THE MYSORE HIGH SCHOOL: ITS HISTORY AND WORK.

BY THE REV. H. GULLIFORD.

THE rapid spread of English education in India is one of the most marvellous phenomena in the record of nations. It is unique in the world's history. It seems well-nigh incredible that a nation so distant should be able not only to subjugate such a vast empire by the might of its power and to rule it in peace by the wisdom of its administration, but at the same time arouse amongst its peoples such an eagerness and enthusiasm for the language and literature, science and philosophy of a ruling race, that thousands crowd the halls where this education is imparted; that it has to a very large extent superseded the classic learning of the land; and that all the diplomas bestowed for scholarship are conferred on those who have studied English. The introduction of the study of English was the galvanic shock which excited motion in the paralysed body corporate of Hindu life and thought. That shock has been felt to the remotest parts of the empire. Starting from Calcutta it has crossed mountain and valley, desert and forest and flood; it has completely traversed the empire, till from the far North-West Provinces to the little State of Travancore the great ambition of every one who wishes to make his mark in the country is to learn English.
lish education is the passport to every honour and emolument of importance in the service of the Government; it is a necessity for him who would be learned in the law and shine in the forum; it is the sole symbol of advancement and civilization; it embraces the whole of advanced modern thought in India. The history of the introduction and spread of this movement is the history of the advancement and progress of modern India.

Interesting and instructive as such a history must be to all who study the social, intellectual, and moral progress of the community, it cannot be less interesting if the history of the movement in one town be traced in some of its details. It is therefore proposed in this article briefly to describe the rise and spread of English education in Mysore City, especially that portion of it conducted under missionary auspices.

The first effort in this direction belongs to the year 1839, when the Rev. T. Hodson started a school in which, within a few weeks, there were thirty native and eleven East Indian pupils. The new enterprise attracted the attention of some of the wealthy natives, and in a short time they subscribed Rs. 541-8-0 towards the erection of a school-room. Gradually the interest of the Maharajah was excited, and after a long interview with Mr. Hodson he generously offered to pay all the expenses of the school. This arrangement took effect on the 1st October 1840. Mr. Hodson fully explained to the Maharajah that the Bible would be read as usual, and that no alteration in the teaching of Christian truth would be made in consequence of His Highness' patronage. To this he cordially assented, saying the missionaries must teach whatever they deemed proper. He only asked that the school might be called "The Maharajah's Free School." This arrangement was continued for about ten years, during which time the missionaries met with much vexatious interference in the management of the school. Their efforts to make it more efficient were so persistently opposed that at last they had no alternative but either to continue as mere paymasters of the teachers, or to discontinue their connection with it: they chose the latter.

In the year 1852 the Rev. E. J. Hardey was appointed to Mysore; but in 1853 failing health compelled a short visit to England. He carried with him, for presentation to the English Conference, a "petition signed by more than three thousand Hindus and Musalmans, in nine
languages." This petition is a remarkable document, and well deserves being reproduced. It ran as follows:

"To all the Societies of Wise Gentlemen in England."

"This petition sheweth:

"In the city of Mysore, all the Hindus, Musalmans, and all other people, in the greatest humility pray. To teach the fifty-three thousand people in the city the English correctly, there are no English gentlemen; neither is there a proper English school. Although we desire to establish one, we have not the ability; and to send our children to a foreign place is not the custom of our country, and our poverty would not allow it. For these reasons although we are exceedingly anxious to teach our children the English language, the means of teaching are not at our command. You, gentlemen, having in many places established chief colleges for the people's children, and having taught them wisdom, you have acquired fame and honour; therefore upon us, and upon our children, look favourably; and in this place, having established a college, cause our children to be taught by an English gentleman. This doing, fame and merit will not only be yours, but it will confer upon us a benefit never to be forgotten.

"This is our Hope."

In response to this petition a sum of Rs. 2,000 was raised in England, and to obtain a similar sum in the town a public meeting was called on the 28th of April, 1854, at the house of Chinniah Chetty Garu. Prior to this a small educational committee had been formed, of which Mir Ahmed Sahib, Head Sheristadar, was the president; M. R. R. Krishna Row, Naid Sheristadar, the deputy chairman; M. R. R. Chinnaswami Pillay, Magistrate, the treasurer; while the Rev. E. J. Hardey was the secretary. At the public meeting the president of the committee took the chair and promised Rs. 100 towards the school, at the same time urging the people to sign a petition to the Commissioner praying that aid might be given to the school out of a fund that had been accumulating from the proceeds of land belonging to decayed temples. Several other speeches advocating the establishment of an English school were made, and the subscription list was handed round. But here a crisis occurred. A rich merchant rose and objected to the introduction of the Bible into the school, and he was supported by several others. Mr. Hardey was not a man who feared a fight, as was abundantly shown in our last issue. Here he had need of all his pluck and determination to carry the day. But he nobly stuck to his point, and declared that though Rs. 600 had already been subscribed, he would not touch a pie of it without a clear and distinct understanding that the school should be conducted like all other missionary
schools. The merchant offered Rs. 4,000 to the fund if the Bible were excluded, while others urged that the young men would be converted. Mr. Hardey adhered to his original position, and the merchant retired after a very warm discussion. The result was that Rs. 1,200 were subscribed on the spot, and this was subsequently increased to Rs. 1,600.

The school was opened the following month, May 1854, and 160 boys were quickly in attendance. The enthusiasm manifested at starting carried the movement along for a time, but it soon became plain that a school could not be built in a day; for the reports of the next few years speak of irregularity, and the necessity of excluding boys from the school.

At first no fees were taken from the scholars; but it was found impossible to carry on the school on such a basis. It prevented the proper exercise of discipline, and was the cause of much irregularity. One or two attempts were made to introduce fees, but without success, and it was not till 1862 that their introduction was found practicable. In that year only Rs. 174-8 were collected, while the number of students was 105. The school up to this time appears to have been wholly supported by the Mission and by subscriptions, but in the same year a grant-in-aid of Rs. 50 per month was obtained from Government. The school was now fairly established. It had outgrown the sicknesses incident to childhood, and was becoming strong and vigorous. The building had to be enlarged in 1863. Although the free school had been continued under the patronage of the late Maharajah, still the numbers steadily increased as the school rose in efficiency. The Government raised the grant in 1864 to Rs. 100 per month, at which figure it now stands, although the number of pupils has nearly doubled since then.

The school curriculum was gradually brought into harmony with the course of study laid down by the Madras University for undergraduates, and the next event of importance was the success of four young men in the Matriculation examination of 1867. These were the first undergraduates from Mysore City, and it must be a pleasing memory to these men to think that they headed the procession of undergraduates that has followed them in unbroken succession and in increasing numbers from the different schools in the town. This success so encouraged
the managers of the school that classes were formed for studying the subjects necessary to pass the First in Arts examination. Several of the students succeeded in passing this examination, for in the report for 1870 we read, "We have been enabled this year to form the first regular B. A. Class in Mysore. One young gentleman is going up for his examination in February next." A higher scale of fees was introduced, and the school altogether was in a very prosperous state. But it was soon found that it was impossible to keep up efficient college classes with only one European teacher. The work is far more than one can possibly compass, and very reluctantly it was determined in 1873 that the Institution should be a High School only and should not aspire to the dignity of a College. Consequently only the subjects required for the Matriculation examination are taught in the school, and the students who succeed in that have then to seek another Institution for the continuation of their studies. The introduction of the Middle School examination in 1881 made a slight alteration in the curriculum necessary, and now the school is in harmony with the Government Middle School and the University Matriculation examinations.

