THE
LONE☆STAR'

Vol. VII. JULY, 1894. No. 7.

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Subscription Price, Re. 1 per year in advance.
American Subscription Re. 1-6 or 50 cents.
American subscriptions may be paid to E. P. Coleman, Esq., Treasurer, American Baptist Missionary Union, Tremont Temple, Boston, Mass.

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Note.—All the above are supplied at very reasonable rates and all profits are used for free distribution of Gospel literature.
The following notification appears in the Chingleput "District Gazette." We suppose it appeared in all the District Gazettes of South India. We hope each missionary and each person interested in the moral and material elevation of the Pariah will use this large power for good and use it at once.

1. All pariahs and low caste people are reminded that lands purchased by Government at sales for arrears of revenue in this district are specially reserved for assignment to them for cultivation or building purposes. (2) Small plots of such lands will be promptly assigned for cultivation at the ordinary rates to any pariah or low caste person on his application and without reference to the darkhast rules, provided he can only show that he is in a position to cultivate them with advantage. (3) Separate sites for Parcheries will be allotted wherever the necessity is proved to exist, by transferring the required extent from available Government waste land, or by acquiring by purchase other lands where Government waste is not available. Such sites will be charged with a quit-rent at the rate of Rs. 2 per acre per annum. (4) A large extent of good land is available for allotment under the Kurnool-Cuddapah canal on exceptionally favourable terms, viz, free of water-rate for the first five years, and half rates or Rs. 2 per acre for the next five years.

We wish to call attention to this notification for several reasons.

1. These rules and regulations admirable as they are will not execute themselves. This is self-evident.

2. The Government no matter how willing will find it almost impossible to carry out this laudable endeavour without substantial help from those in a position to assist. They will have the opposition of all those classes who benefit personally by the degradation of the Pariah. Those classes constitute four-fifths of the population. This
opposition will be bitter and long continued. Many Hindus imagine that they desire the emancipation of the Pariah—but it is the Pariah in the abstract—in the mass—some other body's Pariah slaves, whose emancipation they seek not their own and many who are now favourable, finding that emancipation will bring in its train independence, and independence will bring wealth and position, and those in turn are the enemies of social asceticism; they too will begin to fight reform. Why it is hardly a year since one of our Daily Papers in this city deprecated the education and emancipation of the Pariah, because it would spoil him as a domestic servant. That is he would no longer submit to be kicked and cuffed about at the sweet will of his master.

Then again the Government will have against it the veiled opposition of nine-tenths of Native officialdom. These Native officials are almost exclusively of the higher classes, especially the Brahmin. These officials also are in many Districts bound together into a mighty federation by the ties of family or marriage or caste. Those of us who have spent years in the Mofussil know how almost impossible it is to get justice for a Pariah. Men who are ordinarily honest when dealing with cases affecting caste people, even when of another caste than their own, have no conscience nor heart when dealing with Pariahs and especially Christian Pariahs.

3. The Pariah himself cannot utilize these privileges. He must be assisted. He has no money to get bullocks, ploughs or other instruments of agriculture, and if he borrows money to buy these, the Soucar will charge him at least 75 per cent. and may be 100 per cent. or more for the loan. The rapacious Soucar is the curse of the Hindu agriculturist. The Pariah has been accustomed to be made to work—has been accustomed to do nothing when not driven. Indolence has become part of his very nature. Even self-interest will not be able at first to break him from such habits. He will not be able at first to take care of his cattle or his fields for the same reasons. And therefore his attempts at agriculture will not be brilliant at first. The writer of this has seen the Fisherman from the islands of Scotland—the Irish labourer and the English workman from the manufacturing cities try their hands at farming in Canada. It was miserable work, and the living was not sumptuous, but it was a living, an independent one, and the sons did
better, most of them became very comfortable, some wealthy and others useful and distinguished members of society. So it will be with the Pariah—especially the Christian Pariah.

4. But hand in hand with this must go other reforms. He must be educated, that is he must be taught to read and write and have at least the rudiments of an education. This will give him self-respect and courage in facing his enemies. It will relieve him of that human vampire who goes about with a supply of old stamped papers, writing out false documents which enable the upper classes to destroy the ignorant and the poor. When there is one in each Pariah family who can sign his name much of the present Pariah oppression will be gone.

Industrial Schools ought to be established in convenient centres of population, where the ordinary trades of the country could be taught. This might be done without either making the recipients of the training paupers, or interfering with legitimate trade.

Some simple method of investment of money or some provident fund scheme should be encouraged. Missionaries and other Philanthropists might do more in this direction than they do.

