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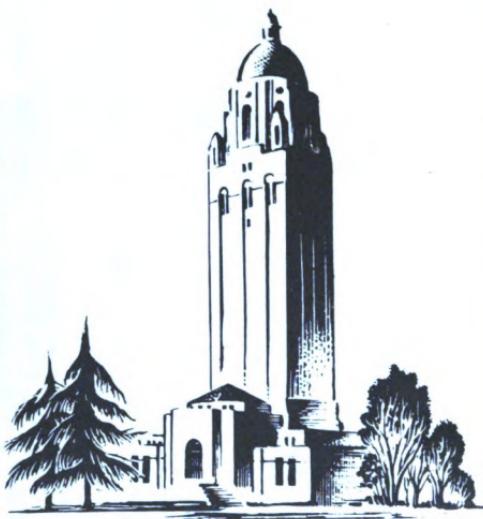
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London Missionary Society.

TEN YEARS' REVIEW

OF

MISSION WORK

IN

MADAGASCAR.

1870—1880.

ANTANANARIVO:
THE LONDON MISSIONARY SOCIETY.

1880.

ANTANANARIVO.



PRINTED AT THE PRESS

OF THE

London Missionary Society.

TEN YEARS' REVIEW

OF THE

MADAGASCAR MISSION.

PREPARED BY THE REV. B. BRIGGS, SECRETARY OF THEIMERINA DISTRICT COMMITTEE OF THE LONDON MISSIONARY SOCIETY, IN ACCORDANCE WITH THE SOCIETY'S REGULATIONS, AND AT THE REQUEST OF THE COMMITTEE: AFTERWARDS APPROVED BY THE EXECUTIVE SUB-COMMITTEE, AND PRINTED AT THE MISSION PRESS, FOR THE USE OF THE DIRECTORS AND THE MISSIONARIES.

ANTANANARIVO, SEPT. 30, 1880.

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The Madagascar Mission.

TEN YEARS' REVIEW.

1870—1880.

INTRODUCTION.

THIS Review of Mission Work in Madagascar from 1870 to 1880 is prepared in accordance with a regulation of the London Missionary Society, requiring that a general review of each of its missions shall be supplied every tenth year by the District Committees. In addition to the obligation placed upon them by this regulation, the missionaries in Madagascar consider that a review of the events and work of the past ten years will be of great service, both in stimulating their own zeal, and in deepening the interest which is felt in the Madagascar Mission, whether by the Directors of the Society, or by the Christian public at large. The numerous events that have taken place in Madagascar since 1870 are of a varied character, and some of them are of such importance as to make a faithful record and impartial review of them highly desirable; and such a record and review will, we are sure, be greatly appreciated by all who take an interest in the temporal and spiritual well-being of the Malagasy people.

In preparing this Review it is our purpose to record, as faithfully as possible, all events, of whatever nature, that have taken place in Madagascar within the time specified, and which have had a bearing, directly or indirectly, on missionary work, either as hindering or as fostering its progress.

In doing this, we hope to place before our readers the results of missionary work as already realised, and to enable them to form an approximately correct idea of the great work which still remains to be done in Madagascar before the whole of its people is won for Christ. In order that our purpose may be satisfactorily accomplished, it will be necessary to pass under review all events, proceedings, and institutions that have affected the political, social, and religious condition of the country since our last decennial Review was published. Some of the matters which will claim special notice are the repeated attempts of the Queen and Prime Minister to improve the administration of the laws and the general government of the country; military operations; laws and proclamations with regard to slavery; the use and influence of intoxicating drinks; epidemics and native superstitions; royal processions to different parts of the country; increase of trade (import and export); amelioration of *fanompoana* (government service); and various other signs of progress visible in the houses, dress, and manners of the people. There are also some events, not connected with the native Government, but specially and directly affecting the interests of the Mission, which will need to be remembered, such as, the visits of the Deputations from the London Missionary Society and the Society of Friends, the issue of the shilling Bible, the correspondence on affairs in Madagascar which appeared in the *English Independent* and other English newspapers, and the intrigues of the Jesuit priests. In addition to these events, the work of the missionaries in its various departments will claim special attention, including the establishment of new Missions and the strengthening of the Mission in Imerina, the character and government of the native churches, evangelistic work, education (special and general) as carried on at the various mission stations and throughout the country, Bible revision and general literature, medical work in Antananarivo, Fianarantsoa, and other places. The work of other Societies, now labouring in Madagascar, will also need to be referred to. This Review is also accompanied by a Sketch Map and Tables of Statistics, which will help to illustrate the written statements,

We wish it also to be understood that in writing this Review it will be our endeavour conscientiously to report things in their true light. We have no intention of laying ourselves open to the complaint which is sometimes made against missionary reports, that they present only the bright and cheery side, whilst the dark and discouraging one is kept in the background. We may have failures to report as well as successes, and we wish them all to be known to our friends, that they may not be misled, and think better of the missionaries and their work than they deserve. We are conscious of personal imperfections, and of defects in our work. We know that many of the churches of which we have care, and many of the people among whom we live, are far from what they ought to be. We are also aware that part of what has been done has not been so successful as it ought to have been, and some things which we desired should be done have been omitted. All these things will doubtless be clearly stated in the following pages, not, however, in the way of complaint, or with a feeling of despondency, but simply that we may be faithful in our statement of facts, and that our friends may have a true idea of the weakness as well as the strength of our Mission. After all these things have been fairly considered, and full allowance has been made for any omissions and failures that may have occurred, we are sure that the uppermost feeling in the hearts, both of the missionaries and of all who take an interest in their work, will be one of thankfulness to God that so much has been accomplished in His name, and of courage and hope with regard to the future.

CHAPTER I.

POLITICAL AND SOCIAL EVENTS.

THERE is perhaps no better evidence of the hold, or otherwise, which Christianity has upon a community than is to be found in the improvement of the laws by which that community is governed, and in the manner in which the people

conduct themselves under the political and social events which, from time to time, take place among them. Individual Christianity is tested by the personal character and conduct of that man or woman who is the subject of it, but the hold which the Gospel may have secured on the community at large must be evidenced by something more public and general. It is by the influence of Christian truth on individuals that the masses are prepared to adopt and carry out any public measure which may be based on Christian principles, or to conduct themselves in a Christian manner under any public calamity. When, however, Christian teaching has been uninterruptedly carried on for some time, it often requires some public event to test the individual character, and to reveal the extent to which the truth has taken hold upon the multitude; and happy is that nation which is possessed of rulers sufficiently wise and Christian to understand the signs of the times, and to enable them opportunely to promulgate such measures as shall be for the public good, and for the further extension of truth and righteousness. Madagascar has possessed such times of quiet teaching and preparation, and has also witnessed times of severe trial and testing. We are also thankful to say that it is now possessed of wise and Christian rulers, who have been able repeatedly, and sometimes most opportunely, to inaugurate such reforms and promulgate such laws as have promoted the general welfare of the nation; and, though some of these have not yet produced all the good they are calculated and were intended to produce, we doubt not that in course of time their fruits will be fully realised.

In Madagascar, more perhaps than in some other countries, the progress of Christianity has not only been marked, but has also been greatly aided, by the action of the ruling powers, and by such political reforms as have, from time to time, been inaugurated. This is probably to be accounted for by the patriarchal form of government, and by the hereditary habit of the people to lean on the central authority, and follow the instructions thence received. We do not believe, however, that the progress of Christianity in Madagascar is to be attributed solely to this cause, for we have had abundant evidence to the contrary. The continued spread of the truth during the whole of the long and austere reign of Ranava-

lona I., notwithstanding all that was done to hinder it, shews that the kingdom of Christ can flourish in Madagascar as truly, if not as extensively, beneath the frowns as under the smiles of royalty. The reign of Queen Rascherina (1863-1868) was also a time when Christianity was barely tolerated, and when its teachers were rather hindered than aided by those in authority. But it was, chiefly, during these two reigns that the foundation of the Church of Christ in Madagascar was laid. The harvest which has been reaped since then is, to a great extent, the fruit of the seed sown at that time. During the last twelve years, however, the preaching and teaching of the Gospel have been greatly aided by the example and influence of those occupying the highest positions in the country. The Queen has been a nursing mother to the Church, and the Prime Minister has acted as a father, whilst others in authority have also used their influence, and given of their substance, to extend the kingdom of Christ in the island. Without anything in the form of a state church, as the term is usually understood, and whilst the freedom of the Church has ever been recognised as sacred, the highest rulers in the country have been fellow-workers with the missionaries and the native pastors and teachers, and have always taken an active interest in all that concerned the temporal and spiritual welfare of the people. Most of the political reforms and social improvements that have taken place during the last ten years have been originated by the Queen and Prime Minister themselves, and have, we believe, been prompted by the highest Christian principle—love to God and man—thus witnessing to the power of the Gospel of Christ. It is on this account that we have thought it well to appropriate the first chapter of this Review to a record of the political and social events that have taken place in Madagascar since 1870, and we regard all the good arising from them as the indirect blessings of Christianity.

It should be remembered that at the close of 1870, Queen Ranavalona II. had been reigning a little more than two years and a half.* Previous to that time, a number of important events had taken place. The ceremonies at the coronation

* Reign began April 2, 1868.

had shewn, unmistakably, that the Queen had become a Christian, and that she intended to reign as a Christian sovereign. The idols had been discarded and burned. The Sunday markets had been changed to some other day, and all government work had been stopped on the Sunday. A religious service had been begun in the Palace. The Queen and the Prime Minister had been baptised. The foundation stone of a Chapel Royal had been laid within the Palace enclosure; and several other events had also shewn that the old things were passing away, and that all things were becoming new. The subsequent events which we now proceed to record may be conveniently arranged under suitable heads.

1.—**MILITARY OPERATIONS.**—Military affairs have ever occupied a prominent position in the conduct of the Malagasy Government, and repeated efforts have been made to improve the condition of the army. From the time of Andrianampoinimerina and Radama I., by whose influence the Hova rule was widely extended, and the whole island came to be regarded as but one kingdom, it has been considered necessary to maintain, as efficiently as possible, a comparatively large army; and for this purpose much energy and large sums of money have, from time to time, been expended. During the five years of Queen Rasoherina's reign, however, no special efforts were made in this direction, and the army became less efficient than formerly, while some of the tribes, only nominally under Hova authority, became restless and threatening. Since the accession of the present Queen, military affairs have taken up a large share of the time and attention of the Government. This has been considered necessary (1) because of the impaired and inefficient condition of the army, there having been no new recruits for several years past, and many of the old soldiers being utterly incapable of further service; (2) because some of the distant tribes were constantly assuming a more unsettled and threatening attitude, and repeatedly making advances into neighbouring provinces, carrying off the cattle, and sometimes the people also; and (3) because it was deemed imperative to the peace and prosperity of the island that the central authority should keep up an appearance of strength, and maintain an army in sufficient force and equipment to

overawe the turbulent tribes, and put down any rebellion that might arise. It has sometimes been said that one object of the Malagasy Government in increasing and strengthening their military establishment is that they may be able to repel an attack by the French, or other European nation, which should seek to possess the island; but this is purely imaginary, as the more intelligent of the Malagasy know well that the strongest army they might raise would scarcely suffice to check any European power, which should, impelled by lust of territorial aggrandisement, determine on taking possession of their country.

In 1872, the Malagasy authorities applied to the Governor of Mauritius for an English drill-sergeant. This application was readily agreed to, and an English officer was sent to Antananarivo, the native Government undertaking all expenses incurred. A number of young men, sons of the highest families in the island, were placed under this officer for training, and, when sufficiently qualified, were themselves appointed to drill the rest of the soldiers, and the recruits who afterwards joined the army. This English officer remained in Madagascar about two years, and was then replaced by another, who was also sent from Mauritius on the same terms as the first one. This second officer remained about three years, and had another company of young men under his care for the same purpose as before. By this means the army was supplied with a number of young native officers well qualified to act as drill-masters, so that foreign help was no longer so much needed. During the residence of the second English drill-sergeant, the French Consul, evidently a little jealous of the honour paid to English officers, procured a young French officer from Bourbon, and offered his services to the native Government. This offer was accepted, through fear, probably, lest a refusal should give offence to the French. Thus for some time both the English and the French drill were being taught simultaneously in Antananarivo to soldiers composing the same army. The absurdity of this arrangement soon became evident. Both the European drill-sergeants left the island nearly about the same time, and the work of drilling the troops thus devolved entirely on the

young native officers, who, for a time, continued to teach the drill in which they had been trained—some in English and some in French. In July, 1878, a great military review took place at Imahamasina, the large level plain west of the Capital. This review extended over three days, during which time all other public business was suspended, the Queen and Prime Minister, with all the officials in the town, being at the review from morning till evening. Each company was reviewed separately, and went through every exercise they had previously learned. The general verdict after this review was, that those soldiers who had been trained by the English officers and their pupils acquitted themselves far more satisfactorily than those who had been trained by the French officer from Bourbon. A short time after this, the Prime Minister, who is also Commander-in-Chief, seeing the inadvisability of two systems of drill with the words of command in different languages, determined to have all the soldiers placed under the same system, and to have the words of command translated into appropriate Malagasy. This was arranged, chiefly by the Prime Minister himself, and has been successfully carried out by the young native officers, under his guidance and supervision.

For many months during the year 1876, especially in the months of June, July, and August, great excitement prevailed in Imerina, and to some extent in other parts of the country also, on account of the measures taken by the Government for the reorganisation of the army and *deka*.* For several months, nearly all other work, including school and Bible-class teaching, was brought to a standstill through the calling up of all the soldiers and officers to Antananarivo. Many of the country congregations were also very much reduced, and some of them were stopped altogether, most of the pastors and preachers being detained in the Capital. Unfounded reports were also widely circulated in the country, to the effect that the Queen had given up the “praying,” and was about to return to

* The word *deka* is the native contraction of the French *aide-de-camp*, and is used by the Malagasy with a similar meaning, though with a wider application.

the idolatrous customs of her ancestors. These reports were readily laid hold of by the people at a distance from the Capital, and made an excuse for not assembling for worship on Sundays. The manner in which the Government conducted the business at this time necessarily extended it over many months. This was, however, in harmony with the political and social customs of the country; and, considering all the circumstances of the case and the nature of the business to be attended to, it was, perhaps, impossible for it to be done in a more expeditious way. Still, one could not help regretting that the Government had not some better and quicker mode of despatching public business, so as not to unsettle the whole country, and put a stop to every other department of work.

At the time of the events now under consideration, a military conscription had for some time been talked about and anxiously expected, but two preliminary matters required to be attended to before the proposed conscription could be carried out. One was the reorganisation of the existing army, involving the rearrangement of officers and brigades, and the discharge of old and worn-out soldiers; and the other was the reorganisation of the *deka*, which of late years had fallen into considerable disorder, most of the higher officers having appropriated to themselves a much larger number of followers and personal attendants than they had any right to have, and whom they used for their own personal interests and aggrandisement. Both these measures, but especially the latter, were of the highest importance to the Government and the country, and required great wisdom and firmness on the part of the Prime Minister. His action with regard to them was watched with the greatest interest, both by Europeans and natives. It was seen that by successfully carrying his points, the Prime Minister would greatly strengthen his own position and authority, and establish the present Government on a firmer basis than ever by weakening the power of all the chief officers; whereas, a false step might have landed the country in a revolution, which would probably have ended only with his life. We are thankful to be able to say that all ended well, and, we believe, with great

advantage to the country. The first public *kabary** that was made on this subject was at Imahamasina, on the 6th of June, 1876. The Queen's Message was addressed to the *Foloalindahy*,† and was read by the Prime Minister. The following is a translation of the principal clauses :—

This is what I say to you *Foloalindahy*: you see and know your present condition, and I shall rearrange you, and therefore inform you [of my purpose]. I have also informed the *Ambanilanitra* who are your fathers and mothers. And you also who have *deka*, write them all down, both those that have been with you from the time of Rabodonandrianampoinimerina (Ranavalona I.), and those who have more recently joined you. I give you a fortnight to write them, and then you must send in their numbers, and I shall not consider any one [who complies with this order] as having done wrong and deserving of punishment, whoever he may be, who possesses more than he ought to have, or who possesses some and yet ought not to have any; and I have also given orders for your fathers and mothers to write them as well. But on the other hand, should any one leave out any of his *deka* and fail to write them all, and I afterwards find from your fathers and mothers, or from the officers in the army, that this has been done, especially if bribes have been given, then I shall hold him as guilty, and deserving of punishment.

And this also I say to you who are pastors and teachers: write down the names of the scholars in every village, and put separately the diligent and the lazy. Write also the names of those who call themselves scholars, but do not learn; and especially those, who, when they hear this my word causing all the scholars to be written, shall send their children to school, you shall also write, but separately. And if you should not write them carefully according to my word, but should put the lazy among the diligent, and those who have recently entered the school with the old scholars, then I shall hold you as guilty and deserving of punishment. Let them all be distinctly written according to my order, and I, their Queen, will consider what shall be done with them.

This latter clause, though referring to the schools, was quite in keeping with the former one about the *deka*, both having relation to the reorganisation of the army, and being preparatory to the purposed conscription. The Queen's Message also contained a reference to the slave question, which we shall have occasion to mention in another part of this Review.

* A *kabary* is a public proclamation or message, but the word is also used of an assembly convened for the transaction of public business.

† The *Foloalindahy* are the army, literally: the ten ten-thousand, or the hundred thousand, men.

‡ The *Ambanilanitra* are all the subjects of the Queen, including the *Foloalindahy*.

After the Royal Proclamation had been delivered, the Prime Minister, in a long and earnest speech, recapitulated the various matters referred to, and enforced them upon the people in his usually eloquent manner, adding such advice of his own as seemed suitable to the occasion.

Another public *kabary* with regard to the *deka* was made at Andohalo on the 13th of July, 1876, after the numbers possessed by each officer had been sent into the Government, according to the Queen's word given at Imahamasina on the 6th of June. The second *kabary* was addressed to the *Ambanilanitra* and the *Foloalindahy*, and was brought and delivered by the Prime Minister. The Royal Message was long, and shewed the importance attached to the business under consideration. After giving a historical account of the origin of the army and the institution of the *deka*, Her Majesty condemned, in very strong language, the recent action of many of the officers in changing the customs of the ancestors, and impairing the government service, by withdrawing young men from the army and other departments, and attaching them to themselves as their own private followers. The address concluded by fixing the number of *deka* which each officer was entitled to possess, and by declaring that, in future, any one exceeding that number would be treated as a transgressor of the law. The number of *deka* allowed is regulated, in each case, by the honours of the officer, which also indicate his social position and official standing. The highest number which any one can possess is thirty, and this is only legal in the case of officers of the highest rank, viz., of 16 honours. Those of 15 honours are allowed 25, 14 honours 20, 13 honours 15, 12 honours 10, 11 honours 5, 10 honours 3, and 9 honours only one ; the rest are not allowed any.

After the business of the *deka* had been satisfactorily arranged, and when the large number of young men, who had been illegally detained in this service, had been placed in their proper positions in the army, and had sufficiently mastered their military exercise, as shewn by the reviews at Imahamasina (July 9-12, 1878), then the long-delayed conscription began to be seriously considered by the Government, and to be anxiously expected by the people. Great

excitement prevailed throughout the central provinces at this time, a military conscription being regarded as about the worst calamity that could possibly happen. There had previously been no conscription in Madagascar since the reign of Ranavalona I., and the arbitrary manner in which the business was then conducted, with the hitherto oppressive character of military service, had produced in the minds of the people a great dread of any recurrence of such an event. The missionaries also were not without their fears as to what might be the effect of the movement on elementary education, and on mission work generally. The people had long been inclined to regard the schools as mere nurseries for the army, and to suspect the missionaries of working hand in glove with the Government in this matter; and if, in spite of all that had been told them to the contrary, it had turned out that the youths in the schools were among the first to be taken as soldiers, the educational work throughout the country would have received a severe check, and it would have taken many years' labour to remedy the disastrous effects. The churches, too, being closely associated with the schools, would have suffered considerably. Such being the case, it is not to be wondered at that the interest and excitement became intense as the time for the great event drew near.

Early in the morning of the 25th of March, 1879, the booming of artillery announced that an event of importance was about to take place. This continued at intervals till about the middle of the forenoon, when the Prime Minister made his appearance, attended by all the principal officers, and bringing the Royal Message, which he read in the presence of the assembled multitude. The Proclamation was well received by the people, and gave much greater satisfaction than could possibly have been expected. The following extract, from the *Report of the Madagascar Mission for 1879*, shews the nature of this *kabary*, and the principles on which the new conscription was based as compared with the past:—

The word of the Queen, and the new military regulations, shew a decided advance upon anything of the kind that has hitherto taken place in Madagascar, and, if the country is to have an army at all, we do not know that it could be formed on a better system, taking into consideration the circumstances of the people, than that which has now been adopted. The

following are the principal features of the new system as compared with the old one : (1) not the poor only, but all classes are required to serve, none being exempt, except (*a*) the sick and incapable, (*b*) pastors of churches who have been duly appointed and recognised, and (*c*) such as the Queen shall be pleased to free ; (2) instead of service for life, the time of service is fixed at five years, while those who are diligent, and acquire the necessary qualifications before the expiration of that time, will be treated with special favour ; (3) in future, the enrolment of new soldiers will not be at irregular intervals, as formerly, but will take place annually ; (4) the soldiers will no longer be called up to the Capital for drill, but will be drilled in their own districts, by duly appointed drill-masters ; (5) they will no more be sent into distant parts of the island for life, but for twelve months only, so that there will be a constant interchange of companies throughout the country ; and (6) a number of regulations are given, with a view to prevent oppression, bribery, and deception ; and fines, varying from ten to a hundred dollars, are imposed on any one who may be found guilty of any of these misdemeanours. With regard to the schools, which is that part of the scheme that touches our work most closely, it is enacted : (1) that they shall not be disturbed in the first instance, but that afterwards the Queen will take measures to find out who are worthy of being scholars ; (2) that after the business of the conscription is finished, all children, from seven years of age and upwards, shall be compelled to learn, and that parents keeping back their children shall be fined three dollars for each child so kept back ; and (3) that in the meantime no new scholars shall be received, and those who have left shall not be readmitted, under a penalty of fifty dollars. The immediate effect of these regulations on our schools was to clear out some of the most lazy scholars, who saw no hope of gain by further attendance, and thus the number of scholars was reduced, no new ones being received to fill the places of those who left ; but at the same time there was an increase of diligence on the part of many, who were evidently hoping that the time of their reward was at hand.

Immediately after this *kabary*, large numbers of young men came up to the Capital from various parts of the country, and enrolled themselves as soldiers. These were at once placed under drill according to the new regulations, and on the 8th of January, 1880, a review of these new recruits was held at Imahamasina, in the presence of the Queen, and was declared to be highly satisfactory.

The next step, in carrying out the scheme of military improvements, was the levying of a *gun-tax*. This had been foreseen for some time, as the Government stock of guns was both very poor and very limited. The measure was also undertaken with the full consent, and even at the request, of the people, so that no dissatisfaction was created by it in

the country. The tax was levied on the 30th of January, and four months were allowed for the payment of it. The levying of this tax was as follows :—for three slaves, one dollar (one shilling and fourpence each); for six cattle, one shilling (twopence each); persons having neither slaves nor cattle to pay twopence each, the poor and destitute, however, being free, only requiring to have their names registered. Any one not paying the tax on the slaves or cattle in his possession is liable to have them confiscated. It was also enacted, that any one who, through love of his country, should wish to present a free-will offering, in addition to paying his ordinary tax, should be at liberty to do according to his own will, and in return should receive a paper, containing a notification of the offering made in the name of the Queen, which could be handed down to his descendants as a memento of the good he had done to the kingdom. By this means a large sum of money was obtained.

