

# The Examiner.

A WEEKLY JOURNAL OF POLITICS, LITERATURE AND NEWS.

EDWARD WHELAN]

This is true Liberty, when Free-born Men, having to advise the Public, may speak free.—EURIPIDES.

[EDITOR AND PUBLISHER.

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No. 34.

## LECTURE ON EDUCATION, BY MR. CEPHAS BARKER.

On Friday evening, the 20th instant, Mr. Cephas Barker delivered his Lecture on Education, at the Temperance Hall in this City. At 7 o'clock, a crowd of persons, of both sexes, were at the door of the Hall waiting to be admitted, and when the door was opened a few minutes after, the Hall was quickly filled. The attendance was so numerous that many persons could not obtain seats; and numbers, unable to gain admittance, were crowded on the landing at the head of the stairs. The audience was one of the most respectable ever brought together on any previous occasion in the Hall. At half-past seven, it was proposed by Mr. John Williams, that Silas Barard, Esq., take the Chair. Mr. Barker then opened the Meeting with prayer. After a few remarks from the Chairman, on the subject under consideration, the lecturer was introduced, and spoke in substance as follows:—

Ladies and Gentlemen—You will oblige me by refraining from any and every manifestation of approbation or disapprobation during the proceedings of this evening. I know that it is usual, both at Home and in your Island, to pursue the opposite course; but I particularly wish you neither to laugh nor cry at anything I may advance this evening. The subject to which I am to call your attention is one of great importance, and one at which, under the present excited state of the public mind, it is difficult to look with calmness. It will be necessary—in fact, it is due to myself and you—that I should state the circumstances out of which this Meeting has grown. During the last month a Circular was circulated among the Protestant Ministers of this Island, inviting them to a Meeting to be held in this City. I received a copy of that Circular several days after the time appointed for the said Meeting, at which time I was in the west part of your Island. A few weeks since, I returned late in the day from the other side of the ferry; and learning that a Meeting was that evening to be held in the Free Church, I attended. Well, Sir, several persons called my name, (they had no authority to do so, at least from me.) The Chairman took no notice of their call, and I remained silent. What followed? Why, Sir, my silence was construed into an alliance with the Papacy, and I was very soon classed with the order of Jesuits; and these insinuations were industriously circulated by certain Christian gentlemen of this City. Next in order followed the Meeting held in this Room on last Friday, to which Meeting I was invited; and also, as in the former former case, requested to bring an intelligent layman with me. I attended according to request. At the preparatory Meeting held in the afternoon, it was my unhappiness to differ from many of the gentlemen then present; and when I took the liberty of expressing my views, it was distinctly laid down that we were not there for discussion, but for determining on the reception of certain resolutions to be laid before the ensuing Meeting, which resolutions were already prepared; but how, as a deliberative Meeting, we were to determine without discussion, I know not, except we simply endorsed what some one of the Meeting had prepared. Such a course hardly comports with my views as an Englishman. At the said Meeting several strings of resolutions were proposed, and received or rejected, without discussion. Among the rest, I ventured to propose a series of resolutions, which I will presently read for your information. At the close of the afternoon Meeting, I was asked to move a resolution. With some reluctance, I consented. The resolution read as follows:—

Whereas the Education Act is about to expire this Session, and it is to be feared that a system of Education may be adopted injurious to the well-being of this community,—it is resolved, that a petition, expressive of the wishes of all those who desire the introduction of the Scriptures into the public schools, be prepared and laid before the Legislature at its present Session.