Another matter we would like to mention. We think that more Christians should get positions in Government employ—not that we would like to see a Christian craze for Government offices—but the country is being ruled by the Brahmin. When he gets into a position, especially a high position, he is not satisfied till he has rooted out every non-Brahmin below him and filled their places with relations or fellow-caste men. If it be Brahmin against Brahmin you may get justice from him—if Brahmin against lower caste then justice is rare—if against a Christian very rare; if against a Pariah, almost never.

If the result depends on competitive examinations the Brahmin will win every time. No other caste or class can stand before him. He has had a monopoly of education for centuries and his memory especially is abnormally developed. He is the man to benefit by cram. The Mahomedan and the Christian should have a better chance. These thoughts we commend to the consideration of the lovers of justice and truth.
Editorial Notes.

The opium prosecutions in Bombay.—We cannot congratulate the Judicial authorities in Bombay on the record they are making at present. Neither can we congratulate some religious periodicals on the attitude they are assuming towards this question. In reading the evidence we fail to see how the Magistrate could determine that there was no collusion between the opium officials and the Keepers of Opium Clubs. And hence that the Bombay Brethren were guilty of defamation. The Editors of the periodicals referred to above seem to have a great horror of the over-zealous Christian men and women. These men they lash and scarify with evident good will, but not a word against the promoters of opium, alcohol and harlotry, and if they do incidentally refer to them at all it is in such a gingerly apologetic style, as if to say “My dear Sirs, please pardon us, but you see, if we did not say something now and again, the people would conclude that we believed in you which we don't—don't you see.”

These men are always preaching charity, but their charity it strikes us is always on the wrong side. There is little enough of it for the over zealous (?) Brother. Our Bombay Brethren are charged with a desire to obtain a cheap notoriety by suffering voluntary Martyrdom. May be so, but they will have to travel far and wait long before these very careful Brethren bear them company in any kind of Martyrdom.

The Scenes in Cursetji Street.—We are dumb before such scenes as these—Oh Lord God how long! We know of but one scene to compare with it. It occurred nearly four thousand years ago in the streets of a city called Sodom, before the door of a just man called Lot. An assault on him. The city did not last long after that.

“The Lone Star” and “The Baptist Missionary Review.”—We give below the results of the deliberations of the Committee or Board appointed at our last Conference in Vinukonda to secure the publication of a Baptist publication for all Asia.
All the present Editor of the Lone Star has to say at present is that as far as he is concerned "The Lone Star" will cease to exist with the issue of the December number for this year 1894. His valedictory will come later on. He wishes to commend the Coming Review to the favorable consideration and prayerful support of the readers of "The Lone Star."

The Christian Literature Society and its Booklets.—We have been favored with a lot of the booklets which this useful Society is issuing.

"A pictorial tour round England, Scotland and Ireland," is full of information, especially adapted to English reading Hindus. Price 6 annas, post free 7½ annas.

"Kasi or Benares" is a historical and geographical description of the sacred city of the Hindus. The book is brimful of useful information on a variety of subjects—Literature, Philosophy, Education, Missions, &c., form a full bill of fare. Very cheap at 3 annas, post free 4 annas.

"The Governors-General" by Henry Morris is a book people might read with profit. In a very small compass it gives a man glimpse of Indian History for nearly 150 years. We are much pleased with these sketches and especially with the short summing up of the moral influence of each upon the destiny of the nation. They are so kind, so discriminating and so true. Price 4 annas, post free 5 annas.

"The Cow Question."—This timely pamphlet should be in the hands of every one in India who can read English. Price 1½ as., post free 2 as.


This is a very able and interesting discussion of a very important subject. We fully agree with the proposition of the writer, "that as revelation has been developed the sense of sin has deepened." And when he applies this principle to the revelation of God in the Old and New Testaments of the Scriptures we think he
makes good his positions; but when he applies this term "révela-
tion" and evidently in the same sense to the development of the
fetichism of the African and the Idolatry of the Aryan then we must
dissent. We believe the times of the Rigveda were the purest and
most exalted in the history of the Aryan religion. From that on the
development was a devolution and not an evolution.
From that point it became earthly, sensual devilish. The same is
ture of every other human system. Neither do we believe that the
fear and dread engendered in the heart of a human being by the
fiendish developments of Idolatry can in any true sense be called
a sense of sin. We believe that Rom. 1 : 21—25 contain the true
genesis of Idolatry. But we advise our Missionary Brethren to get
a copy and read for themselves. Price ½ anna.

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terest and attention as to well deserve a word of commendation.
The Oxford Bible for teachers now certainly forms a most perfect
Bible with the most perfect aids to the understanding of it. It is
a valuable library in itself and as the Dean of Rochester lately ob-
served—"the man is to be pitied who cannot compile any number
of sermons from it." An advertisement of these Bibles appears on
the inside front cover of this issue.