The school was started in 1854, and the following table shows the return for each decade since:

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Pupils</th>
<th>Average attendance</th>
<th>Fees</th>
</tr>
</thead>
<tbody>
<tr>
<td>1864</td>
<td>170</td>
<td>Not known</td>
<td>About Rs. 250.</td>
</tr>
<tr>
<td>1874</td>
<td>162</td>
<td>151</td>
<td>Rs. 1,326-12-0.</td>
</tr>
<tr>
<td>1883</td>
<td>312</td>
<td>255</td>
<td>Rs. 2,523-6-0.</td>
</tr>
</tbody>
</table>

These figures indicate a large expansion; but unfortunately the elasticity of brick walls is very slight, and their expansive power is very limited. Boys must occupy space, and we cannot well put them one upon another. Those beneath would not be likely to bear their burdens patiently. Walls, too, are not eternal. They are of the earth earthy, and show it also by the dangerous readiness with which they crack and let in the elements. The increase of the lads and the cracking of the walls have bidden us forsake the present building and seek a home elsewhere. We
have got the site, and we have begun to build; but bricks and mortar, timber and tiles cost money; men won't work without pay; and so a lot of money is needed for the new building. We have got some, but by no means sufficient.

Since 1867, the first year in which candidates succeeded in passing the Matriculation examination, there have passed no less than 104 undergraduates, some four or five the First in Arts examination, while a few have graduated. Some 30 pupils have passed the Middle School examination, while several have won prizes or certificates in the Dobbs' and Peter Cator Scripture examinations. As an educational institution the school has been a thorough success whether tested by attendance, fees, or results.

Different missionaries have contributed to these results, many having worked hard night and day to make the school what it is. It would be of little use to enumerate the various principals who have toiled for this end, but some of them are men whose names are not likely to be readily forgotten:—the late Rev. E. J. Hardey, brave, fearless, true, whose lonely grave is on the banks of the rushing Kaveri near the romantic isle of Sivasamudra; the Rev. J. Hutcheon, M.A., who knew nor rest nor ease while toiling for the Hindu, and who labours still with the same zeal in England; the Rev. J. S. Banks, whose scholarship and worth have been rightly estimated and fittingly honoured with the Theological Chair at Headingly College, near Leeds; and the Rev. J. Hudson, B.A., the present Chairman of the Mission.

While we rejoice over the success of the school, the results achieved are not all that we desire from an educational institution. They are not to be despised, for they are good in themselves, but we look upon the school as the place where thought is awakened, where character is formed, where the man is developed. The mere cramming of a certain number of facts would not accomplish much in this direction, and therefore the Scriptures are studied throughout the school to awaken the higher faculties of the soul, so that the moral and spiritual part of the student may be nourished as well as his intellectual. In this we believe the school has been as successful as in other matters; for we know some old students now taking an active part in the affairs of this Province, who manifest principle and character unquestionably begotten in the mission school. Tested by actual conversions
to Christianity, the school must be pronounced a failure as men regard failures. Not that there have been no conversions from the school, for there have been a few. Yet if the standard of success is conversion, the results have not conspicuously justified the labour and expenditure. But though the value of one soul would far outweigh all considerations of labour and expense, we would not for a moment attempt to justify the existence of the school on that ground merely. We believe there are scores and hundreds of men in this Province who are the better morally and spiritually for the lessons they learnt from the Bible. We are sure that there are hundreds who have a higher standard of morality, a loftier ideal of duty, a more correct idea of God, a truer conception of their relation to Him than they would otherwise have obtained. We are certain that hundreds have learnt that there is possible to every man a state in which all the blessings included in the term God-likeness may be realised. Not that all have attained to it, not that even any large portion of them have fairly struggled after it; for the law of degeneration reigns in the spiritual world as well as in the physical, and asserts itself not less terribly in the educated than in the ignorant. But some have reached a higher plane and are manifesting it in their tastes, and habits, and lives. Is there not something inspiring in the thought that the education imparted is prompting the development of all that is divinest in man? It may be that there is much drudgery in the classroom; but the hour that is devoted to the cultivation of the higher part of man's nature is by no means wasted if we see young men becoming more truthful, more honest, more devout (and we do see this); or if they write to us in this strain, "I honestly confess that had it not been for the study of the Bible, I would not have possessed even the little morals that I possess now. I really make use of the various precious sayings in it in my speeches and actions. Whenever a wicked thought occurs to me, I conquer it by those sayings only." So writes one. Another says, "I am very sorry my soul is not in the state in which I could desire it to be. When I study the scepticism of Hume, it is not without a doubt that I look to my soul. But the firm belief in the ever-present Almighty early implanted in my mind by your exertions always comes to my rescue." A third writes, "Believe me, Sir, I shall never be a moral coward. As far as my
knowledge goes, I do not act contrary to what is right.

Another, who was compelled to leave, and had only an occasional opportunity of being taught the Bible, says that the time "is quite insufficient, but there is no use in murmuring. . . . I must not only be content but I must also be grateful to God for having given me that opportunity of hearing the teaching." These testimonies might be multiplied, but they are sufficient to show that Bible instruction is not without fruit. Though it may not lead to actual severance from Hinduism openly, it effects, what is far better than any mere outward separation; it elevates the mind to the contemplation of nobler thoughts; and amid the great and almost appalling indifference it leads many to be careful about and take a deep interest in the concerns of the soul. These things are "the blade," the tender up-springing of the soul towards its Heavenly Father; and He who caused the blade to spring up can also bring "the ear" and "the full corn in the ear."

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TOKENS FOR GOOD.


In the Bangalore Tamil Circuit we have just been cheered by unmistakeable evidences of the presence of the Lord of Hosts, and of His blessing on our work. On Sunday, February 17th, after a very earnest sermon from 1 Thess. i. 5. had been preached by the Rev. Dr. Butler of America, it was announced that special prayer-meetings would be held every day during that week, for the purpose of seeking an outpouring of the Holy Spirit on the congregation. These meetings were accordingly commenced on the following day, and the attendance, which was rather scanty at first, steadily increased. On four consecutive evenings the missionary directed the attention of his native brethren to the injunction and promise contained in Luke xxiv. 49. By this time a few had begun to feel their hearts burn within them. The revival may perhaps be said to have commenced in the Girls' Boarding School; for those of our young people who had given their hearts to God, began to pray for their sisters in the school, and then for their relations and friends. Finding the public services insufficient for their requirements, they held prayer-meetings
amongst themselves at all sorts of odd times, but oftenest "in the night-watches." By the end of the week our people were ready for a blessing; indeed many of them felt that they had already received a great blessing in their own souls.

On the following Sunday there were signs of good attending the morning service. A heathen who had long been enquiring the way of salvation received baptism, and having heard much during the service of the necessity of the new birth, of which baptism is "the outward and visible sign," remained behind with a relative, who though a Christian had long neglected the means of grace, and had a conversation with the preacher on the subject of this great change. Both these men expressed an earnest desire to live a new life in Christ Jesus, and again two or three days afterwards solemnly renewed their vows when they paid a visit to the missionary in his study. In the Sunday School on the same day several of the elder boys and girls resolved to give themselves to Christ. In the evening when the other services had closed, a special meeting was held for the girls of the Boarding School, and seventeen of them who had found peace with God, joined to pray for three others who were seeking pardon.

From Monday to Saturday there was preaching every evening, and besides the girls of the school, more than thirty persons came forward as seekers of salvation. Some of the cases are very interesting. Secret sins have been confessed and abandoned, evil associations have been broken off, long forgotten vows have been fulfilled, and backsliders have been restored. One who confessed the sin of adultery has separated himself from his guilty consort, and has sent for his lawful wife whom he forsook three years ago. A woman came forward with tears and trembling. We believed her to be a heathen, but she told us she had been baptized in this very church some years ago, and having since fallen into sin, had lived as a heathen. The change that has now taken place in her is evident. She comes neatly dressed to all the services, listens attentively to the sermon, meets in class, and humbly testifies that God has had mercy on her. Moreover she has had her children baptized, and sends them to Sunday School.

