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of communicating on Saturday evening; but generally in the morning, certain days excepted, when the administration was in the afternoon. St. Augustine, too, observes that in some places in Africa, on the Thursday before Easter, the Communion was administered both morning and evening, and in other places only towards night. Our Church has not limited the celebration of the Holy Communion to any special hours of the day. The ordinary time of celebration is at the close of the first hour of evening . . . . but ample warrant there surely is for evening Communion in the institution of His Supper by the Lord, and in the practice of Apostolic and after times."[1]

And the late Bishop Wordsworth, of Lincoln, in speaking of Fasting Communion, says:

"Christ never intended, the Ancient Church never dreamt, that in matters ritual and ceremonial one fixed and rigid rule should be enforced everywhere and at all times. On the contrary, it is desirable that they be not the same everywhere and always, but should vary in different places and seasons. It cannot be doubted that, at the close of the fourth century, it was the practice of the Church to receive the Communion before any other food, and it would be presumptuous and irreverent to say that the Church did not act wisely and well. If we had lived in those days, our duty would have been to conform to this rule. But then it is no less certain that it would be also irreverent and presumptuous to take upon ourselves now to impose customs of the fourth century in opposition to the usages of the particular Church in which our own lot is cast by the good providence of God. If, however, it be right to impose an early fasting Communion from the fourth century, why not an evening Communion from the first century, and to impose that as a matter of necessity?"

"The following facts," the Bishop continues, "are plain and certain:

"(1) Our Blessed Lord did not institute the Holy Communion fasting.

"(2) The Primitive Church hallowed its daily food by receiving the Holy Communion after it.

"(3) The office of the administration of the Lord's Supper in our Liturgy points to evening as well as morning: 'The Table shall stand where Morning *and Evening* Prayers are appointed to be said.'

"WE NEED NOT SCRUPLE TO SAY THAT ANY MEMBERS OF THE CHURCH OF ENGLAND WHO, ON THE PLEA OF REVERENCE FOR THE AUTHORITY OF THE ANCIENT CHURCH, VENTURE TO REQUIRE FASTING AS A CONDITION OF ADMINISTERING AND RECEIVING THE HOLY COMMUNION, NOT ONLY SET THEMSELVES UP AGAINST THE AUTHORITY OF THE CHURCH OF ENGLAND, WHICH, FOR THE MOST PART, ADMINISTERS THE COMMUNION AT MID-DAY, OR EVEN LATER, BUT EVEN AGAINST THAT ANCIENT CHURCH TO WHICH THEY APPEAL."

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ART. V.—THE SANTAL MISSION.

PART II.

IN a former paper we spoke more particularly of the past and present. We now turn to the future. The question is, Do the Santals believe in a future state? Most assuredly they do; but, at the same time, there is a general indistinct-

[1] Charge of the late Dr. Jeune, Bishop of Peterborough, 1867.

ness about their belief. Some believe that after death they at once enter into another world; others imagine that the spirit hovers about near the place where it left the body; and others, that the spirit is born again in another person.

The Santals also believe that our spirits frequently change their abode, entering at will into the bodies of men or of animals. A favourite resort of the departed spirit is in the body of the large red lizard. Cows and buffaloes, dogs and pigs also become the abodes of spirits. Very quarrelsome people are said to be possessed with the spirit of a dog. It is supposed by some that the spirit leaves the body in the form of a lizard. In proof of this the following story is told: One day a man fell asleep, and becoming very thirsty, his spirit left the body in the form of a lizard in order to obtain water from a pitcher close by. It so happened that just as the lizard entered the pitcher the owner of the water-pot covered it, not knowing what had happened; consequently the spirit could not return to the man's body. So he died. While his sorrowing friends and relations were making preparations for burning the corpse someone uncovered the pitcher to get water. The lizard immediately escaped, and returned to his abode in the body of the dead man, entering at his nostrils. At once the man arose, to the great astonishment of the bystanders, and asked them why they were weeping. "We thought you were dead," said they, "and we were preparing to burn your body." The man told them that he had been down a well to get some water to drink, but had found it difficult to get up again, and that he had only just returned. The truth now dawned upon their minds that the well was the pitcher of water, and that on account of its having been covered the man could not escape, but that as soon as the hindrance was removed the man recovered.

The people say that if they use the feet to push wood into a fire they will have to suffer the penalty of having their feet burned in the next world; and if they see a piece of grass or straw on a man's head they immediately remove it, otherwise they will have to carry large bundles of grass on their heads hereafter.