The Two Commissions.
The Hemp Drugs and the much more sensational and impor-
tant Royal Opium Commissions have come and gone. Abiding
their report public interest has so waned before other and every
day matters that from reading the dailies one would with difficulty
know that such Commissions had so recently as three months back
been the prevailing item of public interest and had occupied more
space in and attention from the newspapers than any other matter
within the twelve months.
In collecting evidence for the Hemp Drugs Commission I found great difficulty in securing any definite information as to the extent to which the drugs are used. Certainly not to any very great extent or the ever watchful Revenue creators would seize upon this as a fruitful means of revenue and carefully guard it. That the consumption of these drugs is gradually extending in the Northern Circars is abundantly testified by the mouth of many witnesses as well as by the increasing revenue. In the Vizagapatam District the revenue from the sale of licenses sprang from Rs. 1,195 in 1893 to Rs. 2,405 in the present year. Still there are only 6 shops in the entire district, these however by no means represent the consumers of the drugs as a great many grow the plant in their backyards for private consumption. By the kindness of fellow-missionaries and from my own extended reading and enquirers I was enabled to submit some fifteen foolscap pages of printed matter relating to the use of the drugs in the Northern Circars. The evidence seemed sufficiently valuable to justify the Commission's calling me to appear before them at Waltair which I did in January. The Cross-examination lasted for three hours. The delay being caused by taking evidence in long hand. The treatment extended me by the Commission was most courteous and most fair. They seemed interested in securing reliable facts and went at it in a most businesslike fashion without heat or prejudice. Their attitude was cordial without being too informal, there was no attempt at bluffing the expression of facts which told hard against Government deriving any revenue whatever from the vices of the people. Our men were a unit for prohibition, and our united missionary bodies sent up a strong resolution through me against the sale of the drug for any but medicinal purposes. Prohibition in America came in for considerable attention and I took no little pleasure in elaborating a definition and defence of it to men who are sadly ignorant and indifferent to one of the most significant reform movements of the day. I was pleased with the singular distinction accorded us by a remark of the chairman who said that with one exception he thought we took the most advanced ground in regard to prohibition of any whom they had thus far met.
I am under the impression that the Government of India have predetermined the fate of the Hemp Drugs and purpose making them the public scape-goat as far as possible for the sins of the other two great and iniquitous, but to them indispensable sources of revenue, Opium and Whiskey.

The Opium Commission as I saw it for two days in Bombay, during its 79th and 80th Sessions was evidently bored if not thoroughly disgusted with the whole matter. That their opinions are settled cannot be doubted and yet they went through to the bitter end. Their meetings were most informal, and yet dignified, orderly and thoroughly business like. The Commission sat on three sides of a long table. Lord Brassey occupied the chair, and a more courteous, skilful and masterful president could not be desired. All witnesses irrespective of their condition or position received the same uniformly respectful and fair treatment. His attitude cannot be said to be influenced in any way by what unimportant interests he may have in some opium-producing lands belonging to a company in which he is a stockholder, for he is reputed to be enormously wealthy, and that the sun never sets on his worldwide possessions. To his right sat the two representatives for the Government of India, Sir Jas. Lyall, who was I believe formerly Lieutenant-Governor of the Punjab, but now retired and Mr. Arthur N. Fanshawe, the Director-General of the Post Office of India. Years ago the former was the first to recommend the abolition of opium smoking dens to the Government of India. To the left of the chairman sat Sir William Roberts, the independent medical member of the Commission, whose onerous duty it is to handle in class examination the bulky and important mass of medical evidence, which in the estimation of the Commission is regarded as first class. The other independent member was Mr. R. T. C. Mowbray, a Conservation M.P. Of the two native members, the Maharajah of Darbhanga, who is the president of a Zemin-daris Association in North India which is largely interested in the growth of Opium, was too short of mind to keep up with the terrible pace at which the Commission had rushed through India, so he graced few of its sessions with his august presence, and was more of an interested spectator than an active participant, not so with the other native representative, Mr. Haridas Veharidas, late
Dewan of Junagarh. His sympathies are doubtless against the Anti-Opium agitation. But that seemed none of his funeral. Like a ferret after a rabbit he hunted down every allusion made to alcohol in comparison with opium, and if he secured an expression inimical to the former, relapsed into silence with a broad and satisfied smile. Mr. Veharidas is an ardent Prohibitionist and has done great and useful service to the cause in bringing out in bold contrast the exceeding hurtfulness of alcohol as compared with opium in devastated the population of India. The remaining two members, Messrs. Arthur Pease, a brother of Sir Joseph, the President of the Anti-Opium Society, and H. J. Wilson, a Liberal M. P. represented the Anti-Opiumists. Mr. Pease in appearance, complexion and manner reminded me, forcibly of the late Dr. Castle, Mr. Wilson was the fighting member. He is a plain man in appearance and might pass for a farmer. As he was suffering from influenza, he was scarcely able to be out. Both he and Mr. Pease are friends as is their private Secretary, Mr. J. G. Alexander, who had resigned his position as Secretary of the Anti-Opium Society in order to accompany the Commission. Mr. Alexander has fought pluckily. He is an LL. B. and is a man of no mean parts. A perusal of his evidence before the Commission in Calcutta which can be secured for one anna a copy, as indeed can all the evidence given them from the M. E. Publishing Home, 45, Dharmatala Street, will convince any one of the justice of Lord Brassey's remarks at its conclusion, when in thanking him for the clear manner in which he had presented the views of the Anti-Opium Society he said "we shall all feel that what you have put before us has been put before us with the utmost sincerity of purpose, and we all appreciate that in the encounter in which you are engaged with the Government of India upon its own ground, you are placed in circumstances of no ordinary difficulty." That is very true. He with the two Anti-Opium Members of the Commission, and the Rev. A. W. Prutch, a M. E. Missionary, whose subsequent treatment may be understood from the fact that he was closely identified with Mr. Alexander in marshalling anti-opium evidence stood with an unorganized and to that extent impotent body of sympathizers scattered all over the country, against the overshadowing mightiness of the Government of India. The Government Agent, Mr. Dane,
had the vast resources of the Government at his call, and no one can doubt that he used them with energy, persevering skill and persistent success. It was an unequal struggle and no one felt the pitious inequality and unfairness of it more than the anti-opimists. But realizing that right is might, and believing God to be on their side, they struggled on bravely and undaunted, believing that the way to final victory lies through many seeming defects.

