

leyan Methodism at home and abroad. Meanwhile two of the foremost Indian Wesleyan missionaries, Professor Patterson, of the Madras Christian College, and Professor Findlay, of the Negapatam College, have sailed for England to represent their fellow workers.

—Current Literature and Education in India. A recent Calcutta telegram states that the movement to establish societies to diffuse cheap and useful literature throughout India, which was commenced in Calcutta last January, has spread to Madras. A large representative meeting was held in Madras in February, which the Rev. James Johnston (a namesake of the writer and gifted contributor to the *MISSIONARY REVIEW OF THE WORLD*) addressed at length. He has gone to India to advocate this enterprise. He referred to the advantages resulting from the circulation of healthy knowledge in English and vernacular works, and urged the Government to give aid to the undertaking. It was resolved by the audience to form a society to promote the object desired. A strong committee, including several leading citizens, was appointed.

—From the last report of the Director of Public Instruction in Bengal, discouraging intelligence is given of the literary spirit in that vast Presidency. He expresses the opinion that English education has little impressed the Bengali, having chiefly stimulated the production of Keys, and other helps to students. "Philosophy," he adds, "keeps in the old groove, and medicine seems trying to return to it. One looks in vain for a Bengali Newton, or a Bengali Faraday."

Fiction and poetry both flourish in Bengal, and works in each have largely increased. Some doubt is expressed whether the substance or form of Indian fiction has been improved by the English occupation of the country. A great change, it is remarked, has come over native writers in Bengal. The younger generation of writers of fiction is permeated with the idea that a

happy state of things is passing away under the influence of Western civilization. The leading work of the year is based on this idea. It describes the fate of a family, the young men of which begin to doubt the wisdom of the head and to think for themselves; disputes and divisions follow; they lose their good name; and finally, by an awful fate, the family dies out altogether.

—The Church Missionary Society is currently engaged in reviewing the claims of higher education in India, and earnestly solicits funds to be devoted to this cause. It is observed that the spread of infidelity among the educated Hindus is alarming. The admirable educational training, by which they are almost inevitably deprived of belief in the gods of their forefathers, exposes them to the charms of a false science, and to skeptical assaults. To cope with this emergency, it is proposed to disseminate literature saturated with the power of Gospel revelation, and the institution of a staff of teachers who will expound scriptural doctrine in the high schools and colleges in every part of India. Touching this question, it has been noted that the Church Missionary Society, which, some years back, abandoned its Calcutta school, has latterly made overtures to the Presbyterians with a view to co-operating with them in this department. It is not long since a venerable Indian missionary told a freshly arrived worker that he himself in his youth was vehemently opposed to education by missionaries, whereas he was now as enthusiastic in its support, although not set apart to it. Says an Indian missionary: "Educational work demands more real self-denial, courage and patience than almost any other kind of missionary enterprise. It is the educational missionaries who have literally to bear the heat and burden of the day in India, and it is very much to be regretted that the Church which sends them out to the work, and in whose