In the next world there will be nothing but hard work, their principal occupation being to grind dead men's bones day and night in a mortar, using the stalk of the castor-oil plant as a pestle; this, from its softness, makes their task an endless one. They will have but one chance of getting a little rest—that is, the men—if they can chew tobacco, can sometimes beg for a few minutes' respite, under the excuse of preparing it. When the taskmaster calls them to return to their work they say, "Wait a moment, sir; I have not quite

finished preparing my tobacco." Then they make a pretence of rubbing it to a powder in the palm of their hand, mixing a pinch of lime with it to give it pungency as vigorously as possible; but as soon as the taskmaster turns his back they again prepare it very slowly. In this way they manage to prolong their rest. But woe to those who cannot chew tobacco or smoke the hookah! For this reason every Santal makes a point of learning the practice in this world. Women who have children can obtain a little rest under the plea of feeding them. When told to return to work they say, "Oh, wait a few minutes longer, sir; my child is very hungry," while really the child is but nestling in her bosom. Sad is the lot of poor women who have no family.

When a Santal dies all his possessions are placed by his bed, and some money, too, as it is supposed he will have to buy everything in the next world. He must also take his weapons with him, as he has to provide himself with all kinds of necessaries, so his bow and arrows are carefully laid beside the bier.

If anyone should enter the next world in a human form the inhabitants of that place would devour him. A child was in great trouble at losing his mother. Every day he visited the place where her body had been burnt. The Sun (the supreme being of the Santals), seeing the boy's grief, asked him whether he would like to see his mother again. The boy answered in the affirmative; so the Sun took him up, telling him not to speak or show himself, else he would be devoured. He was placed in a cave, which was so covered that the boy could see without being seen. Presently his mother passed by, and began to sniff, saying to her companion, "I smell a man. Where is he?" The Sun said to her, "You must be mistaken. How can there possibly be a man here?" The woman having left the place, the Sun asked the boy if he had seen his mother, to which he replied, "Take me away. I have seen quite enough." From that time he never again longed for his mother.

All the dead whose bodies are properly burnt and whose collar-bones have been consigned to the Damuda (the sacred river of the Santals) become good spirits; others become demons. The funeral pyre, which is always placed near water, consists of a large heap of wood, upon which the body is placed; then the eldest son or the nearest relative sets light to the wood, having first placed the torch near the dead man's mouth. If the hand or the foot should move during the burning it is a sure sign that others of the family will soon be called away. To propitiate the king of death live frogs are thrown on to the burning pile, and sometimes small images of clay in the shape of a man are placed beside the corpse. If a

body is not consumed quickly it is pierced with a spear or chopped in pieces with an axe. It is said that misers burn very slowly and generous men are quickly consumed, so to avoid such a disgrace the body of a rich man is smeared over with melted butter and oil to expedite its combustion. After the body is consumed search is made for the collar-bones. These are washed in turmeric water and deposited in a new earthen jar, and then taken to the Damuda. When the ceremony of throwing the bones into the river is completed, all the relatives assemble at the village of the deceased to offer sacrifices to his memory. Goats and sheep are killed and a feast is prepared. Several questions are then asked of the departed spirit, such as: "Are you angry with any of us? if so, please forget it. Did anyone injure you in your lifetime? if so, accept these sacrifices, and forgive the offender." Then the sacrificer addresses the other spirits in these terms: "We consign the departed to your care; make him one of yourselves. We have now done our part; let us go in peace."

The Santals are fond of music, and say that the art of playing the flute and a general knowledge of singing and dancing was imparted to them by our first parents. The flutes are made of bamboos, and are about two feet in length, and have a mellow tone. Their scale does not correspond to ours. The people delight in dancing, and often keep up the dance through the hours of the night. The maidens are decked with flowers and ornamented with tinkling bracelets, and the young men with peacock's feathers and garlands of flowers, all the dancers keeping time to the drumming of the tom-toms and the clanging of cymbals. Though dancing is prohibited amongst the Christians because of its tendency to licentiousness, yet the missionaries make much use of this love of music as a means of attracting the people. Many Christian hymns have been composed by the natives and set to their own native airs, and the catechist, if able to play the native violin and sing, has no difficulty in finding an attentive audience.