Most of those who came out as seekers are connected with our own Mission. Two or three are Romanists and one of these has been so persecuted since, that he has not
been able to come near us again, though he has seen some of our members and talked with them privately.

The conversion of nine or ten lads, of ages varying from twelve to seventeen, is to us a source of much thankfulness. Some of these have been meeting for some time in a catechumen class conducted by the missionary. These first yielded themselves to Christ, and then sought each to bring his brother. One of these youths, a few days after his conversion, received a letter from his father who holds a Government situation at Rangoon, requiring him to proceed at once to that place and enclosing a remittance for travelling expenses. The father, alas, is a heathen. But his order must be obeyed, and our young friend left us after a few days; not however before he had given clear testimony to the forgiveness of his sins, and had made sacred promises which, we pray God, he may have grace to keep.

Another young man had just arrived in Bangalore from a station in the South, and it was on the occasion of his first visit to our chapel that the Holy Spirit convinced him of sin, and led him to respond at once to the invitation given to penitents to come forward and seek mercy. He found peace that evening, and the change that came over his countenance was a welcome evidence of the new joy that had come to his soul.

Two other seekers were heathens; both of them young men of about twenty-five years of age. One of them has since received baptism, and gives promise of becoming "a good soldier of Jesus Christ." His aged and widowed mother is much distressed about him, but we trust he may be the means of leading her to the Saviour. The other young man is very respectably connected, his father being the head man of his village. He has not yet received baptism, having been prevented by his relatives, who are very indignant at his having publicly confessed Christ and renounced heathenism before a mixed audience of Christians and heathens. But he declares privately to us that he will take the first opportunity of getting free from the ties that bind him, and be baptized.

After we had held a week's services of this sort in the chapel, we had a few special meetings at Knox Petta, a rapidly growing Tamil village where we have a few members. We found a considerable member of heathens more or less impressed with the truth, but concerning three families especially we have definite ground for hope.
These persons have admitted their convictions and though for various reasons they hesitate to take the final step, we believe it will not be long before they do so.

During the services in the chapel we again and again made use of a forcful and idiomatic translation of the good old hymn, "O happy day that fixed my choice." This Tamil rendering hails from Karûr, and we earnestly hope it may often be called into requisition and sung in every mission station of the Tamil country, as heartily and earnestly as it was sung here. Our Tamil versions of "Come to Jesus" and "Just as I am" were also very useful. Why not sing the Gospel in the vernaculars just as effectively as in English?

GOOD NEWS FROM SOUTH CEYLON.

BY THE REV. S. LANGDON.

THE annual meeting of this large District was opened on January 30th, in the Colpetty Chapel, with a prayer-meeting to which the families and friends of the ministers were invited. It was a sort of "open service" and was in every way a fitting prelude to the meeting to follow. The old time-honoured hymn without which a Conference or District Meeting in Methodism would never think of beginning,

And are we yet alive
And see each other's face,

was sung with great heartiness, remembering, as we did, while we sang it, "all the way in which the Lord our God had led us," and that although some of us had been almost face to face with death since we last met, yet none of our ranks had been summoned to the "invisible choir." Those dear old hymns! they mean something on such occasions. Vanished faces and voices that are still come again at such times and sing at your side—memories of old meetings and names that you will find back a long way in the "District Minutes."

The "District Minutes!" What an important bit of literature that thick volume, with the great brass clasps, which lies before the Chairman is. The Chairman cannot open it, nobody can, as if it were an ordinary printed book. We all look at it—when we are permitted to look at it—
with something like the reverence with which the monks used to pore over the illuminated missal. A sacred thing is the old District Minute book. As one turns over the pages and looks at some of the writing a long way back, one feels as if touched by the invisible hand, and the hand is the hand of an old friend, a hand which has often grasped your own with a hearty grip, in that same chapel at the District Meetings that are gone. It has been resting for years now in a missionary's grave. With such memories the writing lives. It is not a dead letter. He being dead yet speaketh. Every sentence breathes with the spirit of the Secretary of that old District Meeting, who has long since passed within the veil.

It is interesting to examine the handwriting of the various Secretaries. They all begin, apparently, with the thought that penmanship in a volume of that character was a matter to be treated with considerable solemnity, something like writing in the register pages of the family Bible. Some of them begin with a great flourish. Others appear to despise all ornament—the men who cannot bear poetry in sermons. One or two Secretaries write in a bold large hand, bolder and larger than usual, a kind of protest against mere sentiment; while others write as if they trembled at their own audacity at writing anything in the "District Minutes."

Some of the Secretaries are very emphatic and frequently resort to capitals; others deal freely in underlining. All sorts make up the world, and the District Minutes are written in various styles of handwriting. Dear me! Here am I gossipping about that wonderful old book when I ought to be giving you a lot of statistics with an account of our District Meeting.

The opening prayer meeting was followed by an address from the Chairman, the Rev. J. Scott, in which he explained his gratitude to God for the rich blessing which had been vouchsafed to many of the circuits in the District during the year. He also gave a warm welcome on behalf of the meeting to the newly appointed missionary, the Rev. T. Moscrop, and to those of us who had only recently arrived in the Island for a second term of work. He mentioned one important matter which the brethren would have to consider during the session, viz., the reconstruction of the District, a step which their success as a Mission had made a necessity. The Rev. S. R. Wilkin and G. E. Gunawardene were the elected Secretary and Assistant
Secretary and we were fairly launched on the business of the meeting.

The reports from the various circuits were very encouraging. The important summary we append below.*

But the reports contained something more than dry figures. There were interesting details which explained how the fight had been fought and the conquests achieved. Archbishop Whately tells us in his book on Rhetoric that details are always more impressive than summaries—that the experience of one soldier who had been in the thick of the fight would be much more impressive and would set the battle field more vividly before the mind than any summary of the facts.

In the "conversation on the state of the work of God" we had laid before us the individual experiences of the ministers in the gracious revival with which God has blessed nearly every circuit in the District during the past years.

The Rev. Z. Nathanielsz, Colpetty, said:—

"Our revival began in the English services and spread to the Sinhalese, and during a week of special prayer eleven sinners found the Saviour. Our services in the Jail have been mightily blessed. A great awakening has taken place, several prisoners have been introduced into the liberty of the children of God, and I have been brought nearer to Christ myself than I have ever been before."

The Rev. A. Shipham, the Pettah Circuit:—

"Our services have been marked with great spiritual power all through the year, but in November last we had special manifestations of God's

* Begular attendants on Public Worship ... ... 7,523
Full members of Society ... ... ... ... 2,230
On trial for membership ... ... ... ... 542
Chapels ... ... ... ... ... ... ... ... 51
Other preaching places ... ... ... ... 54
Ministers ... ... ... ... ... ... ... ... 41
Catechists ... ... ... ... ... ... ... ... 32
Local Preachers ... ... ... ... ... ... ... ... 72
Class Leaders ... ... ... ... ... ... ... ... 62
Converts from Budhism during the year 1883 ... ... ... ... 133
From Hinduism ... ... ... ... ... ... ... ... 33
From Romanism ... ... ... ... ... ... ... ... 22

Total,...,188
presence and of His power to save. One morning my colleague, Mr. Pereira (I am sorry he is not here to describe it himself), came to tell me of a marvellous service held the night before. The congregation was disturbed by the cries of the penitents. They had to bring the ordinary service to an abrupt close and hold a prayer-meeting. One evening the large chapel in the Pettah was crowded with a congregation met for addresses, testimony and prayer in three languages. One case of conversion was most remarkable. It was that of the prodigal son of one of our most celebrated native ministers, and this son died shortly after his conversion testifying to the power of saving grace. Several of the converts belonged to other Churches and were saved, as some of them expressed it, "from a nominal to a real Christianity." Mr. Pereira returns more than 30 converts from Budhism and two from Hinduism and several from Romanism. Many of the converts have been young people and it has rejoiced me greatly to have been enabled to trace the good work of God in them to the teaching and influence brought to bear on them in our schools."

