HINDUS CROSSING THE SEA.

By a Brahman Liberal.

At no time within living memory has the Brāhman world of Mysore been more convulsed than at present. Widow marriage, conversion of Brāhmans to Christianity, carrying of cooked food on the railways, adoption of European costume and manners, free use of English and Hindustani (Mlechcha tongues) on sacred occasions, inter-dining among the various sects and sub-sects of the Brāhmans, and a thousand other breaches of customary and sacerdotal laws have been openly practised or attempted; yet the almost stolid nonchalance of Hindu society was not disturbed by any of them. Within the last six months, however, society in Mysore has been perturbed in a manner at once unexpected and deplorable.

A young Srīvaishnava gentleman, a scion of one of the first families of that community in Mysore, finding his prospects in this country by no means encouraging, and animated by a laudable ambition to enter the higher grades of the legal profession, left for England early in February this year, became enrolled in one of the Inns of Court, and thus began to qualify himself as a barrister-at-law. His father and relatives are thoroughly orthodox, and being assured that such a step would never be permitted by them, he did not inform them of his plucky undertaking until he was beyond their reach at Aden. There was, of course, the usual wringing of hands and gnashing of teeth, but his friends soon reconciled themselves to the inevitable, and determined at least to make a sincere and energetic attempt to prevent his being lost to
society. With very practical good sense they incurred much extra trouble and expense in keeping their relative as much aloof in London as possible, so that his caste might not be broken more than was unavoidable under the circumstances. There is absolutely no reason to suppose that the adventurous young gentleman was not true to his Bráhmanical instincts, or that he was not a strict vegetarian and teetotaller.

Charles Kingsley wrote as follows of the English people:—

"We English are, as good King Alfred found us to his sorrow a thousand years ago, very slow to move, even when we see a thing ought to be done. We have been so in most matters yet. We shall be like the tortoise in the fable, and not like the hare." If these words are applicable to a nation pre-eminently progressive and spreading over the surface of the known world, it is not difficult for the reader to picture to himself the vis inertiam of the Hindus, who are proverbially the most stagnant and stationary people. This fact has been very painfully illustrated in the present instance in Mysore.

The Bráhmans profess to be guided by their Shastras, those records of antiquity, in which the wisdom and religions of countless ages are crystallized. The precepts of these books, and the practice of the present age show that sea travelling is objectionable for the three twice-born layers of Hindu society. It was very common in the other ages, as the historical portions of the Puránas plainly indicate. For the Kali Yuga, however, sea-going is laid down as a breach of the sacerdotal law. As time went on, and finding that the concerns of life outstripped such a law, a sage stepped in and declared that in the case of the people of the north sea-travelling is permissible, as also certain other specific infractions of the sacred ordinances. Even this was not enough. On the eastern and western coasts, there are ports, shrines and sacred waters, access to which is only practicable by sea. A later social benefactor, therefore, made an exception in favour of sea-travelling even in the south for a period of less than three days.

As a rider, however, to the foregoing relaxation of the ancient law, a text exists to the effect that in the present Kali age, "a sea-travelled Bráhman should not be associated with, although purified." It is noteworthy here that association is prohibited with all voyagers, whether for less than three days or not. But the rule is more honoured in the breach than in the observance, and nothing is more common
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now-a-days than to find that every twentieth Brähman one moves with has at some time or other made a voyage, either on pilgrimage or business, in many cases of more than three days' duration. And yet these estimable members of Hindu society never underwent any penance, nor have they incurred any, the least, social disabilities.

It is essential that the preceding circumstances should be kept in view in rightly appreciating the social commotion which at present engrosses the public mind in Mysore. The friends of our traveller were anxious on two grounds that he should continue a member of their society; viz. (1) with a view to spare the natural feelings of his parents, and to maintain intact the ties which bound him to wife and children; and (2) with the less selfish hope that the enlightenment and enlarged experience gained by a trip to and sojourn in the countries of the west should leaven the inert masses of his countrymen, and thereby awaken in their minds a spirit of enterprise and greater activity. But the first plunge is always most unpleasant. An inventory was taken, therefore, of such members of the community as would consent to associate with the traveller when purified after his return. Nearly all his well educated fellow-caste people agreed to treat him as before; for it is a well-known fact that the breasts of the educated Hindus all over India are stirred by a keen desire to visit the civilized countries of the west, and many of them would to-morrow cast social and other difficulties to the winds if they could only raise the requisite “sinews of war.” The majority of the Srivaishnavas were, however, passive, as they usually are to changes of all kinds; and the case of the traveller would not have evoked more than a languid and ephemeral interest in the country, but for the officious zeal of a few gentlemen whose intellectual attainments and status were worthy of a better cause. It should be noted here that the Srivaishnavas are straining every nerve to give their sons the benefits of a high English education, the disintegrating results of which are manifested in mental, religious and moral differences between the members of every family. The parents of the educated Brähman belong to a fast disappearing and fossilised past, and are only tolerated. He himself stands on a platform to which his wife has had no access. His children, if he has any, are yet more advanced, and jeer at observances which even their scoffing parent holds sacred.

It was very natural therefore that when the question was
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put, many educated Srivaishnavas who were in all respects their own masters consented to identify themselves with the cause of the sea-traveller. Although they are fathers themselves, it is their blessing that some of them have their parents alive, and these latter were lashed to fury by their own wounded self-importance and by the influence of the dissentient educated members. One of them went so far as to itinerate through certain parts of the country, and stir up his quiescent caste-men to excommunicate the sea-traveller and his friends. Meetings were held at Bangalore, Mysore and other places, in which the Shástras were consulted; and an unusual and highly artificial cohesion was lent to the heterogeneous ingredients of the Bráhman world.

Taking advantage of the long vacation, the traveller was induced to pay a flying visit to his family, and underwent a very tiresome and costly penance at a sacred shrine under the auspices of a very learned and holy sage. But his return served as the very apple of discord among the already over excited members of his caste. The leaders collected together the majority of its members, and passed resolutions not only excommunicating the sea-traveller, but also those who sympathised with him, although the latter have not as yet broken bread in his company. In this manner, the would-be defenders of the caste have virtually dug the ground from under its foundations, and introduced discord and disunion where there was on the whole a general feeling of unanimity.

It would excite the risibility of the outside reader if some of the results of these proceedings were described. Father is divided from son, wife from husband, mother from daughter, and friends and relations from each other; in short there is confusion and chaos in the community. All this would vanish like mist before the sun, if a little reason were used: but was ever reason called into play at times of popular excitement and agitation in any country? Contact with the excommunicated is imagined, and whole families plunge into penance. Altogether, the ferment into which Bráhman society has been thrown in Mysore would afford a curious study to the unimpassioned observer.

None so well as a Bráhman can realise the horrors of excommunication. The same penalty in the Church of Rome, and "boycotting" in Ireland are mere child's play in comparison. Utter exclusion from social and religious privileges and duties, and from all those acts and observances the sum total of which forms the be-all and end-all of Hindu life, is but a
part of it. Every one looks askance at an excommunicated person, and life becomes a burden to him. It may easily be imagined then what the powers of the caste *Vehm Gericht* are for evil in this country; even *maths* and temples are closed to him, and no one will assist an excommunicated person in the performance of unavoidable religious rites.

Travelling in Europe is not altogether condemned by the orthodox majority. The leaders at least admit that it will enlarge the mind and improve the traveller in more ways than one. But they argue that it is impossible for a Brāhman to cross the seas and visit European countries without irretrievably forfeiting caste and religion. In this matter the minority are at issue with their caste men, and strongly advocate visits to civilized countries. They maintain that it is quite feasible to travel in Europe and stay some time in the countries of the west without breaking caste, or abjuring religion and nationality. The orthodox however do not concede the possibility of a Brāhman leaving India without being denationalised.

