



DEVOTED TO TEMPERANCE, SCIENCE, EDUCATION, AND LITERATURE.

VOLUME XXII. No. 10

MONTREAL & NEW YORK MAY 20, 1887.

30 CTS. per An. Post-Paid.

NATIVE SCHOOLS IN INDIA.

Our illustrations tell their own story. The contrast they present is impressive and affecting, a contrast not only with the schools with which the children of our favored land are familiar, but especially between those established by Christian love in India, and the parodies conducted by Hindoos or Mohammedan teachers. These have indeed claimed to care for education, and have established their schools in the towns and villages, but these have been only for the boys, and the instruction has been most rudimentary, not to say ridiculous. What could be expected in the way of intellectual discipline or advancement in such a village school as the one in our illustration? The pedagogue holds his class in the open air outside some mean hut, and his pupils sit upon the ground. His method of teaching, if it can be dignified by that name, is dull, dry, mechanical, the scholars joining in a monotonous chorus of recitations from some of the sacred books, or possibly getting an introduction into the first principles of the three R's. And this education, rude as it is, is for the boys alone. The girls have not been thought worthy to be so favored, for as their religion teaches that they have no minds or souls, it would be a waste to send them to school.

The introduction of Christianity into India ushered in a brighter day for woman. Before that there was no education at all for the entire female population, and now, aside from the efforts of Christian missionaries or those stimulated by their example, the number of educated females is inconsiderable. A correspondent from Allahabad states that among the 44,000,000 natives of the north-west provinces of India not quite seven out of every 100 males are learning or have learned to read, and only 31,361 of the more than 21,000,000 females, and this by the census of 1881!

The first school for the education of Hindoo females was formed by the wives of the Baptist mis-

sionaries at Calcutta in 1819. Nothing of the kind then existed in the country. Since then other mission Boards, as they have labored for its evangelization, have made Christian education prominent, and schools for boys and girls have been established at all of their stations. The prejudice against female education, which was so inveterate, is giving way, and now not only the British Government, but influential natives, rulers and educated gentlemen, are encouraging and welcoming efforts, even of Christians, to give their wives and daughters the opportunities which their sisters in western lands enjoy so abundantly, so that now girls are found in schools of all grades, and even competing for degrees in the universities and engaging in the professions of medicine and law.

Our other illustration is an interior view

of a school of the Church Missionary Society at Palamcotta, in Southern India. Everything in the aspect of the school betokens an intent interest on the part of the girls in the work before them. They are attentive, thoughtful, intelligent, and reverent looking as any class of girls in any school. We are not surprised at the remark of the teacher, "As each girl receives her printed paper of examination questions you may see her before she sits down, offer up a silent prayer for help with head inclined. The girls are very simple and prayerful, and in the five years we have been here there has not been a single case of misconduct to sadden us." Some of the girls still keep to their native habits and sit on the ground as they are writing their papers for examination.

Schools like this, and the hundreds and thousands of their girl graduates who are

to be the refined, intelligent, cultivated, and Christian women of India, are of themselves a sufficient answer to the caviling and sceptical question, "Do foreign missions pay?"—*Illustrated Christian Weekly.*

DOES PROHIBITION PROHIBIT?

Those opposed to prohibition are fond of quoting testimonies of men who have gone to Maine ostensibly to get the facts in regard to prohibition there, but really to get all the distorted facts they could find. Let us, too, quote a little testimony from the pen of an outsider: Mr. Locke of the *Toledo Blade* went to Maine with open eyes to witness the working of prohibition. In answer to the question, "Does prohibition prohibit?" he writes in the *North American Review*: "I assert that it does, to a sufficient extent to justify the action of the states that have

made the experiment, and to encourage those who hope to extend over all the states. I, myself, made a tour of Maine, with a view to determining the fact for myself. I explored Portland, the largest city in the state, first. There is liquor sold in Portland, and plenty of it, and yet prohibition has been a pronounced, unequivocal success in that city. Prior to the enactment of the Dow law, some thirty years ago, there were 300 grog shops in the city. It was as drunken a city as any in the country, and its rate of poverty, crime and misery was in exact proportion to the number and extent of its liquor shops. In 1863, when I visited this city to determine this question for myself, there were four places only where the law was defied and liquor sold openly. There were some twenty other places where it was sold secretly, but there were only four open bars. They were in the sub-cellars under the four principal hotels, and so intricate were the ways to them that a guide was necessary, and when you found them they were sorry places. A room twelve feet long by six in width, a cold, dismal, desolate room, lighted by one gas-light, and absolutely without furniture. There was not



INTERIOR OF THE SARAH TUCKER INSTITUTION, SOUTHERN INDIA.