I need not say that the short speech I made on that occasion differed widely from those which preceded it. Really, it was time to pour oil on the troubled waters. How far I succeeded in doing so, I leave others to determine. From that time, I have been one of the most popular men in your City, if being calm, modest and visited by Christian gentlemen may be considered as popularity. I am charged with being in league with the Government. Well, Sir, supposing that to be true, is it to be imputed to me as a crime? Am I to be defamed because of that? Would it be more reputable to be in league with the Opposition? For I presume there is an Opposition. In league with the Government! Now the fact is, I know but two members of the Government: the Hon. the Treasurer, from whom I received great courtesy and kindness during a protracted and stormy voyage from Liverpool to this Island; and the Hon. the Attorney General, with whom I have become acquainted, as the result of certain business affairs respecting which I have consulted him professionally. And, really, if those two Hon. gentlemen are a fair specimen of the Government, I do not think it quite so bad a thing, as some Christian gentlemen insinuate, to have their acquaintance. As to the Leader of the Government, if I were to meet him in the street I should not know him. But I happen to know two of its members, therefore I am in league with it! So much for logical inferences! But certain Christian gentlemen say that I am a Jesuit, and in league with the Papists. I leave it to the numerous congregation who, Sabbath after Sabbath, honour me with their company, in the room below, to answer those gentlemen on that point. Then, Sir, by others of those Christian gentlemen, I am that "big Englishman, who allowed one of the finest opportunities of defending the Bible to slip." Really I did not, neither can I now, see that the Bible was endangered. I'll yield to no man in my love for the Bible, and am ready for its defence when necessary; but I ask which Bible is that endangered? The authorised English version? The Douay Bible? or a Bible peculiar to Charlottetown? For I presume you have such a Bible. One of the speakers at the Free Church Meeting said he had been thinking of a beautiful oak, and in order to the oak being prepared to resist the storms from every quarter, it must have roots on all sides, or in every direction. "Sir," said he, "the Bible is that oak, and the Episcopalians, Presbyterians, Wesleyans, and other Protestant sects of the Church, are its roots." I said to parties who were sitting near me—"We to be the Bible if that is true!" Why, Sir, the authorised English version has it thus—"I am the vine, ye are the branches." In the Charlottetown version I suppose it reads—"I am the vine, (oak) ye are the roots." If so, I refuse to defend it. Again, I am said to be far gone in Universalism. Let those who listen to me every Sabbath day reply to that insinuation. But, by way of reaching a climax, some of those very Christian gentlemen have charged me with being a Chartist! A friend, in very serious mood, put the question a day or two ago—"Are you a Chartist, or were you ever connected with the Chartists at Home?" Out of respect to him, I answered, no. Nor was I ever connected with any political association whatever in the mother country. Perhaps some of those Christian gentlemen would find it difficult to make a similar declaration. There are several other epithets which those Christian people have used in reference to myself, too little for me to notice. I can but conclude that those gentlemen have taken a few lessons from the Charlottetown newspaper press, specimens of which I listened to in your Court House a short time since. But I ought to have spoken, say they, in defence of our rights and liberties! Such remarks come with very bad grace from people who glory in ecclesiastical bondage. If it is liberty they want, I am ready to help them to obtain it; but it must be liberty for all. Some of those Quixotic defenders of the Bible appear to have forgotten, if, indeed, they ever knew it, that the Bible directs—"Be swift to hear, slow to speak, slow to wrath;" also, "that a wise man uttereth all his mind at once,—a wise man keepeth it in till afterwards."

Well, Sir, having been thus grossly calumniated and misrepresented by those Christian gentlemen, I thought it due to myself to at least attempt to put myself right with the public, and resolved upon this meeting, a notice of which I sent to