The *maths* in Southern India were invoked, and their decision was of course adverse to the reform. It would have been absurd to expect the contrary. The priests and women all over the world form the stronghold of the dogma that "whatever is is best." If sea-travelling were allowed by the *maths*, the very corner stone of their existence would be displaced. It may safely be questioned by the thoughtful whether any movement for the amelioration of mankind ever emanated from, or received in its earlier stages the support of the established church in any country!

Education and contact with the most advanced phases of western thought have engendered in the minds of young Hindus a tendency to drift away from the established and recognized land marks of the Shāstras. Their ambition is to assimilate their thoughts and actions to those of the Europeans, whom they adopt as their models. But this tendency is not generally shared by the more sober and practical thinkers among the Hindus, who are trying on every possible occasion to take the happy *via media* between blind and superstitious bigotry on the one hand and unsympathizing and reckless radicalism on the other. Their measures are therefore inspired with the two-fold object of gradually making progress while not yet quite abandoning the Shāstras, on which the whole superstructure of Hindu society is established.

In the case of the sea-traveller already mentioned, the ad-
vocates of reform attempt to prove that although travelling by sea is objectionable, it is only a breach of conventional law, and may be expiated by penances; and that no religious or social privileges need be forfeited by it.

Amongst the innumerable works and traditions which constitute the Hindu's sacred law (*Shāstram*), the Smriti of *Manu* stands prominent. Even the Vēdas say that "whatever *Manu* has inculcated is wholesome;" and it is an axiom that "Smritis at variance with *Manu*'s are not binding." *Manu* nowhere expressly prohibits sea-travelling. In chapter iii, verses 149 to 167, *Manu* characterizes certain individuals, including sea-travellers, astrologers, doctors, teachers for remuneration, idol-worshippers, murderers, tradesmen, bankers, men with certain bodily deformities and diseases, eunuchs, &c., &c., as the worst kinds of Brāhmans, and as unfit to eat with, and directs that they should not be invited for Śrādhs and other religious rites (*Hatyam-Kavyam*). The Pandits interpret this rejection as extending to the complete social ostracism of sea-travellers: but in practice this interpretation is falsified almost every day. Doctors, jail-birds, bankers, tradesmen, teachers, &c., form very estimable members of Hindu society, and men who have made voyages along the coasts, and for periods extending from one to seven days, occupy no inferior position therein. The exclusion is now applied only to those who would cross the seas to Europe.

That the above mentioned prohibition is confined only to particular religious rites is quite clear from the fact that sea-travellers are mentioned in the commentary on *Parāsara*’s law, among persons unfit for the Śrādha (*Brāhmanārtham*). Whatever may have been the applicability of *Manu*'s Smriti to other ages, no well-informed Brāhman will deny that in the present Kali age, the law in force is the Smriti of *Parāsara*; and the commentary of *Mādhavāchārya* thereon is well known all over India. It is nowhere stated in this Smriti that sea-travelling is sinful. In chap. xii, verse 78½, *Parāsara* treats of the sin of association (*Samsargam*), and *Mādhavāchārya*’s comment thereon is that "*Parāsara* did not think that there is any sin in association in the present age."

Again, in *Manu* chap. xi, 188, there is the mandate that "*Unpurified* sinners should not be associated with; but after purification, they should be treated *as before.*" The only exceptions to this rule are referred to in the next verse, viz., ungrateful persons, and murderers of women, children, and of persons who throw themselves on one's
mercy. But a sea-traveller is not there included among those to be shunned after purification.

The text* enjoining the social exclusion of purified sea-travellers comes from the Purānas, which are also recognized as authorities, although inferior to the Smritis. Lists of acts to be avoided and omitted in the Kali age are therein given, and include association with “Dvijas who have made voyages on board ship over the sea.” But it has been decided by the Poona Branch of the Sankarāchārya’s math that “nau yātuh” refers only to sailors and persons living by the sea, and not to ordinary travellers. A corroborative text exists elsewhere, and has been acted upon north of the Krishnā. It is, moreover, undeniable that most of these rules are obsolete. For instance, Sanyāsam† is condemned therein; but who does not meet with Hindu Sanyāsīs now-a-days as thick as blackberries? The blowing of the sacrificial fire with the mouth is condemned, but such fires are kept alive only with the mouth, although a stick is held in the hand as an apology for a pipe. The daughter of the maternal uncle should not be espoused in marriage; but what is more common in Southern India than such marriages? To go, except on pilgrimage, to Bengal, Sindh, Gujarat and the frontier countries, is tantamount to losing Brāhmaṇism; but how many thousands are there not, who have been to those countries on business? Have they undergone any penance?

More instances might easily be given to prove that such rules have long ago ceased to have force, but the above will suffice. The reform party contend that this old-world text ought not to over-ride the explicit doctrine of Manu and of the celebrated Mādhavāchārya in his commentary on Parāsara, and that after penance the sea-traveller should be re-admitted into all the privileges and duties of caste. But the orthodox defenders of custom and tradition contend that association with him should be forbidden to the fifth or sixth degree, in the same way as Yājneya Valkya lays down for unpurified sinners. This is both illogical and narrow-minded, for Yājneya Valkya quotes Manu’s rule in chap. xi, 188 (supra), and legislates only for unpurified sinners. A sea-traveller, after purification in the prescribed manner, cannot obviously be governed by the same rule.

The above is a plain and unvarnished account of the present agitation amongst Brāhmans in general, and the Śrīvaishna-
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vas in particular, in Mysore. In times of popular excitement many excesses are committed, which the perpetrators themselves will be the first to regret in cooler moments. But Indian society ought to inscribe this truism on every wall and house-door, that it would be as easy to stem the torrent of a river as to stop the march of progress, now that it has begun.

If the patriarchs of Brahman society are dissatisfied with the revolutionary ideas of the times, they should have refrained from giving a liberal modern education to their sons and brothers. But they are most eager to give their children all the benefits of a high education, and it is therefore absurd on their part to be dissatisfied with the consequences. Light and darkness cannot be more irreconcilable than a high modern education and belief in every one of the observances and superstitious of the fossilised Hindu world.

Travelling itself is strongly recommended in the old literature of the Hindus as an important means of education. One of their witty satirists has happily likened a stay-at-home person to a tortoise at the bottom of a well, unable to see the world and ignorant of happiness.* The Puranas, Ka’vyams, and even the fables, abound in adventurous travels by all the heroes worthy of imitation. But the ignorance of ages and the bonds of caste, creating endless exclusiveness, have produced in the Hindu mind a reluctance to leave home, and even the certainty of material well-being does not in most cases overcome it. Already, however, there are healthy signs of a change, and it behoves the leaders of society to take advantage of and profit by them.

In the Bombay Presidency going to England has become common enough, and there is no difficulty with regard to the social restoration of the traveller. It is only in the South that there is an overpowering resistance; but if there is any power in truth and reason, and if human nature is true to its instincts, the Hindu well-wishers of their country need not despair of ultimate success. Europe has by an inscrutable dispensation of Providence become the home of worldly prosperity, and India is indissolubly bound to her. Despite the frantic opposition of Brahmandom, the time will come round, and that sooner than most people expect, when a visit to the land of our rulers will be robbed of all its present social terrors to a twice-born Hindu.

* Kūpa kūrmaih sadharmā, Kim jāntī bhuvana charitam Kim sukham chopā bhungtē.
FORTY YEARS AGO.

By the Rev. A. H. Kaundinya (Basel Mission).

[The following paper is autobiographical, and has been written by special and often-urged request. Mr. Kaundinya has long occupied a unique and highly honourable position amongst the agents of the Basel Mission, and it was felt that the story of his experiences forty years ago would be entirely to the glory of God, and might prove helpful to many an anxious young Hindu in these days. There is now a good deal of the same secret questioning, the same halting between conviction and expediency, of which this narrative speaks; and it is hoped that its perusal will help some convinced but timid ones to be openly true to the truth. Thoughtful Christian readers will gain from this story a more vivid idea of the conditions of our work in India; and if they will conceive of many young men passing through inward agitations like those of young Ananda Rao's, their prayers will be redeemed from unmeaning vagueness, and by gaining in definiteness will also gain in persistency and power.—EDITOR.]