There is another event which, although it took place before some of those already mentioned, may be conveniently referred to here, viz., the sending out of two military expeditions to the south-west of the island. It has already been stated that at the time of the accession of the present Queen, and for some time afterwards, there was considerable disquiet among some of the Sakalava tribes, who were only in nominal subjection to Hova rule, some of them even claiming absolute independence. In 1873, several tribes in the south-west had become so turbulent and daring, that it became necessary for the Government to adopt some active measures in order to prevent further difficulties. A series of cattle robberies had been perpetrated, and compensation had been refused. Under the circumstances, the Government appeared to have no alternative but to enforce submission, and, with this purpose, arrangements were made for sending out two military expeditions. Such expeditions, though they had not been of frequent occurrence during the previous few years, yet were by no means unknown in Madagascar. Viewed, therefore, in themselves, there was nothing remarkable in the expeditions which were sent off at this time. But circumstances had considerably changed since any event of a similar kind had taken place. The Queen and Prime

Minister had been baptised. Most of the officers who were in command of the expeditions, as well as many of the soldiers composing them, were members of Christian churches. All former military expeditions, moreover, had been characterised by great wickedness, cruelty, and injustice. It was, therefore, a matter of considerable interest, both to the missionaries and to others, as to how war under these altered circumstances would be conducted. The result, we are happy to say, proved satisfactory to the most anxious observer. Two expeditions were organised, and were headed by two of the chief officers in the Government. The two forces together numbered five thousand soldiers, in addition to a large number of aides-de-camp and personal followers. Among them were several of the chief native pastors, and also many of the native preachers and teachers. Before they started, they were addressed by the Queen and Prime Minister, and reminded of their position as Christians, and of their duties as soldiers in the service of a Christian Queen, who wishes to do what is just and right, and to "rest her kingdom upon God." They were told not to take idols with them, as their fathers had done when sent on similar business, but to put their trust in God, and in their dealings with the enemy to do their best to settle all disputes honourably and without bloodshed. This advice was received, and faithfully acted upon by the officers in charge. From the numerous reports we have received of these expeditions, we have reason to believe that they were conducted in an honest, honourable, and straightforward manner. The conduct of the officers and men towards each other in the camp, and during their long journey; their dealings with the people after they had arrived in the enemy's country; the manner in which they endeavoured to settle the questions in dispute; and the general management of the expeditions—all seem to have been characterised by a Christian spirit, and calculated to recommend the new religion to those who have, as yet, but little knowledge of it. The object of the Government in sending these expeditions, was not to obtain fresh territory, or new glory, or in any way to enrich themselves by the spoils of the enemy, but simply to protect those tribes which had been cruelly oppressed and robbed. The

officers in charge of the expeditions appointed trustworthy men as overseers of the camps to prevent disorder and unfairness, and especially to take care that none of the officers should give extra burdens, consisting of their own baggage or provisions, to be carried by those who were under their authority. Strict orders were given that no acts of violence or oppression on the people along the line of road, through whose villages or markets the expeditions might have to pass, would be allowed ; guards were usually stationed at these places to see that the orders were obeyed ; and any one found guilty of disobedience in any of these matters was severely punished. Before the expeditions left the Capital, the Queen and Prime Minister placed a sum of money in the hands of the chief officers, for the purpose of relieving the sufferings of the sick, and for the help of any who might be in want by the way ; the ten city churches also contributed to this fund ; many Christians also, gave money privately, some supplying medicines as well ; collections were also made in the camp every Sunday, especially on the first Sunday of the month, for the same purpose ; many of the pastors, preachers, and others in the expeditions acted as nurses of the sick and dispensers of medicine ; and great kindness was usually shewn to any one who was ill, sometimes an officer would give up his palanquin to a poor soldier who was too ill to walk, he himself occasionally becoming one of the bearers. When treating with the enemy, the officers in charge of the expeditions, whilst anxious to uphold the honour and dignity of their Queen, never browbeat or bullied, but in calm persuasive language endeavoured to win them over. Though conscious of their strength, they did not use it for purposes of oppression or plunder. All they sought was that the enemy should acknowledge their errors, and engage to observe the laws and authority of the Queen. One of the expeditions, on account of the stubbornness of the Sakalava chief with whom it had to deal, was driven to an engagement in which the chief was killed. After this his followers ran away, the town was burned down, and the expedition returned home. In the two camps, both going and returning, Christian worship was conducted morning and evening, sometimes unitedly, and at other times by each party in its own tent, but all at the same hour. On Sundays, public

service was conducted regularly by the native pastors to which the Sakalava who had courage enough to enter the camp were admitted. The greatest harmony prevailed in the two camps from first to last, and some of the soldiers, who had previously lived ungodly lives, were induced to become Christians by what they saw and heard during their camp life. We believe, too, that the manner in which the business of these military expeditions was conducted has had a most healthy influence on the Sakalava tribes with which they came in contact, and we trust will have done much to prepare them for the acceptance of the Gospel of Christ.

2.—GENERAL ADMINISTRATION.—During the last two or three years, the Government, in addition to strengthening and increasing the army, have been anxious to improve the administration of the laws and the general government of the country. With this intention several important measures have been taken into consideration, which, when fully matured and efficiently executed, will doubtless prove a great boon to the nation. Some of these, however, are still only partially developed, and others are rendered almost useless by the incompetency of those on whom the executive power rests.

The first thing of this nature attempted by the Government was to reform and improve the administration of public justice. There was certainly great need for reformation in this department. The old system was rotten to the core. Bribery was universal. The administration of the laws was in the hands of a class of men called *Andriambaventy* (chief nobles), and what was known under the name of justice was simply the decision of these chief nobles, which was, almost unexceptionally, awarded to the highest bidder. Under this system anything like justice was impossible, and it gave the rich unlimited power of oppressing the poor. Many other evils also resulted from this system. Cases which might have been settled in a few days were kept in suspense for years with the hope of increased gain to the judges. Money was borrowed at most exorbitant rates by parties having suits in court, in order that they might be able to bribe the

judges and their friends, and this, not infrequently, ended in the complete ruin of those parties with their families, and sometimes also in their being reduced to slavery. These evils being known to the Queen and Prime Minister, they determined, as soon as the way became clear for action, to effect some radical change whereby such disorders might be checked, if not entirely prevented. On the 21st of February, 1878, the Prime Minister called together the judges and the chief officers in the courtyard of the Palace, and made known to them the will of the Queen with regard to the future administration of justice. The new arrangements were that instead of one court, as formerly, at which all cases, of whatever nature, had been investigated, there were, in future, to be three, each having charge of a distinct class of cases brought up for trial, and having also its own place of assembly.* Each of these departments was to consist of thirteen individuals (an idea probably taken from the English custom of having twelve jurymen, the Malagasy adding one more as president of the court), two of whom were to be appointed from the *Andriambaventy* (the former judges), and eleven from the *Manamboninahitra* (officers, lit. having honours), who had hitherto taken no part in such business. Another important part of the new arrangements was that the functions of each of these separate courts were to be confined to the examining of witnesses, and the collecting of evidence. The evidence when collected was to be submitted to the Prime Minister and a few of the chief officers for their opinion, which opinion was afterwards to be submitted to the Queen for final decision. The principal objects aimed at by these arrangements were the more quick despatch of judicial business, and the prevention of bribery, thereby securing greater justice in the administration of the laws. We believe there has been decided improvement in these respects. Cases of bribery are certainly less frequent, and

* The first of these courts was to take charge of all civil suits, and to meet north of the Palace ; the second was to have charge of all cases of forcible and unjust seizure of property, and to meet west of the Palace ; the third was to have charge of all criminal offences, such as theft, murder, etc., and to meet south of the Palace. A fourth department was afterwards added to take cognisance of all important cases and appeals from a distance, viz., from Betsileo, and other places.

the people have more confidence than formerly that they will obtain an unprejudiced hearing in regard to any cause of complaint; there can be no doubt, however, that some of those in authority still find means of extracting money from their too credulous clients. As a rule, cases of litigation are treated with greater despatch, though there is still need for improvement in this respect. Instances still occur in which litigants are kept waiting a considerable time before they can get their difficulties settled. We do not know, however, that this is always unavoidable. Even in England, after long experience and repeated reforms, it sometimes takes many months, even years, before lawsuits can be finally arranged.

After making arrangements for the more just and expeditious transaction of public business in Antananarivo, the Queen and Prime Minister turned their attention to the country, with the view of providing some means by which better government, and more effectual representation, could be secured to the country people. The result of their deliberations was the publishing, on the 4th of July, 1878, of the great *kabary* appointing the order of *Sakaizam-bohitra* (Friends of the villages), to superintend all political and social matters affecting the order and welfare of the numerous towns and villages in the province of Imerina. This order of *Sakaizam-bohitra* is one of the most important institutions that have appeared, not only within the last decade, but in the history of Madagascar. It indicates great wisdom on the part of the rulers of the country, and also a sincere desire for the welfare of the people generally. We are confident that if faithfully carried out it will do much to raise the social status of Imerina, and also of other provinces as well. The following paragraph from the *Report of the Madagascar Mission for 1878* shews the nature of this institution, and the good it is calculated to produce in a state of society like that of the Malagasy :—

Another event which we mention as indicating considerable social and political, as well as religious progress, is the appointment of what are called the *Sakaizam-bohitra* (literally : Friends of the villages), together with the publication of a book containing definite instructions for the guidance of these officers in the discharge of their duties. These "Friends of the villages" are soldiers who are too old for regular service in the army, and who have been put in charge of their respective villages throughout

Imerina, as guardians of the civil rights of the people, and as the only, but easy, means of communication between the common people and the Government. They thus occupy a very important and responsible position, and are entrusted with all matters relating to the political and social order of their respective villages and districts. There are over 6500 of these officers in Imerina, with 198 head-stations. There is no government officer in England whose position answers in every respect to that held by these *Sakaizam-bohitra*. They seem to combine, in a modified sense, the duties of all civic officers from those of mayor down to those of common constable. They have no power, however, to settle any matter of importance, but have to report everything to the Prime Minister for final settlement. The book of regulations with which they have been supplied, and which has been circulated far and wide in the country, contains instructions with regard to divorce, polygamy, the registration of births, deaths, and marriages, the annual returns of the residents in each village, all acts of oppression and causes of social disturbance, the sale or renting of land or houses, the registration of property, stealing, loans, false weights and measures, the cleaning of the roads and public thoroughfares of the villages, the non-separation of young slave children from their parents, and also general instructions with respect to the observance of the Lord's Day, the attendance of children at school, and the proper regard to be paid to places of worship. For the work involved in the discharge of many of these duties the *Sakaizam-bohitra* receive small fees, e.g., for the registration of a birth the fee is *twopence*, for the registration of a marriage it is *sixpence*, for other work the fees vary from *sixpence* to *two shillings*. The publication of these regulations we regard with devout thankfulness as a sign of true progress, and, if fully carried out, they will have a most beneficial influence on the well-being of the country. As most of these officers are men of no education, and, with few exceptions, are unable to read or write, the Government has appointed two or more writers or clerks to each company. These writers have been selected from the best scholars in our schools, and as the position is regarded as one of honour, and has been eagerly sought after, the measure has acted as a new stimulus to the work of education in the country.

After the lapse of two years we have no reason to abate our praise of the wisdom displayed in this institution, or to lower our estimate of the good it is calculated to produce. We are sorry, however, to have to confess that whilst some benefits have resulted from it, especially in the more complete registration of births, deaths, and other important events, and, to some extent, also in the diminution of crime and social disorder, yet the institution has not secured to the country all the good which was intended, and in some instances it has been a complete failure. Sometimes spasmodic efforts have been made to clean and improve the

roads, and occasionally also to better the attendance at the schools, but very little good seems to have resulted from these efforts. One missionary, in charge of a country district, writes as follows with regard to the proceedings of these officers :—

As to their other duties I cannot judge how they have succeeded, except that those I have come across have from time to time made frantic efforts to improve the roads, which spasmodic efforts have as a rule failed of their object; but as regards schools my experience of them is that they have done more harm than good. Before their appointment our schools were better attended than they have been since. The seat of the mischief seems to be that those who formerly took an interest in the schools, and felt a sort of responsibility for the school work generally, now simply stand aside to let the soldiers do their work, which might be all right if the soldiers did take their places, but is all wrong when they do not, which latter, I am sorry to say, is more often the case.

Any failure to produce the desired results, however, has arisen, not from any defect in the institution itself, but from the utter incompetency of the officers to whom the executive power has been committed. As already stated, these "Friends of the villages" are old and worn-out soldiers, who are no longer capable of military service, and who have been put into this honourable position as a reward for their long service in the army. It is now seen that, with few exceptions, they are the most unfitted, intellectually and morally, of any class of people in the island to be intrusted with such responsible duties. They have no sympathy with the social reforms which they are asked to aid in carrying out, and with regard to which they hold a most distinguished position. They belong to the generation which is now fast passing away, and believe in their hearts that the old days were decidedly better than the new. Though some of them have been baptised, and are members of Christian churches, yet as a body they still cling to their heathenish superstitions, and are ever among the first in any revival of the customs of the past. Though appointed to promote the education and enlightenment of the country, they are amongst the most ignorant and benighted subjects in the kingdom. It is a part of their duty to prevent bigamy and divorce and other immoralities, yet some of them are leading immoral lives, and cause much trouble to the weak churches in the country. So long as these men are

at the head of affairs, and are looked to as the representatives of the Government in the country villages, there is little good to be expected from the salutary regulations they are appointed to enforce. We would not, however, give up all hope. There are a few among them who try to do their duty, and the younger and more intelligent of them will probably improve by further experience; and considering that the senior scholars in the schools who have been appointed to act as their clerks must have an increasing influence, and may ultimately be at the head of the institution, we may reasonably hope that the *Sakaizam-bohitra* will yet prove themselves to be the true *friends of the villages*, and be a power for good throughout the country.

These reforms in regard to the administration of justice, and the government of the country towns and villages, greatly increased the work of the Prime Minister, and rendered other changes necessary in order to relieve him of some of his onerous duties. In addition to his being Prime Minister and Commander-in-Chief of the army, he had, by the new arrangements above referred to, made himself chiefly responsible for the impartial administration of the laws, and the adjustment of all difficulties reported to him by the *Sakaizam-bohitra*. This was seen by all his friends to involve more labour than his strength was equal to, and he himself was conscious of the same. He, therefore, began to devise some plan by which the work, and, to some extent, the responsibility also, might be shared by others. In addition to obtaining personal relief, he was anxious to establish a more permanent and constitutional form of government. After devising a scheme which seemed adapted to the specialities of the Malagasy people, the difficulty appeared to be to find men of suitable character and ability to occupy the various offices. Under these circumstances, the attention of the Prime Minister was directed to the ten evangelists (usually called the *Folo lahy*), who had been sent out by the Palace Church in 1874, and stationed in the principal towns of Imerina. These were all men of good social position and superior intelligence. They were among the most successful of the first lot of students trained in the L. M. S. College,

and on finishing their course of study were sent out as evangelists, each having, in addition to his station church and school, fourteen or fifteen churches and schools under his care. These men occupied a unique and difficult position, being supported by the Palace Church and frequently spoken of as the Queen's evangelists, but they did their work well, and proved themselves to be worthy of confidence and respect. The Prime Minister had often regarded the work of these evangelists with pleasure, and had repeatedly spoken of them with some degree of pride; and when the recent government reforms were under contemplation, he decided on having these men withdrawn from their evangelistic work in the country to occupy the new positions in the Government. This was accordingly done, and other students from the College were sent to take their places. Respecting the withdrawal of these ten men and the positions they have been called to fill, we quote the following extract from the *Report of the Madagascar Mission for 1879* :—

Much has been said and written with regard to these ten men, and their position has been pointed to, once and again, as proving the existence of a state church in Madagascar. We have before had occasion to refute the arguments based on such an unsound foundation, and do not think it necessary to do so again. We feel it our duty, however, to place on record our high appreciation of the good work these men have been able to accomplish in their various districts during the five years of their evangelistic labours. The fruits of their teaching are abundantly manifest, and will be so for many years to come. They have occupied a unique and somewhat difficult position, but, with perhaps one exception, they have shewn themselves to be men of sound judgment, as well as of superior intelligence, and have done their work conscientiously and well; and now that they have been called to take up other duties, and to occupy responsible positions in the Government of the country, we trust they may be equally successful in their new work, and have a long career of usefulness before them. The services of these men have been required by the Government in consequence of the various changes and reforms which are now being made in the mode of administration in almost every branch of the public service. Hitherto the work of the Government, in nearly every department, has devolved upon the Prime Minister, but there is now being made the first attempt in Madagascar to form what may be called a *ministry*, based partly on European principles, but greatly modified to meet the circumstances of the country, and the peculiarities of the Malagasy character. Officers approaching, in some degree, to what in Europe would be termed Ministers of Education, Justice, Jurisprudence, etc., are now being appointed, and the ten evan-

gelist have been recalled to occupy these important and responsible positions. We regard this movement on the part of the Government as a step in the right direction, and hope for much good to the country as the result of these new arrangements.

The whole scheme of government reforms has not yet been published, and some of the departments of service, which appear to have been definitely decided on, are not yet in working order. The Government moves slowly in these matters, and is easily hindered in its course by any new business or fresh difficulty that may arise. We are hoping, however, that before the close of the present year we may see a further development of the proposed scheme of reforms, especially in the educational department, which has hitherto been kept in the background.

In addition to changes and reforms in the general conduct of public business in Antananarivo and throughout the province of Imerina, the Government has decided on extensive changes in its representatives at the numerous military stations in various parts of the island. This is a most desirable and important decision. Many of the present governors, with their assistants, have been at their posts for very many years, know very little of the principles and regime of the present Government, and in some cases bring only dishonour to the Queen they represent. Some changes have already been made, whilst others are expected to take place before long. In November, 1879, a new governor and suite were sent to Fianarantsoa, the capital of the Betsileo province. The governor is a man of well-tried character, for many years a deacon of the church at Analakely, and respected by all who know him. Most of the officers who accompanied him are also members of the city churches, and are believed to be of trustworthy character. About the same time also, a new governor was sent to Mahabo in the south-west, near to the place where one of the military expeditions was sent in 1873. This man has been a deacon of the church at Ampamarinana since its commencement, and has ever shewn himself to be a consistent and earnest Christian. Suitable changes have since been made in the local government at Tamatave. If similar appointments to these be made to all the military

stations where changes are still in contemplation, great good will result to the country both politically, socially, and religiously.

3.—**SLAVERY.**—Slavery has existed in Madagascar from the time of our earliest acquaintance with the island, though formerly it was a much greater curse than it has been at any time during the last decade. Both export and import trade in slaves was once carried on to a great extent. We read that when Mr. Jones, the first English missionary who visited Antananarivo, was on his way from the coast to the Capital, he met large gangs of slaves, who were being taken to the coast to be sold and exported to Mauritius, Bourbon, and other places. It is also said that when Messrs. Bevan and Jones arrived in Mauritius in 1818, on their way to Madagascar, "His Excellency Governor Hall received them very courteously, but discouraged their proceeding to Madagascar at present; chiefly on account of the slave trade, in which almost all the Europeans there engage, notwithstanding the treaty entered into with the King of Ova: so little is that treaty regarded, that since the date of it 1700 slaves have been imported into the Mauritius."* In 1820, His Excellency Governor Farquhar succeeded in concluding another treaty with Radama I. for the total extinction of the slave trade. This treaty appears to have been faithfully kept by that King, but in the reign of his successor all treaties were set aside, and slaves were extensively imported from the African continent.† This continued till 1865, when the late Queen Rasoherina renewed a treaty with the English Government, and engaged to put a stop to the foreign trade in slaves. In concluding this treaty the Queen evidently engaged to do more than she had it in her power to accomplish. The import trade in slaves continued at as great a rate as ever. This trade was carried on chiefly by the Arab and Hindu merchants who live on the coast. Arab dhows ran backwards and forwards between the west coast of the island and Mozambique. These dhows were run into the

* *Missionary Chronicle*, 1818. The first English Treaty with Madagascar was concluded October 23, 1817.

† Export trade in slaves does not appear to have been revived.

quiet bays along the coast, and away from the Hova towns. There is no doubt, however, that many of the natives, and some who occupied influential positions in Imerina, were guilty of conniving at and encouraging this cruel and illegal trade. On the 2nd of October, 1874, the Queen issued a proclamation freeing all Mozambique slaves who had been imported into Madagascar since the signing of the English treaty on the 27th of June, 1865. This proclamation, though, as we believe, made in good faith on the part of the Malagasy Government, proved a dead letter. The Mozambiques who had been imported within the time specified were still held in slavery, and the illicit importation of slaves still continued. This being the case, the Government determined on more thorough measures by which the traffic should be stopped, and the stipulations of the treaty with England faithfully carried out. After careful and deliberate consideration it was decided to liberate *all* the Mozambiques in the island, and thus put an end to all treaty difficulties with regard to them. The 20th of June, 1877, was the day appointed for the great *kabary*, at which the Royal Proclamation was to be given. The proclamation was printed, and copies were sent by special messengers to all the military stations in the island, to be publicly read on the day appointed. Both before, and on the day of the *kabary*, every precaution was taken to impress upon the people the importance of the event, and the serious earnestness of the Government with regard to the business in hand. An immense concourse of people, from various parts of the country, assembled at Andohalo early on the morning of the ever memorable 20th of June. The Queen's Proclamation, read by the Prime Minister, was in every respect equal to the occasion, and was delivered with great effect. It was divided into five sections. The following are some of the concluding clauses of Section v. :—

Now, the kingdom having been given by God to me, I declare that I will put a stop to these evils, for I am a Sovereign *tsy mba tia vezovezo* (who hates disturbance or quarrelsome ness).

Therefore I decree that I set free all the Mozambiques in my kingdom to be my *Ambaniandro* (subjects), whether those newly introduced or those who have been here for a long time.

And should there be any one who disobeys this edict, and still holds the Mozambiques as slaves, I shall count such as criminals, and the penalty of the laws shall be enforced upon them.

And I also decree that whoever has traded in Mozambiques can no longer make a legal claim in respect of such transactions. And should such take place, he that makes such a claim shall be held guilty.

And if this decree of mine be perverted by any one to deceive the wise or incite the simple, and so cause disturbance in my kingdom, then, whoever he may be, I will hold him guilty, and condemn him to death, for I am a Sovereign that will not deceive.*

It is now over three years since this proclamation was made, and we are able to say that it was not only meant in all seriousness and good faith, but has been most effectual in putting a stop to all foreign slavery in Madagascar. There are now no Mozambique slaves in the island.

But though foreign slavery has been abolished in Madagascar, domestic slavery still exists. There are thousands of slaves in the island. It is considered a mark of respectability to own a slave. There is scarcely a Hova who does not possess one or more slaves, and some possess a large number. Under present circumstances, a Malagasy who does not own a slave is very badly off, and suffers extreme inconvenience. In all the churches and congregations there are slaves, and some of them are composed chiefly of slaves. Nearly all the pastors, deacons, and preachers, as well as members of the churches, are slave owners; and slaves are to be bought and sold in the large weekly market near Antananarivo. These are facts, and we do not wish to hide or excuse them. We must also acknowledge that no legislative action has, as yet, been taken by the native Government towards the abolition of domestic slavery, though regulations have been made with the view of lessening the hardships and increasing the comforts of the slave. In the book of instructions given to the *Sakaizam-bohitra*, in addition to other wholesome laws regulating the sale of slaves, it is enacted, under severe penalty, that a young child shall not be separated from its parents.