The Rev B. A. Mendis, Dehiwala—

"We had a series of special services, at the very time that the week of prayer for foreign missions was being held in England. I think that perhaps much of the blessing which God gave our little Dehiwala church on that occasion was in answer to the united prayer of the English Methodists. I had been speaking some time before to the members of my class about the power of prayer, and one night I was awakened in the middle of the night by some friends who had been alarmed at seeing a light in our new chapel and were afraid of fire or thieves. We went cautiously around the chapel and then found that some people had come to pray for the salvation of their souls. That was the beginning of a glorious work. We had services for twelve nights. Many Budhists were present. Seventeen persons were converted and some of them from Budhism. The converts are still holding firm, though many of them have great diffi-
culties and persecutions to contend with. They are now beginning to work for Jesus, forming themselves into District visiting bands. The Girls' School has been made a great blessing in the revival. Two big girls were converted one day during the ordinary class meeting. With a previous speaker I can say this work has brought me nearer to God than I have ever been before."

The Rev. P. Willenburg, Galle Fort—

"From the beginning of the year I have realized that God was working with us in no ordinary manner. We began by dealing with the people personally in their homes. We then had a week of special prayer, in which many found peace and gave their hearts to God. Our Portuguese work has been greatly blessed. Our Sunday morning prayer-meetings have been times of especial benediction. A Portuguese mechanic who had been a great drunkard and Sabbath-breaker was present one morning. God gave him a new heart at that very meeting. He went home and said to his wife:—"God has given me a new heart and now I want a new home." We had a service in his house the other night at which he and others signed the pledge, and many were saved.

I am sorry Brother Spaar is not here just now to tell us about the good work at Kalutara. Our friends there have been very much stirred up by the visits of the Salvation Army. A Band of Hope Meeting there the other day had to be converted into a prayer-meeting at the request of the children themselves. And now all Kalutara is in a state of excitement with converts going about from house to house and person to person urging people to give their hearts to God."

The Rev. O. J. Gunesehere, Richmond Hill, Galle:—

"During the latter part of the year, every Sunday, we felt that the mighty power of God was present. We had a week of special prayer and every night souls were saved, several of whom had been bigoted Buddhists. One had been a young man of very bad character. People at first would not believe in the change. He holds firm, and is ready to give his testimony for Jesus wherever he goes.
A very gracious work has been going on in the Girls' Boarding School where many of the girls have not only experienced a change of heart themselves but have prayed regularly for the salvation of their heathen parents."

The Rev. D. D. Pereira, Wellewatte:—

"Great persecution drove me to special prayer. We had meetings twelve days in succession. Each meeting was marked by conversion. Twenty-five in all gave their hearts to God and our old members have been greatly revived."

The Revd. J. H. Nathanielsz, Negombo:—

"We have had visible tokens of God's presence with us. At Dalupota where we had great discouragement God has given us great success. Several children have found Christ and backsliders have been quickened."

The Rev. G. E. Gunawardene, Kandy:—

"In the absence of Mr. Nicholson, I should like to say a word or two about the grace of God manifested in connection with our English work in Kandy. The congregation was greatly quickened during a visit from the Revd. Mr. Jackson of Bengal. Meetings were held which were seasons of great power and encouragement. Many souls were saved, and brethren new and old were ready and anxious to give their testimony for Christ and work for God. A Gospel Temperance work commenced by Mr Advocate Eaton amongst the Portuguese mechanics has been made a great blessing. I feel in my own soul that I have never before been brought into contact with such earnest Christianity as I have found at Kandy during the past year."

And so the brethren went on for an hour or two in this conversation—one of the best and most soul-stirring that it has ever been my privilege to be in. I think we were all sorry when the time allotted for it had expired.

Next in importance to the "conversation on the state of the work of God" was the discussion on the reconstruction of the District. It was felt by all that in the interests of the great work which all had so much at heart it was necessary that the present South Ceylon District should be divided. It was recommended to the Conference and
Missionary Committee that it should be divided into three to be called the Colombo, the Galle and Matara, and Kandy Districts. In connection with the latter an urgent appeal was sent to the Committee for the appointment of a missionary to evangelistic work in the interior, to itinerate amongst the large populations which have been, as yet, untouched by the enterprise of Christian missions.

During the meeting the Revd. J. and Mrs. Nicholson had to leave in order to prepare for their departure on a visit to England, but not before they had received numerous expressions of affection from the brethren of and appreciation of their long and valuable services. A minute embodying these expressions was entered in the District Minutes.

A very hearty resolution of thanks to Miss Scott for her self-denying and successful labours on behalf of female education in Ceylon for over twenty years was cordially and unanimously adopted—as was also a vote of thanks to Mrs. Burnet for her good work in the Kandy Girls’ High School.

Votes of thanks were also accorded to the Secretaries of the various Committees and the Principals of the Colleges, including an enthusiastic one to the Rev. A. Shipham on his appointment to the Matara circuit, which the state of his health has made necessary after several years of most successful labour at Wesley College.

Letters of welcome were sent from the District Meeting to the new Governor, Sir Arthur Hamilton Gordon, and to an old Governor, Sir W. Gregory, at present revisiting the scene of his former rule. The answers received from both are most cordial in their recognition of the value of our work in the Island.

I find in looking over what I have already written that I have said nothing about money. Nearly all the funds are equal to last year. Some are above the amounts raised last year. The total amount raised locally is over Rs. 40,000. Those who know how impoverished our people are in some places owing to the terrible depression of the coffee enterprise, will see in this fact sacrifices for the work of God equal to any thing to be seen in Christian England. They will also see in it encouragement for all who are looking forward to the time when our native churches shall become self-supporting.
IN a previous paper we tried to point out the great and pressing need for voluntary Christian work which exists in this country. We also sought to show that the very fact of our being professed followers of Christ makes such work a solemn and unchangeable duty to such extent as God gives power and opportunity for doing it. It now remains for us to enter more fully into detail, while at the same time we may note a few of the conditions of successful labour. Some, in all good faith and with the most commendable earnestness, have given themselves to Christian effort of various kinds, and after much perplexity and no inconsiderable degree of disappointment have relinquished it in sheer despair of seeing any fruit of their toil. In many instances this has resulted from the pre-conception of erroneous ideas or the mis-direction of valuable energy.

For the guidance of all voluntary helpers we may safely lay down the following general rule: wherever systematic work is attempted it should, if possible, be in conjunction with and under the direction of the resident missionary. His recognition and counsel will give the work that prestige and permanency which it might otherwise lack, and without which it would most likely end in discouragement if not in failure. The voluntary worker must be looked upon as the auxiliary of the missionary. Guerilla warfare is doubtless useful under certain conditions; but those conditions must always be considered exceptional, and for solid and lasting results the organized campaign is decidedly preferable. The personal qualifications for Christian work are not numerous, but they are exceedingly important. It must be assumed at the outset that all who engage in the Lord's work are themselves sincere and consistent disciples of Him to whom they would lead their fellows. Added to this there must be a deep and intelligent conviction of the power of the Gospel to bless alike the most intellectual and the most ignorant, — those who are living a fairly moral life as well as those who are deeply sunk in the degradation of sin; and an intense sympathy with all who have not known the way of peace.
Voluntary Mission Work.