The following is the first verse of a very favourite hymn at our harvest festivals. It was composed by the Rev. W. Sido, one of the native pastors, with a special view to its being used on those occasions. Appended is a translation of the same:

Nes gota bochor Baba, dayakatem jarikeda,
Dayakatem sāwäepurauket';
Ama' daya dularte bochor bochor jonomkhon,
Nonkagile ńamet', sanama'tem purunakat'le.'

This year, all the year long, Father, by Thy mercy Thou hast caused it to rain.
By Thy mercy Thou hast given us a plentiful harvest;
By Thy mercy and Thy love, year by year, from our birth
Thus we have received; Thou hast given us a full supply of all things.

The languages of the more civilized nations of India belong to the same family as our own—the Indo-European, as it is called. That of the Santals belongs to another class of languages. One amongst its many peculiarities is that both the governing and governed cases of nouns are twice repeated, once in close connection with the verb, once in a more ordinary position. For instance, where we should say, "The tiger killed a man, a Santal would say, "The tiger—a man—he killed him;" and very often the "he" is also joined into the same word with "killed." Again, they have a curious class of semi-consonants at the middle and end of words, which are sometimes considered akin to the click-sounds of Africa. These are written with a certain diacritical mark at the end of the consonant, which has the nearest sound to them in our alphabet. The language has also a dual number, which has to be constantly used when we are speaking to two persons.

When the missionaries first went to work amongst these interesting people they found that the Santals had no character or written language. Thus it has been a great difficulty to acquire the language, and although great progress has been made in translations, etc., yet many points of grammar are still considered open questions. Then the dialects are so different on account of the vast distances which separate the Santals of Orissa from those of the Church Missionary Society's missions in the Santal Pergunnahs, that it has been found impossible to use the same set of books. The honour of reducing the spoken language to writing must be accorded to the Rev. Dr. Phillips, a Baptist missionary of Orissa, who laboured most successfully for many years amongst the Santals in Midnapur. He used the letters of the Bengali character for writing down Santali.

The pioneer in writing Santali in the Roman character was the Rev. E. L. Puxley. He was the first missionary that actually went and lived among the people, though several others, amongst whom were the Revs. E. Droese and H. Hallett, of Bhagulpur, made several tours among the Santals. Mr. Puxley was a cavalry officer who gave up his commission and was sent out by the C.M.S. to work in India. Mr. Puxley in a letter to the writer of this account says: "I was appointed by the committee to Lucknow, but a Major Ainslie, a godly man, who was on board the ship that the Rev. John Barton and I went out in, and who had been engaged in putting down the Santal rebellion of 1854, spoke to me about the Santals, to whom he had taken a great liking. One or two other soldiers on board our ship, with whom I was familiar, spoke to me in the same terms; so on arriving

at Calcutta I asked the committee to send me there. Hence my going amongst them."

A mere accidental meeting with a godly Christian officer was the turning-point of the real commencement of the Santal Mission. How often do small things turn into great futures! An overruling Providence caused the word to be spoken, which has grown to be such a blessing to thousands, and which has potencies still to be developed.

Mr. Puxley fixed upon Hiranpur as the best centre for work. He thought that by living amongst the people he should be better able to influence them than if he lived at Bhagulpur, and only paid occasional visits to them. An old Government rest-house was acquired, and here he gathered together youths from different parts of the Santal country, and also brought from Bhagulpur the Santals who had been gathered there by Dr. Droese. In 1863 Mr. Puxley removed to Talihari, the present headquarters of the Santal Mission, having bought some houses of the railway company, which had been erected for the engineers during the construction of the line. These he presented to the society. He also translated St. Matthew's Gospel and the Psalms into Santali. The Rev. W. Storrs, who succeeded him, built the large church at Talihari, which, with its recently-finished tower, is a conspicuous object in the district, standing, as it does, on the top of a hill. To him was given the privilege of reaping a bountiful harvest of souls. The sowers of the precious seed, who had been driven from their work by fever and sickness, had left the scene of their labours, feeling in their own minds that their toil had been in vain; but we have the promise that in the great harvest home both he that soweth and he that reapeth shall rejoice together.

It may be well to mention here that all the Gospels have been translated, and have passed through several revisions; the Epistles have also been printed, so that the Santals have now the whole of the New Testament complete in their hands. Many parts of the Old Testament have also been translated and printed as a continuous Bible history, so that the substance of the whole of the Old Testament also is in their hands. A hymn-book containing between two and three hundred hymns is published, also the Prayer-Book, "Pilgrim's Progress," and a number of school books.