* This has been copied from the *Missionary Chronicle* for October, 1877. The same also contains a vivid description of the circumstances attending the event.

While we thus acknowledge the existence of slavery in Madagascar, we wish it to be understood that it is not slavery in a cruel form, such as once existed in the West Indies and in the United States. In the actual working of the system there is very little to remind us of its evils. Slaves are usually as free of the master's house as the children, and are often treated with the same consideration. Cases of cruelty to a slave are very rarely heard of. Slaves, moreover, are often very independent of their masters; and have much of their own way. If a slave gets tired of his master, or thinks himself badly treated, he has generally no difficulty in finding a new master more to his own tastes; and this acts as a check upon the slave owners, who are ashamed to have it known that their slaves are anxious to leave them. We do not mention these things, however, to justify the existence of slavery, but simply that its true character may be understood. The principle is wrong, and out of harmony with the teachings of the New Testament. We feel it to be a blot on the Christianity of the Malagasy, and shall be glad to see it removed. In addition to this, though under present circumstances it may be a convenience, yet it must be a hindrance to the true and permanent prosperity of the nation. The position of the missionaries in regard to this subject is, we believe, perfectly understood by the most intelligent native Christians, especially by the pastors and teachers; and frequent opportunities occur of quietly enforcing the teachings of the Gospel, and enlightening the native conscience in respect to this matter. Public opinion on the subject is growing, and has made considerable advance during the last ten years. There is an uneasy feeling among the people with respect to it, and a constant fear of its being publicly spoken about, which, if it indicates a quickened conscience on the subject, as we think it does, may be regarded as a good sign. The price of slaves is also very much lower than it was a few years ago. Though varying very much, yet we believe that the price of an ordinary slave is at least one-third less than it was five or six years ago. The fact that slavery is beginning to be regarded as an institution which must pass away, the liberation of the Mozambiques, and the recent tax on slaves, have all had their influence in lowering the price.

The foregoing has reference chiefly to slavery as it exists in Imerina, but the following account of slavery in Betsileo will shew that it is much the same in that province :—

Amongst the people of Betsileo, slavery must be seen to be properly understood. It is attended by few, if any, of those evils that the word is apt to suggest to English minds. The whole state of society is founded on the old patriarchal models, in which slaves and children are treated much alike. The children of slaves, born in the house, get as much attention and kindness shewn them by the head of the household as do any of his children or grandchildren in it. Slaves are left very much to do as they please, and in most cases they appear to be kept principally for the purpose of adding to the honours of the house to which they belong. There are many slaves in Betsileo who are to all appearance free men, not having visited their masters for years past, but simply sending a small piece of money at the *Fandroana* (annual festival) to buy a handful of firewood for their masters, as a mark of their fealty. It would be next to impossible to keep a man a slave if he were determined to be free, there are so many opportunities for escape and protection amongst the neighbouring tribes. With this fact ever before the eyes of both master and slave, the former has to deal very gently with his servant, and the slave is often very independent, and shews himself as much master as servant. Such is the present condition of domestic slavery in Betsileo. In some cases, when a master wants to get rid of a slave, or a slave to get rid of a certain master, the slave at once goes to find some one ready to have him. Few, if any, slaves are exposed for sale by their masters in the market-place. Betsileo owners are afraid to do so, as they say the eye of God will be upon them, and evil will be sure to follow. There is, however, a dark side to this picture, which is brightening year by year as the trade decreases. There used formerly to be a large traffic in slaves, who were obtained amongst the neighbouring tribes. These slaves were generally obtained from the Tanala, or from some of the tribes to the south-east. They were mostly young people, lads or girls, who had been bought or stolen by Hova traders, and were taken through Betsileo towards the north. Seven or eight years ago the trade was common, but now it has almost died away. The heavy penalty which the Government has put upon the crime of stealing, or selling free subjects, has no doubt had much to do in putting a stop to the traffic to the north. Yet even at the present time many slaves are sent into the Ibara province from the southern Tanala, and even from Betsileo. These slaves are bought by some of the Ibara kings, and are then sent west or south to the coast. Here is the case of a young Betsileo lad, from a village only five miles from Fianarantsoa. About two years ago, a boy of about fifteen years of age was enticed by a supposed friend of his father's to visit one of the markets south, near Ambohimandroso. While there, this friend sold him to some Ibara men, and he was carried off by force to the south. The father and mother, on missing the lad, at once set out in search of him, and traced him from place to place, until they got near to St. Augustine's Bay, where he

was found. The parents had to give the value of three oxen before they were allowed to take their child back with them. On the way back the mother died of fever, and the father and son arrived in Fianarantsoa worn almost to skeletons by fever and hardship. It seems strange, but the deceitful friend of the family escaped punishment. Another case : about six months ago, eleven young people were brought in from the Tanala, only one day's journey east. These had been entrapped by one of their own under-chiefs, by whom they were brought here and sold. There can be no doubt that those who bought them knew they had been stolen, and that several of the officers also knew it. This case is now under the consideration of the judges. It is not uncommon for slaves to be owners of slaves, and it sometimes happens that those who have been freed by the missionaries purchase slaves with the first of their savings. During the past ten years much has been done to prevent the enslavement of free people ; and any one guilty in this matter would be put in chains for ten or twenty years, and any governor, or man in authority, known to be guilty would be deposed and disgraced.

Confirmatory of the above, it may be mentioned that an Ibara youth, who could not speak the language of Imerina, was a short time ago exposed for sale in the Zoma market near Antananarivo. The boy was purchased and freed by one of the resident missionaries, who still retains him in his family, and is giving him an education along with several other boys. Another way in which the slave system occasionally operates most painfully, but which might be easily remedied, is in the difficulties which are sometimes put in the way of a slave who is anxious to redeem himself. An instance has recently come to our knowledge in which a slave woman was anxious to purchase her freedom, and was charged by her master more than double her market value, he, at the same time, informing her that unless the last twopence be paid within two months the whole of the money (sixty dollars) she had already paid him on account would be forfeited, and she taken back again to slavery. A short time ago, a young man, a slave, who had received a suitable education, was anxious to be employed as an evangelist in a distant part of the island. Before going, he wished to secure his freedom, and also that of his wife and children, and some of his friends had promised to lend him a reasonable sum of money for the purpose. The amount required by his masters, however, was so exorbitant that he was obliged to give up the idea of freedom, and to remain a slave. In this instance the missionaries were suspected of

having a hand in the business, and there were several owners of the slave, which greatly increased the difficulty. Other instances of a similar kind might be given, but these will suffice.

With regard to the general question of abolition, we could not, at present, recommend, or desire, any abrupt or sweeping action on the part of the Government. The country is not yet ripe for this. Many reforms of a political and social character need to be effected first. Any sudden and general action at the present time would probably do much more harm than good, and might lead to a general revolution. The rulers of the country are too wise to attempt any such measure, and, in our opinion, it will be far better for them to go about the work quietly and to refrain from any sweeping and final action, until the country is better prepared for it. There are some things, however, which we should like to see taken in hand at once, and which might be done without raising any disturbance. (1) We could wish that the right of a slave to redeem himself should be formally and publicly recognised ; (2) it is desirable that the price at which a slave, either by the proceeds of his own labours or by the help of his friends, might purchase his own freedom, should be definitely fixed by the Government, and should not be left to the caprice and avarice of his master ; and (3) we think that immediate steps should be taken to put a stop to the sale of slaves in the public market—a custom which is a disgrace both to the Government and the churches. Any thing beyond this, at the present time, might be premature, but these two principles being adopted, and the sale of slaves in the public market stopped, would free the system of some of its occasional harshness, and would quietly prepare the people for further action, and finally for a general abolition, which must come sooner or later.

4.—INTOXICATING DRINKS.—There can be no doubt that the manufacture and sale of intoxicating drinks in Madagascar have increased during the last ten years, not only on the coast, but also in the central provinces of the island ; and this, too, in spite of the prohibitory laws of the native Government, and the repeated attempts to put them in force.

The causes of this increase are probably (*a*) the greater number of Creole traders from Mauritius and Bourbon who have settled in Madagascar, some on the coast and some in the Capital, and whose principal article of merchandise seems to be strong drink of one kind or another; (*b*) the inordinate liking for such drinks on the part of some of the natives, especially the young men of Antananarivo, who are connected with some of the most influential families; and (*c*) the greed of gain on the part of many of the Hova residents in Betsileo and other provinces, who are the principal spirit vendors in those places, and appear to make considerable profit out of the traffic. These parties have succeeded by cunning, bribery, and other means, in evading the prohibitory laws, and in thwarting all attempts made by both the central and local governments to check their proceedings. The sources from which these drinks are derived are both native and foreign. That chiefly used on the coast is Mauritius rum, imported by the Creole traders; this is also brought into Imerina and other inland provinces by the same parties. In addition to this, there is a native spirit distilled from the sugar-cane, which is very extensively sold in the central parts of the country. In Iboina and some other places on the north-west of the island, a native spirit is obtained from the seed of the *satrana*, a species of fan-palm. In Betsileo, much has been done to stop the drinking habits of the people. Time after time public proclamations have been made, but these seem to have had little effect, so much so, that at the present time there is more native spirit sold than in any of the previous five years. Formerly, the sale of it was mostly confined to the town and country markets; now, it is found for sale at nearly every wayside station where rice or other articles of food are to be bought. Its cheapness makes this spirit very tempting to the poor Betsileo, as they can get a quart for about two shillings. At Ambohimandroso and many of the markets to the south no spirit is allowed to be publicly sold. The same rule is, to some extent, carried out at Ambositra, where the people appear to have taken the law into their own hands. The importation of Mauritius rum through Mananjara, though still great, does not prevail to such an extent as formerly, yet large quantities

are to be had in the town at about a shilling a quart. During the past few weeks, the spirit traffic has been brought before the governor, and it is hoped some effectual steps will be taken towards lessening the evil. The principal makers of it are Hova settlers from Imerina, whose residences all over the country can easily be distinguished by their surrounding patches of sugar-cane.

In Vonizongo, one of the six divisions of Imerina, the practice of rum-drinking is said to have been increasing for some years past. The custom is more secretly followed near the mission station, but at Andriba and Ampotaka, three days' journey from Fiarenana, the manufacture of rum is extensively carried on, judging from the quantity consumed at the two chief markets of Andriba and Valalafotsy. A petition from the West Vonizongo churches, praying for the prohibition of the traffic, has been presented to the Government.

Among the Sakalava on the west coast, drinking also prevails to a large extent. In some of the villages the still is in use in almost every household, the families helping themselves from the open pan into which the spirit runs from the still ; and even the little children, picking up a potsherd, dip and drink at their pleasure. "It is a pitiable sight," says one of the missionaries in his report of a visit to the west coast, "to see the blear-eyed parents idling about in these villages, or to hear them shouting in their drunken merriment ; but still more so, to see the little naked children staggering in their play." Similar experiences are also to be met with in other parts of the island. Among the Sihanaka, to the north of Imerina, rum-drinking is the great hindrance to missionary work, and to all efforts to raise and enlighten the people. The REV. J. PEARSE, in his report of his work among this tribe, says :—

The giant evil with which we have to contend, and the greatest practical hindrance to our work here, is the extensive manufacture of rum, and the rum-drinking by which the Sihanaka are enslaved. Even in Christian England it is, alas ! too well known that drink is the prolific parent of almost every other evil ; and here it is abundantly manifest that by it the Sihanaka are chained to ignorance, superstition, and sins.

Around Ambatondrazaka on every side there are extensive patches of ground cultivated with sugar-cane, and the same is the case around every village in the district. Nearly every stem of that sugar-cane means its equivalent in rum, for not more than one in a thousand is used for any other purpose than distilling the vile spirit which is obtained from it: What I stated in my Report for 1867, is still a fact, viz., that "making rum seems to be *the* occupation of a considerable portion of the population." In almost every village and hamlet, through the length and breadth of the district, there are rude native-made stills, constantly worked in the manufacture of rum. I sent to count the number in one hamlet close to Ambatondrazaka, and am informed that the total there is over a *hundred*! The expenses connected with the manufacture of the rum are but trifling; there is no duty levied on it; and it is sold at the low price of twopence per quart bottle. It is drunk universally by both men and women; and at every meeting among the people—whether joy or sorrow be the occasion of meeting—the poisonous draught is handed round. Children of all ages join their parents and others in drinking it, and it is even given to infants before they can walk. This, as it relates to the children and infants, is a peculiarly painful and startling statement, but it is absolutely true. In our recent school examinations, I have made most careful enquiries, and I have myself been alarmed to learn, from their own lips, that there are not fifty of our scholars who, during the past year, have not taken rum in larger or smaller quantities, and with greater or less frequency.

This rum-drinking is a most formidable barrier to the progress of our mission work, and its influence is not only adverse to education and Christianity, but is debasing in every way, and productive of wide-spread moral and physical evil among all classes of the community.

5.—REVIVAL OF THE "TANGENA" AND OTHER SUPERSTITIONS.—At a time of general progress, when education and Christianity are making decided advance in almost every part of the country, it is somewhat humiliating to have to report revivals of heathenish and cruel forms of superstition. Such, however, have repeatedly taken place in Madagascar during the last few years. The most noted instance of this was at a large village called Ambohimalaza, about ten miles east of Antananarivo. This is comparatively a wealthy village, and contains, in some respects, a superior class of people. The number of large and respectable-looking houses cannot fail to arrest the attention of the traveller as he passes through the village on his way from the coast, and leads him to suppose that the inhabitants must be in decided advance of those in some of the neighbouring villages. For several years there have been two churches there in connection with our Mission, with day-schools attached, and we were hoping that real

progress was being made. It was, therefore, with intense surprise that we heard that this place had been the scene of the revival of one of the most cruel forms of superstition that has ever been known in Madagascar, viz., the *Tangena*, or "Trial by the ordeal of poison." This was not a matter which could be easily overlooked as if it were a harmless superstition. It was a serious crime which the Government was obliged to take cognisance of, and punish. The action taken by the Government in regard to it is thus referred to in the *Report of the Madagascar Mission for 1878* :—

In a large and important village, not more than ten miles from Antanarivo, the *Tangena*, or "Trial by the ordeal of poison," has been resorted to by some of the chiefs of the people, as well as by others in the village, and it is believed that several persons have died in consequence. For a long time the matter was kept secret, but at last it came to the ears of the Government, who lost no time in making a most thorough investigation of the whole business. The trial extended over several weeks, and was brought to a close by a public *kabary*, when the judgment of the Queen was made known to a large assembly of people. The Queen's word has also been printed and widely circulated in all parts of Imerina and in other places as well. Two of the principal offenders were condemned to death (though one of them died in custody and the other had previously escaped*); one was put in chains; several were fined one hundred dollars each, and two fifty dollars each; a fine of 10,000 dollars was levied upon the town. It is hoped that these prompt and decisive measures on the part of the Government will prevent any similar occurrence in any other part of the country. We cannot, however, but regard this event with deep sorrow, shewing as it does how easily large numbers of the people, even in the heart of Imerina and in the immediate neighbourhood of the Capital, can be drawn back into their old heathen habits, even those the most cruel and demoralising.

This event, though standing alone in its magnitude and cruelty, is yet only one of many instances we have witnessed, during the last few years, of the superficial hold which Christianity possesses on the senior portion of the population. These elders among the people still remember the customs of their childhood, are extremely ignorant, and have very little sympathy with the changes and reforms that are taking place around them. Consequently, when sickness or trouble of any kind arises in their families, or any other opportunity occurs, they are most ready to fall back on their

* This one has since been caught and put to death.

former superstitions. We have recently had reason to believe that this is done much more frequently than we had any knowledge of. One missionary, after reporting the devastating effects of a severe epidemic among his people, writes :—

This fearful disease threw back the natives upon their old superstitious rites and customs. It was a time of severe trial, and much of our work could not stand this crucial test. The people sought after "wizards that peep and that mutter," and ceased to seek unto their God. For a season there was a strong current of idolatry and witchcraft running throughout the district, and many went back from the faith. Everywhere the churches were emptied of worshippers and the schools of scholars, while the charm-maker found his enchantments eagerly sought after and liberally paid for. The most absurd things were done to effect cures by the orders of these diviners, and again and again during this sad time my own eyes beheld things which showed unmistakably what a powerful reaction had set in. I am glad to say that this year (1880) the seasons have returned to their wonted course, the rains being more abundant and continuing longer than was the case during the two unhealthy seasons, and in consequence the fever epidemic is comparatively unknown.

Another of the Imerina missionaries writes as follows :—

The most serious effect of the epidemic was to drive multitudes of the people back to their old heathen practices, with the hope of charming away the disease. I was once led by a native pastor to the summit of a lofty hill, and there, amidst a grove of trees, was pointed out to me a rude kind of altar, where the blood of animals and fowls was spilt, and offerings of honey and bits of silver were constantly made, to assuage the anger of the spirits which were supposed to have brought the fever. I was told that it was almost a daily resort of the people, and that on the Sabbath some of the Christians would gather round the table of the Lord in remembrance of the blood that "was shed for many, for the remission of sins," and on the afternoon of the same day would assemble in the "sacred grove," to present a sacrifice of blood to the spirits of their deceased ancestors. This shows the danger that may occur of a reaction amongst a people, the majority of whom have but a loose hold upon Christianity, and who have been led to renounce their heathenism more from political than from any other motives. Withdraw the missionaries, and soon, at least in country places, there would be a rush back to ancestral customs. I have often been surprised at the slow progress made in the erection of a new chapel, and the frequent entire suspension of building operations. The want of money is no doubt often the reason of this; but I am also told that the old faith, which forbade all kinds of building during certain times which were regarded as presaging evil to the builder, still has its influence. "Lucky days" also are sometimes chosen for the opening of new places of worship.

The experience of our brethren in Betsileo is also in keeping with what has been stated above, one of them writing on this subject says :—

The two customs of the old heathen superstition known as *sikidy* and *salamanga* were commonly in practice all over Betsileo eight or nine years ago ; but from the time of the Queen's visit in 1873 active measures have been taken to suppress them. These measures were successful in keeping them in the background, so that few were bold enough to practice them in public. Within the past year or so they have, to some extent, been revived. The reasons for their revival have been the rumours circulated at various times that the Queen and court were going to leave off praying and return to the customs of their ancestors, and that the people were to do the same. It is also said that the Jesuit priests have advised their revival, thinking that by so doing they might gain converts. The principal reason, however, is that a great proportion of the people are yet heathen, and would be glad if the old superstitions were again in fashion.

In other districts also superstitious practices prevail to a very large extent, especially among the Sihanaka and in Iboina, but in these places they are not relapses, as but few of the people have as yet made any profession of renouncing their idolatry, and embracing Christianity. When they do so, we trust it will be done earnestly and intelligently, so as to prevent any repetition of some of the experiences of the central provinces. Mr Pearse, writing of the superstitions of the Sihanaka, says :—

Every vestige of public idolatry has been swept away from the Antsihanaka district. The chief influence which brought about that result was the conduct of the Queen of Madagascar, in ordering the royal idols to be destroyed, in 1869. This was referred to by the Prime Minister in the speech he made at the opening of the Chapel Royal, in April last, and was spoken of by him as a "wonderful thing" to have taken place in Madagascar ; and in it we all gratefully acknowledge the power of God and the operations of the Holy Spirit. The population of Antsihanaka may now be described as non-idolaters and non-christian. It is a blessed thing that we can affirm the former. The great mass of the people, however, including those who attend our services, are still undoubtedly heathen at heart, and also in many of their beliefs and practices ; and the tenacity with which they cling to their superstitions, after having given up their idols, reminds me of the Welsh chieftain, who having embraced the Gospel in a way, abandoned the profession of heathenism, but still retained the practice of cannibalism ; and, that there might be no need for work on the Sunday, had his human victims killed and also cooked on Saturday !

In my Report for 1877—1878, I gave a short account of how large numbers of the people at that time wore a single grain of Indian corn around

their neck, as a talisman against a disease which, it was affirmed, a tenrec had announced would appear. During this year, a similar story agitated the people. In the month of February, a report was circulated that a dog had spoken, and announced that a hurricane, causing grievous famine, would devastate the district; that immense hailstones would descend; and that even the heavens would fall. To prevent this calamity, the people were told to get six black and six white beads, and to wear them round the neck, as that would prevent any harm overtaking the wearer. The result was that, men, women, and children were seen with these twelve beads hung by a thread round the neck, believing in their talismanic power to preserve them from evil.

Only a few weeks ago, among those who came into the dispensary, was a man far advanced in life, who wore around his neck a greasy string upon which were threaded two black and two white beads. I asked him what was the object of wearing them. On hearing my question, he put his hand to the string, which had the effect of breaking it. "Oh," he said, "it is of no further use since it is broken. "She said so," he continued, "yes, she said that if the thread broke it would avail no longer." "Well," I asked, "what is the meaning of it?" "Oh!" he replied, "a sorceress at our village told us to wear four beads like that, and we all obeyed her. She said that it was necessary in order to cause the rains to fall; and when we did it the rain came last year, whereas, if we had not obeyed her, there would have been a drought!"

The fear of witches and the belief in witchcraft by these people, also remains as firmly rooted in their minds as their superstitious regard for charms. Within the past month this has received a painful illustration. I was asked to go and see Andriantsingory, a man who has been connected with the Ambatondrazaka congregation from before the time of our arrival here. Upon reaching the house, I found him suffering from pneumonia, and, while giving him the medicines which I thought most likely to be beneficial to him, I urged upon his family the necessity of taking the greatest care lest he should be exposed to cold. I continued to attend him for four days, but at the expiration of that period his relatives took him away, on one cold day, to a hut in the rice-fields, the real reason for which was that they believed there were so many witches in the town that if he remained there his illness would be sure to end fatally. The poor fellow would not submit to this removal by his friends, and during the night he walked back to town from the place to which he had been taken. He sent to me early the following (Saturday) morning, asking me to visit him again and to continue to give him medicine. I was very happy to do so, and, although his disease was aggravated by exposure and fatigue, yet I indulged some hope of his recovery. But, urged by their continued fears of the witches in the town, his friends removed him again on the Thursday, and he died the next morning in some miserable hut to which he had been taken.

The above, and various other superstitions, are spread over the whole of Antsahanaka. The evangelist, Rajaonina, who was at Ambovory, finding

that on this account he could make little impression on the people, has retired. He had a hare-lipped cow, and two rabbits, and he was waited on by a number of the people, who requested him either to remove or kill them, as such things are tabooed in the place, because, the inhabitants say, they bring sickness and other calamities, if they are kept.

