superior to that of the average B. A. of today. Of all the departments of their work Mr. Anderson believed these Wednesday evening meetings to be the most useful. They were instrumental in rousing honest thought and patient investigation as well as in giving to naturally shy and retiring youths the courage of their convictions. It was to these meetings more than to anything else that those who in after years sought baptism ascribed their first convictions of Christian truth.

Work so patient, so enthusiastic, and so consuming could not long go unblest and in the latter part of 1840 Mr. Anderson "detected with trembling joy a wide movement towards the truth" amongst the more thoughtful of his pupils, several of whom sought special instruction. He would not even mention baptism as a possible termination of this course. "Not a single Hindu," said he, "has as yet * * * asked us to give him baptism. And acting

as we desire to do upon the principles of the Gospel this is with us a *sine qua non*—a thing that *he must do* before we can move in the matter.” But though things had not got this length they had gone far enough to create a panic in the native community. In March the rumour went abroad that some of the most hopeful pupils were about to renounce Hinduism, and seek Christian baptism, and immediately almost all the more advanced boys were withdrawn. Some were detained at home or conveyed to distant parts of the Presidency; for others a native secular school was established at Triplicane; and some of the best and most intelligent were transferred to the High School and University which was opened shortly afterwards. This was a trial which discouraged many of the friends of the Institution, but not those who had it most at heart. “God,” said Mr. Anderson, “always blows with his north wind before he blows with his south—we must patiently endure.” The view which he took of his work was far wider and truer than that of many of his missionary friends. He would by no means allow that unless he could reckon conversions amongst its fruits his work had been wasted. No man was ever more anxious to see the minds of his pupils not only opened to the truth, but entirely yielded to its power; but he knew that there were other results both precious and enduring which few eyes could see and no statistician reckon up. To that school of critics which began then to trouble missionary educationists and which has troubled them more or less ever since, he thus replied in his next report:—

“Though no one has thus come forward (for baptism) there are * * * living fruits in the life not only of doing but to a certain extent of suffering that look like the work of God as far as man can discern. And if we who desire to give ourselves wholly to this work, to struggle and fight on, whether it be bright or dark, are daily of this mind, surely those Christian friends whose warfare ours also is, though they look at it from a distance, will rather hold up our hands by their sympathies and prayers than wound our hearts by their pity because we have not yet obtained the success that *they* anticipated. It seems as if God intended a long and quiet seed-time. And although it becomes us all to mourn over souls in secret, and daily to go forth with tears bearing precious seed, it equally becomes us to walk by faith and not by sight. And if we could only place implicit and full reliance on the promises of God, if we could trace Him in His providence and hear His voice in His word we should clearly discern even now, in the tender blade that springeth up, the full corn in the ear; and should humbly learn not to measure His mysterious husbandry by days and months and

years, but to measure it by faith and to wait for it in hope—in hope of the full harvest at his appointed season.”

They had not long to wait before the first-fruits of the harvest were gathered in. On June 20th, 1841, the two first converts were baptized, and the example having once been set other baptisms followed in rapid succession. The story has often been told and I need not tell it again. The severing of friendships and of the tenderest human ties, scorn, obloquy, and peril, were amongst the great fight of afflictions through which the converts had to pass. Most were faithful, a few gave way. The missionaries themselves had no easy task. Attacked on every side by Hindu prejudice, occasionally mobbed or dragged to the High Court, they needed both patience and judgment to prevent their work from entirely collapsing. This, however, it never did. They had the cordial support of the bulk of the European inhabitants of the city and of the English press, and although at each baptism the school was thinned—once at least, to the extent of ninety per cent—on every occasion it soon revived, and its work was never once suspended.

A remarkable circumstance connected with these baptisms, which I believe has never been repeated, was the lively sympathy shown to the converts by their class mates. This shows almost more than anything else the great powers of Mr. Anderson's teaching. Letters were received from many past and present students, who themselves refrained from taking the great step, expressing their joy at hearing of the stand their friends had made and urging them to be faithful. One youth—a Brahman—writes “although there is a great number of lepers in this poor country the spirit is not given to them all. It is given to you. * * * Would to God that I had also put Him on openly as you have done, and trodden in your footsteps. I also have the knowledge of Christ, and even faith in Him. *But the unction from on high is wanting on my part, to enable me to do my duty.* I pray, that He may grant even this in His own time. *I feel, in my present state of mind, I have no strength,* as the difficulties on my side are greater and more heartrending. * * * * * The great difficulty lies not in putting on the Lord honestly, but in standing unshaken on His side after so putting him on.” Such a youth was surely not far from the Kingdom of God! Man, however, can but fill the water pots with water; Divine power is needed to turn it into wine.