The witnesses sat opposite the chairman and read their evidence from printed sheets which had been previously distributed to each member of the Commission. As they proceeded they were cross-questioned. The newspaper reporters of whom a large number were in evidence, and the official stenographers for the Commission of whom there were five working in relays committed the evidence to writing.

This arrangement enabled the Commission to compass a vast deal of work in a very short time. Seven witnesses were heard on Saturday and about 14 on Monday. Of these a fair proportion were anti-opium, but very few were medical men and did not seem to carry weight.

Quite a sensation was created by the appearance of a large crowd of opium smokers before the Commission with a petition, that they be examined and their clubs be visited. They did not need to be examined, they were axiomatic of the evil of opium smoking. They were squalid-looking material. A look at them would certainly preclude any desire to see their club. From personal experience I can testify that no stronger arraignment of the opium smoking habit could be devised than the silent yet convincing testimony of the senses exercised in the presence of that disreputable looking crowd in one of their opium smoking shebangs. There is no question but that the law relating to them will be made very much more stringently prohibitive as no one of all the witnesses seemed to be able to speak a good word for them.

Even the most sanguine amongst Anti-Opiumists need hope for little from the Opium Commission in the way of recommending any pronounced curtailment of the traffic. The opium investigation has deduced an amount of evidence against the alcoholic curse that should strengthen the arm of the prohibitionist in the coming struggle, and it needs strengthening. This district of Vizagapa-
Tam may be taken as an average consumer of opium. Yet with 99 opium shops and 35 opium smoking dens she yields an annual opium revenue of only Rs. 45,410. Whereas the sale of arrack and toddy licenses brings in the handsome return of Rs. 1,26,533. The number of toddy shops alone in the district proper not including the agency is 766.

My evidence before the Commission has been pretty fully given in the "Bombay Guardian." In advertising the practicability of the prohibition of opium in India, I instanced several States in America and some parts of Canada as demonstrations of the successful prohibition of a similar vice. Sir Jas. Lyall quoted the usual sceptical view as to conflicting reports concerning the success of such prohibition. I remarked that no such doubt was very widely prevalent in Canada and referred to the recent Ontario plebiscite vote in favor of prohibition after the failure of local option. "When did you say that vote was taken?" I had much pleasure in mentioning so late a date as January 1 of the present year, and of adding that Manitoba stood pledged by a similar recent vote, and that the Maritime Provinces had been practically prohibition for the last 25 years.

At the close Mr. Alexander and Mr. Vehardas warmly pressed me to remain for a public temperance meeting to be held Thursday night to state there what to them had been very cheering information as regards the advance of prohibition in Canada.

