

We find in Jagdalpur itself about 3,000 people, old and young, of Mahar (or Malla), Gaoth (or shepherd), Chuckler and sweeper castes. The first 350 houses, the second 200 houses, the third 200 houses and the last ten. How these people came here, no one can tell. They seem either to have followed or gathered around the Bastar Rajah, and here they are. Brahmins seem never to have been favoured much by the Rajahs of Bastar, and few traces of their work are here seen. The Rajah encouraged *pejaris* of their own caste. Thus these forsaken Hindus have forgotten their own language and history, and are not far removed from the aborigines, except that they seem lower down in the scale of excellence. Here lies our first ready-to-hand work in Jagdalpur. O for a converted horse-keeper, full of the Holy Spirit, to work among the 1,000 horse-keepers of the Malla caste here.

Autagarh Circuit takes in northern Bastar, and as it is near the small State of Konker, this may be counted in, and will give a population of more than 125,000 souls in a field of about eighty miles square. This, too, is elevated, being 1,000 to 3,000 feet above the sea.

Here are the wildest, nakedest people said to be found in all India to-day. It is but a few years since the Maria of this region wore no cloth. If anything was worn by either sex (as often it was not,) it was simply a broad leaf or a little woven grass. Even now they are almost naked, living much on wild fruit or game, using no oxen or plow but cultivating a little by hand.

This Circuit calls more loudly for Christian pity than any locality we know of in India. Hindus are scarcely found in all this section. Purely an aboriginal population.

And what are these people that we must reach with so much trouble? Well, they are the simplest-minded people you ever saw. They will do anything for you when they know you come to do them good. They will receive you as if you were angels, collect in the largest house, under a tree, or in the open, of an evening, to hear the story of Christ and Salvation; beg you to stay and make them know you better; bring you out their sick and afflicted, and ask what you can do for them.

MR. PANDIAN'S MISSION TO ENGLAND.

BY JOHN MCLAURIN, D.D.

I know your readers will be interested in any movement for the elevation of the outcast masses in India. There are many millions of them. Some of them, as the hill tribes of Burmah, Assam, Northern and Central India, belong to the aboriginal races who first peopled this land. These peoples, sad as their state is, have maintained a species of independence in their mountain haunts, and are accorded by the high caste people certain privileges which are denied to their less fortunate conquerors, the Pariahs.

These latter, being in turn conquered by the Aryan caste classes, and being unable on account of their superior civilization to resort to the forests and the hills, have been ground down in the most pitiable slavery. Several Hindus of the higher classes, brought to Christ and filled with His Spirit have from time to time sought to ameliorate the condition of these Pariahs in the South.

Among those who have taken an interest in the elevation of these people is the Rev. T. B. Pandian, of

Madras. He has written largely about them and has exerted himself to get others enlisted in this cause, and his importunity has borne good fruit. He is now on his way to England to place before the people of Great Britain the actual state of these, their enslaved fellow-subjects.

Mr. Pandian represents no caste, no class, no missionary society, no church. He represents a great principle, and he represents the principle which God enunciated when He said, "*That ye break every yoke.*" A wealthy Zemindar of Southern India pays his way to and fro, while scores of missionaries, civilians and others, wish him God-speed and watch with deepest interest, and in prayer, his career in the home-land. Two main objects Mr. Pandian will keep before the public:—

1. The removal of disabilities, which make it impossible for these people to rise.

2. To provide facilities for rising, when these disabilities have been removed.

In an article of this kind we can no more than indicate what we mean by disabilities. First comes "*the land question.*" It is almost impossible for a Pariah to get a plot of land, be he ever so wishing; multitudes of them do not know enough to want land, but the *Mirasi* system would prevent their getting it if they did. Many do want it, especially Christian Pariahs. Land on which to build houses, or dig wells, or construct tanks is another difficulty. Especially where land is very valuable their miserable huts are huddled together in such a manner, that cleanliness, health or decency are out of the question: children, hogs, dogs, fowls, rotting carcasses, vile smelling pools, etc., fill up the spaces. There is no space to dig a well, and if it was dug it would fill up with all sorts of abominations. The tyranny of the caste classes and especially the village officials prevents their having access to the public wells and tanks. This last we may call the "*water question.*"

Of course any one acquainted with India will know but too well the result of such surroundings; fever, cholera, smallpox, dysentery, are seldom absent from these villages.

"*The courts question*" is another. What? cannot any man have access to the Indian courts? Well, yes, legally, theoretically a Pariah can go from the lowest court to the foot of the throne. But practically it is difficult to imagine anything more impossible than for a Pariah to get justice in an ordinary Indian court—especially when the judge is a Native—where every man from the office peon who stands at the compound gate, to the judge on the bench is his enemy, and where, likely, the native Vakeel, whom he has engaged, has sold his case within one hour of taking it. How can a cowering slave, ignorant of books, of writing, of law, of procedure, etc., get justice? Twenty or more years' experience as a missionary in India only provokes a smile at the absurdity of the idea.

Courts must be brought down to these people, or the people must be brought up to the courts.

Our next question will come under the heading number two, "*the school question.*" Here again there are no legal disabilities. There are good schools, and the Pariah boy may attend them all, from the village school up to the University—(a), if he will pay the fees, and (b) if he dares. The first he cannot do, the last, oh! it would take a brave man to run that gauntlet! Here also all the officials, school and village, with all the