Shortly before the first baptisms a third missionary had been appointed—the Rev. J. Braidwood. Additional European strength led to increased popularity which was the best possible preparation for the shocks that succeeded. In spite of twelve baptisms between 1841 & 1846, the school continued on the whole to grow, and it became necessary to look out for more commodious premises. Up to that time the mission possessed no property. Their poverty had been a great relief at the time of the Disruption for all three missionaries came out with the protesting party, and had they previously acquired a school-house they would have had—as in Dr. Duff's case at Calcutta—to vacate it. Now that they were free, and their Church at home formally constituted, they could safely contemplate the acquisition of buildings more suited to their purpose than the rented premises in Errabalu Chetty Street. The whole work of the mission had up to that time been paid for by subscriptions raised locally, the Church at home being responsible only for the salaries of Messrs. Anderson and Johnston. The amount thus raised had been between Rs. 5000 and 8000 yearly, and to this was now added the munificent subscription of Rs 3000 per annum from A. T. Bruce, Esq., in support of the third missionary. In raising money for the purchase of new premises the Financial Board looked, therefore and not unnaturally, for substantial help from the Committee at home, but at the same time authorized Mr. Anderson to issue a circular to the supporters of the mission and the public generally in India. This circular was so liberally responded to that in three months Rs. 20,416 had been subscribed. From the Home Committee they looked for help in vain, and it was well that they were able to proceed without it, for enlarged accommodation was absolutely necessary. In the middle of 1846 the Financial Board purchased for Rs. 25,000 the premises on the Esplanade now occupied by the Institution. They had been originally built for merchants' offices, but for some years had been used as a Sailors' Home. They were by no means all that could have been desired, but with a few slight alterations they answered fairly well for all purposes. Messrs. Anderson and Johnston, with the converts, occupied the upper stories, and the lower gave ample, if not excellent, accommodation for the school.

Work now went on steadily for a couple of years, but the health of all three labourers was visibly declining. Mr.

Jehnston suffered much from pulmonary affections, but Mr. Anderson was in a still more critical condition. Incessant overwork and a restless spirit that would not allow him to seek repose had told seriously on his heart, and his medical attendant entertained the gravest fears of the consequences if he had not immediate and perfect rest. On the 15th of April 1849 he sailed for his native land, taking with him his first convert, Mr. Rajagopal. For many months he was an invalid, but as strength returned he employed himself in setting forth the claims of the Madras mission before the Scottish churches. He had no contemptible tale to tell. During the twelve years of his sojourn in India he and his colleagues had established eleven schools, in which at the time of his departure there were 1322 pupils in daily attendance, 278 of them being girls. In the Central Institution, with its Triplicane Branch, there were more than 700 pupils. A school for Muhammadan girls was in full work in Triplicane, and Hindu girls' schools at Madras, Chingleput, Nellore, and Conjeveram. Fifty-one of the pupils of these schools had been admitted into the Christian church by baptism, fifteen of these being females. During the twelve years £16,000 had been raised locally in aid of the work—being £6,000 more than had been received from home. Such an account of work done could not fail to rouse the sympathies of the Scottish people, and towards the close of 1850 he returned to Madras with voluntary contributions amounting to £3,100 for the promotion of his work.

He returned also to find his faithful colleague Mr. Johnston apparently on his death-bed. The disease which for so long had been sapping his strength had suddenly developed alarming symptoms, and his constitution, never very robust, and worn down by twelve years of incessant toil, was unable to resist it. At the beginning of 1851 he rallied sufficiently to take the voyage home, during which he so far recovered as to entertain hopes of a return. But it was ordered otherwise. His work was done. After a lingering illness of almost two years, during which time his heart was ever in India, he fell asleep. To the last as strength was granted he worked for Madras, latterly accomplishing by his pen what he could not do in any other way. A few months before his death he asked his medical attendant if he would have any chance of surviving another voyage out, as it was in his heart to die amongst his Indian friends!

