

highest to the lowest strata thereof, manual labor is regarded as degrading, and the result is that to-day five and a half million of lazy immoral, able-bodied beggars are burdening the people, and mendicancy is made honorable.

Right here the industrial schools of the different missions all over India strike a telling blow. The dignity of labor is taught and emphasized, and, further, the converts to Christianity learn that it is a shame to beg, and that if a man will not work, neither should he eat. They acquire the courage to refuse to give to the able-bodied beggars who daily make their demands, and this, to the beggars, is so unusual as to call forth denunciations terrible and comment widespread.

Moreover, the industrial schools observe not at all the old caste rules which prescribe that a boy must follow the occupation of his father, his grandfather and his great-grandfather, and boys are taught to use the hammer, the plane and the saw, or the shuttle and loom, regardless of the fact that their ancestors may never have touched with the tips of their fingers any of these tools.

The influence of Christian education and the mission school in the levelling of caste barriers cannot be over-estimated. Time was when only the Brahmins thought of educating their children. No Sudra ever dreamed or dared to dream of such a possibility for his children. To-day, even the outcastes are to be found in the schools.

Hindu teachers and high caste children make it difficult and well-nigh impossible for an outcaste child to attend a Government school, and the doors of a private school are fast closed against him, but mission schools admit all castes to their classes, and it is common to see the child of outcaste origin and the Brahmin child studying

side by side in the schoolroom, and often the lower excels the higher caste boy, and thus the seeds of equality and a common regard are sown, and boys and girls are being trained to regard caste as an unworthy classification and to make their distinctions rather in favor of qualifications of culture and character.

Rev. George H. Brock, in an article on "Caste and Non-caste," in the Canadian Baptist of March 6, 1913, pictures in vivid fashion how some of these changes are brought about. "That in conservative South India, Brahmins and other castes should not only consent that their children and the children of Christians and outcastes study together in the same schoolroom, but should really request that a Christian teacher from the despised untouchable class be second master in the school, spells progression indeed."

A new era is certainly dawning in India, and missionaries who have found this monster—caste—present more discouragements than all other obstacles combined, may well thank God and take courage.

Vancouver, B.C.

An article in the Missionary Review of the World says that Mormonism has been called "Satan's Masterpiece," and that the writer considers there is no more fitting name to be found for it. In connection with that statement, we ought to read well an extract in the April "Visitor," and bestir ourselves "as far as in us lies." Mormonism has taken a firm hold in Southern Alberta,—the same Mormonism so much dreaded in, and in so many cases expelled from, other countries. Not only is the colony flourishing, but from it as a base of operations, hundreds of Mormon missionaries are carrying on an aggressive campaign to every part of Canada.