

bers will be gathered into the fold. In the southern part of the diocese many of the stockmen are Churchmen.

2. In Burma also, where the Society maintains twenty-one missionaries, the diversity of races and languages is very striking, and it adds immensely to the difficulty of carrying on Mission work.

For example, one evening this year Bishop Strachan, of Rangoon, held a confirmation in the S.P.G. Church, Mandalay, at which the candidates belonged to the following races:—Burmese, Shan, Monipuri, Chinese, Tamil, Malayali, Eurasian. Indo-Burmese, and Armenio-Burmese.

The countries here referred to are almost as far apart as the poles. In Northwest Canada the winters are, indeed, nearly as cold as on "Greenland's icy mountains," and in Burma the heat, though not so severe as in many parts of India, "is sufficiently prostrating to disincite one to do scarcely anything more than to exist."

But widely as the countries may differ in regard to climate and race, there is much to unite them. The Society's constitution is sufficiently comprehensive to embrace both in its operations, and happily in each there is a "visible Church of Christ," that is "a congregation of faithful men, in which the pure Word of God is preached," and the Sacraments are "duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same."*

The work, too, unites the workers, but in this case there is a further connection, inasmuch as the two Bishops—Bishop Pinkham and Bishop Strachan—were both students of St. Augustine's College, Canterbury, and missionaries of the Society.

Each has his peculiar trials and difficulties, and each needs increased support, and those who help the Society will be helping their dioceses and fifty-three others, and thus be helping the Church to "make disciples of all nations."—*Gospel Missionary*.

WORSHIP OF BHUTS OR FAIRIES.

(By the Rev. W. O'Connor, of the Chhota Nagpur Mission.)



F the people whom one meets in the villages, the great majority are Kols—simple unsophisticated aborigines, whose conceptions of religion are very primitive. The local *bhuts* or fairies are practically the sole objects of their worship, although, on enquiry, I always have found that they are ready to acknowledge the existence of one Supreme Being, the Lord of Spirits as well as of men. The *bhuts* are supposed to be more

or less spiteful, and worship is paid to them, not from love, but from fear.

The dread of these *bhuts* is not, however, confined to the aborigines. It is well known that the comparatively pure religion of the Aryans has been corrupted by combination with the grosser forms of worship which they found when they came into India. One can the more readily understand how this has taken place when it is seen how Hindus, who would disdain to worship a wayside *bhut*, are yet careful at night to avoid any place supposed to be haunted by those spirits.

In Pithoria the majority of the inhabitants are Hindus. There are very few aborigines. It may perhaps be remembered that we have taken possession of some old buildings there, which had been deserted for a long time. The Hindus of the place firmly believed that these houses were haunted. When my friend, the Rev. A. Dhan (a native pastor), and his family took up their abode in one of the haunted houses, there was great surprise at their temerity. But when Paulus, a young widower, who went to begin work as a schoolmaster, and occupied alone the ground floor of another of the buildings, their astonishment knew no bounds. They said to him: "It was strange enough for the *padri* to come and live in a place which none of us dared to pass at night; he, however, had his wife and children with him; but you are quite alone, are you not afraid?"

Paulus replied: "What is there to be afraid of? *Bhuts* have no power over Christians. Our Master is Lord of all the evil spirits, and of Satan himself. If I fear anything, I pray or sing a hymn, and then all my fears vanish."

After a while they began to tell him: "We used to see the fairies dancing in these houses, but since you Christians have come, they have all gone to the hills and the forest. Yes, we know that evil spirits have no power to hurt Christians."

This is the general belief among the heathen of this district—that the *bhuts* have power over their worshippers, but not over the followers of Christ. They will tell you this of their own accord, and the Kols will admit that it would be much wiser to give them up and serve instead Him Who can protect His followers from the assaults of their spiritual enemies. In fact, very often they will applaud everything you tell them, and will laugh at the belief in *bhuts*. They seem surprised that one should take the trouble to show how ridiculous that belief is. Yet the same men will hasten to "make," as they term it, the local *bhut*—that is, to appropriate it—whenever any trouble comes upon them, having first taken counsel of some soothsayer (who has to be liberally paid) as to what spirit must be propitiated, and how. It might be thought that with such people the work of

* See the 10th "Article of Religion" in the Book of Common Prayer.