

hind or driven headlong into the stream beneath, which was actually the case. This torrent, as it bounds from one edge of rock to another with a deafening roar, cuts holes of enormous depth in its course. One of these still bears the name of Saquet's Hole, from a Capt. Saquet, one of the leaders of the army of General de Capitaneis, who, 395 years ago, had fallen into the stream and had been carried by it into this still renowned "Hole." Many attacks were made upon this fortress, such as those of the 14th February, 17th March, and 17th April, 1561. When a numerous army commanded by Count de la Trizité was completely defeated, many of them being driven into the stream, by a comparatively small number of badly armed mountaineers. "God so willed it," says Muston, "and that army of invaders vanished from around the Vaudois mountains, like the rain that has fallen on the sands of the desert."

We then scrambled down the rocks to the path beneath, and found it easier to converse than we did when ascending—Vaudois history forming the chief topic. On the way, amongst other famous spots, a rock was pointed out, overhanging the precipice which bears the name of "roche Simon." Here we were told was exhibited a specimen of the fanatical cruelty practiced during the massacre of 1655. A veteran, Pietro Simondi, aged eighty, when asked to recant his faith, appealed to his oppressors in language like this:—"Would you, when I have exceeded the age of man by ten years, think better of me for purchasing a few months' longer existence by an act of apostasy? Would you think a trembling convert like myself worth having? My forced recantation can add nothing to your cause." They would not listen to reason, however, but dragged the old man to the rock and flung him from its summit. Unhappily a tree upon a projecting ridge caught him and he remained suspended on its branches beyond the reach of help, till death relieved him from lingering torture—and the rock has ever since borne his name.

During the month of August each year

A MEETING

of some thousands of Vaudois takes place on a mountain's side near some spot to which attach sacred memories. The practice arose in this way: Prior to 1848 the Vaudois were obliged to observe the Romish festivals, punishment being inflicted on all who were found working on such days. Since we may not work, said the people, let us go to the mountains and hold religious meetings of our own. It was at Rognosa, on the heights of Angrogna, that the first meetings of this kind were held. Later on other famous places were chosen, and year by year ever since two or three thousand people assemble at places like Pra del Tor, the Balsille, Siband, Pianpra, Roccamaneot, etc., speeches are made on different topics appropriate to the occasion. They then separate into groups, open their baskets and apply themselves to satisfying an appetite made sharp by a long walk, and by the bracing air of these charming heights. And after a long day's enjoyment, they return to their respective homes, singing as they go some such verses as these:—

"We go up to the ancient hills,
Where chains may never be;
Where leap in joy the torrent rills,
Where man may worship God alone and free.

"And there the burning heart no more
Its deep thought shall suppress,
But the long-buried truth shall pour
Free currents thence amidst the wilderness."

Paris, January, 1884.

T. H.

SOME NOTABLE HINDU WOMEN OF TO-DAY.

II.—MRS. SORABJEE KHURSEDJI.

Mrs. Sorabjee is a lady of Mohamedan descent. She was reared and educated in a Mission Orphanage from her earliest infancy—under the kindly and refining influences thus thrown about her youth, she has expanded and developed into a sweet, strong intellectual woman of whom India and Christianity are alike proud.

She married the Rev. Sorabjee Khursedji, a Parsi gentleman, a convert and pupil of the late Rev. J. Wilson, D.D., of Bombay Free Church of Scotland Mission.

As an educationalist she stands in the foremost rank in Native circles. Her ambition has been not only to understand the question of the social advance of native women and the best general methods of pro-

gress, but she has gone into actual experiment on the subject.

She has advocated the school system for girls as well as boys, home-teaching being satisfactory only when simply auxiliary to the broader method. She also desires to advance the mixed school system, having watched the dawn of female educational work in the presidency of Bombay, and also the introduction of the study of "Domestic Economy" in every public school.

In 1882 she tells us no fewer than 2,741 Hindu and Mahomedan girls attended boys' schools in the Bombay presidency alone, while in the same year over 10,000 male students presented themselves annually for matriculation with a view to obtaining government service.

That she might actually work out her own plans and convictions, as well as assist in the support and education of a large family, Mrs. Sorabjee opened the "Victoria Girls' School" in the city of Poona in January, 1876. This she personally superintends up to the present time.

Then the cause of native women's education in India was not so popular as it is now, even among Europeans, and years of patient unaided struggle had to be passed, difficulties and discouragements bravely to be met and overcome, but her firmness, courage and Christian fortitude have won for her the esteem of many.

Her pupils are mostly drawn from the Parsi and Brahmin classes with an intersprinkling of half castes, white children and young boys. The Kindergarten system is intelligently practised in the lower classes while the more advanced students are brought up annually for Government standard examinations. Music, vocal and instrumental, is well taught. The Scriptures are freely read and studied under the instruction of the Rev. Sorabjee Khursedji daily, no offence being given to the non-Christian division of the school. Yet on this account she has never been able to obtain a farthing of government assistance, depending wholly on the fees from her pupils to meet her current expenses. Nobly, however, have the wives of English officers come to the rescue, when too great financial trouble bore her down.

She still works in her school patiently and lovingly trustful for the future, hoping to the end for the uplifting of her people and the generations yet to be.