Englishmen in general are fifty years behind Americans in the advanced reform movement against the great national vices. In mentioning prohibition to one of these we must invariably pause to define, and must not feel hurt if the definition provokes a half concealed or a contemptuous laugh.

H. F. Laflamme.

Sowing, or Labor in the Field.

Whatever lies before the laborers in God's harvest His blessing will attend them. Wherever He may call them to scatter the good seed of His Word, His promise will go with them; and His gracious assurance of blessing in Isa. 32nd, 23rd: may well give us courage to face every uncertainty.
To those of us who are directly engaged in the evangelization of the Telugu women, uncertainties figure very largely in our experiences. For some years it has been my privilege to go in and out among them, attempting to bring to their darkened minds, "The Light of the world," but I often feel very uncertain, as to how far they have tried to comprehend the simple truths explained by the speaker. However the laborer will do well in whatever field she may be located not to become discouraged on account of the greatness of the work; for success will surely follow in His own time.

In this town of 18,241 inhabitants I find ample scope for "sowing the seed," and with all this mass of heathenism before myself, and two Bible women, we often say "who is sufficient for these things."

All classes are visited as systematically as the time and ability at our command permits; and during our visits we endeavour to get the hearers to understand His message of salvation. It is frequently necessary to assure and convince them that we are not in the employ of the Government, nor paid by them to do this work, and to their question, "do you have a pension for speaking these words," we answer "no," but tell them of our "crown of righteousness;" not at any time have we given lessons in fancy work, although requests have been made for the same, neither have we had pupils in private homes, teaching them to read. We find the plan adopted by Paul, suits us well, and reasoning with them out of the Scriptures; appears to us to be the best way of approaching Telugu women, believing that the Master's special blessing rests upon the teaching of His word, since He has commanded us so to do.

Village Work.—Our efforts are not confined to the town alone but going to the near villages, 20 in number, we have access to 2,000 more benighted ones, and to all who will listen, we try to declare the "unsearchable riches of Christ." In village work we find the people more simple-minded, and not so wily as the "city folk," yet when it comes to the testing point, all give the same excuse "as our forefathers worshipped, lived and died; so must we," and often, oh so often in our "sowing," we ask, "Lord who hath believed our report?"
Itinerating is not forgotten, for all must hear and much as we would like to concentrate our efforts, we are impressed with the fact that we should not withhold the message that "Jesus saves." Therefore at certain seasons of the year we find ourselves in a "travellers' bungalow," or our mission tent, as the case may be, and finding a good centre, visit all the towns and villages to which we can have access, thus improving every opportunity to, "say to sinners far and wide, Jesus saves." It is in the touring season I generally visit our few Christians. For them it is the time to bring to our notice their many burdens, difficulties, and deep poverty; so remembering what has been written concerning our brothers' need, we try to act wisely yet I admit, that the teaching of 1st Jno. 8: 17th comes home to my heart very forcibly at such times. Moving from one sub-station to another, I find my Bible women looking forward to our meeting for the study of the Word during my stay where they are located, and by the blessing of the Spirit, it is very evident that their hearts are refreshed, and how could it be otherwise, when a blessing is promised to those who study the Scriptures.

Picture leaflets and Handbills are of considerable importance in our work, and in order that we shall know the ones who will appreciate them, we request a few lines to be read in our presence, and the people generally show their appreciation of what we give them. It has been a surprise to me to meet young men with handbills very carefully folded, carrying them in their pockets, and anxious to receive more.

I also know of them being kept in their houses, and in such cases they are able to give the summary of them quite well.

Bible Class Work.—When at the station Bible classes are held twice during the week for the special instruction of the Christians, and Bible women, I take up lessons in the Old Testament, for six months, and spend the same time in the New Testament. Sometimes this plan is departed from, and I take three months in the Catechism by Mrs. Archibald, and three in "The Companion to the Bible."

Thus our time is spent in "sowing beside all waters and to Him who has directed us to do so, we look for the blessing.

ChicacoLe. 

H. W.
WHERE SHALL LADY MISSIONARIES RESIDE.

There was a time when many doubted whether there was a work for single ladies to do in this country, but that time has long since passed. Many native women may and do hear the Gospel where there are no lady workers, but there are thousands who would never hear it, were it not for the zeal of our sisters.

But there is a question that seems to require some consideration. It is this, where shall our lady missionaries reside? This question does not arise in large cities, where several ladies live together in a home of their own, and where, as a rule, there is quite a European community. In smaller places however several questions present themselves for solution. As a rule only one lady is available for work, and it is usually taken for granted that she should reside with the missionary family. But a difficulty arises here. Some of the natives are said to misunderstand her position and take it for granted that she is a second wife or something of that sort. Personally I think there are many who know us well enough to understand the lady's position, certainly our native Christians as a whole labour under no delusion on this point.