the Wesleyan Chapel (under my own signature), and which notice was placed in the hands of the minister; but, for reasons best known to myself, it was not published. Yesterday, a meeting in accordance with previous arrangement was held in the Infant School Room, for the purpose of giving effect to the resolutions passed in this Room, a week ago, the said meeting being a Committee of Ministers and Laymen, including my name among the rest. It is necessary for me to say that, in the hurried arrangements made in that corner, as the people were withdrawing from the public meeting, more than one hour was named for the meeting of the said Committee, and I did not particularly observe the hour decided on. But in the afternoon of yesterday, I sent a note to Mr. Fitzgerald, asking him to be kind enough to inform me at what hour the meeting would take place. When the messenger returned he said that an answer would be sent when Mr. Fitzgerald returned from the Infant School. It at once occurred to me that the meeting might be then in session; and as a friend of mine (Mr. Williams) was in his sleigh he said that he would call and see if it were so. He was told (I believe at the door) that the Committee was reconstructed, and would you believe it, that Mr. Barker's name was omitted, and his own also. He was allowed to enter, and was then told that Mr. Barker was not a settled Minister, and that he (Mr. B.) did not prefix the term Rev. to his name. Consequently, I am excommunicated from the order of the Clergy in your City! Now, it must be known to certain gentlemen on that Committee, that I have formed a Church in this City, and that I am likely to remain here. 'Tis true, I purpose returning to England, in June next, for the purpose of bringing to this Island the most valuable part of my property (my wife and children). However, here I am anchored, and it must blow hard indeed if I drag my anchors. For aught I know, you may have to bury me here. This, I judge, is the chief part of my offending. Some remarks have been made, not of the most charitable kind, because I failed to get Capt. Orlebar to preside on the occasion; and the reason assigned for his refusal has been very erroneously stated. I will let the Capt. speak for himself:—

CHARLOTTETOWN, P. E. ISLAND, Feb. 16, 1857.

DEAR SIR,—After some consideration, I feel obliged to decline the honor you have intended for me, of presiding at your lecture on Friday evening next. At the same time, you are right in supposing that my views of introducing the Bible into our mixed Common Schools, Central Academy and Normal School, would be like your own, anxiously guarding against anything really offensive or prejudicial to the feelings of the Roman Catholic portion of the community; and only claiming the introduction of the Bible, as a right for our own children, but not in any way forcing it upon others.

I remain, Sir, yours faithfully,

JOHN ORLEBAR.

(Sir, [to the Chairman] I hope you will not feel yourself slighted.) But I afterwards applied to Mr. Duncan, of the Scotch Kirk, and he very kindly consented to preside. I suspect, however, that he had the screw put on, for yesterday afternoon I received the following note:—

THURSDAY, (19th February.)

MY DEAR SIR,—I find it impossible to be in town to-morrow evening, having to be away on duty until late in the afternoon, perhaps till the evening itself. Wishing you all success and strength, however, Believe me, yours sincerely,