6.—EPIDEMICS.—Within the period now under review, severe epidemics have repeatedly made their appearance in various parts of Madagascar, and have carried off large numbers of the population. These have also interfered considerably with educational and other work, sometimes putting a stop to all teaching for months together in the districts affected. That which has been most extensive in its ravages is the epidemic of *small-pox*. There is scarcely a province or district in the island which has not suffered more or less from this dire disease, at one time or another, and some places have been attacked repeatedly. The coast tribes have suffered more severely than those in the interior. In 1875, it ravaged most fearfully on the west coast, especially in the towns of Mojanga, Marovoay, and other places in their neighbourhoods. It then appeared on the north-east coast, and made fearful ravages in the port of Tamatave and many other towns. It afterwards made its way inland, and there was scarcely a village on the road between Tamatave and Antananarivo that was not affected by it, so that for a time all communication between the coast and the Capital was stopped. Many of the towns and villages in Imerina have been repeatedly visited by it, but the people in the Betsileo province seem to have suffered much more severely. Last year it was raging on the south-east coast, in and near Vangaindrano. One of the missionaries was recently visiting the evangelists and churches in that neighbourhood, but was prevented from going to Vangaindrano, all schools and churches being then closed on account of the small-pox. At the present time, this disease is raging terribly in many small villages in the Anativolo district, in the north of Imerina, and all church and school work is stopped in consequence. The disease is also said to be spreading, and to be coming nearer the Capital.*

* Since this was written several cases have occurred in Antananarivo.

In Antananarivo and Fianarantsoa many of the people have been vaccinated, and at most of the mission stations in the country vaccine is extensively used. But there are many natives who still object to this European institution, and consequently suffer severely whenever the small-pox appears in their neighbourhood. We trust that before long we shall see compulsory vaccination adopted by the Government, and duly enforced throughout the country.

An epidemic of *malarial fever* has also committed great ravages in some parts of the country, but has been much more local than that of small-pox. The districts chiefly affected by this epidemic are those in the west and north-west of Imerina, and nearly the whole of the Betsileo province. This epidemic first made its appearance, at any rate in its most malignant form, in the early part of 1878. Its approximate cause is thus explained by Dr. G. W. PARKER, one of Her Majesty Ranavalona's physicians :—

The proximate cause of the epidemic (i.e. that which set the ball in motion, as it were,) was undoubtedly the setting in of the usual cold weather more suddenly and at an earlier period than usual, the change of season from wet and warm to cold and dry occurring very early in *April* instead of about the beginning of May. Speaking from memory, there were three days of intensely cold winds from the S.E. about Saturday, April 6th, almost immediately preceding the outbreak of the disease. In consequence of the strong wind the evaporation of the water covering the rice-fields and marshes was hastened, generating a corresponding amount of malarious gases, and it is to the concentrated state of these gases that the virulence of the epidemic seems chiefly due.

Besides malaria, "the influence of the ever-growing filth which is to be found in and around the dwellings of the Malagasy, more especially in the hamlets and villages," is stated by Dr. Parker to be one of the "more permanent and scarcely less important causes of the disease." The symptoms accompanying this epidemic are also thus described by Dr. Parker :—

According to intelligent natives, there were no warning symptoms (at least none were noticed), to tell when a man was about to be attacked. The first noticeable sign was colicky pain, followed by bilious diarrhoea and vomiting, the two last being usually favourable signs. In every case, after about twelve hours' illness, there was *marked loss of flesh*, the sunken eyes, hollow cheeks, and burning skin, distinguishing those who

were truly ill. In bad cases the disease assumed a typhoid character, death ensuing in from one to seven days ; while in a favourable case the disease became first remittent and then intermittent, the attacks usually occurring every morning or every evening, shewing at last the malarious nature of the disease. Natives say that the intermittent fever (*tazo*) of the central part of Madagascar differs from the same disease as found on the coast only in the greater mildness of its attacks, and the longer period of incubation ; the characteristic "shaking-fits" usually occurring on the second or the third day after exposure to malarious air if near the coast, but not until after the lapse of two weeks or more if inland.

The remedies found to be most effective are also mentioned by the same medical authority :—

While the nature of the epidemic was doubtful, the only remedy which seemed to do any good was camphor dissolved in brandy or spirit, of which one or two doses usually sufficed to relieve ; but when its nature was better understood, quinine combined with iron and epsom salts superseded the camphor, especially as the adjunct to the camphor made the former remedy only too popular.

The missionary districts in Imerina which were most affected by this epidemic are those of Ambohimanga, Ambatonakanga, Amparibe, Ampamarinana, Ambohibeloma, and Vonizongo ; and of these Ambatonakanga, Ambohibeloma, and East Vonizongo appear to have suffered more severely than the rest. Of the sufferings in the Ambatonakanga district in 1878, the REV. C. F. MOSS writes :—

To one part of my district, comprising some sixteen or eighteen churches, the year has been one of heavy affliction and severe trial. The fever which in ordinary years visits the neighbourhood in a more or less mild form, assumed this year a more virulent and typhoid character, complicated in many cases with pulmonary affections, dysentery, and diarrhoea. It is impossible to describe the misery and desolation that prevailed during April, May, and June, when the disease was at its height. In the south Andringitra valley, extending east to Ambohimanga, whole families were sometimes swept off in a single day. In some houses the dead remained unburied for several days, because no relative had survived to know of their state. The rice rotted in the fields unreaped. Apathy, listlessness, and terror paralysed the poor people, and unfitted them for all self-help. The weak faith of many could not stand the strain put upon it, and they thought the "praying" that could not preserve them from fever and death was of no use. So in several villages the schools were stopped and the churches shut up. The real cause of the visitation alas ! was to be found in the filthiness of their own persons and houses. In one small hut I counted fifteen persons young and old, all down with fever. And no

wonder, for the cow, the dung-heap, the dust-heap, and the family all occupied the same room. Many ounces of quinine, besides other medicines kindly supplied by the Queen and Prime Minister, were supplied to the poor people ; but, with so much fever-breeding malaria constantly around them, it could be only a palliative, and in sixteen or eighteen small villages more than a thousand people died.

The report of the REV. J. PEILL contains the following paragraph on the same subject :—

This disease has carried off its hundreds in the Ambohibeloma district, and left many others more or less confirmed invalids. At one time the tombs were so full that no more dead could be buried in them, while the *lamba mena* (the usual wrapping for the corpse which serves instead of a coffin) were so scarce that very frequently they had to be torn up in the market, and sold piecemeal, the supply being far from sufficient to meet the demand. Of course the price of this commodity rose to a fabulous amount. During the autumn months of these two fatal years the chief work of the missionary and evangelists consisted in distributing medicines and visiting the sick. To alleviate the misery, the Queen sent out large quantities of medicine, which proved very opportune and acceptable, as my supply was beginning to run short.

The REV. T. T. MATTHEWS, in his report of the East Vonzongo district for 1878, makes the following reference to the epidemic :—

In consequence of the epidemic of fever, with which we were visited about the end of February, and which has continued more or less severe ever since, not only was my work in the way of dispensing medicine much increased, but my ordinary labours among the churches and schools were broken up, and in consequence nearly all teaching was suspended. For about four months every year, from February to June, the fever is generally severe in Vonzongo, and especially so during the months of May and June ; but during the past year it has been far worse than I have ever seen it. I received information regarding the epidemic from about thirty of my churches. There were about 4000 church members and adherents in connection with those churches, and of these more than 1000 have died ; 150 of this number were in connection with the mother church at Fihonana. It must be borne in mind, however, that most of those who were attacked by the epidemic received no proper medical treatment. Of those who were willing to receive advice and medicine, the great majority recovered, in fact, hardly a fatal case occurred ; whilst in the more distant, and consequently less enlightened villages, hardly a sick person was to be found who was willing to give up the native charms and incantations, and accept of the proper remedies—hence the excessive mortality.

We have also received the following account of the epidemics of fever and small-pox in the Betsileo province:—

In 1878 we were visited by a severe epidemic of malarial fever. It made its first appearance to the north in the valley of the Matsiatra, and gradually swept along the lower lying lands to the west and south. The district of the Isandra suffered most, as it was very fatal along the banks of the Matsiatra, and up many of its tributary streams. This violent form of fever made its appearance in the following year (1879) with renewed strength. Sweeping along its old course, it carried away hundreds after only a few days' illness. Traversing nearly the whole of the Isandra, it continued southward to the western part of Tsienimparihy. Thousands died in these two years, and the greatest alarm and anxiety were everywhere manifest. It appears from the statements of natives, that there was a similar epidemic eleven or twelve years ago, but that it was not so fatal in its character. Following close on the first outbreak of the fever, small-pox made its appearance, and spread rapidly over the province. The most active measures were at once taken. The people were commanded to have their children vaccinated, and in course of a short time hundreds were done either at the dispensary, or at the government house by the dispensary assistant. Notwithstanding all precautions, large numbers died. Many of the Betsileo chiefs compelled their people to be inoculated, which appears to be an old custom. This no doubt helped greatly to spread the disease and swell the numbers of the victims. Leaving Betsileo to the eastward, it passed into the Tanala, where it continued to rage for many months with great fatality, nearly one-third of the young people dying. Those who had been vaccinated appeared to lead a charmed life, for although often called upon to nurse the sick, in few instances were they themselves attacked, and even then it was only slightly.

For three successive years the epidemic of fever has visited the districts above named with most distressing results. This last year (1880), however, it has appeared in a much milder form. The people have also had some experience, and a great deal of advice, with regard to the treatment of the sick, and fewer deaths have taken place.

It will be observed that this epidemic has had a great deal to do with the return of the people to their former superstitions. In some cases it seems to have been the sole cause, the former habits of the people and their imperfect knowledge of the Gospel predisposing them to such relapses. One of the most distressing, though perhaps salutary, results of the trial through which so many of the people have been passing, is the evidence it has afforded of the very superficial hold which the "praying" has upon the

great mass of the people. It has indeed been painful to see the houses of prayer left desolate, and the God of all comfort forsaken, at the time when His help and blessing were most needed. The faith of that people must indeed be weak which prefers the superstitions of heathenism to the consolations of the Gospel. The experiences of the last few years may, however, be a means of purifying the faith of the few, and will certainly be a help to the missionary in his care of the churches.

Great praise is due to Her Majesty the Queen and to His Excellency the Prime Minister, for the great kindness they have shewn and the help they have given to the people in their time of sickness. They have acted as a true "father and mother," and their conduct has greatly increased the affectionate regard in which they were previously held. Not only have the medical gentlemen in the employ of the Government given their special attention to the sufferings of the people, but the Queen and Prime Minister have sent out repeatedly to the affected districts making inquiry respecting the sick, and have given away large quantities of medicine, at the same time encouraging the people to send for more whenever they might require it. Surely such beneficent conduct on the part of the Christian rulers of the kingdom will have some influence in stimulating the weak faith of many of their subjects, and in counteracting the superstitious tendencies which have manifested themselves of late.

7.—VISITS OF THE QUEEN TO BETSILEO AND AMBOHIMANGA.—Royal visits to distant provinces in Madagascar are very rare, and when paid they usually occupy much time, and cause great excitement. Such visits, therefore, become historical events of considerable importance, and are used by the natives as marks in their measurement of time. These events are also sometimes attended by lasting results to the places visited. One of these memorable visits was paid by Her Majesty Queen Ranavalona to the Betsileo province in 1873. Her Majesty was attended by the Prime Minister, and by all the court ladies and chief officers of the Palace, who were also accompanied by a large number of aides-de-camp, and by a still larger number of camp followers. As this visit happened to take

place at the same time as the two war expeditions to the south-west, Antananarivo was almost emptied of its usual population, and but little work of any kind could be carried on. The visit occupied three months from the day of leaving to the day of returning to the Capital; of this time, one month was taken up in travelling and two were spent at Fianarantsoa. Previous to this visit, no reigning sovereign had visited Betsileo since Radama I., who entered the province with an army for the purpose of extending and consolidating his conquests. The Betsileo had not been easily subdued, and their Hova conquerors had formerly treated them with extreme severity. Times had changed, however, since then, and Ranavalona, their Christian Queen, was about to pay them a visit of peace and friendship. The announcement of the intended visit caused much excitement both in Imerina and in Betsileo, and extensive preparations were made in both provinces. Much good was also hoped for as the result of the visit. One of the missionaries in Betsileo writing of the event says:—

In the early part of the year 1873 there was much excitement throughout Betsileo at the expected visit of the Queen and court. Roads were made, bridges repaired, and large quantities of rice with other provisions collected to meet the wants of the great numbers of camp followers and others travelling southwards, and everything that the people could think of as pleasing to the Queen was done by them. Amongst other things it was thought by many, especially by those in authority, that if it was known that they were members of the church they would be sure to rise into favour. Hence many began to press eagerly forward to baptism and church membership. To the country churches, members of very questionable character appear to have been admitted, unknown to the missionaries. This influx of chief men, followed as they naturally were by hundreds of the common people, tended greatly to swell the congregations all over the province. As a result of this also, village after village put up temporary sheds, afterwards to be called chapels or churches. The Queen and court encamped on a small plain a little to the north-east of the town, now called *Tsianolondroa*. Here receptions were held daily, except on the Sunday when all were expected to attend service either in the town or camp. The greatest courtesy and respect were shown to the missionaries on every occasion of their attendance. A deep interest was manifested as to the state of the schools, and the instruction of the people. The reception given to the school children was most pleasing, while the liberality of the Queen in giving all the scholars dresses and other presents, equalled her kindness and courtesy. During the stay of the Queen, many matters of public interest were brought forward. Among these was that of the administration of the laws (the classification of different crimes and their

punishments). In several of the *kabary* (public speeches) the subject of education was pressed upon the people, and they were told that the children must be sent to school. There can be no doubt that, although the missionaries had already given considerable attention to elementary education, the speeches of the Prime Minister gave a new stimulus to education throughout the whole of Betsileo. The respect shewn by the Queen and Prime Minister to the missionaries, the strict observance of the Sabbath, together with the important place given to education in many of the *kabary*, left a lasting impression on the crowds of Betsileo and Tanala, which has in the last seven years not been without effect in the progress which the schools and churches have made.

In addition to the changes made in the administration of the laws, and the stimulus given to the churches and schools by the Queen's visit, several important changes were made in the local government. The former governor was removed, and another one was appointed in his place. This is supposed to have been done in order that no past events should interfere with the thorough carrying out of all the measures brought forward by the Queen during her visit. The local government was also strengthened by the appointment of a new lieutenant-governor, and for a time all appeared to go on well. After a while, however, other changes were made in the local officials which gave rise to difficulties, and did much towards destroying some of the good which had resulted from the Queen's visit, especially in regard to education. The consequence of this was the recent appointment of a new governor and complete staff of officers, reported in a former part of this chapter. We believe, however, that much good which is the direct result of the Queen's visit in 1873 is still visible among the Betsileo.

The place most frequently visited by the Queen and court is Ambohimanga, the ancient capital of the island, situated twelve miles north of Antananarivo. It has long been the custom for the sovereign to pay an annual visit to this ancient town immediately after the *fandroana* (annual feast). This custom is generally observed, though occasionally it is omitted; sometimes also the Queen visits Ambohimanga at other times than the *fandroana*. The length of these visits varies considerably according to circumstances and Her Majesty's pleasure, sometimes occupying only a few days, but occasionally extending over two or three months. The Queen usually leaves Antananarivo for Ambohimanga quietly during the night, or in the early morning, but the day of Her Majesty's return is always a general holiday, and a time of great rejoicing. There is a political aspect about these visits. Ambohimanga is a royal city, and is always associated with Antananarivo in public proclamations. Queen Ranavalona

I. is buried there, and it is the residence of one of the boldest, proudest, and most conservative tribes in the island. These frequent royal visits are marks of respect paid to the ancient town and its inhabitants, and serve to conciliate the *Tsimahafotsy* (name of the tribe), and to keep them in good temper. Since the Queen became a Christian, a religious interest has also been attached to these visits, and most of the *kabary* respecting education have been made at Ambohimanga. During Her Majesty's visit in January, 1870, she sent a message to all the churches in the neighbourhood, inviting the people to come up to the city, and worship with her on the following Sunday. This was something new, and pleased the people very much. The invitation was gladly accepted, and a large multitude of people met in Ambohimanga at the appointed time, and joined in Christian worship with their Sovereign. This was repeated every Sunday during that visit, and has been repeated, with modifications, at every visit of Her Majesty since that time. We believe that this action on the part of the Queen and court did a great deal towards strengthening the native churches, and encouraging the people generally to "pray." In course of time, however, it was found desirable to make a slight modification in the original plan. It was seen that it was impossible for all the people in Ambohimanga and the numerous villages around to join this service, and that as a matter of fact many of them did not come; and as all the town and country chapels were closed, a number of the people spent their Sunday idly at home. It has, therefore, latterly been arranged that one of the chapels at Ambohimanga should be open for worship, and also those in the villages, so that none might have an excuse for remaining at home, and yet that all, who wished to do so, might have the privilege of joining in worship with the Queen. The REV. J. WILLS, the missionary in charge of the Ambohimanga district, thus describes one of the recent visits of Her Majesty :—

In October, 1878, the Queen, accompanied by the court, paid one of her frequent visits to this ancient capital, the birth-place and burial-place of Her Majesty's ancestors. Travelling by night to avoid the midday heat, the procession, with its long line of glimmering lanterns, formed a striking

spectacle as it slowly wound its way up to the foot of the hill on which the city stands, about two o'clock in the morning. The remaining hours spent on the hill-side till the appointed time for the royal entrance were doubtless cold and wearisome to the large number of people who had followed the Queen, as she only had been provided with a tent. But the bright spring sun awoke them to a lively scene as hundreds of spectators from all the surrounding parts came flocking in to see the Queen's entrance into her ancestral city. At eight o'clock she appeared in an open palanquin, wearing a crown of gold, and shaded by the Malagasy insignia of royalty, the scarlet umbrella; and preceded and followed by numerous followers, also in palanquins, she entered the royal and once heathen city, which even at the present day is forbidden ground to all foreigners, and cannot be entered by Malagasy even who do not bring the necessary passports.

During the Queen's visit, one of the churches, Amboara, was opened every Sunday for public worship. The congregations, however, were but small, and mainly composed of preachers and visitors from Antananarivo, who were glad of the opportunity of coming down from the city for a little change. Most of the regular attendants, as might be expected, preferred the novelty and excitement of the large gatherings in the court-yard of the palace, where the Queen was a never failing worshipper, and where a band of music accompanied the court singers, and the best native preachers officiated. Our more humble services were attended with evident interest, and on the few occasions on which I heard the discourses of the native preachers I was much struck by their excellence, their spirituality, and Scriptural character. The speakers were regular preachers from some of the churches in Antananarivo, and I could but wish in my heart that there were numbers more like them, especially in country districts. The early morning service, which is held on Wednesday in our school-room, was very well attended at this time, as also the Bible-class which follows. It was a cheering and happy sight to see the room filled with pastors and preachers, eagerly seeking to know the meaning of the Word of God. There seemed to be a specially earnest spirit among the leading Christians, and three or four meetings were held daily, in different places, for reading the Scriptures and prayer, and for the delivery of short devotional addresses.

8.—VARIOUS OTHER SIGNS OF POLITICAL AND SOCIAL PROGRESS.—As we look around in Madagascar, and compare the present state of political and social life with what it was ten years ago, we see many signs of progress, in addition to those already mentioned, all of which we claim as the indirect fruits of the Gospel.

The basis of all political action and social position in Madagascar is the ancient and hereditary system of *fanompoana*, or government service. This is a kind of feudal service which

embraces all classes of the people, including even the slaves. In its old and more rigorous form it operated most severely on the middle and lower classes, and was a check to all industry and enterprise. The higher and wealthier classes invariably put all heavy burdens on the shoulders of those below them who were subject to their authority, and it often happened that any one who shewed superior intelligence and ability, in any line of business, had additional work given him to do without the slightest remuneration. Under this system, to be clever was a calamity, and to be diligent was a sure means of bringing increased oppression. This system included not only all direct government service, but also all kinds of service which might be required by those in positions of authority of any who happened to be below them in the political or social scale. Such labour as the making of bricks, the building of houses, the fetching of wood from the forest, the making of furniture, etc. etc., is included in what the natives call their *fanompoana*. For all this no remuneration was formerly received, beyond perhaps a little food during the hours of labour, or a small share of a bullock when some important work was completed. We are happy, however, to have noticed during the last few years considerable amelioration in the practical working of this system. The system itself still exists without any radical change, but practically its harshness has been greatly modified. A sense of justice and right is growing among the people; public opinion is more freely expressed than formerly; those in higher positions do not feel at liberty to exercise arbitrary authority on those below them as they once did; there is more independence among the people generally, and greater courage in opposing what appears to be unreasonable; the wealthier families have recently begun to pay for extra service required from their subordinates (not, perhaps, to the full value, but a moderate consideration), and masters are sometimes under the necessity of paying their slaves for carrying them about in their palanquins, and for other additional labour demanded from them. Among the causes which have brought about these desirable changes may be mentioned the new regulations with regard to the army and *deka*; the example of the Queen in paying for the erection of the Palace Church and other buildings;

the example of the Prime Minister, and also his repeated addresses against bribery and oppression ; the erection of the Memorial Churches and other mission buildings, for which the labourers have been duly paid ; the extensive building operations that have been carried on in the Capital and other places during the last ten years ; and, above all, the fuller appreciation of the truths of Christianity and the advancement of education throughout the country.

The printing of all public *kabary*, or royal proclamations, is also a mark of progress on the part of the Government. The desirability of printing these proclamations has often been manifest, on account of the strange reports that have been circulated in the country with regard to *kabary* made in Antananarivo. It is impossible for the large numbers of people, who usually assemble when a royal proclamation is made, to hear all that is said ; and many of those who hear are incapable of carrying away a true impression, and of reporting correctly to the people in the villages after they have reached their homes. The most strange inaccuracies are sometimes made, and the Queen has often been reported to have said quite the reverse of what she really did say. These strange reports have sometimes produced serious consequences. Our chapels have sometimes been nearly emptied, and educational work greatly hindered, by such mutilated reports. It was a step in the right direction, therefore, when the Government decided that all royal proclamations should, in future, be printed, and sold to the people at a small charge. These printed proclamations, in addition to their immediate use, become historical documents, and will serve to remind posterity of the great events of the past.

Extensive improvement has been made in house-building during the last decade. This is most marked in Antananarivo and the neighbourhood, but is also visible in other parts of the country, especially in towns and villages that are near to the mission stations. Antananarivo has been almost entirely rebuilt. There are very few houses standing there now which were in existence before 1870. The style of house and the materials used in building are also changed, so that the Capital assumes a new aspect. MR. W. POOL, the missionary builder

who was sent out by the London Missionary Society, and who has done much directly and indirectly to improve the dwellings of the people, writes as follows :—

It would be wanting in us to omit altogether to notice the seeming influence which church building has had on buildings in general. That it has influenced many of the people in causing them to desire better dwellings cannot be denied, though probably the erection of a house or two on the English model may have prompted them still more. Whatever influence has been exerted in that direction, it is patent to all that the city, built formerly of wood, has, since the prohibition to build of any other material was removed and the manufacture of bricks and tiles introduced, been nearly rebuilt. What was of wood originally has been removed, and stone, bricks, and tiles, substituted. Judging, therefore, from the past, as well as from the present, one may fairly expect that old Antananarivo will soon have disappeared entirely, and a new city have been built. The new residences are all on the English model, with passages, halls, staircases, and private rooms, an arrangement we rejoice in as aiding greatly the advance of morality among the people. In the matter of house-building, as in others, the ability of the natives to copy is very conspicuous. One house took strongly with them, and hundreds of others have been built on that model. Some corner decoration pleases, and its repetition is attempted again and again; indeed anything new that seems to have merit in it, be it house, chimney, fireplace, roof, iron fastenings, or furniture, is almost sure to meet with an attempted duplicate, the first edition being always the best, the revised edition failing in detail. Of the large majority of buildings, however, it must be said—their owners began to build, but neglected to finish. Scarcely a dwelling is completed. It is as if the old feeling was not overcome, that it is a life-work for a man to build a house. We are full of hope that the next generation may be wiser in their time than the present, and that the education they receive in the different schools will prompt them to do with their might what they undertake, and not to commence what they do not intend to finish.