I WAS born at Mangalore, South Kanara, on Sunday the first day, or Pratipada, of the first lunar month Chaitra, of the year Parthiva, corresponding to the 20th March 1825. On the twelfth day of my birth I was called Ananda Rao. The full name of my gotra or family is Vasishtha Maitravaruna Kaundinya, the whole of which, however, is only used at certain religious ceremonies, particularly when repeating Sandhiya. The gotra is commonly known under the last of the three names given above. The tribe of Brahmans to which I belonged originally came from northern India. They are called Sarasvata, the name borne by one of the Pancha Gauda, as distinguished from the Pancha Dravid tribes of Southern India. My parents were called Rangappa and Rukmini. My father was a pleader of the Zilla Court of Mangalore, Kanara, and was respected as a good Vakil. He had an extensive practice and earned not a little money. But before my birth, as he had only two daughters, the first-born son having died early, he did not care to acquire any property, saying he would give his daughters good dowries. It was only after I was born that he considered it his duty to provide for my future position in life. He carried out his intention as far as was possible for him with consumption gradually developing itself. When five years old I began to attend a Kanarese School, where I merely learned to read, write and cast accounts. At the age of eight years Upana-
Forty Years Ago.

*Investiture with the sacred thread,
Forty Years Ago.

prejudices on returning from school as to change our garments and bathe. But this proved altogether too irksome and the thing was gradually given up.

At school we were not only taught English, which was our chief object in attending, but we had to submit to Bible lessons also. At first we received them as a troublesome necessity against which we inwardly protested, but we soon began to find them very attractive. Every kind of sound instruction, whether in history, geography, astronomy or religion, must have a weakening effect upon the inherited faith of Brahman youths. The very first verse of the Bible with its grand proclamation, "In the beginning God created the heavens and the earth," made a deep impression upon our minds and hearts. There was no dissertation on Cosmogony, much less on Theogony, as in the Brahmanical books. The Bible relates the most sublime things in the most simple words, a fact which fills a Brahman with surprise and wonder. The Ten Commandments, the Sermon on the Mount, the Proverbs of Solomon, the Psalms learnt by heart, all moved our hearts not a little. The effect upon my own thoughts became more and more apparent. I began to talk of these things at home with my companions and others, and my relations saw reason to fear that the Christian instruction in the school was drawing me from the religion of my birth. A pilgrimage to Goa to the family gods was projected, and I went there with my young wife under the protection of one of my maternal uncles. Though I worshipped in various temples from Gokarna to Goa, my prayer almost always ended with the request that the god would graciously give me wisdom and knowledge to apprehend the truth, though all the time not actually believing in this or that god, but in the Almighty. Soon after my return from Goa, the wife of my guardian uncle took offence at something in my behaviour and induced him to make over all my documents and property to me, and finally leave my house.

At that time I was 16 years of age, according to the Brahmanical law no longer a minor, and had thus become my own master. I continued, however, to attend the school as before, though laughed at by some of my relations and young friends, because I did not care to enter Government employment, for which they considered me quite old enough. But the thirst for more knowledge made me proof against jokes, ridicule and well meant advice. The Bible instruction,
on the other hand, captivated my mind more and more, and I began to speak of spiritual things in the house with more earnestness. A paternal uncle, who was living in my house and was supported by me, became alarmed. To counteract the Christian influences of the school, he tried to initiate me into Pantheism, and with success. I knew that my deceased father had been a Vedantist, i.e., a pantheist, and having great respect for his memory, and being, moreover, strongly fascinated by the transcendental character of this philosophy, I was easily drawn towards it. Tat-tvam-asi (thou art that) worked like a spell upon mind and heart. The result was, that I soon became vain and proud, and looked down upon Christian missionaries as Kármikas, that is, men trying to gain salvation by works, while I considered myself a Jháni, one having the knowledge of Bráhma. I was, however, not permitted to continue long in this state. The living, the personal God, soon brought me low. Typhoid fever, which was prevalent at Mangalore during the monsoon of 1843, and of which several young men of my age died, seized me also and brought me to the brink of death. It was at this time that I began to pray to God Almighty, that He would graciously heal me. My prayer was answered and I was brought back as it were from the jaws of death. Pantheism had then no longer the same hold on me as before.

The effects of the dangerous disease, however, were soon apparent. The strength of my memory was almost gone. I could no more remember what I had read the day or even an hour before. This made me very sad and one day, while I was reading with Rev. G. Weigle, I could not suppress my grief, but began to weep and sob. Mr. Weigle was much moved, and leaving me alone he went to another room and prayed for me. Afterwards, when he was told of the cause of my sorrow, he spoke very kindly to me and advised me to put my trust in God and pray to Him for help. This time too my prayer was answered. Strength of body and memory gradually returned, and I continued to pray to God for His blessing upon my undertakings, though not as yet believing in Jesus.

In the meantime Dr. Herrmann Moegling had returned to Mangalore from a mission tour. He perceived that I had, during his absence, become more tender in conscience and more susceptible to Christian influences than hitherto. He endeavoured to rouse me and my class fellows to appre-
ciate the truth as it is in Jesus. One day, it was the 24th of November 1843, after having paid a visit to Mr. Findlay Anderson, a pious Christian gentleman, at that time Judge of the Zilla Court of Kanara, I went to see Dr. Moegling on my way back to my house. It was in the forenoon. He was just about to give a lesson in the Balmatha orphan-school, but, unwilling to let me go away without some kind word, he handed me a Christian almanac in English to look over till he should finish his lesson. I sat on one of the back benches, opened the almanac at random, when my eyes fell upon an anecdote which interested me. It was the now well known story of the Greek king who, determined to honour the law which he had promulgated, and yet yearning to shew his love to his offending son, plucked out one of his own eyes while at the same time he similarly punished his boy. The anecdote closed with the Scriptural application, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

While I was thus occupied with reading, Dr. Moegling finished his lesson and returned to his room close by, whither I soon followed him. My mind was agitated; it was as if I had not understood the passage I had read. I went over and stood before his low window, though not knowing exactly what I wanted. I asked him kindly to explain to me the anecdote and the concluding words. While I took a seat beside him, he looked over the passage and then began to explain or rather proclaim to me the whole Gospel of Jesus, the Saviour of sinners, with such earnestness that I forgot where I was and what and whom I was listening to. His last words were somewhat in this strain,—"You know Ananda Rao, that I and my brother missionaries, believing in the Lord Jesus, have come to this country to preach salvation to all in His name. Either we must be ourselves deceived or we are deceivers. You will acknowledge that we are neither the one nor the other. It is, therefore, your duty to accept Jesus as your Saviour." Then, seeing that I was troubled in my mind but did not speak out, he said to me,—"If there is any burden that presses upon you, I beseech you and demand in the name of God that you tell me, and believe in the name of Jesus." As I still hesitated, he put a paper before me asking me to write down what troubled me, and he left me alone for a short time. He, as I afterwards learnt, entreated the Lord,
in the adjacent room, to bring me out of darkness to His marvellous light. In the meantime I had written down what had agitated my mind most. When he returned, he read my confession on the paper, and, after a few words of exhortation, I was led to trust fully for the pardon of my sins in the name of Jesus. We then knelt down and praised God for His great mercy in revealing to me His only begotten Son as my Saviour. It was the first time that I had prayed with a Christian in the name of Jesus. When we arose from prayer I was no longer a Brahman at heart but a true Christian—in fact another man. We sat for a short while together and talked over what would be the consequences of the change of heart that had taken place in me, and what I must expect in the immediate future. The grace of God was abundantly given me, and when going home that day I could not but leap for joy. Nobody seems to have observed any change in me that day except my uncle, who three weeks afterwards said to me,—"Did I not see that day that your eyes were different from what they were before?"