T. DUNCAN.

I'll not detain you longer on these matters. Educate! Educate! Educate!—Sir, this is a kind of quick nostrum for all the ills stilling care-worn, sin-stricken and debased humanity. In whatever form man's moral depravity, mental unbelief, or spiritual death develops itself, the only remedy is contained in one word, Educate! And what do we mean by this? Build schoolhouses, read the Bible, and pay schoolmasters? Sir, I presume this is all the majority mean when they talk of Education. And certain statist es are from time to time produced to show that ignorance and crime go hand in hand. This is a part of the truth. But what say the newspapers and other public documents? Are there no criminals among the educated portion of the community? Are all those who figure in our police reports, who utter base coin, purloin their employer's goods, or who abscond after defrauding those who have trusted to their honesty for thousands upon thousands, uneducated? Are all those who profane the Sabbath, and advocate the opening of places of amusement on that day, uneducated? I trow not. Are all the adepts in crime from the petty theft to the plunging of the dagger into the side of the victim, uneducated? Even the discoverers of Science itself, hailed with so much delight by the Educationist, and even good men hail those discoveries,—such as the Locomotive, Steam Engine, and the Electric Telegraph,—as so many auxiliaries for the spread of truth and righteousness, forgetting that these are equally at the service of the well-mobs man and the peer, the midnight assassin and the messenger of mercy. What do I deduce from this? Why, that Education, as commonly understood, will not meet the case. What is Education properly understood? I answer, a physical, intellectual and moral training. We are all accustomed to hear of a common Education, such as may be obtained in our so-called National Schools at home,—of a sound English Education, such as can be secured in our leading Academies and Seminaries—of a sound Classical Education, consisting of a very scanty knowledge of Latin and Greek, or, as in the majority of instances, having the ability to read a sentence or two in those languages, if even our hero should be incapable of conjugating the indicative mood of the verb "to be," in his own mother tongue. Of course there are many exceptions to this, but I speak of the majority. Then we hear of a finished Education. For which you must go to France, where young ladies learn to dance! Never mind if they are strangers to well nigh every domestic duty, and therefore incapacitated for house-keeping, so long as they can dance. And this is a finished Education! And, in accordance with certain remarks made in this room of late, we may expect the Government will be called upon to vote money to teach the boys Mathematics, and the young ladies to dance. 'Tis true, as much was not said in detail, but a finished Education was called for. Sir, I ask what is really wanted in order to the permanent peace and prosperity of the Colony? We want that our sons should be good citizens, sound scholars and pious men. We want that our daughters should be good house-wives, and, in every respect, fit helpmates for intellectual and pious men. And how is this to be secured? By Education. Ist. A School Education where Murray's Grammar, Goldsmith's Geography, the Rule of Three and such like things, shall be mastered; for, until recently, comparatively speaking, children were not taught to think in our Academies, but simply to commit certain things to memory. That day, however, if not past, is fast passing away. 2d. Domestic Education, such as is to be secured in a well regulated family, such families, I admit, are too few and far between. You know, Sir, that in an old-fashioned book we read that parents are to teach their children when they sit in their houses, and when they walk by the way, and when they lie down and rise up. And, rely upon it, the Almighty God does not relieve parents of their responsibilities, simply because they send their children to school. In the Wesleyan Normal School, Westminster, young ladies are trained for school-mistresses. They (the young ladies) have to receive and give lessons in every branch of household work, making bread, washing, cutting and fitting; in fact, it is an admirable institution, conducted on Mr. Stowe's system, and I should not have a word to say against it; but for the fact that, thousands of pounds have been paid them from the public Exchequer, not only for their Normal Institutions, but also for their Common Schools, in different parts of the Nation. And still they open their hands for all they can get, knowing, at the same time, that the taxes of the country are paid to a great extent by the hardy sons of toil. The training received by the free-side has more to do with forming the character than what is taught at school, at least under ordinary circumstances. Then there is Street Education! The street is a large school, attended, alas! by