Nor did Mr. Anderson remain long behind. On his return to India he seemed thoroughly re-invigorated, but overwork soon began to tell on him again. Mr. Braidwood also was suffering, and in 1852 Mr. Anderson insisted on his taking furlough, "that only one life might be in jeopardy and not two." A new missionary was sent out immediately, but he was so speedily and severely affected by the climate that within six months he was on his way home again. Thus, practically, for all that year Mr. Anderson was alone, with the whole weight of the mission on his own shoulders. The burden was too heavy for him and at the end of the year when Messrs. Blyth and Campbell arrived he was almost as much reduced as before his voyage home. Early in 1853 when the cold weather had partially restored him he wrote to Mr. Braidwood "Our Robert [Mr. Johnston] seems to be lying in a calm of God's own creating within half a mile of the haven of eternal rest. It looks as if I were to be driven in thro' stress of weather 'tempest tossed and half a wreck.' What matters it if we reach the port. * * * * Mrs. Anderson and I are so broken that I suppose we must go to the Hills in a month or so, though I do not well see how we can leave the mission. May the Lord direct us aright. I wish to do His will."

They did not go to the Hills. A temporary improvement in his health determined him to remain at his post. Next year he was urged by his doctor to go home for awhile, but he refused. The mission was growing rapidly on every hand and was beset with peculiar difficulties and dangers, and he would not leave it even temporarily. His life was the forfeit. Early in 1855 he was seized with a bilious remittant fever which, complicated as it was with a diseased heart and great nervous exhaustion, baffled medical skill. On March 22nd Dr. Lorimer who was attending him was obliged to tell him his end was drawing nigh. "The Lord's will be done" said he, "If to live longer and work for Christ I am willing; if not, his holy will be done. * * * I feel that the mission will never want men to labour, or means, or converts, or Institutions. People of all denominations will support it, for the Lord has his hand here." For three more days he lingered, and then his strained and labouring heart found rest for ever.

Thus passed away with but a short interval, and each

when he should have been in the very prime of life, the two founders of the Free Church Mission in Madras. They sacrificed themselves to their work. The zeal of the Lord's house consumed them. Seldom in mission history have two more remarkable men been co-workers in the same field. Each was remarkable in his own way, and the one was the complement of the other. Of Mr. Anderson no adequate memoir has yet been written, and the ravages of time have, I fear, made this now impossible. Mr. Braidwood's "True Yoketellows" was a tribute of affection, but insufficient. Mr. Anderson's work in Madras was not a whit less remarkable—in some ways it was even more remarkable—than Dr. Duff's at Calcutta, and had he lived like Dr. Duff to reap the honours of a grateful Church, his name would have been as widely known and as justly revered. A little selfish care on his part might have brought all this about, but of this he had none, and so he died—as such men always die—at his post.

G. PATTERSON.

THE CALCUTTA DISTRICT.

To one coming from a native State, Calcutta seems to be a characteristic bit of Europe put down in the middle of Asia. All great cities contain within themselves great contrasts; but Calcutta is pre-eminently the meeting place of violent antagonisms. Years ago while wandering in the Alps, high up above the snow line, we came to a sheltered cranny, in which, safely and healthily, were growing the most delicate flowers. It was a garden in an ice wilderness, a sort of summer island in a winter sea. Not less startling was it to meet, in a city which has so entirely capitulated to the intolerant aggressiveness of nineteenth century science, the extreme representatives, unabashed and unyielding, of the superstition of 3,000 years ago. The vivid contrast was forced upon us one morning in particular. Visiting Kalighat, the filthy shrine of the loathsome Kali, we came upon a devotee, with his right arm high in air, and the finger nails of that hand grown full two inches long. For eight years he had carried his arm thus, in contempt of all laws of gravitation, until his body had become distorted, and he had lost the power to recall the devoted limb, yet we rode to the spot and returned from it on a *tram car*, and went the same day to the spot where

telephones were at work. No wonder that a city containing such strangely diverse elements should attract to itself varied interests—political, commercial, philanthropic and religious.