(To be continued.)

THE CALCUTTA DEFAMATION CASE.

By the Rev. J. Hudson, B. A.

NOTHING can be gained while something may be lost by passing over in silence a trial which for more than a fortnight has absorbed public interest in this country. Probably no trial in recent years has excited such general attention and certainly no event has caused such profound grief and humiliation in every missionary circle. Never before, in the opinion of some, has such a cruel wound been inflicted on the mission cause in this land. Irreparable evil has ensued; it may be possible to extract some slight amount of good.

We ought to state at the outset that we agree with those who think there has been a miscarriage of justice. We do not indeed endorse the severe censures so liberally passed on Mr. Justice Norris. There was doubtless much that was unusual in his manner. Such an utter absence of reserve seems scarcely compatible with the dignity of the bench. It is not often that a judge allows every one to watch his opinion veering from point to point till at last it
reaches the opposite pole. We have also sincere pity for
the poor victims who while writhing under merciless cross-
examination had at frequent intervals to endure the scourge
from the presiding judge. Still we wonder how a few not
very harmful eccentricities can make people blind to the
perfect impartiality and the high sense of honour which
were so remarkably conspicuous. The judge tells us very
solemnly that he struggled with himself to resist the con­
cclusions to which he felt himself obliged to come, and his
bearing throughout confirms his statement. The irasci­
bility of temper which so frequently manifested itself seems
to have been mainly due to the honest indignation he felt
at Christian missionaries acting so unworthy a part, and
we think that something is owing to him for administering
reproofs which were well deserved, although delivered with
rather unseemly petulance of manner. The real dignity of
the bench will suffer less from such men as Mr. Justice
Norris than from those who manifest a cynical indifference
to right and wrong.

The newspapers which disagree with the verdict throw
the entire blame on the judge. To us it seems that the
prosecution were chiefly in fault. To evade the result
of evidence much more damaging than all the rest put
together they set up the plea that the story told by
Mr. Fish was a pure fabrication, undreamed of till he saw
his friend was likely to lose the day. Now if this was the
only alternative, we think the judge was fully warranted in
concluding that Miss Pigot had been guilty of immorality.
No doubt there are missionaries who betray their trust and
bring disgrace on the Christian name, but it would have to
be proved that the previous conduct of Mr. Fish warranted
his inclusion in this class before the theory of the prosecu­
tion could possibly be accepted. Knowing as we do with
what care missionary committees select their agents—even
lay-agents like Mr. Fish—we regard it as a moral impossi­
bility for a man whose previous character has been faultless
to concoct such an infamous calumny as that attributed to
this gentleman. We respect a judge whose moral sense
would not allow him to believe anything so incredible. It
seems to us far more likely that there was a simple error of
observation. The judge was evidently disappointed that
the prosecution did not adopt this line of defence. We
know that nothing is more common than for people to make
mistakes in describing what they have seen. Scarcely any
two witnesses, however honest they may be, will agree as to all the details of an occurrence they are called upon to describe. It is obvious that in the case under consideration the smallest error would make an essential difference in the bearing of the evidence, and it is equally obvious that such an error could have been most easily made.

Apart from that given by Mr. Fish, almost everyone will acknowledge that there was very little reliable evidence to support a charge of immorality. There was ample proof that Miss Pigot was most indiscreet and unlady-like and that her manner was altogether wanting in female delicacy, but it is a far leap from this to immorality. Indeed Miss Pigot's careless freedom of behaviour would predispose us in her favour when examining a charge of this nature. No doubt below a certain level vice is openly shameless, but when outward appearances have to be maintained it puts on the cloak of excessive prudery. Much weight should likewise be allowed to the fact that Miss Pigot was past middle life and in almost independent charge of the Scotch female mission. Her age and office might appear to her to offer of themselves a sufficient guarantee and thus help to put her off her guard. It was proved that Mr. Bannerjea addressed her as a mother—a point which the Hindus regard as telling almost conclusively in his favour—and she evidently took a motherly interest in him. Mr. Wilson seems to have acted with a culpable disregard of proprieties, but we cannot bring ourselves to believe that he was guilty of anything more serious.

It will of course be objected that the theory we have propounded is inconsistent with Miss Pigot's evidence, and we acknowledge that it is. We fear that Miss Pigot and her advisers thought it was an easier and safer thing to deny the charge altogether and attribute it to malice than to attempt to show how far Mr. Fish was mistaken. Realizing at last what serious consequences were likely to result from her indiscretion, Miss Pigot feared to admit anything that might in the least damage her cause. By following the course she did she not only was untrue to herself, but she likewise seriously prejudiced her own case.

We have so far discussed this painful subject because if our view be correct the figures grouped together in this scene are not so black as they have been generally painted. Almost all the Indian papers are unsparing in their censure of the judge, and yet his faults were in the main harm-
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less eccentricities. The three Calcutta morning papers, as well as the Pioneer, the Liberal, and the Bengalee, all acquit the three accused of immorality, but they do so at the expense of Mr. Fish. The Hindu Patriot, agreeing with the judge, acquits the defence and condemns the prosecution. The same figures do not come out black in all the pictures, but in each some reputation is foully blotted or completely effaced.

We still hope that the final verdict may be as favourable as our own. But even then there is enough clearly established to cause bitter mortification. The principal native papers have discussed the subject with unexpected forbearance and have not made the revelations in the High Court an excuse for indiscriminate and wanton attacks on Christianity. Consequently their comments are deserving of most careful notice. We give two or three extracts which seem particularly worthy of perusal.

The Hindu Patriot, the Calcutta organ of orthodox Hinduism, says:—

"However much we might regret that the dirty linen of this case were washed in the sun, we must admit that it is calculated to do great good. Mr. Hastie under a painful sense of public duty has rendered an important public service. We have never had much faith in the proselytizing character of the Christian missions in the east. We are free to confess that as educational agencies these missions have conferred great benefit upon the country, that they have imparted a strong impetus to high education, and that they have in this manner contributed much to the intellectual and moral advancement of the people of India. The revelations made in this case painfully confirm the impressions in the native mind as to the proselytizing character of the missions. The inner life of a leading Mission has been unveiled, and what scenes are presented to the view!

The three English morning papers of this city have pronounced against the judgment in strong and emphatic terms, but native opinion we must confess does not endorse their verdict. We do not by any means approve of the tone and temper of the judge, but as far as we have been able to weigh the evidence we cannot help saying that his Lordship is substantially right."

The following is from the Liberal and New Dispensation, the organ of the Brahmo Somaj:—

"Many of our contemporaries are exulting over this exposure of the Christian missions in the country. A truce to such rejoicings, we say. The Christians cannot be other than men and women, and charity prompts us not to rank them as angels. What surprises us most, however, in this case is not that immorality has been proved—as a matter of fact it has not been proved—but that other moral faults, faults which are not criminal perhaps, but decidedly unchristian, have been demonstrated as existing in the Christian community beyond the shadow of a doubt. No unchastity has been
proved, but such faults have been proved as anger, malice, jealousy, cruelty and vindictiveness. Whether these be lesser faults than unchastity God alone knows."

To these we add an extract from the *Indu Prakash*, a liberal Hindu paper:—

"We should be the last to comment on unpleasant revelations made in the course of the evidence offered on both sides. Such cases are exceptionally rare, but they nevertheless serve to point a moral of the highest significance to the Christian and non-Christian classes. The Christian missionaries must bear in mind that they cannot hope to win the confidence and respect of the higher classes of the native community unless they show better examples of conduct and morality in actual life than are to be met with in native society. A single case like that of Miss Pigot *vs.* Hastie does infinite damage to missionary enterprise in India, since it is only by a higher estimate formed of his moral character by the natives of India that a missionary can hope to succeed in his work. Ordinarily we should not care to notice a case of this kind, for the simple reason that the depravity and weakness of man or woman which it exposes to the full blaze of light are common to human nature all the world over, but what surprises us and the outside world most is the levity of conduct, and the absence of a high moral tone among persons having the management of a public institution, an institution which is of an educational character, and which is designed to serve as an example to surrounding native society."