We have referred to the visitation of schools as one of the spheres in which there are many and precious opportunities for service. A young lady who is most active in every good work in connection with our own church, and who is engaged in tuition during five days of the week, finds time every alternate Saturday morning to visit a Tamil girls’ school under the charge of the Rev. W. H. J. Picken. She has kindly favoured us with the following notes:

"It has been a source of great pleasure to me for the past two years to pay a fortnightly visit to one of the Wesleyan Mission native girls’ schools in this city. An hour and a half is usually the limit of my stay, and on the occasion of each visit I have been extremely pleased with the behaviour of the children during the whole time. Both scholars and teachers invariably welcome me with smiles and salaams. First of all comes an examination in Scripture. Not being able to read (though able to speak) the vernacular, I am placed at a disadvantage. It is highly gratifying to note the eagerness with which each girl strives to answer correctly so as to gain the approval of the visitor. The Scripture lesson is the most interesting of all. Next comes a short examination in arithmetic, geography, grammar and catechism. After this I inspect the plain and fancy needle work that has been done since my last visit. When this is over my time has almost expired, and the last ten minutes are spent in singing Christian hymns. Saluted on all sides with hearty salaams, and with the sound of "There is life for a look" or some similar hymn still ringing in my ears, I leave the school not to return until another fortnight shall have elapsed."

One point in this account calls for special remark: it is the reference to the singing of Christian hymns. Nothing is more highly appreciated than this, and we cannot imagine anything more truly profitable for the children themselves. It fills their minds with holy thoughts and their lips with pure words. Nor shall the influences end here. It may come to pass in the evening time when fathers and brothers, sitting in the dim light of their solitary lamp, in low recitative go through their favourite slokas, that childish voices shall be heard in the intervals,

"Like linnets in the pauses of the wind,"

singing of the love of God's eternal Son. Well spent indeed is that hour which is passed in seeking to bless the children, and thrice happy shall that servant be to whom his Lord can say, "Inasmuch as ye did it unto one of the least of these ye have done it unto me."

In the visitation of the Zenana there is found a work which in its surroundings and methods is altogether novel. For the successful prosecution of this work the most fer-
vent zeal and a large amount of consecrated tact will be needed. The seclusion of the women of the higher classes in India is a subject of the greatest social and historical interest. It was not always thus. The great national epics reveal a state of things which to-day is unknown. Brahmanism slowly forged the fetters which Islam all too sadly rivetted. The in-rolling tides of Muhammadan invasion swept away the last vestige of woman's independency. With respect to the subjection of women, modern Hindu practice is the antipodes of John Stuart Mill's theory. Probably the Christian ideal lies about midway between the two. So long as the hearts of India's wives and mothers are untouched, the missionary must to a large extent spend his strength for nought. The Christian Englishwoman owes to her eastern sisters a debt of which the tithe has not yet been paid, and which cannot be fully discharged until the name of Christ has been named in the innermost seclusion of every home in this vast country.

Quite recently we had a letter from a lady who for some time past has been doing a large amount of voluntary mission work in the form of Zenana visitation. From this letter we append a few condensed extracts:

"Sometimes it is quite easy to get admittance into a fresh house as the following instances will show. I had taught in a school years ago and remembered two little girls who were great friends. I inquired after them and found that one still lived quite near. I sent word that I should like to see her and was readily admitted. I still visit the house and am always warmly received. A friend took me to see another native lady who now gives me a welcome whenever I can go. At another house they hesitated to see me. But soon they sent for me and now are very anxious for me to see them as often as I can. Sometimes children in the schools ask me to come and see their mothers. . . . . . At those houses where I do visit I have indeed a kindly welcome. I take the chair set for me and after two or three inquiries with respect to their health, I take out my little copies of St. Mark's Gospel and give one to each woman who can read. I read the first verse and then each one reads a verse aloud. Sometimes I stop and say a little about what we are reading, but at other times I say nothing. It is God's word. The death of a child or relative has been the occasion of profitable conversation in other houses besides the one in which the sorrow has fallen. If the children are at home I ask them to show their mothers how they progress with their singing and start a hymn full of Gospel truth. There are many encouragements, and though discouragements do come, still it is doing the Master's work and that is enough for the worker."

There is yet another form of useful toil in which Christian ladies may engage. In many stations there are groups of native Christian women who most readily and
gratefully respond to the touch of sisterly influence. There is much to be done among them. Their public baptism is but the beginning—often a most lowly beginning—of the Christian life. For the nurture and healthy development of that life they need every possible instruction and help. Not less do they require aid in gaining a knowledge of those arts and industries which help to support the family or adorn the house. The homes of our native Christians ought to be the most attractive in the land. They should be ruled by Christian principle, busy with cheerful industry, and made bright with an ever-growing taste. The home-life of the family must be cultured into all that is kindly and genial and true. Then will the heart-life of the individual become gentle and pure and strong. Those who can assist in working out this glorious issue will be doing the most fruitful and substantial work for the Master. One lady has for some time been thus voluntarily and unostentatiously working in Mysore City. Twice a week she meets twenty-four Christian women. At our request she has furnished the following brief account of her work:

"A mother's meeting for native Christian women is held here twice a week. It affords an excellent opportunity of easy and profitable intercourse between them and us, which could hardly be secured in any other way. The meeting-room is to them a kind of happy home, and the hours spent there pass quickly, happily, and usefully. One half of the room is taken up by the workers, of whom there is an average attendance of eleven, mostly dressed in bright cloths. There they sit, on the matted floor, stitching, some rapidly and beautifully, others slowly and awkwardly, and generally singing as they stitch. We find the material with which they work, and what they make is sold. They are paid monthly for what they do, and besides a commission is given on all that they themselves sell. At first we had some difficulty in finding sales for the work, but now orders come in pretty freely . . . . The other half of the room is occupied by a dozen of the older women, to whom the native minister's wife and the Bible woman teach Scripture and hymns, and whom they often question as to what is taught in the Chapel on Sundays. They listen very attentively and seem quick to remember what is taught them. . . . The meeting was started in June 1882, and though we have often been perplexed and sometimes discouraged, yet He has cleared our way, and is vouchsafing us steady success, which promises also to be abiding."

Thank God for such stories of quiet, unofficial toil. Let others go and do likewise. Let the dead past—fruitful of failure—bewail and bury its dead. Let the strife of words and creeds and parties die unwept. Let the last, lingering death-groan of a miserable race-jealousy be
turned into the battle cry of God's united sacramental host. So shall we rise into something far higher than our own dead selves. Then shall we sing the song which came all aglow with living fire from the hearts of our glorious fathers,

"The love Christ doth me constrain
To seek the wandering sons of men."

Shall any cowardly fear of sacrifice, or craven-hearted mistrust in God, or deadly lust of ease, stand between us and the fulfilment of a calling so high and glorious? If not, then let us go forth. Sometimes the precious seed which the sower bears shall be wet with the tears which gush from the inner fountains of his soul. But let him remember—let him ponder it in his heart evermore—that in the unveiling of eternity "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

GLEANINGS.

Keshub Chunder Sen was the prophet of universal love, and long and boldly sounded a truce to schism. It is a strange sad irony by which, ere "the Minister" has been long cremated, his own church of the New Dispensation should be on the brink of schism. But indeed the elements of schism were present long before his death. Very unpleasant relations are said to have existed between the various missionaries whom he had chosen, and these were a constant grief and disappointment to him. "It is not exaggerating the truth" says the Liberal and New Dispensation "when we say that the storms which blew upon him from outside were not half so violent and painful as those that blew within the limits of his own missionary circle . . . . It was only "the minister's" commanding personality that kept them united . . . by a common tie." All the methods he could devise for ensuring abiding peace were adopted, but at their first serious trial their efficiency has become highly dubious. The chief institution of the New Dispensation is the Apostolic Durbar, a body composed of apostles and missionaries to the number of twenty-one. In addition to these certain of the laity of proved worth and spirituality are permitted to sit and take part during the
deliberations, but are not entitled to votes. **Unanimity** in the Durbar is accepted as evidence that the members are guided by the Supreme Intelligence, but dissent on the part of any is held to imply an absence of divine guidance. During Keshub's life the Durbar, though often meeting and separating without result, seems in all important matters to have been controlled into unanimity by his "commanding personality." Nominally he was "Minister" but really he was President of the Durbar. After his death, the Durbar met and elected Bhai Protap Chunder Mozumdar (who was then absent) to be "Secretary" of their body. The members further agreed with perfect unanimity that henceforth the Vedi or pulpit which Chunder Sen occupied in the sanctuary, and his seat at the Durbar, should remain permanently vacant. What was the reason of this? It is revealed in the following sentences from the Resolution of the Durbar:

"We believe that our Minister existed and shall ever exist in the bosom of God as the Minister of the New Dispensation. The relation we bear to him is not transient but everlasting. . . . His relation and position are ever inviolable. It will not do to cherish this permanent relation only in our hearts; but we should declare it unto the world by various means. . . . Whoever ignores him cannot accept the Dispensation. . . . The spirit of our Minister is required to receive all the great souls of the world, although he lies hidden as an unseen thread in the garland made of these flowers of great souls when they are assimilated in spirit. For this reason we shall have to show and declare to this world this permanent relation of the Minister to the New Dispensation, in order to establish it in the world. Though we are physically separated from him, yet our permanent relation to him continues. We shall ever hold communion with him in the same way in which he, while in this world, used to commune with the departed saints. Whenever we sit at the feet of our Spirit-Mother we see ourselves placed in the same relation to him which existed before. He occupies the same seat among ourselves which he always used to do. To preserve, demonstrate and declare this permanent relation the President's seat in Durbar and his seat or Vedi in the Sanctuary and Tabernacle shall remain vacant."

What is the real meaning of this? Is it the reverence of disciples for a religious teacher, or does it mean something more? On one point there can be no doubt. It meant unquestionably that personal control in the church had ceased, and that henceforth the Durbar was determined to rule. As soon as Bhai Protap Chunder Mozumdar returned, the supposed unanimity with which the resolutions had been come to was disturbed. He objected to the resolution, and as successor to Keshub claimed Keshub's position in the
Durbar and the church. This was by no means in accor-
dance with the wishes of the deceased's family, and in the
end the Mandir was closed to the newly elected Secretary
and his followers. As we write the conflict continues.
What will the end be? It seems not impossible that a
permanent schism may take place, in which case P. C.
Mozumdar and his sympathisers might possibly revert to the
Sadharana Brahmo Somaj, thereby making one strong
Theistic Church. The remaining members of the New Dis-
pensation would then, most likely, carry to undisturbed
completion that apotheosis of Chunder Sen which is even
now well advanced. He is already a Rishi or more than
that, and the distance thence to the position of a minor di-
vinity will be readily traversed. The New Dispensation
would thus practically lapse into a new sect of Hinduism.
On the other hand arbitration is still to be tried and may
prove successful, though the present temper of the contend-
ing parties affords but little promise.

The Muhammadan community in Madras has recently
been agitated in a manner which is rare in these times, if
not unprecedented. A Musalmán priest submitted certain
controversial questions to an agent of the Church Mission-
ary Society, who at once set himself to deal with them in a
public and exhaustive manner. The agent was a convert
from Islam and was therefore perfectly at home in treading
that borderland of controversy which lies between Christ-
ians and Muhammadans. He issued a pamphlet which,
by its vigorous logic and aggressive appeal, startled and
dismayed the Maulvis. There was apparently only one
possible reply to that pamphlet—persecution; and the reply
has not long tarried. The fanatical mob have done their
part by maltreating the writer of the pamphlet in the streets;
and the dignified Maulvis have endorsed and emphasised the
principle of persecution, by issuing a solemn Fatwa (decree)
from Triplicane. It is therein set forth that the pamphlet in
question, and all similar books are bad; that the "authors
... those who correct them, write and print them, those
who make them known or peruse them with belief, are
certainly Kafirs (infidels) and Murtads (apostates)." It not
only prohibits the reading of the pamphlet, but pronounces
ex-communication on all who attend or send children to a
Christian school, or listen to Christian preaching. On the
principle that he who helps an infidel is an infidel it is for-
bidden to teach Padris the Quran or any other book whatsoever, or in any way to earn a livelihood from them. If any should dare to transgress these regulations it is ordered that faithful Muslims "should not salute such persons, nor read prayers at their grave, nor bury them in Muhammadan cemeteries;" and a law is quoted which ordains that apostates should be buried like dogs. The whole of the Fatwa is striking evidence of the weakness and decadence of Islam. When the light is shining all around, the Maulvis shut their own eyes and bid their disciples do the same on pain of social and eternal death. But the experiment is foredoomed, as every other such has been. In the meantime the Harris School of the Church Mission suffers, and the Muhammadans are trying how far independent effort can go to secure a sufficient education for their sons.

Colonel Olcott and Theosophy are at present vigorously thrusting themselves upon the attention of the Hindus, and it will therefore interest our readers to have laid before them the following estimate of the young movement, given by the Christian College Magazine.

"The anniversary of the Theosophical Society in Pachesappa's Hall on the 28th December was an imposing assembly. An enthusiastic crowd filled the Hall, around which were ranged the shields of the various branches. The platform presented a most picturesque appearance, being crowded with delegates from all parts of India, each dressed in the costume of his race. Colonel Olcott and Madame Blavatski occupied the place of honour in the centre, and were supported by distinguished members of the Society, both native and European. As the delegates one by one answered to their names, and delivered their greeting to the Theosophists assembled, one could not help being struck with the vast dimensions which the organization has assumed. While men have been too busy to heed such matters, India has been covered over with a net-work of enthusiastic societies, all professing to have found in Theosophy what they were looking for, and what they could find nowhere else. This is a phenomenon well worth study, to say the very least.

We have never joined in the furious denunciations of Colonel Olcott and all his works which have been common in certain circles, and although we have been subjected to some misunderstanding by our refusal to do so, we do not intend to begin now. At the same time we embrace the present opportunity of stating our real attitude towards this movement, and offering a few temperate criticisms of the words and deeds of its promoters. In so far as the Theosophists are moving for a deeper and more earnest study of Hindu religion and philosophy, we wish them God speed. The founding and, above all, the sustaining permanently of Sanskrit schools, is a good and noble work, which Hindu gentlemen ought to have attended to long ago. Anything that tends to spread an intelligent knowledge of Hinduism
should be welcomed by the Christian advocate. Such an extension of knowledge is certain to produce the most wholesome results, though it may be doubted if they are likely to be such as Colonel Olcott expects. In the present state of knowledge regarding Hinduism, that system cannot be attacked, for not one in a hundred of our educated men have any notion of what it is. Whatever tends to make the attachment of Hindus to their religion intelligent, admirably serves the purpose of those who desire to displace Hinduism by another faith.

The belief of the Theosophists that ancient Hindu philosophy had penetrated the mystery of existence, and disclosed the secret of man's perfect mastery over nature, is one that is not likely to stand the test of experience. This is our opinion because we believe that the path of humanity has been a path of progress, and that the knowledge of the present, imperfect as it will be seen to be in the light of the future, is still very much superior on the whole to that of the past. Colonel Olcott may gain a cheap and temporary success by following the obscurantist rôle and exalting the past at the expense of the present, but there is a sure, and by no means distant day of reckoning for all such successes. After all the human race loves righteous judgment, and tries the tree by its fruits. Neither the past achievements, nor the present position of those systems to which Theosophy looks with hope are encouraging. An ardent faith like that of the President-founder can make the things that are not as though they were, but the ordinary run of mortals have little confidence in a bridge of air. But by all means let it be tried.