All the great Missionary Societies are represented there, our own among the rest. But the history of our mission there has been a chequered one. Started in 1829, it had soon to be relinquished on account of the straitness of the Society's means. Not until 1862 was a second beginning made, and even then feebly and altogether inadequately; and the cause dragged on languidly until within very recent years. If it be at all necessary that the Wesleyan Missionary Society should be represented in Calcutta, then there can be no doubt that such representation has, in the past, been unworthy and insufficient.

But things have now changed and prospects are brightening. There are seven missionaries in the District, of whom six are able to devote their chief energies to Bengali work. And herein lies one element of promise. Some have attained high efficiency already in the vernacular, and the others are working to that end. The men are, to the writer's own knowledge, settling down to the business quite seriously, feeling that this must be alike the justification of their presence there, and the hope of their success. Calcutta has been assiduously educated. It is called the City of Palaces, but *ought* to be called the City of Colleges. Missionary Societies have vied with each other in the erection of fine buildings and the out-turn therefrom of full blown graduates. But there has all the while been the danger of spending the strength of mission agencies too exclusively on educational work among the few, to the neglect of evangelistic work among the many. Nay, it has been more than a danger, especially in later years, and our brethren in the Calcutta District have recognised this. To the work of higher education they feel no call. That is sufficiently done, if not overdone. But there are not too many going into the streets and villages preaching the Gospel to the poor; and here they see a most attractive sphere, for which they have prepared, or are preparing themselves, with enthusiastic diligence.

Another element of hope lies in the view of mission policy which the Calcutta missionaries take. They see the value of concentrated labour, of continuous influence, of reiterated impressions. They have got their special centres,

and are now bent on seeking extension by intension. There is one portion of the Barrackpur district which is worked by no other society, and which the Wesleyan missionaries are trying to cultivate as their own special plot. It is not of vast area, but it contains an immense population, which would provide ample scope for all the men now stationed in that District, if all could be spared for it. It is good to see how earnestly the brethren are bent on clearing their consciences in reference to this spot which they have now appropriated. They feel it is workable; and some of them are quite willing to relinquish their hold on stations where other societies are now engaged in order that they may better discharge their sole responsibility here. Unquestionably they are right. Such a policy is far removed from that mercantile sensationalism which is not unknown in these days among the tactics even of missionary and philanthropic societies. Big schemes, widely advertised, by methods startlingly ingenious—these catch the popular imagination and produce the money. It is the way of all business speculation; and religious institutions are learning the lesson. But the policy which the Wesleyan missionaries in the Calcutta District wish to adopt, though by no means sensational in its beginning is always most satisfactory in its results. All mission history says so. Detached and inconsecutive work carries within itself the prophecy of its own failure; while concentration, continuity and zealous persistency will do again, and everywhere, what they have done in Tinnevely, in Madura, and in the North West.

But to successful acquisition of the vernaculars and a sound policy, the brethren have added excellent methods of work. Turning to their report which has just been issued we find that, while the subject of their preaching has ever been one, they have adopted every suitable variety of mode in presenting it. Feeling that Hindus, in formulating their systems of belief, have really been seriously uttering their deepest needs, the missionaries have been shown how Christ is the divine and only sufficient response to these needs. Accordingly He has been presented "in all His various offices, as the Great Sacrificer, the Final Prophet, the Putra, the True Guru, the Second Adam, the Branch, the Son of God." And this one subject has been brought before all classes of the people in all sorts of places. Sitting in the grateful palm-shade of the quiet village, standing in the hot streets of the city, amid the busy hum of the

market, or during the lazy pastimes of the religious fair, Christ has been uplifted everywhere and always.

Village work has had special attention, and attempts have been made to carry it on systematically. Tents have enabled some of the missionaries to live right amongst the people for days together, and thus intercourse with individuals has been very greatly facilitated. The magic lantern has been "a grand help" not only in securing an audience but in fastening their attention and painting Scripture facts on the memory. Ten thousand leaflets of favourite hymns have been distributed and the singing services have been very successful.