The above applies chiefly to Antananarivo and the neighbourhood, but the following paragraph from a report of the Betsileo Mission shews that there has been similar progress in that province :—

In 1870 there was only one brick building in the town of Fianarantsoa, the church of Antranobrika, all the houses being built of wood or rushes. Now, however, there are many large brick buildings in the town, and some of them well built and plastered. More than five-sixths of the town now consists of brick or mud walled houses, which have a very neat appearance. The same kinds of houses are now general throughout the whole of South Betsileo. Formerly the greater number of the houses were simply hovels, made of a small kind of bamboo, and daubed with cow-dung.

Something has also been done in Antananarivo towards improving the roads. A macadamised road, about five hundred yards in length, has been completed, leading through the Andohalo plain from the northern entrance to the Palace ; and a similar piece of road about the same length is nearly completed, running westward from the same plain to the western gate of the city. This is not much compared with what is still needing to be done, but we are thankful that a beginning has been made, and we trust that what has already been accomplished will encourage the Government to carry on the good work.

In manners and dress the Malagasy have also made great progress. There is a marked improvement in their general behaviour, and also in the cleanliness of their persons, dress, and houses. Those who have come much in contact with Europeans have learned a great deal from their modes of living, and have adopted many of their customs. At Antananarivo the people are far more advanced in these respects than the people in the country, who see much less of Europeans ; but even in the country there has been most pleasing improvement in regard to dress and cleanliness. The number of clean white *lamba* now to be seen in almost any country congregation in Imerina, compared with what made their appearance ten or twelve years ago, is truly gratifying. In the Capital, European clothing has been more extensively adopted, both by the men and the women, but more especially by the former. The women, as a rule, prefer the *lamba*, and a few of them only appear in European dress on Sundays, or on some special occasion ; but many of the men are rarely seen away from home in the native *lamba*. This change and improvement in dress is not only to be seen in Imerina, but also in Betsileo, and in the principal towns and villages both in the interior and on the coast. In Betsileo, the usual dress formerly consisted of a strong dirty brown cloth, made of hemp or rofia, and sometimes of the fibres of the banana tree. Before being used it was well soaked in castor oil, and was a common article of dress for all the members of the family (for it must not be supposed that all had such clothes), until it became a mass of filth and rags. As washing was not at that

time in fashion, the too near presence of the Betsileo was sometimes far from pleasant. Soap was then not at all common, even among the Hova residents, and those of them who preferred cleanliness to filth had often to use cow-dung and sand, in the best way they could, to wash their clothes. Now, except in a few cases, and that in the country districts, these dirty oil-smeared clothes have passed out of fashion, and large numbers of the Betsileo wear *lamba* of American calico, which they wash regularly at the close of every week. A few of the more wealthy Betsileo dress in the ordinary English costume. So much improvement has been made in dress within the past few years, that the appearance of the people is altogether changed. In their spotless white clothes it is often difficult to distinguish the Betsileo from the more cleanly Hova. Yet with all the improvement made in this respect, it would be too much to say that they are remarkable either for dress or cleanliness.

In general morality we trust we may safely say that the people in Imerina are making progress. We hesitate, however, to speak too positively on this subject, as the Malagasy have still a great deal to learn before they reach the true standard of Christian morality. Outwardly, there has been a decided improvement, but we cannot doubt that secret immorality prevails to a very large extent. Public opinion is, we think, being enlightened and purified with regard to this matter; but, with few exceptions, there is, even among members of Christian churches, a very inadequate idea of the evil of sin and of the beauty of moral purity. A person may go astray, and live such an immoral life as, according to English ideas, would unfit him for mixing with any respectable society, and yet be received in the highest circles in Madagascar as one without a stain on his character. Parents, too, are often greatly remiss in regard to the proper care and training of their children, and many of them seem little disturbed when their sons or daughters are guilty of such misconduct as has brought many English parents with sorrow to their graves. In some respects, however, there is manifest improvement. Polygamy, which was once very common, is now rarely heard of, and cases of divorce,

though still occurring, are by no means so frequent as formerly. Referring to matters of a different character, we are happy to be able to say that such crimes as murder, manslaughter, highway robbery, assault, and the like, are of very rare occurrence in Imerina, and there are also but few cases of capital punishment. Since the accession of the present Queen in 1868, there have been only forty-five instances of capital punishment, and these have been exclusively either for murder or treason. Whilst, on the other hand, theft, especially in the form of burglary, has been greatly on the increase during the last few years. There is scarcely a European residence in the Capital, or in the country, which has not been broken into at one time or another, and some of them more than once. This is perhaps one of the signs of advancing civilisation (ⁱ), and may be partly accounted for by the increased demand there is for European clothing and other foreign articles. Excessive usury is also very common, and frequently results in great distress, sometimes in total ruin. Most of the prisoners who are frequently to be seen going about in iron chains have been imprisoned for debt. Some sound laws with regard to usury would be a benefit to the country. The state of things in the Betsileo province with regard to some of the matters mentioned above is thus described :—

During these ten years great changes have taken place, both amongst the Betsileo and the Hova residents in the province. One of the most intelligent natives said the other day that there could be no comparison between the condition of the people in 1870, and their condition at the present time, such a thorough transformation in the morals of the people had taken place during that period. In the dark days before 1870, murder, highway robbery, and theft were of almost daily occurrence. No one felt sure as to the safety of his person or property. Decency seemed to have been but little observed, while large numbers, even of those in positions of authority, gave themselves up to lives of drunkenness and debauchery. In the midst of filth, lust, and excessive wickedness, the few that were really Christians laboured in town and country to spread the Gospel of purity and peace. As an example of the ferocity and brutality of the populace, as also of their defiance of law, in 1870, or early in 1871, three men were stoned, or rather battered, to death in the public market-place in the daytime. It is almost impossible to conceive of such a thing at the present day. The state of lawlessness has become a thing of the past. Murder is now of rare occurrence. The houses of the

highway robbers have been burned to the ground wherever they have been met with, and one may travel with, perhaps, more safety than in many parts of England. Few are bold enough to practise openly any of the many evils which were common in 1870. The influence of the Church has become one of the greatest in the country, and is exercised not only on its own members, but is felt indirectly by every one.

Capital punishment has almost passed away, and that with no evil results. It is generally commuted to chains for life, in some cases to a certain number of years, and lynch-law is almost impracticable, especially in the town, as the police have the strictest orders to protect the people, and failing this would at once be put in chains themselves. On the whole the laws are now well kept, and the punishments fairly established. The classification of crimes, and their equivalent punishment, was made by the Queen on her visit to the province in 1873. From that time may be dated the real establishment of law in Betsileo. Very little is now left in the hands of the judges after the accused is found guilty or innocent, but unfortunately it is not so during the progress of the trial. Often, landed and house property, and sometimes personal freedom, is lost in a dispute for an ox or two. One of the most marked things in and about Fianaran-tsoa is the great number of men in chains, passing to and fro, each followed by his keeper. To a stranger this might appear evidence of a large percentage of crime amongst the people. This is not so, however, the percentage being very low indeed, and not one-tenth of what it was in 1870. By far the greater number of these prisoners are in chains for debt. A debt which may have been at first only a few dollars, soon grows into one of over a hundred. The borrowing of money, and the excessive usury, is at present one of the curses of this province, and seems to have grown rather than decreased of late years. Owing to this state of things many are now in chains, and hundreds are suffering all over the country. Nearly all the debtors are Betsileo, and the creditors Hova. But, notwithstanding this, great general improvement has taken place during the past ten years, as is evident in the decrease of crime, and in the better administration of justice. What is now urgently needed is a stoppage to all excessive usury, a fair percentage only to be recoverable by law.

In the country districts, polygamy is still common, but not to the extent it was ten years ago, when nearly every Betsileo had his two or three wives. The change has come gradually, and no year can be pointed to when any decided expression of feeling was made against it. It has simply followed the gradual enlightenment and increasing intelligence of the people. Amongst the Hova residents it is supposed to be extinct, but many are known to have wives and families in Imerina, and a home and children in Betsileo. In 1870, and some years afterwards, divorce was a daily event, and considered as of little importance. As the influence of the Church began to be felt, and it was seen how much importance was attached to the marriage bonds by the Christians, divorce began to be looked upon as a disgrace by both parties, and now it is of rare occurrence.

The outward observance of the Sabbath in the Imerina and Betsileo provinces, and in a few other places as well, is more perfect than in most of the towns in England. No markets are held, and no stores or retail shops are open on this day. A general stillness and cessation from labour usually prevail, which impress every one with the fact that it is the day of rest. Now and again, but very rarely, a man may be seen digging his manioc, or preparing his rice-ground, or carrying firewood on the Sunday. One of the most frequent signs of Sunday labour is to be seen in the bearers of goods travelling between Tamatave and Antananarivo. These usually continue their journey on the Sunday, though they very rarely enter the Capital on that day. We are informed that some of the foreign traders in Antananarivo have latterly been in the habit of sending off hides and other goods on the Sunday, which has considerably increased the Sunday traffic in the neighbourhood of the Capital.

In some places, the outward observance of the Sabbath is the result of pressure on the part of government officials, rather than the spontaneous expression of the religiousness of the people. In the first instance, the Sunday markets were stopped by order of the Queen; and the fact that no public business is transacted on Sunday has had great influence on the people generally. In Antananarivo and the surrounding villages, no pressure whatever is brought to bear upon the people beyond that of public opinion and general example, and yet in no part of the country is the Sabbath more strictly observed. In some of the villages in Imerina, the *Sakaizam-bohitra* exercise their authority in preserving an outward decorum and in preventing labour being done on the Sunday, and in some instances also in bringing the people to church, though this is by no means universal. In Betsileo, more pressure is used with the people in the villages than is the case in Imerina. Sabbath observance in Fianarantsoa and other principal towns in the south is much the same as in Antananarivo, but in the Betsileo villages the "*police*" (this English name is applied by the natives to these men) generally go about on the Sunday morning to collect the people for worship, leaving them to choose for themselves

what place of worship they will attend. One of the missionaries in Betsileo refers to this subject in the following terms :—

Sabbath observance is now the rule throughout the province, more because it is the law of the land than from any other reason. Although violations of the law are treated leniently, the offenders being generally let off with a little advice, it is understood that all work is to be stopped on that day, and the people are expected to attend some place of worship. The police are instructed to be vigilant, and many of them do not fail to use their authority in compelling the people to go to church. There can be no doubt that if the people, more especially in the country, were left to themselves, the day would be turned into one of drunkenness and riot. In Fianarantsoa, or at any of the mission stations, more attention is paid to the Sabbath than even in Scotland. The present state of things dates from the visit of the Queen in 1873; before that time the observance of the day was not general. During the past few years, the Jesuit priests, both by precept and example, have pressed upon the people that they are at liberty to spend the day, after the services in the church, in any way they please, either in work or amusement. However, in spite of this, the fear of the law has more influence than the word of the priest.

In closing this chapter, a few remarks on the export and import trade of the island will not be out of place, though we are sorry not to have been able to obtain all the detailed information on the subject we should like to have had. It has already been stated that the number of European and Creole traders in Madagascar has greatly increased during the last ten years. This of itself is an indication that the trade also has increased, especially as most of those visiting the island for purposes of trade seem tempted to remain. Most of these traders reside at Tamatave, the chief port on the east coast and the residence of H. B. M's. Consul, though several of them are settled in the chief towns along the coast north and south of Tamatave; and within the last few years a considerable number of them have settled in Antananarivo, where in 1870 there was not a single foreign trader. There are two respectable English firms established at Tamatave (the oldest of these, viz., that of Messrs. Procter Bros., was established in 1862), and also two American firms, all having representatives in the Capital, and apparently doing an extensive business. Most of the Creoles are engaged in retail business, and have their stores supplied by the larger firms. For several years past, one, and sometimes two, vessels have been sent out annually from

England chartered for Madagascar, and one or two also from America. Goods have also been received by other vessels via Mauritius and Zanzibar. It is patent to every one that both the export and import trade of Madagascar has very largely increased since 1870. The principal exports from Madagascar at the present time are bullocks, hides, gum-copal, indiarubber, coffee, rice, sugar and rice bags, and a few other articles in small quantities. The trade in hides has very much increased of late years. In 1870 this trade was very limited, but it has now become very extensive. The present exports, however, are scarcely any index of the resources of the country. With the application of European skill and capital, the export trade might be increased to almost any extent. Some of the productions of Madagascar might be very speedily increased for export, and that too with comparatively little trouble, such as cotton, silk, indigo, tobacco, sugar, and spices. The first great want, however, is good roads, and easy communication between the inland provinces and the coast. The import trade comprises a great variety of articles, but mostly in small quantities, such as medicines, materials for building, iron pots for cooking, woollen blankets, European clothing, ladies' and gentlemen's hats, boots and shoes, &c., &c. There is scarcely any article of European manufacture which does not find its way to Madagascar at one time or another. The staple of the import trade, however, during the last few years and up to the present time, in addition to Mauritius rum, consists of American calico, and cheap prints. These are imported in large quantities, and are to be found in every market throughout the country. They are also sold at remarkably cheap rates. A piece of American calico, consisting of forty yards, can be bought in Antananarivo for about five dollars, and is retailed in the markets at from sixpence to eightpence per yard. Prints vary in price from sixpence to a shilling per yard, according to quality. Oxford shirting can also be bought at from sixpence to eightpence per yard. The extensive importation of American calico and various kinds of prints at such cheap rates has produced quite a revolution in the dress of the Malagasy. Thousands of the people, who formerly covered themselves with mats or coarse rofia cloth, can now be seen

respectably clad in a clean white *lamba* made of American calico, with perhaps a neat print dress underneath. The following paragraph gives additional information respecting trade in Betsileo, and the productions of that province :—

During the year 1870, and for several of the following years, a considerable trade in hides was carried on in Betsileo. This led to the settlement of a few Creole traders in Fianarantsoa, in the year 1872. The trade became dull in 1874, and the traders left for the coast, so that at present all the business is in the hands of the natives. For the past two years no hides have been sent to the coast, but some of the natives have now prepared a few, in the hope of a revival of the trade. With a little enterprise a good trade in tobacco and coffee might be established, the latter selling here at three-halfpence per lb. The principal produce of this province, for export, is native silk and cotton. The former is produced chiefly in the large plain called *Tsienimparihy*, the whole of which is planted with the *ambatry*, one of the leguminosae, on which the caterpillar feeds. Of late years there has been a great increase in this trade, and large patches of the *ambatry* may be found all over the country, from Imahazony to Ambohimamboarina. The cocoons sell in the market at 2600 for a dollar. These are bought by Hova traders, who visit the south in January and February in order to save the markets. The cocoons are packed in large circular baskets, each containing from twelve to fifteen dollars' worth. As an estimate of the trade going on in this commodity, we may mention that in the early part of the year, in a journey of one day to the south, sixty-two men laden with silk were met, each man having two baskets. These men could not have had less than £310 worth of raw silk. Cotton comes chiefly from the west, and in no great quantities. Beeswax and some indiarubber are at times in the market, but these are sent to the coast direct, or find their way to Imerina. The principal foreign goods in the market are American cotton, cheap prints, beads and small trinkets, medicines, and Mauritius rum. There never will be much trade until there are better roads.

CHAPTER II.

OTHER EVENTS AFFECTING THE INTERESTS OF THE MISSION.

IN addition to the political and social events referred to in the previous chapter, several other events, though of a different character, have transpired during the last ten

years, which have materially affected the interests of the Madagascar Mission. Some of these events have had a most favourable influence on the work of the missionaries, and have contributed much to its success, whilst others have been a source of great trouble and annoyance, and seemed at the time likely to do much harm. It is undesirable to enter minutely into the circumstances of every event that has thus affected the interests of the Mission, but it will be our endeavour so to place them before our readers as to shew the bearing they have had on our work, and the fruits that have resulted from them. The following are those which require our special notice :—

1.—THE LAST APPEAL OF THE REV. W. ELLIS ON BEHALF OF MADAGASCAR.—The Madagascar Mission owes much to Mr. Ellis; and in his death, which took place on the 9th of June, 1872, not only the Mission, but Madagascar as a nation, lost one of its warmest friends. Though his residence in the island, including his four visits, did not extend much over three years, yet his actual labours in the service of the Mission covered a much longer time. The books he wrote, and the numerous speeches and appeals he made on behalf of Madagascar, were of far greater value, and accomplished more lasting good, than his personal labours in the island. It is not too much to say that a large portion of the money which has been given for Madagascar, and some of the missionaries who have laboured here, were secured by means of his influence and appeals. The Memorial Churches will ever remain as monuments of his unselfish power and earnest labours for the good of Madagascar. His interest in its people never flagged to the time of his death, and the last appeal he made to the Christian public in England on their behalf was as full of fervour as any of his previous ones, and is, we believe, bearing fruit at the present time. Soon after the burning of the idols in 1869, and the subsequent very large increase in the adherents of the Mission, a number of new missionaries were sent out to Madagascar; but the number of churches and adherents went on increasing, and the missionaries were far too few for the work which needed

to be done. Appeals were again made, but at first they had little effect. It was thought by some that Madagascar was having more than its share of missionaries, and that other countries had greater claims. At this time, Mr. Ellis, inspired by his earnest interest in Madagascar, prepared, what proved to be, his last "Statement and Appeal" on behalf of the Madagascar Mission. This is dated February 7, 1872, five months before his death. It consists of a series of paragraphs, stating briefly, but clearly, the conditions and needs of the Mission, and concluding with an earnest appeal for £ 5000 for the immediate strengthening of the Mission, and for an increase of £ 2000 to the annual income of the Society in order to sustain it in its enlarged form. The Directors endorsed this appeal, and earnestly recommended it "to the friends and supporters of Christian Missions, in order that the Mission in Madagascar might be speedily strengthened." The appeal was also warmly supported by the Madagascar missionaries who were then in England. We need scarcely add that it was not in vain. More than the required amount was raised, and the Mission was again strengthened by the sending out of several more missionaries. The appeal thus made in the early part of the year was still further supported by DR. MULLENS, at the Annual Meeting of the Society in Exeter Hall, in an eloquent and most effective speech, which helped to keep up and increase the interest already felt in the Madagascar Mission. This we believe to have led to that further action on the part of the Directors which resulted in the appointment of a Deputation to Madagascar.

2.—THE VISIT OF THE DEPUTATION.—The special circumstances of the Madagascar Mission, together with the measures taken for its enlargement, suggested to the Directors the desirability of sending a Deputation to confer with the missionaries on the spot, as to the best means of promoting the true interests of the Mission. This proposal of the Directors was referred to by Dr. Mullens in his Report at the Annual Meeting of the Society in May, 1873, in the following terms :—

The peculiar circumstances in which the Madagascar Mission is placed, have suggested to the Directors that they should adopt a course which has

more than once been taken by our own and by other Societies, of sending a Deputation personally to visit the island. In carrying out the measures resolved on during the last three years for the enlargement of the Mission, both the Directors at home, and the missionaries abroad, have found the ordinary methods of communication insufficient to secure the full co-operation necessary to render the new arrangements successful. On the one side, the able letters and journals sent from the Mission have failed to convey to the Directors all the information as to details which they were anxious to obtain. On the other side, the missionaries have needed a far more intimate acquaintance with the views of the Board in applying those principles on which the Board wishes them to act in every detail of the life around them. It has been long felt by many that nothing less than prolonged personal conference and consultation between a deputation of the Directors and the missionary brethren on the spot will secure the great ends which the enlargement of the Mission has in view. This conference is desired by the missionary brethren as well as by the Board; and the pleasant relations which have always existed between the missionaries, the officers of the Society, and the Directors, give augury of the happiest results, if it can be properly secured.

At a subsequent meeting of the Board, the Directors appointed their Foreign Secretary, the REV. DR. MULLENS, and the REV. JOHN PILLANS, a member of the Board, to proceed to Madagascar as a Deputation on their behalf. The objects for which the Deputation were appointed, and the powers with which they were entrusted, are thus defined by the Directors:—

The objects which these brethren have been requested to keep in view have relation both to the English missionaries and to the native churches; and the Deputation themselves also hold a two-fold position, especially to the former—that of being messengers of the English churches connected with the Society, as well as representatives of the Board.

I.—As messengers from the churches, they are desired to encourage and strengthen the hands of the missionary brethren, by assurances of the deep interest with which they are regarded; by urging on the native churches a steady adherence to the great truths in which they have been instructed; a strong faith in the Saviour; purity of church fellowship; personal activity, and consecration in sustaining the means of grace and spreading them abroad.

II.—As representatives of the Board, they will endeavour:—

(1.) To aid the missionaries by their counsel on all matters which concern the development of the Mission, and its more complete adaptation to the demands at present made upon it.

(2.) To make careful inquiry into all that concerns general education, and the means by which it may be extended; including the principles and mode in which a national system of education may be founded.

(3.) To obtain information on all matters connected with the exterior interests and the internal management of the Mission.

(4.) To consider carefully and report on the relation of the Society to other Missionary Societies in the island.

In carrying out these important objects, the DEPUTATION have been desired to pay personal visits to the various branches of the Mission, and the native churches which they contain ; to attend the meetings of the District Committees ; and, in the fullest degree, to confer with the members of the Mission on everything which may promote the efficiency of their plans. On all these matters they will fully report to the Board the information which they may gather, and the conclusions at which they arrive.

At the usual quarterly devotional meeting of the Directors, held at the Mission House, on Monday, June 30th, the brethren forming the Deputation were specially commended, by earnest prayer, to the protection and blessing of God. On the morning of the following Wednesday, the Deputation left London for Marseilles, with the view of proceeding to Mauritius by the French steamer of the 5th of July.

The Deputation landed at Tamatave, the eastern port of Madagascar, on the 14th of August ; and after a rest of a few days proceeded on their way to the Capital, where they were warmly welcomed both by the missionaries of the London Missionary Society and of the Friends' Foreign Mission Association, and by the native churches. When the question of sending a Deputation to Madagascar was first mooted, the missionaries did not see the necessity for such an unusual proceeding, and thought that the good likely to result would not be commensurate with the expense incurred ; but after more mature consideration it was felt that the Directors had acted wisely, and the missionaries began to hope for much good to the Mission as the result of the visit. At the first meeting of the Imerina District Committee which was held in Antananarivo after the arrival of the Deputation, the following resolution of welcome was unanimously agreed to :—

That the members of this Committee recognise in the sending to this country of a Deputation from the Society, another proof of the warm interest taken by the Directors in the Madagascar Mission, and of their wishes for its prosperity and consolidation. They heartily welcome the Deputation, and will be glad to confer with them on the various subjects named in the resolutions of the Board, as well as on many others which require discussion, and on which both the Directors and this Committee need further information. They trust that the visit of Dr. Mullens and

Mr. Pillans will in many ways prove of great service to the Mission, and will also shew to the native churches the undiminished interest taken in their welfare by the churches of England who first sent them the Gospel.