too many pupils, in our Towns and Cities, at home, and if I am to judge from what I have already seen in your City, a large number of children are sent to school in the streets; and this is true of a great number who bear the Christian name. Home is not made attractive, and the boys and girls naturally resort to the streets. I need not say what they there learn. Then there is Religious Education! I hold that an Education in which the moral and religious sentiments are not cultivated and developed, is sadly defective, and, in my opinion, ought not to be tolerated. And I know not how such an Education can be secured apart from the Bible. I now come to the question—Is it the duty of the State thus to Educate the children. The gentlemen who spoke in this room this night week to a man, say yes. And here we join issue, for I say, "No, Sir, I contend that it is not the duty of the State to teach Religion." In all matters pertaining thereto, I say to the governing powers, "Hands off!" Now, Sir, let us calmly look at this question. If it is the duty of the State to teach Religion to the youthful part of the population, the mature portion of which population hold all shades of religious opinions. She must first of all decide between these parties, in fact she must set up a religious test—must make her great image, and cause the people at the sound of the cornet, flute, sackbut, psaltery and all kinds of music, to fall down and worship, under certain pains and penalties; or else she must pay for the teaching of error as well as truth. But who is to decide this point? Take the British House of Commons, where you are supposed to have the concentrated wisdom of Great Britain, and where there are men of tried piety; but there are also men of proved wickedness, sceptics, anythingarians and nothingarians. And this is the Court to decide respecting religious truth! Surely this is an abomination in the land. But should a Government decide to pay all who will have the meanness to receive it, you at once have a Government the patron of truth and error. And this is the fact with the Home Government at the present time. They are paying for the teaching of Episcopalianism, Presbyterianism, Roman Catholicism and Wesleyan Methodism. It has been circulated that I am in favour of Maynooth, and that I would not vote for the repeal of that Grant. Sir, that is only part of the truth. What I said was this, that I would not vote for the repeal of the Maynooth Grant, unless I saw that the repeal of the *Regium Donum*, and a complete alteration in the ecclesiastical affairs of Ireland would follow; if such a prospect were before me, I would vote for the repeal of the Maynooth Grant to-morrow, not else; and I believe that the bulk of the Catholic population of Ireland, would concur in such a movement. Thus, Sir, I am opposed to all State aid for religious teaching. Leave truth unshackled, and I have no fear as to the results. Truth conquers the light, and a fair field. But really, Sir, truth is so disguised by her friends that there is great danger of mistaking her for error itself; and if you wish to speak the truth on any given subject, you must do it after a prescribed form, or your utterances will be perverted. You must be very particular in pronouncing the shibboleth of party, or excommunication awaits you. Strip truth of all the trappings and finery with which the schoolmen have endeavoured to embellish her, and let her go forth in her own simplicity and beauty, and even her enemies will admire and love her. I would that we could tear off the false dress by which her beauty is concealed. However, I must be careful what I say about the truth, as a Christian gentleman of your City has been pleased to say that he would not call me a liar, but that I told a "big lie." I was, up to the time of my leaving England, officially connected with an educational establishment in the Isle of Wight, in which I was honoured with the support of the late and present Earl of Yarborough. Conversing with the noble Earl on one occasion, (when, in fact, we were in great difficulties financially), his Lordship said—"Well, Mr. B.—, why don't you accept of Government aid. Your master is to the mark, and I am sure that the school is not to be surpassed in the Island. 'Tis really a pity that you should be in financial difficulties. I will use my influence with the Council in your behalf." I stated my objections honestly, Englishman-like, respectfully declining his Lordship's offer. Did he excommunicate me for the honest expression of opinion, as certain Christian gentlemen did yesterday? No, Sir; but £10 sterling per year for the last 7 years have been received from his Lordship in behalf of the said school. But as I understand it, there is something peculiar in your affairs. Well, I'll take it as I find it. You have a School Act which will shortly expire, but of that I am not now to speak. Last Tuesday evening I attended a lecture in this Hall. The worthy lecturer told us that he had paid considerable attention to the said Act, and the only amendment he suggested was that the masters, at least some of them, should be competent to teach mathematics, and be paid accordingly. Now, Sir, if, after the trial this said Act has had, the only amendment required is as just stated, I do think that the parties who originated it have no need to be ashamed of their child. The present agitation is the natural result of the system itself; and the question now to be settled is not unattended with difficulty. And yet the question is a very narrow one. Assuming it to be a settled point that the Bible is to be used in the mixed schools, under what regulations is it to be used? This is the only question to decide; but this question, simple in itself, has actually drifted into a religious war, and we have come to contend as to the right or wrong of Roman Catholicism and Protestantism. Now, I will venture to suggest that the Board of Education should require the master to attain a certain standard in secular knowledge, and give him a certificate, and pay him accordingly; also, let the said Board determine what books shall be used in the schools, and their Inspector see that none others are used. That every company of Trustees be for their own district a Theological Board, and decide for themselves as to the religious part of the Education their children shall receive. This is, in effect, the practice now pursued; and it will be found, upon inquiry, that there are schools in this Island in which the number of Roman Catholic children ranges from three up to above twenty, where the authorised version of Holy Scripture is regularly read; while there are schools in which the children are all Protestants and the Scriptures are not read at all. And if the trustees do thus actually decide this question, even though it may be by sufferance, let them be empowered by Statute to do so in future; or else let some such plan as the one I submitted to the meeting last Friday afternoon be adopted. I will now read you the resolutions I proposed at that meeting, and with which the Chairman expressed his hearty concurrence, saying they would do exceedingly well for the hall of legislation, and that he should be pleased to have them before him when the subject was under discussion. But they were of too practical a character for that meeting. They were as follows:—