This seems to be an excellent idea, and another one, equally good, was suggested to us some years ago. Instead of, or in addition to, the ordinary leaflets distributed at the close of a heathen service, why should not every vernacular preacher have his text and the outline of his discourse printed as a leaflet for distribution after his sermon? This would recall vividly, and impress more deeply, the truth that had been heard; and who shall say in how many instances such a recollection of the Gospel, oft-renewed, might not be vitalised by the Holy Spirit and produce conversion.

In some cases the work of the past year seems to have been carried on under very discouraging circumstances. As was announced recently the work of Mr. Arnold at Rungpur was most seriously interrupted and at last stopped entirely, by continuous fever. Mr. Spencer willingly volunteered to relieve him in the fever swamp, but was soon stricken in the same way. Mr. and Mrs. Broadhead of Bankura have had to drink the bitterness of a double bereavement, and this, too, while in indifferent health themselves.

During the greater part of the year the work of the district was under the general superintendence of the Rev. T. H. Whitamore, who threw all his zeal and intelligence into his temporary office, besides very efficiently working in his own English church. Just before the District Meeting the Rev. John Brown from Ceylon arrived and took the management of the district. He has already won the hearts of his brethren; and his practical knowledge of district management, acquired in Ceylon, will be invaluable in enabling him to organise completely a district which is still young.

It is pleasant to note the efforts which are being made in reference to native agency. The number of agents is not yet large, but the missionaries are determined that they shall be efficient. Those who work through the list of subjects laid down by the District Meeting in its code, honestly and fairly, will be men exceptionally well informed. The districts in South India are not yet able, we believe, to prescribe for their catechists such books as Monier William's *Hinduism* or Stobart's *Islam*, or for native ministers Wayland's *Moral Science*. If the zeal and piety of the native agents keep pace with their growing information, then there are bright days ahead for the Calcutta District.

VISITOR.

BANGALORE CHRISTIAN SANGHA.

The first annual Christian Sangha was held at Bangalore on Easter Tuesday. We give below a full programme of the proceedings. The Sangha owes its origin to the Bangalore Missionary Conference, which, after several discussions on the project, appointed a Committee to carry it out. Most of the members of the Conference felt there was great need of some yearly festival which would draw together the native churches of Bangalore and the surrounding stations. Native Christians are in much danger of discouragement on account of their numerical weakness. They are everywhere almost lost amongst crowds of idolaters, and it is well that they should have the opportunity of seeing that their numbers are already not inconsiderable and are rapidly growing. Again, something is wanted to take the place of the yearly Hindu feasts which are in the present day valued more as great social gatherings than as religious observances. To all classes of people they afford almost the only variety in a very monotonous life. It is a pity that our native members should be cut off from any source of pure and healthy enjoyment. The Conference also believed that a large Christian gathering would attract crowds of Hindus, and thus exceptional opportunities would be furnished for evangelistic work.

It was thought best not to attempt too much the first year, and a very modest scheme was therefore drawn out. The festival was held for a single day; the services were for Christians only; and the Union was practically confined to the Kanarese and Tamil congregations belonging to the London and Wesleyan Missions in Bangalore. Such as it

was, however, the Sangha was a complete success. At the morning service the large Wesleyan English chapel was well seated, and in the evening the hall of the London Mission Institution was crowded to excess. Such gatherings of Protestant Christians had probably never before been seen at Bangalore, and the sight of the large numbers was an inspiration to the native converts while it made an impression on the Hindu community.

The morning meeting was entirely devotional; that in the evening was of a more varied character. Both services were lively and profitable. The native music, to which a number of lyrics were sung, was remarkably good. In the evening the speeches were restricted to ten minutes each, and the frequent call of the bell occasioned much amusement. Native speakers are not specially distinguished for brevity, and only two finished their address within the prescribed time. Some had to sit down long before they came to the end. The bell rendered excellent service in sustaining the life of the meeting and in bringing it to a conclusion before the people began to feel weary. At the close a procession was formed through Cubbon Petta where many of the Christians live. The Tamil band of music went first, succeeded at an interval of ten minutes by the Kanarese musicians. Crowds of people collected to listen to the Christian lyrics. Near the Cenotaph one of the native ministers offered a short prayer and the company dispersed.

