

are saturated with Christian principles and sentiments. The aim to overthrow heathenism and convert the pupils is avowed. These male schools are of three kinds—vernacular, Anglo-vernacular, and colleges, separate, or a department of schools for the special training of preachers and teachers. The first, according to the most recent information, numbered 4470, with 122,193 scholars. The second are as open to all as the first, for the missionaries ignore all caste distinctions, but they are usually frequented by the higher castes and prosperous classes. Their number was 460—only a tenth of the former, be it noted—with 53,564 students. The last numbered 81, with 1584 students, a number far below what is required, for the great wants of almost every mission are able ministers, competent teachers, and zealous, well-equipped evangelists.

These schools are the most powerful of all agencies in the social, intellectual, and religious “revolution” now passing over India. This will be shown on a future page. There it is, sufficient to point out in evidence that probably not five per cent of those who pass through efficient mission schools retain toward popular or Puranic Hinduism the same mental attitude as their fathers and grandfathers, and that on all questions relating to the position of women the alumni of Anglo-vernacular mission schools are far in advance of all other classes.

There is good ground for thinking that until missionaries advocated female emancipation with a courage and pertinacity greatly to their honor, and gave practical evidence of their earnestness by opening schools for girls, there was an almost universal neglect of female education; nowhere an avowal of its importance, and nowhere any trace for centuries of girls’ schools. Happily a change has set in, and it is mainly associated with the persistent efforts of missionaries. It is in the recollection of many that while boys crowded to efficient schools, it was only by constant gifts and coaxing that a dozen low-caste little girls could be gathered into a school, while admission into zenanas for purposes of instruction was nowhere to be obtained. The change in these directions is as great as it is surprising, as the following figures will show :

	1851.	1890.
Day schools	285*	1,507
Scholars	2,919	62,214
Zenanas open†	none	40,513

The Government has also established a large number of girls’ schools, and much instruction is given by natives in houses and schools. Any one in the least acquainted with Hindu conservatism and jealousy, especially on all questions affecting family life, will perceive the significance of this change.

But it by no means stands alone. The greater part of India is yet

* A large proportion even of these were for native Christian girls or orphans, in charge of missionaries.

† In many of these there are several pupils, and opportunities for intercourse with elder women.