Then as to the remedy suggested for this trouble, it is said that the lady should have a house of her own. But this is not a remedy unless the house is very far away, in which case other evils arise. A suggestion was once made that the ladies for two or three fields might occupy some central place, and go out to their respective fields from that centre. But if a lady was working over a field in a general way it would be almost necessary for her to meet the missionary of that field occasionally in order that they might take counsel together in regard to the work. Should the missionary visit ladies at their homes, or should the ladies visit at the missionaries' homes? In either case ignorant natives might talk.

And there is another aspect of the question that should not be overlooked. Suppose that our sisters rigidly exclude white men from their homes, what about men of this country? Servants, teachers, preachers, and visitors are all freely received. If every foolish insinuation is to be listened to, this should not be done.
The fact is that the position of single women in this country is an anomaly, and it is not at all strange that many cannot understand it, but in trying to make it plain to them, care must be taken not to raise fresh difficulties. Our fellow-missionaries from the Maritime Provinces appear to have decided to have the lady missionaries live not only in the same compound, but under the same roof with the missionary family, though they have their own dining room for house-keeping. In our mission, I have advocated the building of houses large enough for a small family and a lady with the understanding that there should be two ladies at each station as soon as possible with a home of their own. But from what I have said above, it will be understood that in my judgment it would be better to have their compound in the station and not too far from the Mission-House. We are so cut off from the society of European Christians that it seems almost criminal to try to put a gulf between the three or four exiles at any of our country stations. Ladies who may try to keep themselves separate probably suffer as much loss as they inflict on others, and as I view it, loss for which there is no substantial gain. Some of us have daughters who may become workers by and by, and hence we want to know the very best solution of this question. I trust that many will express their views. 

JOHN CRAIG.

MORE PERSECUTION AT KANIGIRI.

This time the trouble took place right in Kanigiri palem. During April cattle disease had carried away many cattle in and about this town. The Sudras thinking that Unkalama was angry ordered a jatara. The Christians learning of this came to me for advice knowing that they would be asked to beat the drums. I told them their duty toward God giving “Daniel” and “The Hebrew Children,” as examples and spent some time explaining the 11th chaper of Hebrews, especially the last part. I did not forbid their beating the tom-toms but left them to serve which God they wished. Friday night came and with it the jatara. The Christians were called but all refused with one exception, who with some other Christians from a distant village beat the drums that night. I spoke to the Christians on Saturday and especially to the
man who had gone bad. Saturday night there was no beating of drums. And I was happy. On Sunday they were threatened very much. I encouraged them staying in the palem until 10 p.m., but that night the same man and those from the distant village again beat the drums and danced, and I really felt anxious about many others but all remained true, to my joy. On Monday not dreaming of real trouble I left for Cumbum with my wife who was going to Bangalore. Learning that I was gone, a crowd, a mob rather, entered the palem and falling on the defenceless people beat them with sticks mercilessly. K. Edwin was very severely beaten while one man was almost killed. Then not being satisfied the pots of the poor creatures were broken.

Now for a few interesting facts. The trouble took place at about midnight, and as soon as they could the Christians carried the wounded man to the Tahsildar's house not far from the palem. He told them to come next morning. The village Munsiff when appealed to for help said he didn't know "Christians." Next morning, still in fear, the Police Sergeant was called upon but refused to give protection. Then at about 10 a.m. the wounded man was carried to the hospital, but as they put the cot down in front of the door the door was shut and they were not attended to at all.

Messengers were sent in haste to me and I returned as quickly as oxen generally go, to find all in great fear and much cast down. Of course all sorts of stories were heard. I was to be killed the mission house burned, etc.

What to do I knew not, but finally resolved to call the Tahsildar and settle it peaceably, if possible. He said he would call all parties on the following Monday, I need scarcely say that he failed. I waited for 3 days and then went to the Sub-Collector at Kundakur before whom I laid the whole matter. I am now putting it before him in writing.

If the Christians get no justice in this matter there will be great trouble to them throughout this part.

We may all be very happy over the stand taken and maintained by the Christians in this. It means loss of place with Sudras and possibly loss of grain for last year's work, but they have stood the test, and I rejoice. This is perhaps the most encouraging thing
I have seen yet amongst the Telugu Christians, and I don’t hesitate to say it.

I need not ask your interest. I know it is with us.

GEO. H. BROCK.

KANIGIRI, 14th May 1894.