All were delighted with the day's proceedings and there is every likelihood that the Sangha will be continued from year to year with increasing enthusiasm and success.

Programme of the First Annual Christian Sangha, held at Bangalore on Easter Tuesday, 1883.

Morning meeting, at a quarter past seven, in the Wesleyan English Chapel, Cantonment.

President—REV. B. RICE.

1. Kanarese Hymn.
2. Reading of Scripture, Prayer and Address by the Chairman.
3. Tamil Lyric.
4. English Address. By Rev. E. R. Eslick.
SUBJECT :—Blamelessness in the sight of the Heathen.
5. Kanarese Prayer By Rev. E. Roberts.
6. Tamil Lyric.
7. Tamil Address By Rev. P. Peerajee.
SUBJECT :—Voluntary Christian Work.
8. Tamil Prayer By Rev. B. Peters.
9. Kanarese Hymn.
10. Benediction.

Evening meeting, at six o'clock, in the Lecture Hall of the London Mission Institution.

President—REV. J. HUDSON, B.A.

1. Hymn.
2. Kanarese Prayer By Rev. E. P. Rice, B.A.
3. Chairman's Address.
4. Singing.
5. Kanarese Address.. .. By Rev. J. Paul.
"The extent to which national customs should be followed."
6. Tamil Address By Rev. E. D. Manuel.
"On Sabbath-Keeping."
7. Singing.
8. Telugu Address Mr. Solomon Leighton.
"Patriotism."
9. Singing.
10. Kanarese Address to the Young ; Mr. G. P. Arogyam.
"What a child can do."
11. Tamil Address Mr. G. Hoover, B.A.
"Sanitation."
12. Singing.
13. Kanarese Address.. .. Mr. Ebenezer Nathaniel.
"Total Abstinence."
14. Kanarese Address.. .. Mr. S. Gnanakan.
"Woman's Influence."
15. Hymn.
16. Prayer Mr. Krishna Rau.
17. Benediction

GLEANINGS.

Reuter's telegram of the 8th of March announcing the death of Mrs. Everett Green was, we are thankful to find, a mistake. Recent English mails have told us that Reuter referred to Mr. John Richard Green, the author of the fascinating Short History of the English People. We trust that Mrs. Green has still many years of energetic service before her, alike as an historian and member of the Ladies' Committee.

In connection with the Calcutta Decennial Conference a special committee assembled to consider the best methods of relieving native Christians from hardships springing out of the present marriage and divorce laws. The committee agreed to memorialise the Viceroy in Council, and with the memorial to forward a detailed statement of the disabilities under which Christian converts at present labour. Most of the evils complained of spring from the legalisation of child-marriages, as will be seen from the following "hard cases"

which we quote for the information of those who may not yet have seen the "statement."

"The following are some of the hardships which affect Christian converts from Hinduism.

(a). After the ceremonies of child-marriage, though both parties have become Christians, though they may never have lived together, and though for sufficient reasons they may be disinclined to enter into true marriage relation with one another, there is no legal relief for them; and if either of them should marry another person, he or she would, in the eye of the law, be guilty of bigamy.

(b). If, after the ceremonies in childhood, one of the two parties becomes a Christian, though they may never have lived together, though they may feel an utter aversion to one another, and though the non-Christian, being the man, may openly avow his intention of not giving the Christian woman a wife's position, he can prevent her getting release from him, while at the same time he may himself take as many wives or concubines as he desires.

(c). Among the Garos of Assam, a man sometimes marries, during one ceremony, a woman *and her infant daughter*. Should the girl, after growing up, become a Christian, though utterly unwilling to cohabit with her mother's husband, she can obtain no legal release from the unnatural bond."

There are other hardships which more particularly affect Muhammadan converts, and which are said to be due to the uncertainties caused by conflicting interpretations of Muhammadan law. It seems to be allowed that if a Muhammadan man becomes a Christian, he becomes legally dead to his wife. But it is asserted that a Mussulman woman, though she becomes a Christian, is, as before, entirely in the hands of her Mussulman husband.

