

forcements. Large numbers of natives crowded the meetings, prayers and hymns alternated in English, Marathi, Gujarati, and Hindustani, and "Cadets," with Hindu names, ere long stood up to "praise the Lord for having sent the Salvation Army to India." And the Indian and Anglo-Indian journals describe and discuss the "Army" there just as do western ones, and for the most part favourably. The Indian *Witness* expressed surprise at not finding the crusaders more eccentric (it may be remarked that their leader was a gentleman):—

"They are not buffoons," it said, "much less savages, and they do little to amuse the vulgar. They are modest and quiet, and are much less demonstrative in their devotion than some parties with whom Calcutta has grown familiar. The leader is a young man of exceptional quietness of spirit, and we believe has never at any time of his life been otherwise than quiet in conducting his meetings. The hymns are with scarcely one exception sweet and simple little songs, with nothing in them to offend any one who combines in moderate measure true religious devotion with literary taste. The tunes are for the most part appropriate, and some of them very effective. A few familiar 'song tunes' jar on the ears of some, but ever since John Wesley, or Rowland Hill as some have it, decided that the devil should not be allowed to have all the good music, this objection has been diminishing in weight."

Another well-known journal, the *Statesman and Friend of India* thus summarizes their religious teaching, and deals with the often repeated accusation of "irreverence," after remarking that the "dread of hostilities arising between them and any class of natives in India was due to utter ignorance of their character and their ways, and almost equal ignorance