Theosophy however is more than a movement for the resuscitation of Sanskrit study and a return to ancient science. It claims to be the grand solvent of differences in race and religion, the unifying force that is destined to bind the nations together in brotherly love. No more testing field for its energies in this respect could possibly be found than the India of to-day. It is a country, but not a nation. Language and religion, and the physical barriers to intercourse between province and province divide its inhabitants among themselves more completely than the English channel cuts off England from France. The great religious system which enmeshes nearly 200 millions of its population, is not more a bond of union than a source of disintegration. Modern Hinduism, by its system of caste, sets class against class by creating fictitious class interests under the sanction of religion. The Brahman, supreme in intellectual power as in priestly sanctity, is regarded with as much jealousy by other Hindus as the foreigner. The various castes and sects of Sudras, without any intelligible principle of division, are nevertheless cut off from each other almost as completely as they are from the Brahmins. Innumerable divisions and sub-divisions of the Hindu people maintain a separate existence side by side, in what is nothing short of an armed neutrality. If ever there was a country that needed a healer, it is India. Is Theosophy likely to be that healer? The speakers in Pacheappa's Hall seemed scarcely to be aware of the breaches. A very young gentleman from Glasgow, whose inexperience may perhaps excuse his words, referred to caste as a blessing of which Hindus were being deprived, but which Theosophy intends to secure for them. Those who know India best, know how insurmountable an obstacle caste has ever been to progress and enlightenment, how fruitful a source of class hatred and injustice, and how utterly futile any attempt at promoting
union must be which panders to this hateful superstition. No man can abolish caste. Missionaries have tried, and too often tried in vain, to eradicate it from the little flocks of Hindu Christians that they have been able to gather around them. But it is vain for any body of men to call themselves reformers and promoters of universal brotherhood, while lending their countenance to a system which is founded on a direct denial of brotherhood. There are passages in Colonel Olcott's lectures which are utterly irreconcilable with this cardinal tenet in Theosophy. When he speaks with approval of the care with which holy men have to guard against the impure emanations that are continually being given forth by men of lower caste, he makes universal brotherhood a mockery.

Universal Brotherhood, the ennobling doctrines of ancient philosophy and so forth, are splendid generalities, and a skilful orator like Colonel Olcott can keep the public amused with them for a time. Sir Madhava Row strikes the weak point in Theosophy when he hints that these generalities have to be reduced to practice, and that details will test the power of the movement. The formation of branches, and the delivery of lectures are much, but they are not everything. Colonel Olcott is in danger of over-estimating their importance. Ardent youths stand up on a platform and tell us that they have been ennobled and elevated, that they have found the grand desideratum of the age, and that Colonel Olcott is the saviour of Hindu Society. But the proof of all this is yet to come, and words in such matters go for little. The forces have fallen into line, and a goodly company they are; the commander has given the word, but so far as we can see, the whole body is as yet engaged in the healthy, but otherwise profitless exercise of 'marking time.' No matter whether that exercise is performed by one or by twenty millions, the result is the same as far as real progress is concerned.

Colonel Olcott is astonished that Christians should regard the Theosophical Society with such disapproval. We also are astonished at the weak and unchristian ways in which some of our friends express their disapproval, but we are not astonished at the thing itself. We should be quite as much opposed to Colonel Olcott as we are now, if he and his friends really did what they profess to do, viz., treated Christianity as they do any of the other great religions of the world. But they do not, and they must be perfectly aware of the fact. Our Hindu readers know very well that if the Theosophists did so, half their charm would be gone for them. One powerful attraction towards Theosophy is undoubtedly that it has ranged itself as the opponent of Christianity, and that Colonel Olcott has distinguished himself on many occasions by the vehemence and bitterness of his attacks upon it. Doubtless the Colonel has his reasons for this, and perhaps the unchristian way in which he himself has been attacked may have something to do with it. But his mode of retaliation is not very wise. At Pachewppa's the other evening, one young-delegate from the far North declared that he and his friends had been saved by 'Colonel Olcott and Theosophy from the depths of Western Materialism.' It gladdened us much to hear it, but why should the Theosophists destroy the work of their own hands by becoming a propaganda for the diffusion of Western Materialism in its most profoundly anti-religious phase? The Freethought publications for which Madame Blavatski, as Editor of the Theosophist, stands sponsor are most of them grossly
materialistic, and deny the truths of Christianity on principles subversive of all religion whatsoever, and even of common morality. Any stick will do to beat a dog, and it certainly seems as though Madame Blavatski were more anxious to damage Christianity than to promote Theosophy. For highly spiritual, religious-minded persons, devoutly seeking the divine mystery underlying all things, our Theosophical friends keep very undevout and unspiritual company.

The fiftieth anniversary of the American Mission in Madura has recently been celebrated by a remarkable demonstration in that city. Services were held from February 26th to 28th in a temporary pavilion where as many as 1,500 native Christians gathered together. The meetings seem to have been of a varied character. Several historical papers were read. At one session addresses were given by delegates from the Marathi, Arcot, and Jaffna missions. One evening a concert was held and an immense crowd assembled to listen to the music and singing. Both missionaries and native Christians seem to have paid special attention to the subject of instrumental music and one part of the proceedings consisted of a procession through the streets when the "bhajane" exercised its powers to the full and a number of gay flags and banners lent a charm to the festive scene. But a more substantial evidence of the gladness and gratitude of these native Christians was furnished by a thank-offering of Rs. 4,128 raised amongst themselves during the three days of the convention. It is reported that the total number of Christians belonging to the American Madura Mission is now about 12,000 of whom some 2,500 or 3,000 are church members.

WESLEYAN METHODIST NOTES.

MYSORE DISTRICT.

CHIKMAGALUR.

The annual distribution of prizes at the Girls’ School, Chikmagalur, took place on February 11th. It was hoped that our esteemed Deputy Commissioner, who has shewn much practical interest in this school and the Hassan Orphanage, would preside. Being away from the station he wrote to Mr. Rees expressing regret that he was unable to be present, and enclosed Rs. 10 for prizes for the girls. As it was the day on which the District Sessions began, T. Narahari Rao, Esq., M. L., the Sessions Judge, willingly consented to preside, and gave a donation of Rs. 10 to the funds of the school. It was pleasing to see a large number of the influential persons of the station present, and to mark
their very evident interest in the work. After prayer had been offered for God's blessing to rest upon our efforts so that the girls might become good and useful in every future relation of life, the Rev. D. A. Rees expressed regret at the absence of Mr. Meiklejohn, but gratitude to Mr. Narahari Rao for the cordial manner in which he had consented to preside; and stated the number of girls on the roll was 89. He then referred to the satisfactory condition of the school, as evidenced by the Government Inspector's Report, to the continued liberality of Mrs. Cox of Bath in giving £5 for the support of the Branch School, and, presenting in outline the general state of our work in female education, of course gave vent to his fatherly feelings about the Hassan Orphanage.

Mr. Narahari Rao in the course of an admirable speech, expressed his great pleasure at seeing so many high-caste girls under instruction, and at the efforts made by the Mission throughout the Province. Gracefully acknowledging that the first effort for the higher education of the young men of the Province was made by the Wesleyan Mission, he expressed himself glad to see the same earnestness thrown into the work of educating Hindu girls, and he looked forward to the day when the prejudices against that work would vanish, and their wives and daughters be as well educated as the women of India were in the ancient days and before the beginning of the evils consequent on the Muhammadan conquest. Having regard to the present ignorance on such matters, he asked whether the teaching of some of the elementary principles of Hygiene could not be added to the curriculum. Mrs. Rees then handed the prizes, which she had carefully arranged to suit the girls, to Mr. Narahari Rao, who presented them; and could the ladies at home have seen the gladdened faces of many of the girls, they would have felt that their sisterly interest in them was not in vain.

After all the prizes had been given, B. Tirumalacharya, Esq., B. L., Sub-Judge, whose very intelligent daughters attend the school, was asked to speak, and said that he was pleased with the instruction imparted, and wished that the prayer offered that morning might be answered. Being fond of music himself, he suggested whether it could not be taught to some of the girls, and hoped Mrs. Rees would be able to make suitable arrangements. P. Venkata Rao, Esq., Munsiff, gave an address in Kanarese, and with well chosen words advocated the giving of such instruction as would fit the girls for their future position, and not that which would be as unsuitable as the growing of grafted mangoes and rare fruits near a small village.

