

and people by insurrections and predatory raids. When the old Aryan invaders of India had conquered the Aboriginal inhabitants, they either reduced them to slavery, giving them the place and name of the fourth or *Sudra* caste, or drove them back into inaccessible hills and jungles where they preserved a rude independence. But their conquerors of to-day have not been satisfied with punishing them or driving them into still deeper recesses of the mountains. After their insurrections, Britain followed them with just laws, education, and Christianity, and those despised Barbarians have proved more accessible to those blessed influences than the pampered and 'civilized' Hindoos. Just as the Looshais have forced themselves on the notice of the Government in 1871, so did the Kols in 1831, and the Santals in 1855. The conversion of the Kols forms one of the most romantic chapters in the history of modern missions. The story is told in a pamphlet recently published,—*"The Chota Nagpore Mission, &c., by Rev. J. Cave-Browne."* The word Kol signifies in Sanscrit a hog or a pig, and thus gives us a clear light as to the spirit in which the Aryans of old regarded them.

Mr. Cave-Browne gives a good description of these Kols, as they were and as they now are. They were, he says, "small in size, yet well-proportioned—some of them almost to symmetry, all well-knit, muscular, and 'active as monkeys';" their faces darker than the average Hindoo; their thick prominent lips, and broad flat noses contrasting strikingly with the fine chiselled features of the Brahmin, or the classic contour of the Mahometan; yet did their simple, earnest faces indicate minds of a more attractive and promising order than either; energy, in the place of the listless apathy so characteristic of the worshipper of Brahma; simplicity of character, so different from the bold, licentious look which too often marks the follower of the Prophet. Ugly they undoubtedly were; but without not wanting in points of interest and attractiveness. They were engaged in the most menial occupations, working at the public gardens, repairing the roads, digging out canal-banks, clearing out drains, yet they seemed always

light-hearted and happy in their work, however heavy or repulsive; and were noted for their industry. They were known by the general term of *dhangars*; not unfrequently were they designated 'savages' by the lower class of Hindus, who affect a considerable superiority in intelligence; they were really the 'navvies' of India, but free from many of the blemishes which attach to that character in England."

The German Missionaries sent out by John Evangelist Gossner were the first who followed these poor people to their homes in the hills and jungles, ten or fifteen days' journey, that is, two or three hundred miles, West of Calcutta. They arrived at Calcutta just when the British Government, having subdued the Kols, was anxious to civilize them. The outlines of their work we give here. They commenced it, aided by the Government, in 1845; in 1851 there were no converts; in 1857 there were 50 villages with 3000 Christians; in 1860, there were 300 villages, with Christian families in each;—and ever since, the Word of God among them has grown mightily and prevailed, interrupted only by most deplorable disputes between the Missionaries and the Managing Committee in Berlin, which ended in 1868 and 1869 in the breaking up of the old Mission, and a large section of the Missionaries and converts deserting the Lutheran for the Church of England banner, and the Berlin Committee for the Anglican Bishop of Calcutta. Henceforth the Kols will be blessed, even as we are, with the advantage of having at least two "Denominations" to choose between. What the consequences will be, time alone can tell. We may be permitted to fear that the next 20 years will not show as wonderful a record as the 20 preceding.

We cannot speak of the Santals, nor of the Aboriginal tribes round Darfeling, where the new Mission of the Church of Scotland has been planted. But so hopeful is the field of labor among those old barbarous tribes that we think some of our congregations should take an interest in the Church's new mission, in addition to what they do for the South Seas. St. Mathew's, Halifax, last year sent for it to Dr MacLeod \$56, collected at the weekly prayer-meeting in two