The *Bengalee*, a Hindu Paper, and the *Indian Christian Herald*, the principal organ of the native Christians, both published at Calcutta, unite in defending Mr. Bannerjea, whom they believe entirely innocent.

Although for reasons given above we do not take quite the same view of the case as the first of these papers we feel that the indictment in all of them is to a great extent justified. In the first place the constitution of the Church of Scotland Mission, at any rate of the Female Department, seems altogether unsatisfactory. We do not know whether a charge against a missionary can be investigated in this country, but it would appear there was no provision for bringing to trial the Superintendent of the Female Mission, and that consequently the case had to be referred to Edinburgh. It is no wonder that the first inquiry was a complete failure. No doubt the right of appeal should always lie to the Home Committee, but the trial itself must be held in this country where the necessary witnesses can be summoned and where all the circumstances bearing on the case can be fully understood. It would appear also that no one could send home any charges against Miss Pigot without incurring an action for libel. A couple of days or more were spent by the defence
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in attempting to show that the letter to the Convener was privileged, but all to no purpose. The judge decided that there was no privilege in the case, and that consequently the charges must be substantiated. If Mr. Hastie, the head of the Mission if there be a head, was not privileged, it is not probable that any one else could have established the plea. If the Female Mission had been properly constituted there should have been no difficulty on a question like this.

Turning to more serious matters we are struck with the disunion and strife existing among the agents of the Mission. They seemed to be split into hostile camps and always standing at the post of observation. Such a state of things is lamentable in any mission. Fighting as we do against fearful odds we need here more than anywhere the strength begotten of close and stedfast union. If men realize so faintly the nature of their work that they have time and inclination to quarrel with one another they had better retire and make way for others of deeper humility and devotion. No doubt the variety and strength of individual convictions will often make it difficult to agree on questions of mission policy, but Christian unity should never be disturbed by mere personal misunderstandings.

We notice too, so far as the Female Mission is concerned, what seems to be an undue impatience of control. We do not profess to be able to decide the merits of the controversy between Mr. Hastie and Miss Pigot, but it is evident that the Female Mission was under no proper management. There is amongst missionaries a very natural desire for independent and unfettered action, and there is no doubt that every brother who has been a few years in the country and has proved himself worthy of confidence should be allowed a wide discretion. But men have very little humility who think that their own newly formed opinions are more to be trusted than all the wisdom of the past. We should, again, be guilty of undue self-confidence if we were wantonly to throw away the safeguards to Christian faithfulness existing in a well organized society. Those who know anything of the deceitfulness of their own hearts will never wish to be free from all authority and control. They will not desire that those whose counsel might be invaluable should feel themselves under no responsibility to bestow it. On the contrary they will be anxious that their public ministry, their daily life, their stewardship of the Lord's money, should all pass under strict and impartial review.
In preparation for the great account they will gladly welcome the less searching scrutiny of their brethren. 'Let him that thinketh he standeth take heed lest he fall.'

A pitiable lack of self-restraint was another evil which this inquiry brought out into the light of day. A good deal has been said about the beer and whiskey at the Orphanage luncheon. We cannot say that there was any proof of what would be regarded as excess by those who ordinarily make use of stimulants, but it is surely enough that one missionary should be so little abstemious as to become the object of remark and suspicion to another. The Bombay Guardian only expresses the opinion of most American missionaries when it speaks of the use of alcoholic drinks as in itself a disqualification for mission work. We cannot quite concur in a view so extreme as this. There are earnest and spiritually-minded men who do not regard total abstinence as a duty and who believe that its adoption would unfit them for life and work in India. It must be remembered that the tone of missionary thought and feeling seldom rises higher than its source: it maintains the same level as that of the Home churches. When they come to India missionaries have already formed their opinions on questions of this kind. When other countries have risen to the American standard, as we have no doubt they will do before long, we shall doubtless see wine and beer banished from every missionary table. Total abstinence principles are spreading so rapidly that we are full of hope for the future. It is scarcely too much to say that in Indian mission circles the rule has changed into the exception during the last twenty years. Meanwhile there is one point worthy of the most careful consideration. We do not hesitate to say that brethren who for whatever reason make ordinary use of these beverages must be content to suffer a serious deduction from the sum of their influence. Their very sincerity and zeal must make their example in this respect all the more potent for evil.

The report of the trial discloses other matters that call for censure, but we will refer to but one more, viz., the lack of Christian fidelity. This was the most conspicuous failing in all the missionaries concerned in the defence. One of them was guilty of the most blameworthy weakness. He believed his brother professor to be guilty of immorality and yet never said a word to him on the subject, but remained on the same friendly terms as before. He even
assisted in his promotion to some office in the church. The charge is heard for the first time in a Court of law. One can scarcely imagine a more complete reversal of the law which came from the lips of Christ. There cannot be much doubt that more sincerity, faithfulness and love displayed at the outset would have prevented a public scandal and would probably have saved the mission itself from sinking so deep into the mire. We are by no means insensible of the fact that the discharge of duty of this nature is a most delicate and painful task. Those most anxious that nothing should turn them aside from their path of steady usefulness will especially shrink from such a disturbing and ungenial office and will exhaust all the resources of casuistry to find some loophole of escape. But to the faithful servant the honour of Christ will ever be the paramount consideration and he will flinch from no service which his Master requires at his hands.

We should be sorry if we appear to use the language of hard and unsympathizing judgment. We have deeply commiserated our brethren in their overwhelming troubles. Many may err but few have to see their errors magnified in a law court and then exhibited to half the world. The fierce light which beats upon a throne, blackening every blot, is for the time still more concentrated on the parties figuring at an important trial. This light, moreover, with all its intensity is not the genial sunlight, but is cold, sickly, and unnatural, like that of electricity, and it needs to be blended with some warm rays of human sympathy before it can bring out the objects on which it falls in the colours that really belong to them. Such sympathy will not be withheld by those who know the strength of temptation and the infirmities of human nature. The poor brethren in Calcutta have had lessons enough; it is for us to read one to ourselves. Whether or not we escape the ordeal of an earthly court there will come a day to each of us when the secrets of the heart shall be brought into judgment. We must stand in a still more dazzling and confusing light, must answer a scrutiny of far wider range and more searching rigour, and must await a sentence no friends will pronounce unjust, against which there can be no appeal, and whose consequences will continue through eternity. Can any Christian imagine a more blessed consummation than to be presented 'holy and unblameable and unreprovable' on that day?
SHADOW AND SHINE IN MISSION WORK.

By the Rev. G. W. Sawday.

ONE often hears the objection urged that missionaries do not make known to the public the details of their work so fully as they ought; that, as they deal with the general aspects of mission work instead of relating events that have transpired within their several spheres of labour, people generally are not able to get as much information as they would like. As regards the past we fear that we, as missionaries, must plead guilty to this charge; but we have determined that if any readers of the Harvest Field henceforth remain in ignorance, it shall be their own fault. They need only read the copious details of circuit work which are printed in each number to gain full information concerning every branch of our work. It is also sometimes said that whilst ready enough to publish the brighter side of our work we refuse to give to the world the story of our disappointments and sorrows. If this be true it may be safely said that it is from no desire to give a one-sided view of our work or from any wish to make it appear more prosperous than it really is. It is rather because the missionary seeks to hide in his own heart the sorrows that weigh him down, whilst creating in others that patient endurance and cheerful faith that are so necessary for those who pray as well as for those who work. We have thought, however, that if our friends are made acquainted with some of the shadow as well as the shine of our work, more earnest prayer will be offered for God's blessing on it.

