

widely sought dispensary, and a farm colony of 557 acres. It is to be hoped that the experience of the Salvation Army in this last particular may be more encouraging than the experience of the missionary societies with the Christian village system has proved. The Army does not share the views of many of its advocates in this country, as to the uselessness of schools. "A Year's Advance" describes the school at Sabamarti as "one of the most promising features of our present work, which bids fair to become one of the best grounds for training the future Indian leaders of the great Salvation Army."

The Army has not overlooked the necessity of the development of self-support, as "A Year's Advance" shows :

"The month of February was made memorable by the launching of a scheme that had long been contemplated by our general and commissioners—that of self-support—the success of which is very largely due to the strenuous and untiring efforts put forth by Staff-captain Isu Charan, who, for the time being, was told off to introduce it.

"The full meaning of self-support is the entire cost of any given work met by the people for whom the work exists, including cost of management and all the expenses of the different headquarters, as well as the supply of food and clothing to the officers in the village corps, and the payment of the corps expenses ; but progress has not yet been made so far as this. At present efforts are being directed to get the people of each village, both saved and unsaved, to keep their officers supplied with food and clothing. Much more than this has been done in many corps in various parts, but there is yet much more to be done.

"The system of self-support that was adopted was simple, and in accord with the ideas of the people. Each soldier was expected to give one pice in cash or one *sir* (about a pint) of grain per week per family for the support of their officers. This was to be quite separate from the usual collection in the meetings. The village was divided into wards, and for each ward a local officer appointed to see that every soldier therein gave his pice regularly. These gifts were to be given to the corps treasurer, by whom they would be delivered to the captain after the amount had been entered in a book. Copies of the *Jangi Pokar* (Gujarati War Cry), containing the rules of the system, were posted up in each ward and in the sergeants' houses, so that the soldiers should become thoroughly acquainted with the scheme. It was found that much more money was given, in proportion, than grain, altho our people are so poor.

"Staff-captain Isu Charan, writing a few months later on the subject, 'Self-support in Gujarat, Past and Present,' gave the following summary of their position in this respect :

"Gujarat is coming out victorious after a struggle long and hard, and of such a nature that those who loved it most had their faith and strength sorely tried. Self-support, or rather support of the stationed officers by the local soldiers, is the thing which was thought impracticable. For even this much, without the support of superintending operations, the leaders prayed, and toiled to make the thing understood and carried out. The low-caste soldiers are poor, and accustomed to the idea, in the Christian religion at least, that the rich sahibs come to give to them. Outsiders said that our Gujarati officers would all clear off and never return if they had not to go to the sahibs for bread and butter, but to the people for bread only, and that uncertain and poor. Those officers have had to suffer to win—many were dismayed, not seeing so clearly as the