

again asked to bring them, so that the Maharajah might see them with the other girls; all the high caste girls were placed at one side of the school and my girls at the far end from them. His Highness was more thorough in his examination than the Maharani had been, but my poor girls were so nervous their voices could not be heard as they began to read. He asked them if they could tell him the story of something they had read; this they could do, and one of them, Louki, told the story of the Prodigal Son very beautifully. It was a rare sight to see! A little ignorant Bhil Christian girl standing before the Maharajah of Baroda, before our own little Rajah and all the State officials, telling that Bible story, and when she finished up with "So also does our heavenly Father receive us," I could not restrain my tears."

This was quickly followed by a note to the missionary, from the superintendent of Dhar State, saying that, 'His Highness the Maharajah Sayaji Ros Gaikwar of Baroda was much delighted to see your Girls' School, and has been pleased to give to the Institution a donation of fifty reals; I have great pleasure in sending herewith the amount for your acceptance.'

During the famine of 1897 the sufferings of the poor people from the want of water were, if possible, even more intense than from the want of food, so one of the first pieces of work which the boys were set to do, was to dig a large well to procure a good supply of water for the Orphanage; this well, which is 13 feet in diameter and over 40 feet deep, with about five or six feet of water in it, is referred to in the next extract under date of Sept. 24, 1901. "When I went over to the Girls' Orphanage some were drawing water and others watering the garden and trees, others gathering corn to cook for the next day, and some cleaning grain; a happier, busier lot of girls it would be difficult to find. I joined those who were gathering the corn, when, suddenly, a cry went up, "Kessie has fallen into the well!" Three of the girls had been drawing water by means of a large tin attached to a rope around a windlass; the one in the middle had reached over to pull the tin when she overbalanced and fell headlong into the well; Jamnia, the biggest girl, immediately let down the tin and kept calling out, "Take hold of the rope!" At times all seemed still, and we feared Kessie was gone,—again we would hear the cry from the bottom, "I am dying! I am dying!" By this time it was quite dark and we could not see; a lantern was brought and held at the mouth of the well, but no good seemed to result; one girl took off her "sari," and let the lantern down as far as she could with it; some ran for help, and many men came, but brought nothing to help us; meanwhile Jamnia kept calling out and throwing the rope in all directions as well as she could; at last, we heard the cry, "Pull!" and we did. What a precious load! And yet we feared the rope might break; but soon we saw the girl clinging to it with both hands, the tin full of water, about 10 feet below her. How eagerly she was grasped and pulled on to the platform! She is an excellent swimmer, and this, under Providence, saved her life; after exclaiming, "God has saved me!" Kessie swooned away and a quantity of blood and water came from her mouth. It was a terrible scene, almost all the girls crying at the top of their voices. It seemed as if I had lived weeks! After we had well rubbed the poor girl and put dry clothes on her, I tried to give thanks in the presence of all, but it was more than I could do audibly, except in sobs. Kessie must have been in the water between twenty minutes and half-an-hour.

We are glad to say that later tidings from the dear lady missionary were to the effect that Kessie had entirely recovered, though for some days after the accident she lay in a sort of stupor.

The boys and girls in this Canadian Orphanage at Dhar, Central India, are receiving careful industrial training from competent native Christian teachers under the supervision of a Canadian missionary, the cost of maintaining and educating each child being \$17.00 a year; further particulars of this work, which has been wonderfully successful, can be obtained from Mrs. Crichton, the secretary-treasurer of the Society, 142 Langside street, Winnipeg.

[For the 'Messenger.'

English Education in India.

SOME INFORMATION WHICH WILL INTEREST OUR POST-OFFICE CRUSADERS.

In reply to the many questions that are asked me regarding English education in India, a few ideas gathered from books and the many papers and magazines so kindly mailed from the East, may be of value. A Mohammedan lady sends me the most beautiful letters written in such perfect English that I am at times ashamed to reply. Some who have seen these letters are amazed at the clever word painting of this far off correspondent.