MARION FAIRWEATHER.

EASTERN ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

Dr Wilson has come and gone in great triumph, in spite of the martyrdom he is represented as suffering at the hands of the dean. At the invitation of his friends a great and enthusiastic assemblage crowded the city hall, when an address and purse were presented to him. It was a representative meeting, all evangelical churches were represented. The night following, accompanied by several clerical friends, he presented himself in the barracks, and the enthusiastic crowds there were as usual most vociferous. Volleys were fired and tambourines sounded in the most approved fashion. Over and over again it was asserted, amidst repeated volleys admirably executed, and with clanking of the aforesaid instruments, that what was taught from that platform was the Gospel in its simplicity, free from all appearance of dogma. And yet a night or two thereafter one of the same clerical brethren is reported to have taught from the barrack platform the perfectionism which is a dogma of one of the denominations, and gave himself as an example of one who for a length of time has lived without sin. The illustration cannot fail to take in this community. It might be considered vain-glorious boasting if others talked in such a strain of confidence; in his case it was only a phase of sinless perfection. The papers credit him with asserting that the doctrines of the Salvation Army are his doctrine. (Does anybody know what their doctrines are?), and that whoever attacked the army attacked him. With such an auxiliary as that behind them, who will dare to say a word to the discredit of the army now? When Dr. Wilson carries with him to New York the endorsement of such a champion it will make him famous in that city. He said Dr. Wilson worked as hard as Methodists do. Think on that now! The writer of this letter got such a testimony as that years ago from an excellent Methodist layman; he regrets now that he did not get it made more public. The sinless perfec-

tion claim your correspondent does not relish, nor will the readers of THE PRESBYTERIAN relish it either. It is possible that Dr. Wilson, as well as many of the brethren who came to the city hall to do him honour, nay, some of those who stood on the barrack platform beside him, would disown both the doctrine itself and the illustration of it that was given. There is usually a considerable admixture of spiritual pride in those who are the subjects of religious fanaticism, especially when those subjects have been but poorly trained, or not trained at all, in religious truth of any kind. The question is often asked, however, by people that mean well, why do not those that are well able to teach attend the crowded meetings and impart religious truth to the ignorant? It is sometimes implied, sometimes broadly stated, that such teaching would be gladly accepted. Who, we ask, ever heard of a self-conceited person that was teachable? Are persons that regard themselves as perfect, of a frame of mind to become disciples, learners? All experience goes for nothing if that is the kind of people that will sit at the feet of any man and learn. The process of being built up in knowledge is too slow and old-fashioned, when an exciting sensationalism, spiced with the lowest slang is available. Such a torrent of slang associated with any topic that interests men is disgusting enough, or ought to be; when made the vehicle of religious appeals it is nauseous beyond expression.

The Presbytery of Kingston held a *pro re nata* meeting this week, when two calls were dealt with and steps taken to issue matters. One was from a congregation in the Presbytery of Barrie to Rev. John Leishman. It is not yet known whether Mr. Leishman will accept, but it is likely, as the offer is a tempting one. Mr. Leishman is a native of Rechinbucto, N.B., and was educated in Halifax. Before coming to this neighbourhood he was for some years in Mountain and Gower in the Presbytery of Brockville, where he did good work. The other is from Camden Eighth and Tamworth to Rev. Wm. Smith. Mr. Smith has been for some time in the field as a Home missionary; he is now to be settled as a pastor. The induction is to take place on the 11th of March. He is a nephew of Dr. Smith, late of Kingston, now of St. John.

THE TEMPERANCE COMMITTEE.

MR. EDITOR,—Presbyteries are enjoined by the General Assembly to hold a conference on the subject of Temperance during the year, and are expected to send a report to their respective Synods. But, in these reports are to be of any value, Presbyteries must have some idea of the points on which the General Assembly desires information, and questions touching upon these points should be before Sessions and Presbyteries in sufficient time for a Conference to be held, and a report prepared. Yet now we are nearing the end of February, and some of the Presbyteries are holding their last meeting before the meeting of Synod—the meeting at which the Conference is usually held—and as yet the General Assembly's Temperance Committee has not been heard from. Who is to blame? It was the same last year. No questions were issued until it was too late for the replies to be of any use, and in many of the Presbyteries no conference was held, and from many of them no report was received. Is it to be the same this year? It looks like it. The convener of last year was re-appointed, and the bungling bids fair to be repeated. I write, sir, because I think attention should be called to this matter. The matter requires a little ventilation. The committee on Temperance may rely upon it that they cannot neglect the important duty entrusted to them without calling forth an expression of feeling on the part of those who are interested in the cause of

TEMPERANCE.

THE agitation in favour of the Scott Act in Oxford county is being vigorously maintained. From various parts of the constituency encouraging accounts are received. A large and most enthusiastic temperance meeting was lately held in the Presbyterian church, Harrington. Mrs. Youmans fairly took the audience by storm with her earnest, practical appeals for the Scott Act. Rev. D. Gordon, pastor, and Rev. Edward Silcox, of Embro, took part. At the close a resolution was carried unanimously by a standing vote to the effect that in the estimation of the meeting it was exceedingly desirable that the Scott Act should be passed in Oxford. Every man, woman, and child voted yea.