The sentiments expressed in the above resolution, and the promises of help on the part of the missionaries, were fully carried out in their subsequent intercourse with the members of the Deputation. Everything in the power of the missionaries was done by them to make the visit a success, and, we believe, to the perfect satisfaction of the Deputation themselves. The visit extended over twelve months, wanting two days, and during the whole of the time the Deputation were busily occupied carrying out the mission entrusted to them by the Board. Long journeys, some of them occupying several weeks, were taken to Betsileo, Antsahanaka, Vonizongo, and other parts of the country. When not travelling, their time was usually occupied in visiting the churches, schools, and other institutions in the Capital, or in consultation with the missionaries, the native pastors and teachers, or in some other way by which they could obtain information respecting the character, habits, and customs of the people, and secure an insight into the inner life of the Mission. The vast amount of information of various kinds collected by the members of the Deputation during their comparatively short visit, is seen in Dr. Mullens's *Twelve Months in Madagascar*, which contains a full and detailed account of their visit. This visit is now remembered by many in Madagascar with pleasure and satisfaction, and more especially so, since the lamented death of Dr. Mullens, whose warm and earnest addresses are by no means forgotten, and who had, by his intercourse with the people, shewn himself a true friend of the Malagasy.

3.—THE MISSIONARY CONFERENCE.—By far the most important event connected with the visit of the Deputation was the Missionary Conference, held in Antananarivo, January, 1874. In addition to the Deputation, there were present at this Conference the missionaries of the London Missionary Society in Imerina, and those of the Friends' Foreign Mission Association; also the missionaries of the Medical Mission, and two representatives of the Betsileo Mission. The meetings of the Conference commenced on Tuesday, January 13th, and

were continued till near the close of the following week. All the principal plans adopted in these Missions were carefully examined, and many suggestions were offered for their enlargement, extension, and improvement. The discussions were frank, searching, and full of life, and the conclusions at which the Conference arrived were embodied in formal resolutions. The place of meeting was the Memorial Church at Faravohitra. During the first five days two sessions were held daily, the former from 8.30 a.m. till 12 a.m.; the latter from 1.30 p.m. till 4 p.m. The first half hour each day was spent in devotional exercises, and the first session was wholly occupied with the same. The ladies of both Missions attended the meetings throughout, and took a deep interest in the proceedings. The Rev. Dr. Mullens presided; and the Rev. W. E. Cousins and the Rev. B. Briggs were secretaries. At the first session, Dr. Mullens delivered an appropriate opening address, and at each of the following sessions papers were read, and afterward freely discussed. The following are the subjects which occupied the attention of the Conference, and on which formal resolutions were passed:—The Theological Institution; The General Education of Young Men; The Normal Schools; The City Work of an English Missionary; The Work of the Country Missionary; The Redistribution of present Agencies; Village Churches and Mission Houses; The Discipline of the Native Churches; The Instruction of the Native Churches; The Employment of the Native Churches in helping others; Female Education; Public Worship; The Revision of the Malagasy Bible; Bible Circulation and General Christian Literature; The Extension of the Mission to New Centres and New Tribes. The proceedings of the Conference were brought to a close by a special devotional service, and the passing of the following final resolution:—

That the members of this Conference, in closing their meetings, desire to record their devout thankfulness to God for the help which He has graciously given to their deliberations; for the valuable information contributed respecting the work done in Madagascar; and for the harmony in which their proceedings have been carried on. And they pray that not only may their own hearts be stirred to increased consecration to the Lord's service; but that the Spirit may be poured out in large measure upon the churches and people of the island; and that a time of refreshing,

granted from above, may elevate them to higher degrees of Christian character, and extend the Gospel to multitudes that have not heard it hitherto.

Following close upon the Conference, a series of business meetings were held by the Imerina District Committee, at which many of the conclusions arrived at by the general discussions at the Conference were accepted for application to the conduct of the Mission. Many important resolutions were passed at these meetings, which have materially affected the work and positions of the missionaries, and have been of great benefit to the Mission at large. The following are some of the matters considered at these Committee Meetings, and with regard to which formal resolutions were agreed to :— The appointment of Standing Sub-Committees and the General Conduct of Business ; The Redistribution of Districts and the Settlement of New Missionaries ; The Establishment of a New Mission in the Antsahanaka Country ; Examinations in the Native Language ; A Scheme of a General College ; A Revisal of the method of assisting Elementary Schools ; New Chapels ; Mission Houses ; and Arrangements for the Management of the Printing Office, the Palace School, and other institutions of the Mission. All the resolutions which were passed at these meetings were printed at the Mission Press, and forwarded to the Directors of the Society for their sanction. At a meeting of the Board on Monday, November 30th, 1874, after the return to England of the Deputation, the proposed rearrangements were submitted to the consideration of the Directors, and were all sanctioned by them with a few modifications in matters of detail. The following resolution was also passed by the Board at the same meeting :—

The Directors of the London Missionary Society, in closing their review of the Madagascar Mission, desire to place on record the hearty satisfaction and thankfulness to God which that review has given them. It is not on the agencies of the Mission, however complete, that they rest : it is not alone in the amount of faithful work done by Christian missionaries and pastors, English and native, that they find pleasure. They have received from the Deputation, and from the missionaries at home, fresh evidence that the Spirit of God is filling those agencies with new life and vigour. They have found their faith strengthened and their hearts cheered by new proofs that life is at work in the native churches, in even distant and retired stations, in the voluntary efforts of the native

brethren everywhere to edify one another. They are anxious effectively to aid a willing people, a people richly blessed from above. And they pray that, in continuance of the wonderful grace bestowed in the past, a new and richer outpouring of the Holy Spirit may be granted to all the Brethren of all the missions in the island and the flock of Christ under their charge : that these churches of the Redeemer may stand conspicuous among the fruits of the Gospel gathered in modern times, not only for their wonderful trials, but for the strength of their faith, the breadth of their knowledge, and for the general excellence of their Christian life.

Many of the rearrangements proposed by the District Committee and the Deputation, and sanctioned by the Board at the meeting above referred to, have been faithfully carried out. In some of them, however, considerable modifications have been made, from time to time, as the exigencies of the Mission seemed to demand ; and in a few instances the carrying out of the proposed rearrangements has been rendered impossible on account of the vacancies caused in the Mission by sickness, death, and the retirement of some of the missionaries, whose places have not yet been filled up by new appointments. But, notwithstanding this, we feel, on a review of all the interests involved, that much good has resulted from the visit of the Deputation, and from the various measures proposed during that visit for the enlargement and consolidation of the Mission. Among the benefits that have resulted from the visit the following are the most prominent :—The sanction of the Directors to several important proposals previously made to them by the Imerina District Committee for the rearrangement and strengthening of the Mission, but which they at first hesitated to accept ; a better understanding between the Board and the missionaries with regard to the principles on which the Mission, in its enlarged form, should be conducted ; greater faith, on the part of the Directors, in the missionaries and the native churches, and a more thorough appreciation of the nature and necessities of the work carried on in Madagascar ; increased interest in the Madagascar Mission on the part of the Christian churches in England ; enlarged grants for education and native agency ; a deeper sense, on the part of the native Christians, of the undiminished interest taken in their welfare by the churches in England from which they first received the Gospel ; a closer co-operation between the

missionaries of the London Missionary Society and those of the Friends' Foreign Mission Association, and also an increased friendship between them and the missionaries of the Norwegian Missionary Society. For all these results we have reason to be devoutly thankful.

4.—THE ISSUE OF THE SHILLING BIBLE IN 1874.—The native Christians in Madagascar owe much to the British and Foreign Bible Society for the deep interest which that Society has always taken in their welfare, and the liberal terms on which it has supplied them with the written Word of God. Except the First Edition of the Scriptures and a small Paragraph Testament, which were printed at the press of the London Missionary Society in Antananarivo, all the Scriptures in circulation among the Malagasy have been provided by the British and Foreign Bible Society; and part of the expenses of the first edition was also paid by that Society. Some editions of separate books have occasionally been supplied for free distribution, and in other cases the price has been so moderate as to place the Word of Life within the reach of all except the very poorest, and for them free grants have sometimes been made. The greatest boon of all, however, has been the *Shilling Bible*. In reviewing the past ten years of missionary work in Madagascar, and estimating the influence which certain events have had on that work, we cannot omit the issuing of this small Bible at so cheap a rate, which will probably have a more permanent influence on the well-being of the Malagasy than any other event which has taken place within the time now under review. Before the arrival of this Bible in February, 1874, the only complete Bible in the Malagasy language to be bought at the Depôt was of a large size, and was sold at *four shillings*. This was a high price for the majority of the people, who had therefore to content themselves with the New Testament only. When the small Bible arrived, and the price was fixed at a *shilling*, the news was announced in the numerous chapels throughout the country, and was received with great delight. For several weeks a large portion of the missionaries' time was occupied in selling Bibles. Some of the people came many miles with their

shilling, in order to purchase a *Baiboly tapitra* (complete Bible). The following extract from a letter written by the Rev. H. W. Grainge (who was then in charge of the Depôt) to the Rev. S. B. Bergne of the Bible Society, shews the delightful sensation which the arrival of these Bibles caused among the native Christians. The letter is dated March 2, 1874 :—

I am happy to inform you that the first instalment of the new Bibles has just been received. It has been long expected and greatly needed. Our stock had become so small, that instead of stimulating we had been obliged to check the circulation, lest we should not be able to supply one for pulpit use in each church. I know not when I have been so pleased as when I saw these Bible cases come into the Printing Office yard. On the Sunday following, there was quite a scene of excitement in several of the city churches, when it was announced that the long expected Bibles had really come at last, and on the day of issue the place was thronged from morning till night. I had expected as much, and made what preparation I could, but was then scarcely able to overtake the demand. The pastors of the church I now have in charge, fearing that all would soon be gone, begged that they might take a whole case to the church for their own people. This they did, and disposed of all in a very few minutes. The Queen sent at once for three cases, and afterwards for another, while from the country orders came in so fast that the warehouse was soon almost cleared. During the past week we have sold scarcely anything but Bibles. We have only a few odd copies left out of about 40 cases.

An edition of 20,000 of these shilling Bibles has been all but exhausted within the last six years. We cannot doubt the good which will result from this wide-spread, and, we trust, general reading, of the Word of God.

5.—CORRESPONDENCE IN THE ENGLISH NEWSPAPERS ON AFFAIRS IN MADAGASCAR.—The events to which we have referred, in the previous parts of this chapter, are such as have had a most favourable influence on the interests of the Mission. We have now to mention matters of a very different character, which had their origin in a spirit of dissension, and which might have produced most injurious effects on the cause of truth in Madagascar, had not steps been immediately taken to check their baneful influence. At the close of 1877 and the beginning of 1878, a somewhat lengthy correspondence appeared in the *English Independent*, the *Nonconformist*, the *Christian World*, and other newspapers, criticising political and

ecclesiastical affairs in Madagascar. The parties by whom the discussion was originated were supposed to be well informed on the subjects about which they wrote, being either resident in Madagascar at the time, or having only recently left the island. On this account considerable importance was attached to their statements, and they were received by many in England as substantially correct, though most of them contained but a mere modicum of truth, and that so perverted as to produce an entirely false impression. In addition to very severe strictures on the conduct of the Prime Minister and political affairs in Madagascar, most serious charges were brought against the missionaries of the London Missionary Society, and the manner in which the Madagascar Mission was conducted. If the charges and imputations so freely made had been true, then the missionaries would have been unworthy of their position, and the Madagascar Mission no longer deserving the sympathy and support which it had previously received. The Directors in England felt the gravity of the charges brought against a number of their missionaries in one of their largest missions, and in their own defence, as well as in the interests of the Mission, they published a reply. Several other friends of the Mission, some of them formerly missionaries in Madagascar who were then in England, also answered some of the charges. All these replies, however, seemed to the missionaries in Madagascar insufficient to meet the gravity of the occasion, and after careful deliberation they decided on publishing, in the form of a pamphlet, a full and detailed reply to all the charges brought against themselves and the Mission entrusted to their care. This pamphlet, entitled *The Madagascar Mission : A Statement in reply to Recent Criticisms*, was widely circulated among the Directors and friends of the missionaries in England, and was also published verbatim in the *English Independent*. We have been assured by many of our friends, and by the Directors of the Society in a formal resolution, that this reply was perfectly satisfactory ; and the fact that it closed a long and painful correspondence, which has not been revived, shews that it was all that the occasion required. The following extract

from the *Statement* of the missionaries shews the charges which were brought against them :—

It may be well in the first place to enumerate the various charges and imputations that have been made by those who have recently written on Madagascar affairs, in order that we may see exactly our position, and what the statements are which we have to examine and reply to. With regard to political matters, the subjects commented on are chiefly: the character of the Prime Minister; the liberation of the Mozambique slaves; and the reorganisation of the army. The Prime Minister is represented as a vindictive and blood-thirsty tyrant, holding human life as of little value, and ever ready to sacrifice it for the accomplishment of his own ambitious ends. The proclamations with regard to the Mozambiques are asserted to have been all "sham;" to have been made "for the purpose of deceiving Englishmen, *not* for the purpose of freeing the Mozambiques;" and it is said that "the Mozambiques are no more free than they were previous to the proclamation." With regard to the reorganisation of the army, the English public are given to understand that a large conscription has been made to replenish and enlarge the army; that "thousands of young men who are the flower and hope of their country," and many of "the best class of Christians in Madagascar," are "wearing out their lives by daily drill;" that "Antananarivo is as much the scene of drilling and preparation for war as if the nation were actually engaged in such a conflict;" and all this is represented as carried on with the greatest oppression, and as accompanied with the most barbarous cruelty. Turning to charges and imputations affecting the missionaries and their work, we find that the missionaries are accused of conniving "at efforts to blind the English public," with regard both to political and ecclesiastical affairs; and we are informed that "unfortunately for the poor missionary the time is nearly past when the Christian public in England can be successfully gulled by beautiful little tales about the model government in Madagascar." It is asserted that we have a "State Establishment in Madagascar which is less tolerant than that of either Turkey, Spain, or England;" that our churches are under state control; that our chapels are built and our native pastors paid by the Government; and that the missionaries, who are professedly Nonconformists and supported by a Nonconformist Missionary Society, encourage and foster this state of things, whilst at the same time they conceal the facts from the Christian public in England. It has also been insinuated that if we preach what we believe to be the truth we get no congregations; and, in the opinion of one writer, what we are expected to preach is not "the Gospel of Jesus Christ according to the New Testament, but according to the Prime Minister." Such are some of the charges which have been made as to the state of things in Madagascar.

It will be noticed that some of these charges were of a political character, and did not directly affect the Mission or the missionaries. The central and most important charges, and

those which attracted the greatest attention, and most seriously disturbed the minds of our friends, were that the missionaries in Madagascar were fostering a state establishment of religion, and concealing the fact from the Christian public in England. To these charges it was considered desirable to reply at length. This was done, and the following are some of the principal clauses referring to these false accusations :—

1.—With one or two exceptions, the missionaries of the London Missionary Society in Madagascar are nonconformists, and some of us are descendants of nonconformists of many generations. We have been trained in Nonconformist Colleges, and probably should never have enlisted ourselves in the services of any church or society which was not founded on broad free-church principles. Not only were we nonconformists in England, but here in Madagascar also we adhere as tenaciously as ever to the principles held by nonconformists. Were we in England now most of us would be in hearty co-operation with the Liberation Society; and though we are in Madagascar, where the circumstances of the churches are very different from those in England, we are none the less jealous of our principles. We further avow, notwithstanding all that has been said to the contrary, that there is nothing in our position in Madagascar which is in any way inconsistent with our principles as nonconformists. Our principles are well known to the Government, and, as we have already said, are both understood and advocated by some of the most intelligent of our native pastors and teachers, and we have never identified ourselves with any thing by which these principles have been compromised. It is false to say that we foster the connection of the Church and State in Madagascar, or that we have sacrificed our principles to mere expediency. We have done nothing of the kind. These principles have not yet that hold upon the churches which we wish them to have, and there are many things in Madagascar which are not in perfect harmony with them; but these inconsistencies are not ours, nor from us. They are simply the result of that dense ignorance of the people and those other circumstances to which we have already referred.

2.—We are fully conscious of the difficulties with which we have to contend in carrying out our nonconformist principles in Madagascar, and these difficulties we have never attempted to conceal. So long ago as April, 1869, soon after the burning of the idols and the great influx of people to our churches, we wrote a special letter to the Directors, informing them of the state of things as existing at that time, expressing our grave fears for the spiritual welfare of the churches, laying before them our difficulties, and stating the policy which we thought it wise to adopt. Since then, in our numerous reports, as well as in personal and official letters to the Directors, we have repeatedly put before them our difficulties and our fears. The missionaries who have been in England on furlough have spoken repeatedly, both to the Directors privately, and to the constituency of the Society

throughout the country in their deputation speeches, of the difficulties and dangers which beset the churches in Madagascar. During the visit of the Deputation in 1873-4, every aspect of our Mission and every department of our work was looked at and carefully considered. The dark as well as the bright side of things was examined and freely discussed ; and every opportunity was given to the representatives of the Society for making themselves perfectly acquainted with every question relating to our missionary work. If therefore there has been any doubt or ignorance, either on the part of the Directors, or of the Christian public in England, with regard to the real state of things in Madagascar, and if there be any truth in the statement that only the bright and encouraging side of mission life has been publicly reported, it cannot possibly have been the fault of the missionaries, who have done all in their power to make things known as they really exist. Nor do we think that the Directors are to be blamed in this matter. The blame, if there be any, probably attaches to the Christian public themselves, who for want of interest, or from the pressure of other duties, do not read the reports when presented, but yet, when false statements are made or something startling occurs, allow themselves to be surprised, and their confidence in the Society and its missionaries to be shaken.

3.—Not only have the missionaries been true to themselves, and faithful in the reports of their work sent to the Directors in England, but their utterances to the natives on the nature and government of the Christian church have given no uncertain sound. Knowing the peculiar difficulties and dangers of the native churches, we have given special prominence to subjects of this nature in our public ministrations, and especially on great occasions. It would be easy to give extracts from sermons and addresses by the missionaries, delivered at the opening of churches and at the meetings of our Congregational Union, illustrating the very plain and pointed language which has been used by us to impress upon the minds of the people the teaching of the New Testament with regard to the spiritual nature of Christ's kingdom, and the proper means to be used in its propagation and government. To do so, however, would unnecessarily prolong our statement. Some of the sermons and addresses referred to were delivered in the presence of the Queen and Prime Minister, as well as all the most influential people in the island, and the pastors of our churches ; and as most of them have been printed, those who did not hear them have read them, and we believe have been considerably influenced by them. In addition to special efforts, our regular teaching and preaching afford constant opportunity of giving instruction on these matters, and the opportunity is not lost sight of. We have also several little books, tracts, and pamphlets, containing clear and pointed utterances on the same and kindred subjects, which are carefully read by the people ; some of them are used as text-books in our classes for pastors and preachers. We may also say that some of our most intelligent native pastors and preachers speak as plainly and pointedly as the missionaries on some of these subjects, and thus shew that they fully understand and appreciate our views. We believe that the only thing necessary to secure the triumph of

free-church principles in Madagascar, in addition to time and patience, is quietly and constantly to teach them as they are taught in the discourses of our Lord and in the writings of His Apostles. There is no people in the world who has more reverence for the Word of God, and who is more ready to acknowledge its authority in matters of practice as well as of faith, than the Malagasy. If we can give them chapter and verse on any matter in dispute, the question is settled at once. With a people like this, and on matters so clearly taught in the Bible, we need not despair, even though many circumstances are against us.

4.—We need hardly say, therefore, that it is our constant aim to secure the permanent freedom and true spiritual prosperity of the Church of Christ in Madagascar. We have shewn that it has been our aim in the past, and it will be no less our aim in the future. The principles which were dear to our forefathers, and are dear to our fellow-countrymen in England, are also dear to us ; and we believe them to be as good and as healthy for the churches in Madagascar as for the churches in our native land. Knowing something of the necessary evils of state-establishments of religion, we hope to do our best to save the churches in Madagascar from any such evils. By teaching and by preaching, by public and by private instruction, by advice and by warning, and by every other means in our power, we will do our utmost to save the churches in this land from the entanglements and fetters of the world, and to build them up in that liberty wherewith Christ would make them free. If it should happen, which God forbid, that the churches here are doomed to wear the fetters which the churches of Christ have worn in so many other parts of the world, we assure the Directors and friends of our Society that it will not be through the intentional mistakes of their missionaries.

5.—We are happy to be able to say that we believe the Queen and Prime Minister to be at one with us in regard to the fundamental principles of church government, and increasingly anxious to avoid any thing that may have the appearance of departure from them ; and that notwithstanding drawbacks, the prospects of the churches of Christ in Madagascar being allowed to grow in the liberty of Christian life were never brighter than they are at present. We do not make this statement at random, or without what we believe to be sufficient evidence. In the past we have often had cause for anxiety and fear, but at the present time we have more ground for hope and encouragement than we ever had before. The Queen and Prime Minister have repeatedly told us that they have no wish to control the churches, or to associate them with the Government, and so far as their own individual actions are concerned we have had little cause for fear ; but the actions and evident wishes of many of those by whom they are surrounded have frequently been such as to produce serious misgivings. At present, however, there is very little of this kind of thing, and every one seems satisfied to leave the churches alone. A few weeks ago we had a long interview with the Prime Minister, and a most free and serious talk on the questions which at that very time were agitating the minds of the Directors and

our friends in England. We expressed our views very freely to each other, and succeeded in understanding each other better than we had ever done before. He assured us of his attachment to the London Missionary Society, and to the principles on which the affairs of that Society had ever been conducted. He also assured us that neither he nor the Queen had changed in their wish not to control the churches, but that they desired them to be conducted according to our teaching, which they believe to be the teaching of the Word of God. He wished us to be perfectly open and plain with him should difficulties ever arise, or should he do anything which seemed to us contrary to the teaching of the Scriptures. The interview was a most pleasant and satisfactory one, and we came away having more faith in His Excellency than ever. It is impossible for us to doubt his sincerity. Consequently, whilst the minds of our friends in England are anxious and disturbed, the minds of the missionaries were never more at rest.

The above was written two years ago, but there is not a word which we regret having penned, or a single position from which we could wish to withdraw. The principles, position, and practice of the missionaries, with regard to the matters specially referred to, are the same now as then. The churches are as free of state patronage and control as they were two years ago. The Queen and Prime Minister are as disinclined to interfere with the government of the churches as ever they were, whilst they are not the less zealous in the discharge of their duties as Christians, and in their efforts to spread the Gospel among the people. We are happy to say that there has not only been no retrogression, but we believe there has been decided progress. The churches are growing in their knowledge and appreciation of free-church principles, and are becoming more confirmed in their practice of them. The Government too has recently taken a more decided stand than ever on the side of these principles, and also in favour of the Congregational mode of worship. Were we writing our *Statement* now, we should speak more decidedly of the freedom of the churches, and far more hopefully with regard to the final triumph of free-church principles in Madagascar than we did two years ago. Looking back on the past few years in the light of our present position, we have much cause to thank God and take courage. We may also say that the free and full discussion of the questions raised by the correspondence in the English newspapers has done much good, not only in England by

allaying the fears of our friends with regard to our principles and our Mission, but also in Madagascar by settling a much vexed question, and producing greater unity of opinion among the missionaries than has existed for many years past.