"(a.) In the light of the second assertion look at the case of a girl who has come under the control of a Mussulman by the ceremonies of childhood, but, before cohabiting with him, becomes a Christian. He may have, probably has, another wife, or several wives; and to go and live with him under such circumstances would, according to her conscience, be an act of adultery. Yet she cannot marry another person without liability to the penalties of criminal law.

(b.) When a Mussulman husband becomes a Christian, he is at once, by Muhammadan law, divorced from his wife. However desirous she may be of living with him, as is sometimes the case, she cannot be his legal wife; and when she joins him they are according to civil law, living in adultery. Hence, if children are born, their legitimacy may be questioned. If he has property, the children born before his conversion may claim it to the exclusion of the others."

In support of the proposed memorial it is urged that it is most trying and unjust to thrust upon Christians suffering these hardships such cruel alternatives as a life either of enforced celibacy, or of immorality or of illegality. It is

pointed out that though this is a prayer for class legislation, yet it in no way works to the disadvantage of other classes; and it is believed that non-Christians, on the whole, would be very decidedly in favour of it. In seeking such relief the memorialists distinctly disavow any intention of supplying an unworthy motive for a change of religion, and solemnly aver that their representations are prompted solely by a regard for the interests of humanity and morality. They have no desire to make divorce easy, but argue that in the Christian idea these child-marriages are no marriages, not even betrothals. It is hoped that the memorial will be largely signed, and that thus there will be sent up a strong expression of opinion on the subject.

There is a discussion going on just now as to the desirability or otherwise of converts from Hinduism retaining their heathen names. Hitherto the general sentiment of missionaries has been decidedly in favour of the complete obliteration of all traces of the old life, and the name has gone just the same as the sacred thread, the marks on the forehead, and the *juttu*. Is this necessary, or wise? The question has been taken up and discussed by General Maclagan in the *Church Missionary Intelligencer* with great thoroughness and ability. He thinks that a change of name unnecessarily injures the position of converts among their fellow-countrymen, and tends to cramp their influence. He mentions a number of converts in Northern India, men of the highest standing intellectually and socially, who have retained their original names; and he believes that Ram Chundra, the noted mathematician of Delhi, Imád-ud-din the Muhammadan, and others of equal note have distinctly gained in influence by such retention. Turning to the New Testament he finds no instances of change of name at baptism. Dionysius, Epaphroditus and Hermes, whose names were unmistakably heathen, carried them into the Church and continued to bear them there. The General urges with much force that the retention of the old names will help to destroy a notion which is far too prevalent, that the change of religion is merely a change of caste. We may add that the reasons brought forward by General Maclagan have, in the main, commended themselves to the Church Missionary Society, and they have passed the following resolution:—"That the missionaries of this Society in all lands be instructed not to encourage the adoption by native

converts of any new names in place of the names by which they have previously been known." The matter is well worthy of the consideration of all missionary societies.

EDITOR.

WESLEYAN METHODIST NOTES.

MYSORE DISTRICT.

The Rev. and Mrs. A. P. Riddett, with their family, sailed from Madras to London in the *S. S. India* on the 27th of March, and are expected to reach England in time for the May meetings.

MYSORE CITY.

Frequent revision is as useful in the affairs of a church as in the studies of a school. In harmony with this principle a quarterly committee meeting of the Mysore church has been instituted and continued for some time. The last meeting was held towards the end of March, when the agents from the out-stations at French Rocks and Mandaya together with the agents and principal members of the church in Mysore met for counsel. At the last District Meeting, French Rocks and Mandaya were placed under the charge of the Mysore Superintendent, so that these places were newly represented at the meeting. It was found that several members had left the circuit during the quarter, and one had died. One adult baptism was reported. One local preacher was passed by the meeting, and admitted to "full plan," while another young man was authorised to use his talents as a local preacher on trial. After the business was finished, all the members of the meeting were invited to the mission-house to tea.

On the 16th April Mysore put on its festive air, and the whole native church, together with a number of Europeans, turned out to witness the marriage of the Rev. Ellis Roberts and Miss Sheppard. Mr. Roberts has long been known in Mysore City, and indeed throughout the whole province, and the happy event has been regarded generally with much interest and great hope. He and his bride have left for their distant station, Shimoga. The marriage ceremony was performed by the Rev. C. H. Hocken.