I. A sound, moral and religious Education of the young, being essential to the future peace and prosperity of the Colony; in the opinion of this Meeting, such an Education cannot be secured without the Bible.

II. In a mixed population, not only Roman Catholic and Protestant, but of all shades of religious opinion, the whole, however, (except the Roman Catholic) agreeing in this, viz: that the Bible is the only rule of faith and practice—we are of opinion that the Bible should be read in our day schools.

III. We suggest the following plan:—

1. Let the Bible reading, without note or comment, occupy the last half hour of the school exercises.

2. In all cases where the majority are Protestants, let the authorised version be read; and the Catholic children retire without prejudice, if they wish to do so.

3. Where the majority are Catholics, let their own version be read; and the Protestant children retire, if they wish to do so.

4. Where the numbers are nearly equal, let both versions be read, the one in the morning, the other in the afternoon.

IV. Should the Roman Catholics refuse their children the privilege of reading their own version of Holy Scripture, this Meeting cannot consent that a similar restriction shall be imposed upon the Protestant portion of the population; furthermore, we do solemnly declare that no earthly consideration shall induce us to submit to any attempt to deprive us of our rights and privileges as subjects of the British Crown.

You see that I would have the Bible read without note or comment, just because—1st, I don't believe that many of the masters are able to explain or elucidate the sublime truths of

the Book of Books; 2nd, if they were all capable of doing so, you would require separate schools for nearly every denomination on the Island; or you would soon have more rancour than even now exists. Mr. Stow's system is, perhaps, the best extant for a population where but one view of religious truth is held; but to a mixed population, such as your's, that system is not adapted, unless, indeed, you have separate apartments in your school-houses for Bible exercises; and I ask this intelligent audience if it be right to apply the revenue of the Colony to the teaching of religious creeds? We must have the Bible, and the Bible only, without note or comment. Now, Sir, after hearing the four resolutions to which you have just listened, I ask you if it be righteous on the part of those Christian gentlemen to charge me with being opposed to the Bible in our day schools, and to propagate, to my prejudice, that I had joined the Roman Catholics in opposition to the Bible. After this, will any one be silly enough to believe them? and it must be remembered that the said resolutions were read twice during that afternoon meeting. Sir, to exclude the Bible from our schools per force of law would be a dire calamity; but to force it upon all would be an act of injustice. I claim liberty for myself, and I accord liberty to others. I sometimes ask myself why is that man a Roman Catholic? and the answer is, he was cradled and brought up in the midst of Roman Catholic associations and influences, and hence he is what he is per force of education. I ask again, why is such an one in communion with the Church of England? Why is such an one a Wesleyan Methodist? The answer is as before; and this is true of the majority of religionists. Thousands are religious in their way, mechanically. What, then, is my duty towards those with whom I differ? The Roman Catholic thinks he is right, and that I, as a Protestant, am wrong; and I believe that I am right, and that the Roman Catholic is wrong; and here we join issue. Now, it will be my duty to show him, by my actions, that my creed is superior to his. If I can secure his attention, to use moral suasion, to induce him to abandon what I believe to be wrong, and to embrace the truth as I hold it; but am I likely to win him from what I believe to be his errors, by using hard speeches and coercive measures? He who makes the attempt, knows not what spirit he is of. I have just one word to say to the advocates of truth, the defenders of the Bible. Put forth your efforts in the spirit of the Bible. Do not give way to a boisterous advocacy of its claims, or you mar the cause you wish to serve. Avoid a vain boast of your great courage, for it sometimes happens that courage is most retiring when most needed. Truth—in its defence be calm, dignified, Christ-like. These are the times in which truth and error contend for the mastery, and truth is mighty to prevail. I trust I have succeeded in clearing up all doubts certain gentlemen may have in regard to my opinion on this subject, and if so, I am satisfied. In conclusion, I would exhort you all, whether Roman Catholics or Protestants, to live in peace, good will, and brotherly love, and may your children grow up in the fear of the Lord.