Mr. Rees then thanked those who had spoken for their suggestions, and the tendering of hearty thanks to Mr. Narahari Rao for his kindness fitly closed the meeting.
CALCUTTA DISTRICT.

The recently issued Report of the Calcutta District, amid much that is otherwise interesting, contains an account of the openings amongst the Santals and other aboriginal tribes referred to in our last issue:

In the dense jungles within a few miles of the town of Bishenpur are little colonies of the Santals and kindred aboriginal tribes, who subsist by wood-cutting or by gathering the cocoons of the wild silkworms, or by plucking the jungle flowers for distilling purposes. Several interesting visits have been paid to these wild men of the woods. Sometimes they showed great fear at our approach, refusing to take our tracts, lest they might prove to be some dreadful Government summons. When they were re-assured that our object was simply to tell them of Christ's love to them, they were willing enough to listen. The great difficulty was, that they did not understand very much of the Bengali language, and that our preachers knew very little of Santali.

We are very anxious that a Santali speaking preacher should be obtained and sent to labour amongst these poor despised and degraded people.

Scattered over the whole district large numbers of aborigines are found in a state of the grossest ignorance and spiritual destitution; they belong to the Bauri, Bagdi and other similar castes. Though some of the more designing amongst them become priests for their neighbours, they have in reality neither priests nor gurus. Those who live most in contact with Hindus adopt some of the Hindu rites and ceremonies in addition to their own, and though Hinduism promises no salvation to them either in this life or the life to come, yet they are gradually being assimilated to, and absorbed by the Hindu system. The 'twice-born' will not stand even on the threshold of their villages, and the very dust of the Brahman's feet is far too precious an anointing for such as these. The dead stony heart of Hinduism does not recognize the fact of their common humanity, but shrinks away from any contact with them as from the touch of defilement.

The successes of missionary enterprise have hitherto been most signal amongst such despised aboriginal tribes. Here is a splendid God-given opportunity for us. By well directed educating and evangelizing agencies great harvests will be reaped in these promising fields.

THE AIYANGARS OF SOUTHERN INDIA.

TO THE EDITOR OF THE HARVEST FIELD.

Sir,—In the review of the Shaddarsana Chintantika contained in your journal for January 1884, a quotation appears showing that Mr. M. M. Kunte of Poona considers the Srivaishnava
Brāhmans of Southern India, otherwise called Aiyangārs, to be the descendants of an old clan of the Vedic period which went by the name of Arya-Angirasas. So far as can be gathered from your review, the only evidence given of the existence of this clan in the Vedic period is the phrase "the path of the Angiras people" occurring in the Rig Veda. The Rig Veda speaks of the Angirasas, Adharvanas and Bhrigus as "our fathers." But the Aiyangārs themselves are not aware of any tradition of their descent from the clan of Angiras, and they never call themselves the Angirasas. It is true that they do not interdine and intermarry with the other Brāhmans of Southern India; but if this exclusivism is due to a sense of superiority over the others it is very curious that they should have forgotten the very reason for it. The old distinctions of clans such as Yajus-Sākha, the Rik-Sākha, the Kāṇvas, and the Sāma-Vedins, &c., are scrupulously remembered and kept up. Both the Srivaishnavas and the Tamil Smārtas of Southern India called the Vadamas are generally Yajurvedins of the Sūtra of Apastamba, and the differences in their Vedic ceremonials,—differences due to a change to Vaishnavism,—are not so many as there are between these two sects on the one hand and the other Karnāṭa Yajurvedi Smārtas on the order. The Tamil Srivaishnavas themselves are made up of numerous Kādams or groups who do not intermarry with each other, though they often do interdine if the food is purusha-pāka, i. e., prepared by males. These groups must have sprung from minor differences of Kulāchāras or family customs, or from the sections of the same original stock settling themselves far from each other, creating intermarriage-able circles among themselves, and, in course of time, looking upon each other as strangers.

The Vaishnavism which Rāmānujāchārya taught seems to have been in existence long before his age. In his commentary on the Bhagavat-Gītā he alludes to a long succession of old Vaishnava Gurus or Pārvāchāryas in support of the dualism he teaches. There is abundant proof to show that all these Pārvāchāryas were pure Tamilians of the South. Many of them were non-Brāhmans whose Tamil hymns, called tiruvoymolilis, in praise of Vishnu, are, in common with those of the Brāhman Gurus looked upon as equal to the Veda itself. Is it likely that the Arya-Angirasas who are supposed by Mr. Kunte to have come to the South long after the other Aryas and who, he says, finding in them some non-Aryan customs and habits,—what these were is not stated,—considered themselves to be superior to them, is it likely that these subsequent immigrants from the North would be disposed to place Tamil hymns on a par with the Vedic hymns? There are two schools of Srivaishnavism called the Vadagale and Tengale, or the northern and southern schools, though at the present time the followers of both are found everywhere either in the north or south of the Dravida country. The Tengale wears his facial
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mark with a streak drawn over the upper part of the nose, while the Vadagale omits the streak. Though the Madhva Vaishnavas have their own way of putting on their facial mark they have generally the nasal streak; and it is probable that the difference between the Tengale and Vadagale in regard to their facial marks existed even before the time of Râmaṇujâchârya. Certain differences of tenets have sprung up between them, each maintaining its own interpretation to be in consonance with Râmaṇuja and his predecessors. The Achâryas who gave a decided tone and feature to these differences were Vedânta-Desikar on the side of the Vadagales, and Manâvalâ Mahamuni on the side of the Tengales, and these were contemporaries who lived about 400 years ago. The dispute about the preferential honor to be shown to one or the other of the Achâryas has in course of time become so acrimonious as to nearly cause a gulf between the Vadagales and Tengales in their social intercourse, intermarrying and interdining becoming rarer every day. Religious difference even in minor points has thus brought about a certain social separation between these two sections of the same Aiyangâr stock; and I believe that the fundamental difference of religion between the Aiyangâr and Aiyar is alone sufficient to explain their present social separation, although they were one people before.

Indeed, this view receives strong support from the etymology which the Srivaishnavas themselves have of the word ‘Aiyangâr.’ Ai in Tamil is five, anga in Sanscrit is limb, and ar is the contraction ofavar meaning they in Tamil, and denoting, though in the plural number, the honorific singular he; as in Râma avar = Râmar, Purohitâ avar = Purohitar, Arya-avar = Aiyar, Upâdhyâya avar = Upâdhyâr, &c. In other words Aiyangar is he of five angas or essentials. These Srivaishnava essentials are:—

Tâpah pundraś tâthâ nâmâ mantrâ yâgaś chapanchamah amâ parama-samskârâh para-maikânti-hetavah.

Translation. Tâpa, pundra, nâmâ, mantra, and yâga, these five principal samskâras are the cause of the para-maikânti (which word I would render as single devotion to God.)

Now, tâpa is the branding on the shoulders with the chakra and sankha symbols of Vishnu, whereas the Smârtas do not have this ceremony; pundra is the urdhvapundra, the perpendicular marks on the forehead in contradistinction to the tiryak-pundra, the horizontal marks worn by the Smârtas; nâmâ is the name adopted at the time of initiation indicative of being a servant of God, probably the name ‘adiyan,’ meaning he who has the feet of God to worship as a servant both here and in heaven, evidently as against the Advaitic idea of So’ham i.e., ‘I am God; mantra, certain utterances (in addition to the ashtâkshara) which should be thoroughly contemplated and repeated daily; and yâga a special homa sacrifice performed at the time of initiation

Shimoga,
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Yours truly,

NARAYAN AIYANGAR.