My first appointment in India was C——. In former years it had been a town of considerable note, but cholera, fever and many other ills had done their utmost to diminish its importance. The whole of the large and once prosperous fort had been deserted, and in consequence of its unhealthiness and the growing importance of other places, it had been abandoned by the mission as a permanent place of residence, and was visited as occasion required from T—— where I then resided. I well remember, as though it were but yesterday, my first visit to the place at the end of January 187——. We arrived there in the evening. The last rays of a golden sunset were reflected on the waters of the large tank, which would be considered a lake of no mean size in England, and which is
said to be some fourteen miles round. A fringe of cocoanut and date palms set off the picture, and as a sudden bend in the road revealed this to us I thought then, as I think still, that it was one of the prettiest scenes I had ever gazed upon. Alas, that such a spot should be desolated by malaria, and its people enthralled by heathenism!

Cholera was even then at work, although not in its severest form. Many natives were carried off by it, and subsequently a European official was attacked and lay for some days at the point of death, but ultimately recovered. It is cheering to think that the fever plague which has held possession there so long is now taking its departure, and that the place bids fair to become as healthy and as prosperous as in bye-gone years. From a Christian standpoint missionary labour has consecrated C—for Christ. Some of our most faithful and gifted men have laboured there, and there one young missionary, the Rev. E. G. Squarebridge, after a short period of earnest toil was attacked by cholera, and quickly passed away to his eternal reward. I remember with what emotion I first gazed upon his tomb which stands in a quiet corner of the large compound, almost washed by the waters of the lake. Feelings of unutterable sadness came over me, and I trod softly and spoke reverently as I thought of the young life so mysteriously and suddenly ended. Only 26 years of age; but God does not measure a man's life by the mere number of years he may have lived.

"We live in deeds not years, in thoughts not breaths,
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

And if God reckons thus, then for His servant who lies in the lonely grave at C——, and for many other unknown toilers who have ceased at once to work and live, will there be a grand "Well done," when the Saviour welcomes all His own. It is 43 years since he was laid to rest. It seems strange to think of it! He would have been an old man had he lived until now. Remembering our work as it was in its commencement, one wonders if he would be satisfied with the progress made since then. Not satisfied perhaps, no one of us ever is that; but thankful that God has wrought so much.

I used to visit the station regularly about once a month. Enquirers often came to the mission house to talk about Christianity and ask many questions concerning it, but
none evinced so much interest, or seemed so near to decision as the old Gauda (head-man) of a neighbouring village. He was most regular in his visits, and it was touching to see the old man deeply conscious of his sinfulness and taking in so eagerly the glad news of Christ's salvation, which is free alike for young and old, for rich and poor. There were many difficulties to be overcome, the fear of ridicule, the hatred of his relatives, and above all the anger of his caste people. However the truth at last won its way to the old man's heart and he determined that cost what it might, he would renounce heathenism, cast aside his idols and become a Christian. An anxious time followed on this decision, for his people, hearing of his intention, did all they could to prevent him from carrying his purpose into effect; but the old man having made up his mind, was not easily to be thwarted. A date was fixed for his baptism, and on the appointed day he appeared at the bungalow, prepared to renounce heathenism for ever; but, alas, I was prostrate with dysentery. I had been attacked in the jungle and had been brought into C——so weak and ill that I was not able to rise from the bed; and most reluctantly we had to postpone the ceremony. Another day was fixed, and on the Sabbath morning we eagerly looked out for our friend, but he did not appear. Anxiously we waited until late in the day wondering what had happened to him, until at last we were compelled to suppose that some unexpected obstacle had been placed in his way. We felt sure that he would appear on the following morning to explain matters, but as he did not come I felt uneasy and sent the catechist to the village to see what had hindered him. In the afternoon a messenger came asking me to follow him, so I rode to the village and found that just as the Gauda was starting for the mission house on the previous morning, his daughter was taken ill and had died almost immediately. He had then to arrange for the burying, and afterwards was setting out for C——, when the villagers, guessing his intention, had frustrated it by taking him off to a neighbouring pataya (small village) and there had mounted guard over him. I managed to send word to him that I had come, and at dusk he came over to see us and accompanied us part of the way back to C——. His mind was terribly shaken by the unexpected death of his child and by the fierce opposition of his friends, so after saying all we could to strengthen him we knelt down under a large tree and in prayer commended him to the loving care
and comfort of God. We left him feeling very anxious and doubtful about his future and our fears were fully realized. The old man, terrified by his friends' threats and grieved on account of his daughter's death, became less and less anxious about the salvation of his soul. I have met him since on two or three occasions. He has always been glad to see the catechist and delighted to welcome us to his village; but the anxiety about his soul that led him so near the feet of Jesus has departed, and it seems doubtful whether he will ever again be able to summon moral courage enough to take the decisive step.

This is only one case out of many in which men have seemed to be 'not far from the kingdom of God,' yea have been on the very point of entering it, and yet have gone back into heathenism not only through the adverse influence but, in too many cases, through the actual compulsion of their friends. Who can wonder that the missionary often feels that his work is vain, and, for the sake of others' faith, resolves that events that throw such dark shadows on his work and on his spirits shall be known only to himself and his God!

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**GLEANINGS.**

We referred last month to the opposition which the brethren of the Canadian Presbyterian Mission have for some time past encountered at Indore. We now learn that the Calcutta Missionary Conference last month sent a letter of sympathy to Messrs. Wilkie and Campbell, and asked for further information. In response the former of these two gentlemen visited Calcutta, and at the monthly meeting of the Missionary Conference gave the history of the whole case. A very interesting summary of Mr. Wilkie's statements is given in the *Indian Baptist*, which we quote almost in full:

"The Indore Mission was begun in January 1877 by the arrival of the Rev. J. M. Douglass, who for two years laboured alone in a quiet, unobtrusive way. So anxious was Mr. Douglass to avoid observation that when he had occasion to visit any place in the heart of the city he invariably eschewed the more public streets, and chose circuitous routes, through bye-ways and lanes, in order not to attract notice.

On Mr. Wilkie's arrival in 1879 the advice he received from his older colleague was, that he should follow the same quiet methods
of working, and not show himself more than he could help even in
the cantonments. Quite apart from the fact that such a plan was
hardly suited to a man of Mr. Wilkie's temperament, there were
circumstances connected with the mission work at Indore that appear­
ed to him to be unsatisfactory. The Mission had a school at Bani­
pura, a suburb of Indore, and in this professedly mission school it
was found impossible to teach anything connected with religion.
Every day or two a policeman visited the school with a view to ascer­
tain whether religion was being taught. Moreover, when Mr. Wilkie
first visited the school he saw, in a corner, an image of Ganapati; this
he unhesitatingly ordered to be removed, with the result that the
school was immediately closed by the authorities. * * * * *
With a view to obtain an interview with Holkar he called, in the first
place, on a native official in high position and explained to him his
wishes. This dignitary not only gave him no encouragement, but un­
disguisedly manifested his own hostility to all Christian work. Mr.
Wilkie next called on another native gentleman (a member of the
Durbar), whom he described as one of the same school as Sir Madhava
Bao, late prime minister at Baroda. He was received with the utmost
friendliness and expressions of sympathy, but when Mr. Wilkie moot­
ed the question of having an interview with Holkar, he was told it was
quite out of the question, and that Holkar would refuse to see him.
Various attempts were made, all with the same result : Holkar was
unapproachable by the missionary.
Mr. Wilkie remarked that he had not been able to ascertain
certainly the cause of this opposition on the part of Holkar. It was
reported and generally believed that it originated in an incident in
which Father O'Neale of the Cowley Fathers' Mission figures. This
Father O'neale, so the story runs, used at stated times to take a
small table to the road-side and with lighted cauldles perform
a certain religious ceremonies in the open air. On one occasion
Holkar happened to pass by as he was so engaged and sent to him
ordering him to cease. This he refused to do, as he was, he said,
performing *puja* to a higher Maharaja than Holkar himself. This
made Holkar very angry, and is supposed to have given rise to the
repressive measures that have been enforced for some years past.
Whether the story be true or not, there can be no doubt as to the
opposition which extended to all Christian workers, whether of the
Cowley Fathers' Mission or of the Presbyterian Mission. In 1880 it
became more pronounced. Policemen intruded into the house that
had been hired in the heart of the city, seized Mr. Wilkie roughly
by the arm, addressed him in violent and grossly insulting language,
and insisted on his ceasing from all preaching, at the same time that
they forcibly expelled the people who had assembled in the verandah
to hear the missionary. Mr. Wilkie went to the nearest Kotwal,
corresponding we presume to an Inspector of Police, and on complain­
ing of the treatment to which he and others had been subjected, he
was told that the interference had been by his (the Kotwal's) orders,
and that no Christian work would be allowed anywhere in the city.
About the same time a native Christian worker who happened to
be speaking in the street to the landlord of the hired house on the sub­
ject of the rent and explaining to him the object of the mission, was,
though he had merely been conversing in this way, seized by the
Police and after being carried before one Kotwal after another, all of
whom agreed in abusing him, was finally dragged before the Durbar where Holkar himself ordered him to give up all preaching in Christ's name. His answer was given in the spirit and almost in the words of the Apostles before the Sanhedrin, that he must "obey God rather than man." Because he would not give the required promise he was thrown into prison, where he remained the whole of that day, being, however, released late the same night.

