

another they are feeding snakes with milk, supposing that their dead relatives have returned in the form of serpents, and they must be fed. Soon follows Racci Pnum, when millions are tying strings with a fancy bit of tinsel on it, on the arm of some friend, knowing that a present must be given in exchange. The day before the god Krishna's birthday all must fast. He is supposed to be born at midnight, then swinging and dancing begins. Solah Sarad comes round, when the spirits of all the deceased male relatives are supposed to come to the bank of the river for a drink; for sixteen days men go to the river and throw water from a cloth to these relatives; and on the sixteenth day it is believed they depart. For nine days the spirits of the deceased female relatives are imagined to come for a drink; the women go and stand daily in the water, take a lock of their hair in the left hand, and then with their two hands throw water to the thirsty spirits. It is believed that they go away on the ninth day, not to return for twelve months.

The degrading Holi is just at hand, when every kind of sinful passion has a free license to be indulged in, to the fullest extent, either in public or private. Satan is worshipped and for days men act as if they were possessed; it is not safe for women or girls to leave their homes, in fact this feast and its dreadful proceedings are too awful for description, and when it is over a catalogue of evil is written on the poor debased faces.

It would take too much space to tell of the many sinful festivals and ceremonies that occupy the time and attention of the poor deluded Hindoo, and that so often furnish an excuse for the promising pupil to be absent. But in the midst of many disappointments and discouragements, knowledge is being diffused, and some of the children tell us they know their ceremonies are of no avail, and that Jesus Christ is the true Saviour; others hold tenaciously to the idea that their religion is God-given and true. We