In 1835 it was decided that the higher branches of literature and science should be taught in English in the colleges, when, for fifty-three years previous, only the Oriental languages were used.

Government schools of a superior character were established in every district for secondary education in English, but in the primary classes, the languages of the country only were still taught.

The 'filtering down system' was not a success, and it is due to the missionaries, who, like our Saviour, are always willing to begin at the bottom, that English education is fast assuming its proper sphere.

A lately returned missionary tells me that gradually it will embrace all the people.

English culture in India has placed native gentlemen of 'proved merit and ability' in a position to conduct the greater part of the civil administration. Nearly all the lesser magistrates are natives and a large proportion of the judges. Each year, the every day machinery of rule, grows stronger in the hands of the natives. "The Brahmin community in Bengal," says an Indian educationist, 'has made much progress in female education. The Brahmin are extremely backward as regards female education but foremost as regards the education of males. The missionary societies opened the first schools for girls.'

'Owing to the want of funds,' says a writer in the 'Indian Ladies' Magazine,' 'the government has been hampered in its efforts to promote female education.' The lead in female education, however, is taken by the enterprising Parsee community and the native Christians are not far behind.

In an interesting article by a native lady on 'Social Intercourse between European and Indian Ladies,' this thought is expressed:

'It seems very difficult for Europeans to learn our vernacular.' But, certainly, it is much easier for us to learn English. And, therefore, one of the chief duties of Indian men to their wives is to teach them English.

'There are five special colleges for women in India. The honors secured by females

there afford a clear proof that the women of India when they are given the opportunity prove themselves in no way inferior in intellectual qualifications to their enlightened sisters of the West.'

In a very interesting article on 'The Education of Hindu Women,' by R. S. Sankran, Esq., B. A., there occurs these words:

'As general education in the England of Chaucer's days, and male education in India, so female education in India will spread from the poor.'

Miss Cornelia Sorabji, an Indian lady who graduated at Oxford, is said to wield the English language gracefully. She is the first Indian lady to enter the profession of law. She, too, holds Mr. Sankran's idea as regards making a fire below a pot in order to make water boil, not on top as was the purpose of certain Lords in England, when English was first taught in India.

To missionary societies and individuals who evidently are greatly interested in this subject, I most heartily recommend for study 'The Indian Ladies' Magazine,' published in English and edited by a native lady who is a well known author and poet in India. The contributors, with a few exceptions, are native men and women who are educated in English.

M. E. C.

P.S.—For missionary societies this magazine would be most valuable. Price, \$1.50 a year. Send post-office order. Address:

'Indian Ladies' Magazine,
Royapettah,
Madras,
India.

Orphans in India.

Some friends have written asking for information concerning the support of orphans in India. If they will write to Mrs. Crichton, 142 Langside street, Winnipeg, they will get all information about the Canadian Orphanage at Dhar, Central India, where children are under the care of native Christian teachers superintended by a Canadian missionary.

The support of an orphan is, we believe, \$17.00 a year.

Another friend asks for details concerning the support of Bible-women in India. Here is what a Canadian lady interested in missions says:

Missionaries, I know, like to have the Bible-women supported through the treasurers of the Boards in Canada. In our church we pay our Bible-women from \$32.00 to \$58.00 a year. For years my boy kept a native preacher who visited the villages. All we were asked for was \$30.00 a year. Others were asked \$50.00. The sum varies according to circumstances in India. I confess I am a little in the dark as to just what is required. I find that people want frequently to send papers where there are natives in touch with their own denominations even when sending undenominational papers.

In the case of Presbyterians wishing to support a Bible-woman, very naturally they would want the money used where a Bible-woman is engaged by missionaries of their own denomination, and this would be the case with almost every church.

We would suggest that in cases where people would like to support in particular a Bible reader of their own denomination they should apply to their own minister for instructions.

'Messenger' Mail Bag

Baldwin, Wis., Jan. 31, 1902.

Dear Sirs,—We received the Bible, it is very nice, and I thank you very, very much for it. We gave it to my little sister for my brother had one and she had not. Yours respectfully,
MACIE LEIMKUHLER.