P.S.—Just as I have finished I am told that the Kanigiri Christian who beat the tomtoms is in great sorrow. He came to Pitchiah’s house to-day weeping, asking him to intercede with me. He says he cannot live if my anger is upon him, and he wants to be forgiven. To-morrow he comes to see me. This news is enough to make me weep for joy.

KANIGIRI.—A few items on our progress at this new station. The two cases of persecution about which I wrote in the March issue were taken before the Tahsildar and were dismissed, I might say summarily. I have not been able to do anything more about them yet. In March Bro. Manly and I met at Panur on the boundary line of Udayagiri and Kanigiri to settle boundaries. We decided that I would take all of his work in the Kanigiri Taluq. Hitherto he has worked a strip of about 10 miles wide across the Southern part of Kanigiri.

I now have the entire workers having about 5,000 Christians and about 150 workers in all.

How to meet my first quarterly was a problem as I have nothing but a tent. However I rigged up quite a tabernacle by building a pandal 8 ft. wide all around my large 24 ft. tent, thus having a space 40 ft. square. On Sunday this was quickly filled, then the kanats were raised and the shade afforded by these was soon occupied, the rest had to be content with the blazing sun. About 1,000 gathered. I preached from Luke 1st ch. 37th verse. For with God nothing shall be impossible “and John 15th ch. 7th verse.” “For without me ye can do nothing,” others spoke also. It was an inspiring day to me and shall not soon be forgotten. Some 600 sat down to the Lord’s Supper. 141 applied for baptism, but I only baptized 5, telling the others to wait until I could examine them more carefully. Thus at the first meeting we visited our handsome knew baptistery and in presence of a large company of Christians, Brahmins and Sudras, I for the first time in my life baptized, and with joy. I had prayed that God would send a Sudra to be the first but he did not.
For the next three days I had a busy time, and being in the tent it was awfully hot. A storm came up on Tuesday afternoon and my good Swiss cottage tent was torn to ribbons. The tabernacle was rendered uninhabitable and that night we had a time of it. As heavy rain had fallen, we had to provide for the people a sleeping place. One room of the bungalow was given to the females and children while the males crowded the verandahs and didn't they snore and didn't they talk and didn't the babies yell. During the quarterly we had a good deal of preaching. At the evening services we had solos, duets, and quartettes which were greatly enjoyed by all. At the closing service a duet, especially composed for the occasion, was sung.

A resolution that we organize ourselves into a church was passed, another that we desire to join with other churches in forming an association. The very first business of the quarterly on Monday morning was the passing of a resolution that a letter of greeting to be sent to Dr. Clough who so long had been their father and from whom they were now for the first time separated.

Now I feel that I have really got into the work and though this is a heavy charge I have great joy in the work. There is more than enough work for one man amongst the Christians.

May 14th, 1894.

GEO. BROCK.

FROM HANAMAKONDA.—On last Sunday I was permitted to baptize 4 candidates into the station church, while on May 4th Dr. Timpany baptized two and on May 20th one. We are making an attempt at self-support in the church at Hanamakonda with gratifying results. We urge as many of the men here who wish to subscribe what each sees fit per month, placing the names in a book. On the first Sunday of each month we read out the names and the members are given an opportunity to come forward and lay their amounts on the table. One of the questions we put to candidates for baptism is:—"Will you help support the church?" If a member gives but an anna or even a half anna per month to start with it is a beginning in the right direction. The Sunday evening English preaching is still sustained, though the weather has been quite trying.

W. H. BEEBY.
YELLMANCHILI.—The emptying of the Samalkota Seminary at the end of March meant the fulness of our working staff here and added four married men with their families and two young men. Of these half are from the Ramachandrapuram field and half from Vuyyuru. They are volunteers who have come up to "the help of the Lord against the mighty" during two of the three holiday months. The remote object of having them come thus is that when they graduate, some or all of them being familiarized with these distant fields and being exorcised of the fear of the "far country and bad water," may be induced to settle here for life. They have been a great help and show a fine spirit. They have sounded forth the Gospel in some 40 villages, about here. At Anakapilli we joined forces with brother Gooch and at a two days' festival reached over 2,000 people with the message.

May 6th was a day of great personal blessing.