6.—INTRIGUES OF THE JESUIT PRIESTS.—During the last few years, the Jesuits have been making strenuous efforts to extend and strengthen their mission in Madagascar, especially in the central provinces of Imerina and Betsileo. The means made use of, however, have not always been of a straightforward and honourable kind, otherwise we should have no ground of complaint. Both in Antananarivo and in the country towns, the priests have, by bribery and other unfair means, endeavoured to extend their influence and to injure our work, and in many instances not without success. In the majority of cases, however, the success of their efforts has shewn itself, not so much in direct gain to themselves, as in loss and trouble to us, but with this they seem, for the present, satisfied. For some years they have been giving great trouble at one of our mission stations in the west. In one of his reports, the missionary in charge of that station says :—

The Jesuits have troubled us a good deal during the year. Settled here at our centre of operations, they are striving very hard to extend their influence in every direction. All the disaffected and troublesome individuals of course go to them, and endless disputes and divisions arise in the churches in consequence. No adherents that were any credit to us have gone over to them, although I know for a fact that they bribe very freely. The good and well-affected stay with us, the chaff is blown about by every puff of wind, and some finds its way into their garner. We can spare them the chaff. It is not so much the people they draw away from us, as the endless bickerings and divisions they cause, which is so bad for the churches and so much hinders the work.

In a more recent report by the same missionary we find the following paragraph :—

The Jesuits have a strong mission at Ambohibeloma, where they have built a large chapel which is to have a substantial tiled roof. There are at present four priests there, and although they seem to make very little head way with the people and have but a small congregation and few scholars, they are evidently confident that if they only bide their time the future will be more propitious than the present. This large chapel capable of seating 600 or 700 people they have built themselves, not asking the people to pay

a penny towards the expenses. Their teacher's wages they also pay themselves, making no pecuniary demands upon their converts, which is a strong recommendation in the eyes of the Malagasy. They give us a good deal of trouble in various parts of the district, not so much by their success in doing work, as by the success of their plans for preventing work from being done by us. They stop at nothing, and having money at their disposal, and no set principles to prevent them, they bribe most liberally.

In one of the large villages to the east of the Capital, the success of their efforts has been of a more disastrous character. Two large congregations with their schools have been nearly exterminated by them. The priests appear to have *bought* the influence of some of the chief men in the village, and these men, whilst remaining in our churches, have been doing all in their power to hinder our work and to draw the people away to the Jesuits. Great harm has been done by these underhand proceedings, but at present there seems to be a slight reaction in our favour. In other places also similar means have been adopted with greater or less success. The most general plan adopted by the priests is to draw away the scholars in our schools by small bribes, misrepresentations of their own influence and of the word of the Queen, and promises of protection against the teachers and local officers who wish to compel them to attend school. This kind of thing has great influence with the senior scholars, who are anxious to get away from school, but who, according to the Queen's word, ought to continue to learn. The priests are also constantly on the look out for the weak places in our Mission, and any dissension or temporary difficulty arising in our country churches is immediately laid hold of by them, and made a means of enticing away the people. One of the missionaries, writing of such proceedings, says :—

When a division takes place in a church, rival and unfriendly missionaries—priests—pounce down like hungry vultures upon the divided church, and sometimes succeed in widening the breach, and carrying away their living prey to form the nucleus of a new and antagonistic congregation. This is not unfrequently the result, especially when the leader of the ecclesiastical “split” (too often a man of bad character) happens to be a village magnate, who mentally perceives the shining of the dollars, of which he has already had a foretaste, and which are to be the reward of his success in drawing away some of the people to set up a different form of worship.

Our schools, and some of our congregations, in Imerina, have suffered much from these intrigues of the priests, but those in the Betsileo province have, during the last few years, suffered much more extensively. The following report of their proceedings, by one of the Betsileo missionaries, will shew the nature of their aggressive efforts in that province :—

In the year 1870, or in the beginning of 1871, the Jesuits opened their mission in Betsileo, and a priest was stationed in Fianarantsoa. At first their services were held in the house of a native, but after a short time they built a small chapel to the north of the market-place, where most of their mission buildings are now situated. Very few of the people attached themselves to the priest, or attended his services, at that time. In 1872, or early in 1873, their mission was strengthened and extended, and they opened new stations at Anbohimandroso, Alakamisy, and Ifanjakana. At the close of 1873, there were in Betsileo three priests, one laybrother, and two sisters. From the commencement of their mission until 1874, they appear to have carried on their work quietly, endeavouring to be on friendly terms with the missionaries of the L. M. S. But from reports which reached the missionaries through the natives, it was found to be only an appearance of friendship, which was being used to further their own cause. In 1874, they were in difficulties with the local government about some land they had taken at Alakamisy for building purposes, and from this time difficulty after difficulty arose about one thing or another. One of their first aggressive acts towards our mission was made at the end of 1873, or in 1874, when a priest entered by force into one of our country churches, and claimed it as his own. The people on that occasion fled, and hid themselves in the copse wood by which their village was surrounded. Shortly after this act of violence, the priests began to complain of being persecuted, and made a great outcry to that effect. At the same time, they were doing all they could to intimidate our teachers and pastors by threats and other means, while the governor and officers were kept in check by representations of the stupendous effect an appeal to the French consul would have. The efforts of the priests, however, failed to produce the hoped for result of weakening the Protestant Mission. Pastors and teachers were undaunted, and the local authorities would not be startled, so that 1875 and 1876 passed without very much change. Another plan was, however, being carried out, which had great effect, owing to the constitution of our schools, in retarding the work of education all over the country. Priests were actively canvassing the people everywhere, endeavouring by false representations and gifts to make converts of them. The names of young and old were taken and written down by the priests, either as scholars, or attendants at their places of worship. The inducements held out to the people were, that they would no longer be required to send their children regularly to school, and that they would be free from the government service of having to supply rice and clothing to the

scholars set apart by government. In this way many names were obtained, but no increase of importance was made to their churches or schools. In 1877, a number of preachers belonging to the Protestant Mission, all of them Betsileo, were sent to the Capital to preach before the Queen and court. They were received with great kindness by the Prime Minister and others, and were dismissed with many presents. On the return of these men to Betsileo, they were naturally looked upon as being to some extent leaders in our educational and other work. They were in truth the best educated and most intelligent of the Betsileo. Against these men, probably from the notice taken of them, the Jesuits soon evinced feelings far from friendly, and they were from time to time falsely accused of interfering with the work of the Jesuit Mission. As already stated, it was about this time that a new second governor entered upon his duties. A change in the attitude of many of the officials towards the Roman Catholics soon became evident, and at the same time these officials did not fail to shew their jealousy and enmity towards the Betsileo preachers already mentioned, but more especially to the principal pastor in the town churches in Fianarantsoa. The preachers were threatened while in the proper discharge of their duties, and were more or less intimidated. At this time, men were regularly employed to entice or bribe the scholars in our schools to go over to the Catholics, and it was in trying to check this that the most serious difficulties arose. In 1878 and 1879, difficulties began in the town and in several of the neighbouring villages. Threats and acts of violence towards the scholars in the Protestant schools became common. Scholars were waylaid and severely beaten while passing on the highway in front of the premises of the Catholic Mission; the priests, it was said, having supplied their teachers and followers with sticks. Pastors were threatened, Protestant teachers were taken, bound, and confined on the premises of the Jesuit Mission by the priests, churches were forcibly entered, and a reign of terror prevailed all over southern Betsileo. The priests were successful in getting their false accusations listened to in the Capital, and all that could be found of the Betsileo teachers who had been honoured by the Queen were put in chains. All that the Jesuits had desired seemed to have been accomplished, the Protestant Mission was in real danger, and they did not fail to shew their satisfaction at this state of things. They were still active in demanding the imprisonment of others, when an order to set the men at liberty was received from the central Government, which had by this time come to learn the nature of the accusations against the preachers. Notwithstanding this, many, fearing like evils to those which they had seen befall the best of their companions, either joined the Roman Catholics, or held aloof from the Protestant Mission.

All through 1879, and into 1880, the evil results of these unfortunate days lingered, and did much to hinder the progress of mission work. The tactics of the Jesuits are still the same. Bribes to scholars and teachers are yet given. Teachers are even now falsely accused, and denunciations with representations as to the terrible power of the French continue to

disturb the stillness of the government house. Lately they have been erecting chapels in all directions, and it is evident that some new move is planned. The Jesuit Mission in Betsileo has also been strengthened, and at present contains 9 priests, 6 laybrothers, 4 sisters, between 20 and 30 chapels, and about 1200 scholars.

7.—DEPUTATION FROM THE SOCIETY OF FRIENDS.—The last important event, to which we have to refer in this part of our Review, is the visit of Mr. Isaac Sharp and Mr. Langley Kitching, Deputation from the London Yearly Meeting of the Society of Friends. The mission of these two Friends extended not only to Madagascar, but also to Africa, Australia, New Zealand, and other parts of the world. After spending about a year and a half in Africa, they arrived in Madagascar in June, 1879. After visiting and exhorting the churches at Tamatave, they proceeded on their way to Antananarivo, where they met a hearty welcome, both from the members of the Friends' Foreign Mission Association and the missionaries of the London Missionary Society. Mr. Langley Kitching, the second member of the Deputation, returned to England after being here about six months, but the visit of Mr. Isaac Sharp extended over twelve months. During his stay in the island, Mr. Sharp made frequent journeys into different parts of the country, on one occasion travelling as far as Ihosy, one of the chief towns in the Ibara country, which lies south of the Betsileo province. Mr. Sharp appears to have been greatly pleased by what he saw and heard on this journey, and often spoke of it with interest after his return to the Capital. He seems to have formed a most favourable opinion of the Ibara people, should Ihosy ultimately become a mission station. In addition to his journeys in the country, Mr. Sharp visited most of the churches, schools, and higher educational institutions in the Capital, giving an address or appropriate exhortation on each occasion. He also gave several addresses at our United Monthly Prayer Meeting, and on two occasions he had the opportunity of addressing the large representative assembly at the meetings of our Congregational Union. His wise counsels and matured advice were much appreciated by the natives, and, we feel sure, must have left a most favourable impression on their minds. Such occasional visits by the representatives of

Christian churches in England cannot fail to be productive of much good. They are useful in many ways. They are useful to the churches in England by whom the Deputations are sent, in increasing their missionary information and enlarging their Christian sympathies. They are useful directly and indirectly to the native churches to whom the Deputations bring messages of love and kindly greeting—directly by means of the addresses and exhortations that are given to them on various subjects, and indirectly by assuring them of the undiminished interest in their welfare on the part of their Christian brethren and sisters beyond the seas. They are also useful to the missionaries in reminding them of the continued sympathy and prayers of the churches in their native land, in affording them new opportunities of Christian intercourse, and in strengthening their hands in their dealings with the native churches and the people under their charge.

CHAPTER III.

THE EXTENSION OF THE MISSION.



U P to the year 1870, the work of the London Missionary Society in Madagascar was confined to the central province of Imerina, and almost exclusively to Antananarivo and the surrounding neighbourhood. This was not so much the result of choice as of necessity. At that time there were political difficulties, which effectually prevented the missionaries from settling in any of the more distant provinces, and even occasional visits were for a time objected to by the Government. In addition to this, the Mission was comparatively weak, and the English missionaries were too few to enable them to extend their labours much beyond the central parts of Imerina. But this arrange-

ment, though necessitated by the force of circumstances, was the best and wisest in the interests of the Mission that could possibly have been made. Experience has taught us that it would have been a mistake to spread our limited strength over a wider area, before the Mission was firmly established in the Capital, and the people there fairly indoctrinated into what was to most of them a new religion. At the present time we are reaping the benefits of the concentrated labours of the missionaries from 1862 to 1870. These labours, however, though concentrated, were not, even then, without effect on some of the more remote provinces. Long previous to the year 1870, churches had been formed in Fianarantsoa, Ambatondrazaka, Mojanga, and many other places, which had never been visited by the English missionary. Most of these churches were formed by native Christians from Imerina, many of them pupils of the missionaries, who had settled in these distant places, some in the service of the Government and others for purposes of trade. These natives, when leaving their homes in Imerina, took their Bibles with them, and became, in their own simple way, preachers of the Gospel, thus gathering the people about them, and in course of time building a chapel and forming a Christian church. Thus the Word of God spread through the country far and wide, and the missionaries in the Capital were frequently visited by people from great distances, who came asking for Bibles and educational books for churches and schools whose existence they had never before heard of. After the accession of the present Queen, all difficulties in the way of European settlements in other towns and provinces, besides Antananarivo and Imerina, were removed, and the District Committee and the Directors began to take into serious consideration the extension of the Mission to other centres of influence. In the meantime, two visits were paid to Fianarantsoa and other places in the Betsileo province, the first by the Revs. R. Toy and C. Jukes, and the second by Mr. Jukes alone. The Rev. J. Pearse also visited the Sihanaka country. It was not till 1870, however, that the Mission was definitely extended by the establishment of mission stations beyond the limits of Antananarivo. The first move that was made in this direc-

tion was the settlement at Ambohimanga, the ancient capital of Imerina, of the Rev. J. Sibree, who took up his residence there on the 26th of July, 1870. In the same year the Betsileo Mission was begun by the Rev. J. Richardson, who was stationed at Fianarantsoa. The Antsahanaka Mission was begun in 1875, when the Rev. J. Pearse settled at Ambatondrazaka. The Iboina Mission was begun in 1877, when the Rev. W. C. Pickersgill removed to Mojanga. The Imerina Mission has also been extended and strengthened at various times, by the arrival of new missionaries, and the establishment of mission stations in different parts of the province. Several stations on the East Coast have also been recently occupied by native evangelists. A brief history of each of these new and distant missions, and of the extension of the mission in Imerina, is given in the following pages.

1.—THE BETSILEO MISSION.—The period under review embraces the history of this Mission from the first arrival and settlement of L. M. S. missionaries in the province. Previous to the year 1870, the Betsileo people, and the Hova stationed amongst them, had not enjoyed the advantage of any regular and systematic religious instruction. On one or two occasions the few churches that were in existence had been visited by missionaries, prominent amongst whom was the Rev. C. Jukes, who paid them two visits and spent some time amongst them in 1868 and 1869, on the former occasion being accompanied by the Rev. R. Toy. The masses of the Betsileo people were at that time entirely untouched by any Christian influence, and were living in a state of great moral degradation and ignorance. The few people of whom the churches were composed were nearly all Hova soldiers stationed in some of the chief towns. In the month of August, 1870, the first missionary appointed by the Directors for Betsileo, the Rev. J. Richardson, took up his residence at Fianarantsoa, and at once took charge of the three churches in the town, as well as the country churches connected with them; he also began educational work amongst the young. Shortly after his settlement, he, along with Mr. Louis Street of the F. F. M. A., who was then on a visit to Fianarantsoa, made a tour through Betsileo, extending their journey as far as the Tanala. The

stay of Mr. Richardson in Betsileo was not extended beyond two years, as in August, 1872, he entered upon work in Imerina. In the meantime, the Mission had been strengthened by the arrival of the Rev. W. Attwell and Mr. G. A. Shaw, the latter sent out for educational work, and, fortunately, just at the time when Mr. Richardson left. The Mission was further strengthened by the settlement of the Rev. T. Brockway in Fianarantsoa in July, 1872. The missionaries were now in a position to organise their work, and the country round Fianarantsoa was divided, for missionary purposes, into three districts. Mr. Brockway took charge of two of them, viz., the one to the south and that to the north-west, which corresponded with the tribal divisions of the Iarindrano and Isandra; and Mr. Attwell took the oversight of the remaining division, situated to the east, namely, the Ilalangina. To facilitate the carrying on of the work of the Mission a District Committee was formed, which held its first meeting, July 23rd, 1872. Towards the close of this year, a Normal School for teachers was begun by Mr. Shaw, and the school which previously existed in the town was divided into two elementary ones. The following year (1873) is memorable owing to the visit of the Queen and her large retinue. In the autumn of that year the Mission was also visited by the Deputation of the Directors, consisting of the Rev. Dr. Mullens and the Rev. J. Pillans, who were accompanied by the Rev. W. E. Cousins and Mr. J. Cameron from Imerina. During the visit of the Deputation, arrangements were made for extending the Betsileo Mission. At this time also an addition was made to the mission staff by the arrival of Dr. G. W. Parker, who, as medical missionary, opened up a new field of usefulness amongst the people. In order to extend the Mission to the north, Mr. Brockway was asked to take charge of the northern part of the province, and to take up his residence at Ambositra. At the close of this year, the number of missionaries was again increased by the arrival of the Revs. J. Riordan and T. Rogers, the former of whom took up his residence at Ambohimandroso, thus extending the Mission southward, almost to the borders of the Ibara country. In the following year, Mr. Rogers removed from Fianarantsoa to Ambositra, but after remaining there a short

time he returned to Imerina; and Mr. Attwell, whose health had been failing for some time, found it necessary to return to England. It thus happened that during the greater part of the year 1874, Fianarantsoa was without any resident ordained missionary. In December of that year, the Rev. W. D. Cowan was sent as an addition to the Mission, and at once undertook the sole charge of the churches in Fianarantsoa and its districts. Early in 1875, the health of Mrs. Riordan having failed, owing to the excessive heat of Ambohimandroso, Mr. Riordan returned to Fianarantsoa, where he continued chiefly to reside during the remainder of his stay in the country, Ambohimandroso being nominally his station. In 1875, Dr. Parker, having accepted an offer from the Malagasy Government, resigned his connection with the London Missionary Society, and Mr. Cowan took charge of the medical and dispensary work in addition to his other duties. In September, 1875, the Mission was strengthened by the arrival of the Rev. C. T. Price, who had been appointed by the Directors to Ifanjakana, thus making an extension of the Mission to the north-west. Circumstances did not permit of Mr. Price taking up his residence at once at Ifanjakana, as had been expected, and it was not until 1877 that he finally removed to that station. In the meantime, however, he had taken charge of the Isandra district, and had also given valuable assistance in the work of the Normal School. The only retrograde step taken, during the whole ten years, was the withdrawal of the L. M. S. from the church at Ifenoarivo and the district of the Manandriana,* which was towards the close of 1877, or the beginning of 1878. In the middle of 1878, Messrs. Riordan and Shaw returned to England, the former in ill-health and the latter on furlough. At this emergency the Imerina District Committee gave up one of their missionaries, and the Rev. R. Baron readily volunteered to take part in the work in Betsileo, at least for two years.

In 1876, the Betsileo Home Missionary Society was founded, which at first held its meetings every six months, but latterly

* Ifenoarivo and the district of Manandriana are now occupied by the Norwegian Missionary Society.

only once a year. Towards the close of 1877, a Young Men's Christian Association was formed. In the latter part of 1879, the Rev. T. Rowlands and Miss Cockin arrived from England and joined the Mission. The former at once proceeded to Ambohimandroso, his appointed station, and the latter, who had been appointed to the Girls' School in Fianarantsoa, began her work. Early in 1874, two college-trained evangelists were appointed to the Mission : Rarivo to Ambositra and Rainitantly to Ambohimandroso. The latter died in 1878, having done a good and lasting work in the south. Another evangelist, Rainidamary, was appointed to Ambohinamboarina in 1877. Four other evangelists have recently joined the Mission. In 1879, two teachers were placed among the Ibara, and in the present year one was stationed among the Tanala.

In 1870, there were twenty-nine churches south of the Matsiatra, including the three town churches (Antranobrika, Ivohidahy, and Ambalavao), the members of which were, almost without exception, Hova soldiers or traders resident in the province. Many of the members, and even pastors, were at that time ignorant of the main truths of the Gospel, and their characters were far from being above reproach. The pastors were in several instances self-elected, and had no proper qualifications for the office they had assumed. Of those who attended church, the majority were influenced more by the example of the Queen than by any religious views they held. From the time of the arrival of the missionaries, the churches made a steady advance both in town and country. Towards the end of 1872, when rumours of the Queen's intended visit began to be circulated, there was a large influx both of Hova and Betsileo into the churches. The visit of the Queen did much to strengthen the hands of the missionaries, and gave a certain stability to the churches under their charge. From 1873 to the present time, the progress of the churches has been steady. Many of those who attached themselves to the churches, just before the visit of the Queen, have fallen away, but many others have joined them from far higher motives than those did who have left. The churches of today stand on a far higher and nobler

platform than did those of ten years ago. There has been improvement and advance in every respect. Pastors, preachers, deacons, and members are like a new generation.

During the past six years large numbers of Betsileo have been admitted to the churches, and now they form about one-third of the whole. In 1870, there were in connection with the Mission thirteen preachers, all of them Hova, and even in 1873 there was only one Betsileo preacher. The number of preachers has steadily increased as the Mission has been extended. There are now in connection with the town churches seventy-six preachers, about thirty of whom are Betsileo, so that the Church is daily becoming more and more the Church of the people and the province.

The REV. T. BROCKWAY, who has charge of the Ambositra district in the Betsileo province, writes :—

If one word only were to be used to express the condition of things in the Betsileo, with which the missionaries are concerned, as compared with that which existed ten years since, that word must be *contrast*. Those who knew the Betsileo in 1870, their lack of books, their ignorance in regard to everything out of and beyond the circumstances in which they were living, and the general dirty and unpleasant appearance of not only the Betsileo but of the Hova resident amongst them, must feel that a work has been done for which we can only give God thanks. The absence of books and teaching then, as well as the indifferent character of many who came from the north to settle amongst the Betsileo, or trade with them, some of whom were (or represented themselves to be) preachers and teachers, could only be represented as darkness. Now, although there is much lacking, and much present to retard progress and cause sorrow, the day has dawned, and is progressing towards a full light which may precede the perfect day.

Special attention had been given to the education of the young and instruction of preachers before the visit of the Queen in 1873. That visit could only be spoken of by the missionary as a boon. The encouragement given by Her Majesty to education, the respect she shewed the missionaries, the rewards given to diligent children, the examination of the native teachers etc., together with her reverent regard for the Sabbath during the whole of her journey and residence, with the regular services on the Lord's Day which she attended, and which the families of the missionaries were encouraged to attend—this was an influence for good, which, it may be, is still working amongst us.

A great change has come over the district of Ambositra in those years, not leaving little to be desired, but such a change as gives encouragement

for hope that could steady earnest work be maintained here for some years more, the work might be left by the English missionary for less privileged districts.

The following table shews the changes that have taken place in the English agency of the Betsileo Mission, and the length of service of each missionary who has been connected with it, since its commencement in 1870:—

Name.	Date of joining the Mission.	Date of retirement from the Mission.	Station.
J. Richardson	1870	1872	Fianarantsoa
W. Attwell	1871	1874	Fianarantsoa
G. A. Shaw	1871	1878	Fianarantsoa
T. Brockway	1872		Ambositra
T. Rogers	1873	1874	Ambositra
G. W. Parker	1873	1875	Fianarantsoa
J. Riordan	1873	1878	Ambohimandroso
W. D. Cowan	1874		Fianarantsoa
C. T. Price	1875		Fanjakana
R. Baron	1878	1880	Fianarantsoa
T. Rowlands	1879		Ambohimandroso
Miss Cockin	1879		Fianarantsoa

The following is the present arrangement of the Mission staff:—

- Rev. T. Brockway, stationed at Ambositra.
- Rev. W. D. Cowan ,, Fianarantsoa.
- Rev. C. T. Price ,, Ifanjakana.
- Rev. T. Rowlands ,, Ambohimandroso.
- Miss Cockin ,, Fianarantsoa.