Mr. Wilkie went the next day to the Agent Governor General, Sir Lepel Griffin, and represented the case to him. On the Durbar being called on for an explanation, it was urged that if the missionaries were allowed to preach it would lead to disturbances. Sir Lepel Griffin replied that the missionaries were harmless people, who were allowed to preach unmolested all over India, and that if there were disturbances it would not be creditable to the police arrangements of Indore. This firm action of the Agent Governor General had the effect of changing the whole attitude of the Durbar and the police. All opposition appeared to collapse and the work proceeded without any further hindrance till last year.

In April 1882, Mr. Wilkie, having heard that the Government intended closing the Government-aided school in the cantonments, decided to apply for permission to carry on a mission school in its place. He was urged to this step by many of the boys and their parents, who were prepared to support the school if undertaken by the missionaries. He, moreover, received some encouragement from the Educational Department, having been informed that he might have a grant-in-aid if he could obtain a recommendation from the Agent Governor General.

When, however, he called on Sir Lepel Griffin, he was received in a very different way from what he had been on the former occasion. A remarkable change had come over that gentleman in the interval; he very plainly told Mr. Wilkie that he did not want to have the missionaries at Indore, and that he would be very glad if they would leave the place. Mr. Wilkie asked him if he would forward to the proper authorities an application for a grant-in-aid. After a little hesitation Sir Lepel replied that he would do so, but would send with it a letter that would "kill it" at once. The next day he wrote to say that he would have nothing to do with the application.

This hostile attitude on the part of Sir Lepel Griffin soon became known and opposition recommenced at once. All Christian work even at Ranipur was interfered with. Remonstrances or appeals, whether addressed to the Durbar or to the representative of British rule, were of no avail. All the satisfaction the missionaries received was the permission to preach if they pleased in their own house to the four walls, as Holkar claimed the right of controlling his own subjects and preventing their listening to the missionaries even if they wished to do so. Policemen were placed at intervals along the road near Mr. Wilkie's house, who roughly drove away any who manifested a desire to hear what he might have to say, and then mockingly told him to go on preaching, refusing at the same time to listen if he attempted to address them.

Finding they had no hope of getting any assistance from the Agent Governor General, Mr. Wilkie and his colleague appealed direct to the Government of India in the memorial which we gave last month. To this no reply was received for nine months. In May 1882, and
after the departure of Sir Lepel Griffin on furlough, the memorial was sent by the Viceroy to the officiating Agent Governor General, Col. Bannerman, for a report. The missionaries were invited by Col. Bannerman to a conference with representatives of the Durbar. At this conference an offer was made to them on behalf of Maharaja Holkar, of certain undefined privileges connected with their religion, provided they consented to forfeit their rights as British subjects and to become his subjects. For various reasons they deemed it advisable to decline the honour and the conference came to an end.

A few weeks later Mr. Wilkie was again summoned before Col. Bannerman. He was informed that a reply had been received from the Government, and as near as he can recollect, it consisted mainly of the following propositions,—(1) that the missionaries should be allowed to start a school in the Residency, provided there was no serious objection to it; (2) that they might build a church on a site to be provided, if again no objection was raised; and (3) that the Viceroy declined to interfere in the subject matter of the complaint.

Mr. Wilkie asked that the substance of this reply might be given him in writing. His request was refused, on which he firmly but respectfully stated that he should simply ignore the reply unless it were given in writing; for if he accepted a merely verbal reply to his petition, it would be open to the Government at any time to say that he was mistaken in his interpretation of its meaning and thus he would be placed in a false position. The Agent Governor General at first took high ground, and even threatened to put him under restraint if he persisted in his refusal to give up all Christian work; but on finding him firm, he contented himself with requesting Mr. Wilkie to wait quietly while further communications were made to the Supreme Government and until other instructions were received.

It is the strong conviction of Mr. Wilkie and his co-adjutor, Mr. Campbell, derived in part from the conversations the former has had with the Government officials at Indore, that the Viceroy's Government will not take any steps in this matter except under the pressure of strongly pronounced public opinion. Mr. Wilkie further stated his conviction that the relations of Holkar to the Supreme Government are not what they have been stated to be in the daily papers of Calcutta. An expression of opinion on the part of the British representative would be understood by Holkar and his Durbar to be authoritative and would be submitted to at once. As an illustration of this we have the fact that in 1880 a word from the Agent Governor General was sufficient to put down all interference for several months, and it was only when Sir Lepel Griffin was known to be hostile to Christian work that interference recommenced. If it were known that the Viceroy disapproved of Holkar's intolerant attitude, it would cease at once.

In reference to the article on 'The Brahmo Somaj and Christianity' which appeared in the September number of this Magazine, the Indian Churchman, conducted by the members of the Oxford Mission, has the following interesting remarks:

"It is with a kind of despair that Christians realise that the very
depth of the Christian element in Brahmoism is a hindrance to the earnestly desired union. The very sympathy which the Brahmo feels for the Christian tone of mind is a temptation to him to assume at once that Christianity has no more to give him than it has given already. When we read the pathetic prayers of the Minister on his bed of sickness it is easy to understand how deep must be the natural antagonism of the Brahmo intellect to Christian dogma, when so clear a vision of the Christian spirit can be combined with a conviction of the falsehood of the theology which has inspired Christendom.

We have to check the instantaneous rush of emotion which says, 'this man is our brother, who so speaks of Christ,' because we remember that the final step which would make him indeed our brother, united with us in the Divine embrace of Him whom we both call Master, would only present itself to him in the light of a conversion to a noble superstition.

The perfect union towards which our spirits move can only be consummated by the abandonment on our part, or the adoption on the part of the Brahmos, of that literal obedience to the commands of the Master, which Theosophists and Brahmos alike have discarded in favour of the esoteric truths which they truly discern in Christianity.

We wish in these few words to state clearly the relative nearness and distance of the Brahmo Somaj and Christianity. How near they are can only be realised by reading the simple words in which the Editor of the Liberal and New Dispensation answers the question as to whether Brahmoism will ever culminate in Christianity. "All I can say is, I don't know." The ground they will occupy in the future is as uncertain to the Brahmos as their docility to impressions from a devotional source is complete. The Spirit of God, not their own intellect, is claimed as their guide. And hence, even when brought face to face in the course of his argument with "the adoption of the Christian name and the acceptance of Christian dogmas," Mr. Krishna Behari Sen, the brother of the Minister himself, can only say that there is a God of history working out his beneficent purposes for the redemption of our Indian humanity. "If it be his sublime design to bring over India to Christ it may be that the consummation will be brought about in a way and in a shape little dreamt of by our critics."