Since January I have had this great privilege of visiting all of our mission stations and of touching the heart of the work in our two associational gatherings. A special feature is the increased attention that is being paid to Boys' Boarding Schools. At Narsapatnam, the nucleus of a splendid school is housed in one of the best boarding houses for the purpose that could be designed. An old Samalkota Seminary boy is the teacher. At Ramachandrapuram, there is as likely a handful of boys gathered in as unlikely accommodations as ever any boarding school opened with. At Akidu a good hopeful start has been made, which should have been made could it have been made years ago. Buildings are going up there and at Vuyyuru. Hitherto the Seminary has been our one central boys' school. This has been fed from the village schools and no schools. The contrast between such material and the men coming up from Gumanapudi and especially from the boys' boarding schools of the Maritime Mission, together with the necessity for specializing and extending the work of the seminary have induced this new move in our work. By July there will be four full and growing boys' boarding schools open at the stations named. These with the three girls' boarding schools at Tuni, Cocanada and Akidu give us a fair complement of such schools.

To one who comes from the barren spiritual dryness of the Vizagapatam district when during the past year, seven of our Mis-
sion stations witnessed only 13 baptisms, a visit to the Colair Association which assembled this year at Gumanapudi was an inspiration and a song.

A great building $50 \times 30$, costing over Rs. 5,000 largely the result of native Christian enterprise, and packed with two, three and even six hundred eager listeners day after day and all day long was a long to be remembered vision. It did not seem like a sight seen with the natural eye. It seemed as if the Lord had shown his disheartened servant the mountains filled with his horsemen and chariots.

In one day Peter baptized as many as would make a good sized church on one of our Vizag fields, and if as many were added to the Yellamanchili field this year, as were in a small body of recalcitrant Episcopalian who came begging admission to the Baptist fold our membership would increase nine times.

The Vuyyuru Mission House is a good substantial, well built, neatly finished and comfortable home, a splendid investment, and promises to become the centre of a great work.

Narsapatnam at the other extreme of our field and 200 miles distant from Vuyyuru seems to be taking on new life and quite a double handful, ten in all, and mostly caste people have been baptized since January.

Misses Rogers and Priest are holding the Fort at Tuni in the absence of the Garsides, Mr. Walker takes charge of the workers, Christians and that part of the Tuni field South of Tuni. The balance falls to Yellamanchili.

The Davises enter upon the Samalkota Seminary work in July retaining control of the Cocanada field.

The Smiths and Mr. Chute are in the Cocanada mission house, and Miss Murray is struggling with Telugu at the Zenana house. The Timpany school is making such forward strides under the able management of Miss Falsom that plans are maturing for the addition of a second storey to afford accommodation. This with the projected new church building for the English congregation are decidedly hopeful indications in connection with our Cocanada English work.

The Ramachandrapuram house is the only one now in course of construction. When completed it will make the Thirteenth residential mission house in our Ont. and Que. mission.

Miss Stovel's boat, the "Glad Tidings" is a handsome vessel and increases the mission fleet to three.

God has given us a place, a work and a staff of which we are glad.

18th May 1394.

H. F. LAFLAMME.
Atmakur.—Why I have often asked, are there so few Station reports. But was forced to ask why do not others find a note from me more often. One reason is that I have as yet little to report. Perhaps others feel the same—why can we not make this part of the "Lone Star" more of a success. It certainly ought to be the prominent part of our paper. Why not consider it a part of our work to report regularly.

Perhaps some would like to know how the bungalow is "coming on" and how I like the job. I realize now all my friends have said, about the bother and worry. A student of Crozer Seminary in writing home said, he had a hard fight as he had to contend with the world, flesh, devil, and Church "History." I might add instead of Church History, "Coolys." However the building is moving at the usual Ox rate speed. Concrete is about done and masons will soon begin the walls. Hope to have the building finished by next January or February.

He who looks after the work himself can do but little studying at least I cannot.

Bro. Curtis at great painstaking copied the notes of the book on building, referred to by Bro. Laflamme and loaned it to me which is very valuable help.

Hundreds of years ago when the Atmakur tank was made the dirt was carted upon this hill and leveled off at an enormous amount of labour. Little did they think that it would furnish a nice building site for a foreigner centuries after, and that too for a Christian Missionary. So may Christ possess the land and put it to better use, and new and better institutions and society be raised upon the site of the old.

Akidu.—My news this month is not concerning the work here, but I know it will interest many readers of the "Lone Star." My daughter Mary, who was born at Cocanada in 1881, wrote to us of her conversion about three years ago. Lately she has written to tell us that she was baptized in April. Mrs. Craig and I are very thankful that she is God's child, and that she has publicly confessed her Saviour. Please pray for her that she may be strong both in soul and body.

JOHN CRAIG.
MISSION DIRECTORY.

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Rev. W. Boggess and Wife ........................................... Ramapatam.
Mr. W. E. Boggs and Wife .......................................... Vinukonda.
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Chicacole
Bobbili
Kondipatam
Vizianagaram
Vizianagaram
Chicacole

Corrections and changes in this Directory will be welcomed.—Ed.