

this so that you may know my intention, as it is not so strictly in the line of evangelizing as the work of a missionary is ordinarily, nor as I had hoped it would be; but those who now call themselves Christians must be built up in the faith, and thus those coming after will better know what Christianity is."

—The Lutherans and the Baptists come into near contact in some of the parts of the Telugu mission field north and northwest of Ongole, and confusion and interference have taken place, with charges of violations of comity. The matter has now been amicably settled by mutual agreement not to use certain terms in speaking of their missions; not to receive each other's members and mission workers without the consent of the mission to which they belong; not to receive excommunicated members and dismissed workers without such consent; and not to undertake to exclude each other from any particular field where either may be working.

—Some people think of India as a very rich country, and forget entirely that in that very country about 2,000,000 die yearly of hunger or of utterly bad food. It is a rich country; but the wealth is in few hands, and much is uselessly buried in the temples. This is very striking in Malabar, where 81 per cent of the population are small farmers, under extortionate landlords, and under the oppressive taxes of the Government, which fall so heavily on land and salt. And what makes this poverty ever increasing is the excessive over-population of the country. In Poenri the population is at the rate of 450 to the square mile.

—Of 955,000 low castes in the Bombay presidency, only 6000 can read. A school has been opened for children of this class, in a cow shed, and into this a Christian master went, occupying one half the space, the other half being partitioned off by coconut leaves for cows and buffaloes.

—Caste feeling is much more intoler-

ant in South India than in any other part of the country. A recent expression of this feeling is found in an application presented to the agent of the South Indian Railway asking that separate carriage accommodation be made for high-caste Hindus. The directors will probably refer the matter to their successors for consideration about the middle of the twentieth century.—*Indian Witness.*

—*Woman's Work for Woman* tells of a successful battle against caste recently fought in the high-school at Kolhapur. The son of a government schoolmaster (of the shoemaker caste) was admitted. The students came in a body demanding his expulsion. If the principal would not expel him, the boy must be put into a separate room. "No?" Then the matting must be cut between him and the other caste boys. "No?" Then he must sit on the floor. A separate chair was given him. Still he touched the matting, and they would have to bathe twice every day. Then parents came in deputations to remonstrate, but the school was declared to be Christian and "public." A dozen boys left as a consequence, none of them from the higher classes. Most of the teachers resigned, and 50 students were bound to leave. But it blew over; every teacher asked to come back, and one boy was the total loss.

—When Dr. Duff began work in Calcutta he found that a cow had more rights and higher rank than a woman, and he said that to try to educate women in India was as vain as to attempt to "scale a wall 500 yards high." To-day in the province of Bengal alone 100,000 women and girls are under instruction, and India's most gifted daughters are laying hold of the treasures of the higher education. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun.—*Dr. A. T. Pierson.*