As we have said before, schools have been an important feature in the history of the Santal Mission. The Rev. E. Droese, who was specially interested in the Malers, did not neglect the Santals. Before the Santal rebellion of 1854, when the people rose against the Hindu money-lenders and their oppression, he established several schools in the Santal country.

Government was only just waking up to find that they had a tribe under their care called the Santals. It is very interesting to read the accounts in the *Illustrated London News* of that year, and the descriptions of these barbarians! Their bravery, however, in resisting the unjust demands of their oppressors, and how they withstood the forces of the English sent to suppress the insurrection, led to an inquiry being instituted, which has proved them to be entirely in the right. It has been turned by God's blessing into a victory of the vanquished. Though they were subjugated, yet Government, having inquired into their case, freely redressed their wrongs; and to make up for the past neglect offered to spend large sums in the free education of those so-called savages, if the C.M.S. would undertake to train teachers and superintend their work.

Mr. Droese, writing in 1856, says: "Missionaries labouring among the Santals might have served to help the people to a more extensive knowledge, and to a juster appreciation of the character of their rulers; might also have helped them to have their grievances taken notice of. The rising of the Santals would not then have been attended by the perpetration of such atrocious cruelties as were practised on most of the victims that fell into their hands."

The Governor-General of India sanctioned the scheme of educating the Santals through the labours of the missionaries, but when the court of directors of the East India Company in London heard of it, they sent out a despatch that no schools should be established in which religion was taught.

The despatch was met in India by a strong remonstrance on the part of the Commissioner of the Santal District, Sir George Yule, and the Director of Public Instruction. The former official characterized the plan that the C.M.S. was prepared to carry out as "the noblest scheme of education ever set on foot in India." He goes on to say: "Among other changes which late events will produce, I earnestly hope and firmly trust to see swept away that mistaken policy which has hitherto made us appear traitors to our God and cowards before men." Truly noble words by a noble man at a time when missions were more or less looked upon as chimerical.

In the Report of 1859 we read that a new missionary, Mr. Hallett, was appointed to take up the work of the Santal training school. There were then thirty-two Santal youths in training, and 422 in the village schools. His report is full of interest; he says: "My heart yearns towards these simple people, and my earnest and constant prayer is that God may see fit to gather them into His fold. I feel convinced that they will do honour to the name of Christians, whenever it may please the Great Disposer of all things to bless the means used to

lead them out of darkness into the glorious light of the Gospel."

Truly prophetic words uttered at a time when there was not a single Santal Christian in the district; uttered of some who were then in his charge, who are now honoured pastors of the Santal Church, for two of the present clergy, the Revs. Ram Choron and Bhim Hasda, were scholars in that training school. The seed was then sown which has since sprung up so plentifully, for nearly 5,000 Santals have been baptized since 1864, when some of these very young men came boldly out on the Lord's side; and the writer of this account has been intimately connected with them during the past twenty-one years, and he joyfully places it on record that these men have led consistent earnest Christian lives, and that Mr. Hallett's prediction has been eminently fulfilled. To God be all the praise!

Mr. Hallett's health broke down completely owing to the hardships he had endured during the Mutiny; for, in order to save his life, he had to hide himself in a lake for twenty-nine hours, till the mutineers left the neighbourhood. He had been a Government officer, but gave up that to become a missionary to the heathen. His was a short course; he died very soon after.

The climate of the Santal country at that time was most deadly. Captain Sherwill, the Government surveyor, wrote in his Report of 1854: "To the natives of the plains the climate is most fatal, jungle fever carrying them off in a few hours. The bad season commences with the westerly winds in March. The suddenness of the attack is most appalling. September and October are deadly."

Mr. Puxley, writing in 1861, says: "From this extract from the report of the Government surveyor, it is evident that if our work here is to be permanent we must train the natives themselves to be the future teachers and pastors of their countrymen. All our resources for the future must be drawn from themselves, for it is almost vain to hope that the honour of bearing the glad tidings and publishing peace on these mountains will be reserved for European messengers. Each missionary, in the words of one who has lately gone to his rest (referring to Mr. Hallett), must be the ear of corn which falls to the ground, dies and brings forth fruit."

Mr. Puxley, knowing the deadliness of the climate, and the risks he would run, yet bravely determined to go and live in the midst of the people he loved. One had fallen—another soldier was ready to take his place; it was not to act on the defensive, but to go forward into the enemy's country.

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(To be continued.)