"Your critics," the missionaries, who would much sooner be your brothers. 'In a way undreamt of,' yes! that is true. For if India be ever brought to believe in the divinity of Christ, it will not be, we dare say, so much by the direct agency of imperfect and unsympathetic missionaries, as by the growing sympathy and deepening love for Christ of the Brahmos themselves, which may some day overlap the barriers of scepticism, and throw itself at the feet of the Master so long reverenced, now worshipped. In that sacred process, perhaps to be wrought by the Spirit of God, it seems almost a sacrilege for us to interfere. Let us be silent, and let God work. Be it ours to pray, to help, to explain, to deliver the simple message committed to us. To God alone belong the issues of life and death, and secret workings which in prostration and weariness win the soul to Christ, and bring the wanderings to a close; His alone will be the glory of the regeneration of India. It is dangerous
even to express the hope, as though we wished for the rise of Christianity on the ruins of Brahmoism; and yet it is difficult to repress the prophetic yearnings of unfeigned love.

Let us pass unwillingly to speak of the distance which still separates the two forms of faith. The organisation of the Brahmo Samaj is said to be "framed upon an essentially Christian basis." It would be truer to say that it is formed upon a Christian model. Again it is true that Baptism and the Sacrament are recognised in Brahmoism, but it is not Baptism into the historical Church founded by Christ, nor is it the Sacrament of His Body and Blood. The question is very simple. Only those who indeed believe Christ to be God Incarnate are willing literally to obey His commands, to join by baptism the brotherhood which He founded, to partake with the other members of the Sacraments which He instituted. Those who think Him to have been the noblest of men are content to imitate His brotherhood and His Sacraments, to breathe in His spirit, and to aspire to His pure morality.

Not one word have we to say against Eclecticism properly interpreted. We quoted above the Brâhmo prediction that the Christianisation of India would be not only in a way, but in a shape undreamt of by us, if it ever takes place at all. Gladly shall we welcome in the fold of Indian Christianity all the fiery love, the Bhakti, of Chaitanya, so lacking to the cold English Christian. We only ask that Eclecticism shall not refuse any of the essentials of Christianity while incorporating, as far as is consistent with the latter all that is best in the Hindu religious spirit."

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WESLEYAN METHODIST NOTES.

MADRAS DISTRICT.

The Annual Catechist's Meeting for the northern part of the Madras District was held last month. The catechists from the Madras South, Madras North and West, and St. Thomas' Mount circuits, seventeen in number, together with the ministers of those circuits, met in the Royapettah chapel on Wednesday morning, October 3rd. The Rev. H. Little, Chairman of the District presided. The first session was devoted to the consideration of "Prayer in its relation to mission work;" the second to receiving accounts from the catechists of their work during the past year. On Thursday morning a sermon was preached in Tamil by the Rev. G. M. Cobban, after which all partook of the sacrament of the Lord's Supper. The second session on that day was given to the consideration of new schemes for the coming year. The accounts from nearly every station were most encouraging. In Madras West especially there has been a large number of baptisms during the past year and the brethren report several whole villages in that circuit in which the people are willing to put themselves under instruction for baptism.
MYSORE DISTRICT.

On the 18th October the Rev. W. H. J. Picken, who is in charge of the Tamil work in Bangalore, was married to Miss Tabraham of the Finsbury Park circuit, London. The ceremony took place in the Cantonment English Chapel, and was witnessed by a large gathering of European and native friends of the bridegroom. Mr. Picken spent the first year of his Indian career in the English circuit and greatly endeared himself to his people by his earnest labours. During the last two years he has been entirely set apart to the Tamil Church, the members of which testified their regard for him by their presence on this occasion. The ceremony was conducted by the Rev. J. Hudson, B.A., assisted by the Rev. E. R. Eslick, and at the close about fifty guests assembled in the adjoining mission house, where tea was provided.

TUMKUR.

Some excitement has lately been caused in the town by the visit of a Brahmo Somaj preacher. In one of his addresses he appears to have gone somewhat out of his way to animadvert on Christianity. Amongst other things he gave utterance to the following originalities; (1) that the Bible is derived from the Hindu Shastras; (2) that Christ was not born by the power of the Holy Ghost but was conceived in sin; (3) that the Virgin Mary being detected in sin was cast out; (4) that the decalogue has been incorporated into the Scriptures from the teachings of Sakya Muni; (5) that there are many and great differences between the Bible of ancient days and the Bible as it is now; (6) that the teaching that the Bible came from God is a lie.

I accordingly told the preacher I was willing to meet him in any place he might appoint and on Thursday, October 11th, accompanied by Mr. Clapham, I went to the Petta school room, which was soon crowded with people. We began by reading Babu Keshub Chunder Sen's words, "I am thankful to say I never read anti-Christian books with delight, and never had to wage war with my Christ. The mighty artillery of His love He levelled against me and I was vanquished and fell at His feet saying, 'Blessed child of God, when shall others see the light that is in Thee?'" We then asked the preacher how he could reconcile his statements with Chunder Sen's words. He replied that he could not recognize Chunder Sen or any other man as an authoritative teacher, so we proceeded to take up the questions one by one and asked him to establish his statements. This he was not able to do in a single case, nor indeed did he even bring forward the semblance of a proof. He said that he was not prepared then with all the arguments of the case and needed more time, but we thought that if he was prepared to make such statements he should have been prepared to verify them.
When in their articles of faith the Brahmists say they believe in the inspiration of Raja Ram Mohan Roy, Devendra Nath Tagore and Keshub Chunder Sen, and then, when we quote the words of these prominent leaders, tell us they cannot be received implicitly, it seems very much as though there is no definite creed, and as though every Brahmist may and does believe that which seems right in his own eyes.

The distribution of prizes to the girls' school took place on Friday, October 12th. Mr. Narasimha Chari, Pleader, gave a short speech in Kanarese, urging the parents to take more interest in the education of their children, and send them to school more regularly; after which Mrs. Cress, wife of the Sub-Judge, gave away the prizes, which consisted of dolls and work-boxes sent from England, and of cloths for the poorer girls. After the prizes were distributed Mr. Cress made a short speech on behalf of his wife promising to give two prizes of Rs. 5 to each of the two schools, one for the most regular attendant amongst the oldest girls, and one for good conduct. This year instead of having the girls from the village school in for the town distribution, we went out to Kaitusandra one evening to give away the prizes there, to the no small delight of the villagers.

SOUTH CEYLON.

The last Report of this District has just reached us, and contains some very cheering facts. The District includes about 170 miles of the west and south coast of Ceylon, as well as several stations in the interior, of which the most distant, Laggala, is about 100 miles from the sea. There are 44 circuits, twelve of which have been created during the last ten years in order to reach the Buddhists in neglected localities. In these circuits there is a church membership of 2,600, an average attendance on public worship of 6,425, and a Sunday school roll of 5,798 names. The churches of South Ceylon are fast attaining the independence which comes of self-support, for we observe that while the Home Society has been asked to contribute Rs. 1,450 towards the native ministry, the circuits themselves have raised Rs. 12,476, besides contributing Rs. 22,500 to miscellaneous church objects. In spite of the reduction in the Society's grants for education, and of the heavy exactions of the new Code, the schools throughout the District have flourished. The Report shews an increase of 423 boys and of 169 girls, even though the number of schools has decreased by seven. Thus there has been encouraging success on all hands. Best of all, we read of many conversions from heathenism to Christianity, of some signal outpourings of the Holy Spirit, and of a general spirit of earnestness and expectation; indicating, we trust, the approach of a season of revival and blessing.