

were four. Mohammedan pupils present that day, and there are six of our own Christian boys attending the school, so that there are only about 20 Hindu pupils. I asked the teachers the reason of this paucity in the number of Hindu pupils. The reply was, that the Bengalis of the neighbourhood are averse to education, and especially to English education, because they think that would make them Christians. The parents of some of the pupils that are already attending the school have actually allowed the children to go to school on this condition—they must not be taught English. So that there are pupils in the higher classes that do not read English with their class-fellows.

"In the afternoon of the same day I accompanied Wooma Charn Babu and Kangali Babu to a Santal village called Amaghata, about two miles to the south of Govindpur. Bissonath, Gopal, and Ram, the Santal preacher, were also with us. The villagers gave us seats, and themselves sat round us on the ground. The head-man of the village, the only man there that knows the alphabet, was not at home. The people that were gathered round us were very attentive all the time we were speaking to them. Ram, the Santal preacher, produced most effect by speaking to them in their native Santhali. When our discourse to them was finished they asked us a few questions; but they never interrupted us in our speech, and never spoke more than one at a time. Our own people might learn manners from the Santals. They referred more than once to their ignorance and the poverty of their religion. With the greatest simplicity they acknowledged that although they had been worshipping *bongas* or ghosts, and making sacrifices to them, yet none of them ever obtained the slightest indication of

their existence. The Hindu Bengalis, although they worship no ghosts have thousands of foolish stories regarding the appearance of ghosts, which are superstitiously believed by them. But these people indulge in no story-telling. They are really far less superstitious than the Hindu Babus. They acknowledged the superiority of our religion at Amaghata, for they never called in question the facts of the Bible; but they could decide upon nothing without the presence of the head-man. Places like these ought to be visited frequently, always to keep the grand object in their view, which they are so apt to forget.

"The Santals submit to the discipline of the head-man of their own accord. Anything that relates to the general interest of their village they refer to the head-man, and they implicitly obey his decisions. They never allow a stranger to enter their village without the permission of the head-man. We were allowed entrance to Amaghata in the absence of their head-man simply because he had allowed Wooma Charn Babu to enter their village before. But notwithstanding their submission to discipline, their idea of independence is of a high order. They consider it degrading to ask the help of other people while they have hands to toil with. This is unlike the practice of the Bengalis. There are no 'eating' members in families among the Santals. They even consider themselves dishonored if they are offered money without any good reason being shown for so doing. And if any respectable man were to offer them money, they would submit the matter for the consideration of the head-man, that the man might not be unnecessarily offended.

"The Santals at Amaghata were not a little surprised when I told them that the civilized nations of Europe were in a far worse condition before the introduction of Christianity than they themselves now were, and that the light that dispelled the darkness of their spirit served also as an impetus to other reforms. They were amused at the idea of Englishmen ignorant of building houses like themselves; and they exulted in the thought that they could become as much