SOUTH COORG.

It is with feelings of great satisfaction and thankfulness that I can now write in your pages a short account of the progress of the times from Coorg. We have felt for long the desirability of having more regular services amongst us, and God in his goodness has opened up to us a way to the fulfilment of these

desires in the person of the Rev. Henry Haigh who was appointed at the Conference, in response to our Memorial, as Missionary to Coorg. Mr. Haigh, who is well known, and appreciated by all of us for his truly Christian example and loving zeal for the Master's work, has now completed the first of a series of four monthly visits amongst us and it is with pleasure that we again look forward to his return in the month of May. During his stay we have been enabled to form a committee of church management, and the interest taken by all augurs well for the advancement of Christian work here. During the last two Sundays of Mr. Haigh's visit special collections were made in order to defray the cost of procuring more suitable Church furniture, and the appeal was responded to with a heartiness which is very characteristic of the Coorg planters. There has also been instituted a monthly subscription book amongst us for special aid to the Mission, so that ere long we may be enabled to make the work self-supporting.

H. B. F.

CALCUTTA DISTRICT.

"Misfortunes come not singly, but in battalions." So says Shakspeare, and we in Calcutta seem likely to prove the truth of the remark. Two months ago we announced the enforced departure of the Rev. S. Arnold, and now we have to announce the loss of another of our brethren. Not yet six years ago the Rev. W. C. Kendall arrived amongst us, strong, and promising in his various ability. He has laboured with great diligence, partly in Calcutta and more recently in Bankura and Ranigunj, but is now, to our great regret, invalided home with lung disease. He and Mrs. Kendall sailed in the S. S. *Ghoorka* on the 6th of April.

The brethren at Barrackpur have recently been greatly cheered by several clear cases of conversion both among the English residents and the Bengalis, and the work still seems to be growing.

In the Gouripur circuit two Mussulmans have recently been baptized, and others are ready to follow their example.

CURIOUS CUSTOMS:

MANEALETHANAH.

English comic journals facetiously recommend young men who are anxious to make a promising start in life, to look out

for a wealthy father-in-law, and live upon him. Now what seems so very strange from an English point of view is exactly the thing most frequently done among the Sudras of India. Their possessions consist chiefly, indeed almost entirely, of arable lands, and their wealth is proportionate to the number of hired labourers employed thereon. Where outside labour has to be largely employed, the net profit accruing to the farmer is much less than when there is a number of male members in the family who can co-operate, and who receive nothing in return for their toil but their daily food. Labour *must* be had somehow, as otherwise the land would become unproductive for lack of tillage. The problem to be solved, therefore, is how to secure the greatest amount of labour at the smallest cost; and this the ryots do in a curious and yet apparently satisfactory manner. Thus, a widow with two daughters and no sons has a small plot of land which will not produce enough to pay for labourers and support the family too. She therefore invites some strapping young fellow who is poor, unmarried, and has no land of his own, to stay with her and cultivate her little estate for a fixed number of years, promising that at their termination he shall have one of the daughters to wife. Where a man has many daughters and no sons, this practice is resorted to in preference to that of adopting a son. In the latter method there would be manifest disadvantages. A young boy must be chosen whose slow growth to manhood must be patiently awaited, and who would ultimately burden the estate of his adoptive father still further by taking a wife from another family.

In most countries sons-in-law are permitted, where necessity arises, to manage the property of their mothers-in-law; but their management does not include appropriation. In India, however, the *Mançalethana* or *Manémaga* (house-son) practically marries the property as well as the damsel whom he has, Jacob-like, served for. The Hindu law recognises his right to a share in the estate of his wife's family from the time of his marriage; and if sons be born to the father-in-law subsequently, he takes an equal portion of the property with them. He is, indeed, to all intents and purposes, a son and heir.

A strange case occurred some time ago wherein a young Wakkaliga was denied his bride after he had patiently served seven long years for her. Not having been married, he had no right to the property, and therefore sued to enforce the marriage contract. This relief, however, the Courts refused to give him; but as a salve to his wounded feelings substantial pecuniary damages were granted. He left the Court a gladder and a wiser man, for he had got the money "free of all incumbrance."