Notwithstanding the request of the lecturer, it was difficult to repress the laughter and plaudits frequently indulged in by the audience. The doxology was sung—a collection taken, and the meeting separated at an early hour, with many expressions of gratification, and, no doubt, a still higher esteem for Mr. Barker as a lecturer and a man.

THOMAS KIRWAN, Reporter.

## Literature.

(From Blackwood's Magazine for December, 1856.)

### OUR INDIAN EMPIRE.

(Continued.)

Among those hill tribes of Orissa, we came in contact also with the practice of Female Infanticide,—another vicious peculiarity of Indian society which the British Government has succeeded in suppressing. Female Infanticide is a practice not confined to India; it prevails to a very considerable extent amongst the dense population of China; and in every country the general crime of infanticide exists as an occasional consequence of illicit love. But in China it is acknowledged to be a crime, and in other countries is punished as such; whereas in India it is regarded as an allowable and even commendable practice. Here again we find a striking anomaly in Hindoo character. The parental instinct is as strong in the people of India as in any people in the world; and even where no parental tie exists, the tenderness with which strong bearded men devote themselves to the care of young children is as touching as it is remarkable. A childless woman, too, is a miserable woman,—a hissing and a reproach; and she can only account for so great an affliction by fancying it sent upon her for some grievous sin committed in a pre-existent state. Nevertheless, in some parts of India female infanticide has for generations been a custom! The fact is the more remarkable, inasmuch as the Hindoo character represents the emotional rather than the calculating utilitarian side of humanity; and yet, as by a fatality, we find both the emotional and the rationalistic principles producing in this case a similar result. For, in truth, female infanticide is practised by two very different classes, and from two dissimilar sets of motives, in India. In China, in Europe, and in certain parts of India, it is among the lowest classes that infanticide prevails, as a relief from future burdens for which they deem themselves unequal. In Hindostan Proper, on the contrary, the practice is peculiar to the higher orders, and especially the Rajpoots. Among these, the circle within which marriages must be contracted is narrowed by the exclusiveness of caste, and marriage itself is an expensive thing from the costly usages with which it is attended. Yet in India celibacy is disgraceful,—an unmarried daughter is a reproach alike to her parents and to herself. Moreover, the Rajpoot assumes that chastity is the necessary condition of unmarried life; and to preserve the purity of his daughters and the honour of his house, he "cleared away" his female children a few hours after their birth. When a messenger from their zenana announced to him the birth of a daughter, the Rajpoot chief would coolly roll up between his fingers a tiny opium ball, to be conveyed to the mother, who thereupon rubbed on her nipple the sleepy poison, and the babe drank in death with its mother's milk. In a country where polygamy is common and concubinage not dishonourable, and where an unaccounted man is rarely to be found, a widely-diffused system of female infanticide would be an impossibility. But in the localities and amongst the tribes to which the practice was confined, the sacrifice of life was terrible, and whole vil ages might be seen without a female child! To uproot this cruel practice was the most difficult task ever undertaken by our Indian Government. The evil existed alike in Central and Western India, among the high-caste Rajpoots, and among the savage Mairs and Khonds and Boods; and the undemonstrative nature of the crime, as well as the inviolable privacy which screens female life in India, presented obstacles all but insuperable to its suppression. Moreover, as the practice was most prevalent in native States, not subject to our rule, the greater part of the philanthropic work of suppression had to be accomplished by the