2.—THE ANTSIHANAKA MISSION.—The Antsahanaka province lies to the north of Imerina. Ambatondrazaka, the capital, is about six days' journey from Antananarivo, and is an important garrison town with a resident Hova governor. The province is said to cover about 2000 square miles, and is supposed to contain a population of about 40,000. The Mission was commenced by the REV. J. PEARSE on his return from England in the autumn of 1875. A number of congregations had existed in the province previous to that time, and a native evangelist had been stationed at Ambatondrazaka

by one of the churches in Antananarivo. The residence of the evangelist, however, was short, and very little good appears to have been accomplished. The people are grossly ignorant and intensely superstitious. Since the settlement of Mr. Pearse, six trained evangelists have been appointed to assist him in educational and evangelistic work. There are also ten native preachers who do their best to edify the people in the absence of the missionary and the evangelists. There are at present fifteen congregations in the province, with 2160 adherents, about 200 of whom are able to read and possess Bibles or Testaments. There are also eighteen schools with 1211 scholars, 589 of whom have been taught to read since the establishment of the Mission in 1875. The following account of the Antsahanaka Mission has been supplied by Mr. Pearse:—

In the Statistics of the Madagascar Mission for 1870, which were presented in the *Brief Review of the L. M. S. Mission in Madagascar for 1861—1870*, the following were the statements made relating to Antsahanaka etc.:—Missionaries: none; Churches: 19; Adherents: 6100. This gave to the Christian public the most reliable information which we could obtain from the natives concerning a very extensive territory, occupying quite one-fourth of the total area of Madagascar, large parts of which had never been visited by any missionary. The "etc." in the above statement included what is now known as the Iboina Mission, in charge of the Rev. W. C. Pickersgill, and also a large district to the N. and N. E. of Madagascar, outside the boundaries of the Antsahanaka district; and where, up to the present time, there are no missionaries, and in which but a single educated native evangelist is labouring.

Other information concerning Antsahanaka and the Sihanaka has, however, been presented to the public; and those who are acquainted with missionary literature will perhaps call to mind the encouraging statements of "regeneration and revival" which have been made. "Thirty-one churches" have been spoken of as existing in the Antsahanaka district. "Christianity," it has been affirmed, "is working among them with power." The "strength of their principle and the vitality of the piety" of the Sihanaka, has been declared. "From small beginnings," it has been said, "they have grown

numerous and strong ;” and a state of prosperity has been described, which informs the reader, that “their family life has grown purer ; the great vice of drinking has vastly diminished ; the soiled clothes are replaced by clean dress ; order, peace, fellowship, and good will prevail among them.” Most pleasing vision ! Most encouraging prospect ! I would that it were even so ; but alas ! for human fallibility. The figure was carved from a form which the artist thought glowed with life, but which has been proved to be nothing more than a painted corpse. The picture was drawn while the landscape was strewn with artificial flowers, and flooded with borrowed light. The writers were undoubtedly informed of what they relate, and their eyes verily beheld many things which they have described ; but their informants were untrustworthy, and they were witnesses of a fictitious state of things, which they were led to believe was the normal condition of the district. “Our visit was expected,” says the late Dr. Mullens in his *Twelve months in Madagascar*, and that one short sentence explains the secret of the false impression which was made upon his mind, and upon the minds of those who accompanied him, when they made a hurried visit to this district in 1874. The “visit was expected.” Truly so ; and the conduct of the people was regulated accordingly, and such arrangements were made in the various villages the visitors passed through, as would produce the most favourable impression upon them. It is to be regretted that those arrangements were too eminently successful in securing the end for which they were made. At this time, when the Society asks for a “General Review of the *progress* made in the Society’s Mission during the ten years preceding,” I am somewhat embarrassed by the bright and glowing colours in which the picture of the Antsahanaka Mission has thus unwittingly been painted ; and unless it is distinctly borne in mind that a “got up” state of things has been portrayed, my remarks will seem to indicate serious retrogression in this Mission, rather than the “*progress*” which is desired.

Churches.—The Statistics which accompany this report shew that we have now fifteen churches in Antsahanaka, and an average total attendance in them every Sunday of over two thousand hearers. Although that is only about one-twentieth of the entire population, yet it is pleasing and hopeful that so many already attend our public services, and that we can enjoy the privilege of speaking to them of God, and Christ, and the great salvation. It must not, however,

be assumed that the adults who form our congregations are already intelligent and earnest Christians. The present ignorance of many of them is appalling; but how could it be otherwise with men and women who have never enjoyed any mental, moral, or religious training whatever?

When the Sabbath day arrives, and the people assemble in their simple mud or rush churches for public service, their behaviour is generally becoming, and they listen with a considerable amount of apparent attention to the reading of the Scriptures and the sermon. Without understanding it, they give general assent to what is said, and I have never, either during or after the services, heard them question or contradict what has been taught, or desire any explanation of difficulties; nor have I known them offer any objection (except to the doctrine of the resurrection of the body), or ask any question to gain fuller information on a religious subject. They come; they sit quietly; they listen, as I have said, with apparent attention; but it is evidently without any sense of personal interest, without feeling, and without any conviction of the infinite importance of the Word read, and the truths preached; and when the services close the people go away utterly indifferent to the truth and to everything connected with their spiritual welfare. This utter indifference, and not the active opposition of the people to the Gospel, is the main element of our discouragement. Of active opposition there is none in this Mission field. We are indeed sometimes "perplexed" by this indifference on the part of the people, but we are "not in despair." The Gospel of Christ will surely prove to be "the power of God" to the salvation of many among them; and from these, at present, stolid hearers faith sees a band of faithful Christians and earnest workers arising. The Word of God, which some two thousand people in Ambatondrazaka and the district are constantly hearing, will, in the Master's own time, have its quickening effect upon them. When exposed to active opposition, the great reformer sang

"God's word, for all their craft and force,
One moment shall not linger;
But, spite of hell, shall have its course;
'Tis written by His finger."

And, notwithstanding the present unconcern and stolidity of the Sihanaka, that Word "shall have its course" among them, for a greater than Luther has said: "My word.... shall not return unto me void."

Twenty-four adults are all who have been baptised by myself and my native coadjutors since the commencement of this Mission, in the autumn of 1875. It would not perhaps have been very difficult to have increased that number tenfold, if we had employed certain influences ; but, while we should hail with joy and thankfulness an outpouring of the Holy Spirit by which many would be convinced and converted, we are anxious rather to continue steady, plodding work, and wait the Master's own time and way for results, than to encourage any attempt at "making Christians."

Among the baptised to whom I have referred, are three very promising Sihanaka youths. They attended our school at Ambatondrazaka, and obtained an elementary education ; but their disposition was so hopeful, and the promise of ability which they presented such, that I encouraged them to go to Antananarivo to seek the advantages of higher education which are offered there. They are now in the Normal School being trained for teachers, and when their term has expired we anticipate that they will return to us, and occupy positions of honour and usefulness as school-teachers, or evangelists. Since they went to Antananarivo, they have been received as members by the church at Analakely ; and, from all that I hear of them, I have reason to believe that they are living and acting consistently with the profession of Christianity which they have publicly made.

Evangelists.—In this comparatively uneducated and unchristianised province of Madagascar, we are enjoying the benefits of the valuable work being done in the L. M. S. College at Antananarivo, in educating and training native evangelists. Five young men who have been educated in that Institution now occupy stations in Antsihanaka, and are doing excellent service. Andrianarana is at Amparafaravola ; Rakotomanga is at Ambohitromby ; Rajaofera is at Tsarahonenenana ; Rahaingo is at Anosimboahangy ; and Rainijofera has recently joined me at Ambatondrazaka, having been appointed by the Palace Church to succeed Rakatro. These young men superintend both the church and the school at their respective stations, and much of their time is occupied in teaching. In their devotion to the work, and the manner in which they discharge their duties, they give me great satisfaction. I have just returned from visiting Andrianarana, at Amparafaravola, and was surprised and thankful to find the efficient state into which

he has brought his school, and the order and attention of the congregation in his church. He is doing *more*, and exerting a greater influence for good, than could reasonably have been expected from one whose advantages before becoming a student were not great, and who is still only just entering manhood.

Rahaingo, who has now been at Anosimboahangy nearly a year, promises to be a very valuable helper. His station is three days' journey north of Ambatondrazaka, and the people he lives among are perhaps the most heathen in the district. His work is entirely new, and the name of his station now for the first time appears in my report. He informs me that he teaches the school from Monday till Friday, and conducts public service twice on Sunday; and that the whole responsibility rests on him, as there is as yet no one in the place to help him. He has 140 scholars in his school, and a congregation of 200 on the Sunday. Of his 140 scholars, only one knew the letters of the alphabet previous to the year 1875.

Andrianarana, Rakotomanga, and Rajaofera have suffered severely from the fever for which Antsihanaka bears an unenviable notoriety; but neither of them has ever hinted to me a desire to give up the work, or expressed a wish to remove to a more healthy part of the island. Rajaofera was very dangerously ill during my temporary absence in Antananarivo at the commencement of the year, but I am thankful that it pleased the Lord to spare him, for he and his wife are working earnestly and faithfully at Tsarahononana, and are bright lights in the midst of a large Sihanaka population there.

Schools.—From the date of our arrival here, both myself and Mrs. Pearse have devoted a considerable amount of our energies to the education of the rising generation, feeling sure that we should thus most successfully secure the future welfare of the Sihanaka and the prosperity of the Mission. We have spent much time in gathering scholars, in organising the schools, in teaching, and in superintending and examining the work of those among the natives whom we have been able to use as elementary teachers. There are now eighteen schools in connection with the Antsihanaka Mission, and an aggregate of 1211 scholars on our books. This is one of the positive results of five years missionary work, for previous to our arrival here the education of the children may be said to have been entirely neglected.

The actual state of things was referred to by me in my report for 1877-1878, when I stated, that, "although a few children were gathered together previous to our arrival, yet they learned hardly anything from day to day; and the time of the scholars, and that of the professed teachers too, was spent in playing at keeping school."

In the case of nearly all the scholars now in our schools, not the slightest foundation had previously been laid, and we had therefore to commence with teaching the letters of the alphabet, and we have spent many an hour in drilling our scholars in what, to them, have been the profound mysteries of the variety of alphabetical forms between *a* and *z*. These have long been mastered by a large number of the children, and they have advanced step by step, till now we are able to state that a considerable number can read more or less fluently in the Bible, or from any other book in their language which may be put into their hands. From commencing at the first stages, similar progress has also been made in writing and arithmetic, and other branches of education; and, within the past twelve months, forty-nine have been allowed to leave the schools, having reached the highest standard we have as yet raised, and who, before they were dismissed, passed an examination, occupying four days, in reading, writing, spelling, grammar, geography, general Scripture knowledge, and arithmetic as high as simple fractions.

Through the scholars in our schools a steady but almost unobserved work of education is extending among the people, for in their homes and villages they are the teachers of not a few, who, from their advanced age and various other reasons, would never enter our schools or come under regular instruction. This was happily illustrated the other day at Manakambahiny, a village where as yet we have no school, but where I had to pass the night on my way home from an itinerating tour. Early in the morning, a tall young man came into the hut in which I had taken up my temporary abode. Seeing a well-used Bible in his hand, it was not long before I said to him: "Can you read?" His immediate reply was "Yes." Having, however, been taught by experience that it is not always safe to place absolute confidence in the simple statement of a native, I put the young man to the test; and I had the pleasure of finding that his "yes" was true, for he read to me, with but little hesitation, a passage from the Gospel of Matthew, and another from the Psalms, which I selected for him. In reply to my enquiries

as to where he had been taught, and who had been his teacher, he informed me that he had never attended any school, but that he was indebted to a youth (now dead), who was a scholar in our school at Ambatondrazaka, for his ability to read.

The not inconsiderable quantity of school materials which we have sold here is one reliable evidence of the progress of education, for the people are not willing to spend their money for what they consider useless, and from which they can obtain no profit. During the five years of our residence here we have sold 390 Bibles; 860 New Testaments; 900 Lukes; 1089 Hymn-books; 1284 Catechisms; 550 Arithmetics; 178 Grammars; 260 Geographies; 5600 Lesson-books; and 1920 Slates. A considerable number of other publications, issued by the two mission presses in Antananarivo, have also been sold by us. The sale of our monthly magazine, *Teny Soa*, has for some time past been 150 per month.

An important and useful work has been successfully carried on by Mrs. Pearse, in teaching needlework to the girls and women; and many who were ignorant as to how to hold the needle, or on which finger to wear the thimble, are now able to sew and make useful garments. Others can knit jackets, stockings, and socks; and some can produce creditable specimens of embroidery, crochet, and various fancy work in cotton and wool. A solid work has also been accomplished by Mrs. Pearse among a class of about thirty women. Commencing, at first, by learning the letters of the alphabet, they made gradual progress, till now they can all read in their Testaments, and write. The benefit they have received was forcibly expressed by one of them, who said to me a few days ago: "If you had not come here, we should have been lost; we should have remained as ignorant as the beasts."

Closing remarks.—I am glad to have been able to point to some progress, and am thankful that, by God's blessing, some solid good has been done among the Sihanaka during the five years of our residence among them; but every successive year deepens and intensifies my conviction that we must have "long patience" ere we can expect to put in the sickle and reap a large spiritual harvest here. A period of sowing and watering—of teaching and preaching—must precede that of fruit gathering. "The leaven must *work* before the bread can be made." Our pupils are so ignorant; their

minds are so dull ; their superstitions and immoralities are so customary and familiar ; their moral sensibilities are so blunted ; their hearts are so hard ; in constitution they are so intensely conservative ; they have so much to *unlearn*, as well as to commence the alphabet of all moral training and religious knowledge, that their reformation cannot be expected to take place in a brief year or two. "Minutes elapse before the dawn of day ; days elapse between the opening-bud and the full-blown flower ; months elapse between spring's blade and autumn's golden corn ; years elapse between feeble infancy and stalwart man." We must be content to make quiet, steady progress, remembering that as a rule it is thus that all God's work proceeds. In the words of the author just quoted : "It is star by star that the hosts of night march out ; it is minute by minute that morn's great dawn brightens up into perfect day ; it is ring by ring that the oak grows into the monarch of the forest ; it is inch by inch, and foot by foot, that the tide which bears navies on its bosom comes creeping in on the shore."

Our confidence of the future success of this Mission is unshaken. The "little one shall become a thousand," and herein we are sometimes joyful with hope. The oft-told tale of God's great love ; the frequent reading of the Bible ; the constant repetition of the story of the Cross of Christ ; the uninterrupted preaching of the Gospel, will yet bear much precious fruit among the Sihanaka, to the glory of Him who loves them, and to the praise of the Saviour who died to redeem them. And, therefore, in the presence of much continued ignorance and superstition, darkness and sin, I can adopt the assurance of Carey, who, writing from India in the early days of his missionary career, said : "I have God ; and His Word is sure. Though the superstitions of the Hindus were a million times more deeply rooted, and the example of Europeans a million times worse than they are ; though I were deserted by all, and persecuted by all, yet my hope, fixed on that sure Word, will rise superior to all obstructions, and triumph over all trials. God's cause will triumph, and I shall come out of all trials as gold purified in the fire."*

* An account of the medical work carried on by Mr. Pearse will be found in Chapter VIII., and some remarks on the superstitions of the Sihanaka will be found at pp. 37 and 38.

3.—THE IBOINA MISSION.—The province of Iboina covers a large extent of territory on the north-west coast of Madagascar, its chief town being the port of Mojanga, which, on account of its commodious harbour and its fine river communication with immense tracts of fertile land, will probably play a conspicuous part in the future history of the island. As defined by the Hova authorities, Iboina lies between Baly, a semi-Arab settlement about ninety miles above Cape St. Andrew, to the Bay of Majamba in the north, and has its inland boundaries near the lowest rapids of the three great rivers Ikopa, Majamba, and Betsiboka. But to the Sakalava aborigines, Iboina includes all the country which the tribe has occupied to the east and north; and, as a mission district, now takes in several Hova garrison towns on the peninsula south of Pasindava Bay. In all there are eighteen stations in connection with the Iboina Mission, several of them centres of considerable population. Most of the churches were established, previous to the appointment of a missionary superintendent, by Imerina soldiers and settlers, who are still, with a very few exceptions, the only communicants; but the congregations include Hova, Sakalava, Betsimisaraka, and African Makoa. The REV. W. C. PICKERSGILL took charge of the district in 1877, and has his residence at Mojanga. The occupation of Mojanga as a mission station had been under the consideration of the Directors and the Imerina District Committee for a considerable time. Its importance as the principal town in the Iboina province, from which the Sakalava tribe could be easily reached, was seen and acknowledged by all. Dr. Mullens and Mr. Pillans, the Deputation from the Directors, when they passed through Mojanga on their way home in 1874, formed a most favourable opinion of the place as a suitable centre for missionary operations. After a somewhat lengthy correspondence on the subject between the Directors and the Imerina Committee, definite arrangements were made at the beginning of 1877 for the commencement of the new mission. Mr. Pickersgill was requested by the Directors to give up his work in Imerina and to proceed to Mojanga, and the District Committee heartily concurred in the arrangement, though sorry for what appeared to them to be an

inopportune weakening of the Central Mission. The history of the Iboina Mission during the last three years, and the good which has already been accomplished, shew that a wise step was taken when it was decided to place a missionary in that part of the island. Mr. Pickersgill, writing on this subject in his last report, says :—

There is still sufficient reason for us to be glad that the Iboina district was no longer left without direct missionary oversight, however impolitic we may consider the transference of interest by which we gave it a missionary. But the amount of travelling entailed by the visitation of a few churches and congregations dotted far apart on an area of some 2000 square miles, is often not a little suggestive of picking up the fragments before full justice has been done to the well-spread table—which represents, of course, the more populous districts of central Madagascar.

Iboina, however, is a much more important province politically than the comparative fewness of its inhabitants would lead us to imagine, and its future is rich in possibilities of a flourishing kingdom. If ever the Hova power awakes enough to see clearly that it can only possess the land by using it, and only become a nation worthy of the far-stretching territory which it claims by steady colonisation and the mingling of tribes, then Iboina will be the great highway of the island's commerce, and one of the people's richest granaries ; and we who sow the seed of the Kingdom shall doubtless have much reason to rejoice that the living Word was in the field before many of the inevitable tares.

In Mojanga and other large towns in Iboina, the population is of a somewhat mixed character. In addition to the Sakalava aborigines, and the resident representatives of the Hova Government, there are the Arab and Hindi settlers by whom the faith of Islam is represented, forming an additional element antagonistic to Christianity. There are also large numbers of Mozambiques, or imported Africans, who, till the 20th of June, 1877, were held in slavery, but are now free. Of these Mr. Pickersgill writes :—

Next to the Sakalava aborigines, the imported Africans are the most important feature in the Iboina province and missionary district. In the two largest towns of Mojanga and Marovoay they quite outnumber the other divisions of the population. Their emancipation, which was effected in 1877, raised them to the rank of ordinary Malagasy subjects. Many of them are regular in their attendance at Divine worship, and a few are attentive listeners to the truths they hear, especially those of them who were formerly slaves of the Imerina colonists. These Africans are known in the interior of Madagascar as *Masombika*,

but they prefer to be called Makoa—a tribal name of theirs on the dark continent. The delight of their lives is *tomtom*. But the Makoa children are now receiving the advantage of a compulsory education in all the garrison towns, and there is some little probability of many of them discovering before long a more rational pastime than that of drumming and howling from sunset until dawn with interludes of rum and debauchery.

One special object of the labours of the Iboina missionary is to introduce the Gospel to the Sakalava tribe, and to induce their children to attend the schools, and his efforts in this direction have not been without success. In some of the congregations, Sakalava are to be found among the regular hearers of the Word, and in some of the schools also a few Sakalava children are being taught in company with the Makoa and the children of the Hova residents. In Mojanga, there is a separate school for the Sakalava children, which appears to be making most satisfactory progress. The success of the missionary, however, in winning over these heathen aborigines has hitherto been very limited. The fact that Christianity is the religion of the Hova by whom they were conquered and are held in subjection has, probably, had an influence in causing them to stand aloof from the "praying," and many of them still cling to their idolatrous superstitions. At Mojanga, there still exist the relics of an ancient king, which are carefully guarded and held in superstitious reverence, and which are a bond of union among the Iboina tribes. Mr. Pickersgill thus describes the honour paid to these royal relics :—

Every Friday there is a gathering of those who still hope for the blessing of the royal relics. As a rule only women and children assemble, led by one or two crafty men who act as priests of the religion. The worship on these occasions includes little more, and nothing better, than singing and clapping of hands, accompanied by the drumming of a rowdy drum and the fitful blowing of a vile-sounding horn. At the first appearance of the new moon there is an extra Monday performance, which is generally better attended by the male Sakalava; and once a year comes the big festival when all Iboina is supposed to be present. Then the great fetish perambulates the village on the shoulders of four believers in this faith once delivered to them that sit in darkness, and a Sakalava orator stands up to speak in the name of the mouldered king. The last delivery of the oracle was mainly as follows: "Be not disturbed in your minds, for the land and the kingdom are at peace. And I have given up the sovereignty to my

grandchild—I have given it to Queen Ranavalona. And be it known to you also that I am a living person like yourselves; therefore I will make request of the deity, and you for your part must ask of me."

There is a living descendant of the worshipped ancestor who is nominally a Christian, and if the Sakalava were in the habit of being loyal to the living would likewise be tributary queen of Iboina. She has not yet been received into the Church, but wishes to become a disciple of Christ, it is said, on condition that she may be allowed to keep some slight hold on the other mediator as well. Her husband has already been admitted into membership, and consistently stays behind outside the forbidden house when his duty to his wife's superior rank makes it incumbent upon him to escort her there. Her visits, it ought to be added, are few and far between, partly perhaps because Trabonjy, her place of residence, is at least three days' journey from Mojanga. Notwithstanding the good lady's reluctance to sever herself completely from the faith of her tribe, she pays sufficient deference to the wishes of her sovereign to be interested in the work of education.

Most of the churches in Iboina are in garrison towns, and have been formed by the governor and his military staff, who are the principal members and officers of the church. In some instances the governor himself is the recognised pastor. It is not surprising, therefore, that the spiritual nature of Christ's kingdom is often entirely lost sight of, and the government of the churches regarded as a matter which rests solely on the secular authority. This has been the source of much evil in many of the churches, and shews the necessity for European superintendence. Repeated efforts are made by the missionary to remedy the evils thus arising in the churches, and to bring about a more Scriptural state of things; and we are pleased to notice that these efforts are heartily supported by the most intelligent of the native Christians. Writing of the difficulties which have arisen in the churches from the above causes, and of what has been done to remove them, Mr. Pickersgill says :—

These fruitful sources of perplexity and danger exist in every mission district throughout the country, but the trouble arising from authority's professed discipleship is perhaps greater in Iboina than anywhere else. Every town has its little viceroy, whose voice is law in all the minor details of government, and who, if he be a man of only a little more than average force of character, may rule his petty dominion with all the despotism of the royal supremacy in his arm, unchecked by many of the subtle restraints which that central power is compelled to acknowledge. In several instances

the Iboina churches were founded by these governors, and fostered by their satellites, both without knowledge, and for very much the same reason which led one of the latter, and a preacher of the Gospel to boot, whilst flourishing an ill-at-ease sabre before a crooked file of soldiery, to call upon all assembled to salute Ranavalomanjaka as "Queen of heaven and earth." In two places the governors had been installed as pastors, and everywhere they were among the most prominent in the Christian community and in professed devotion to its faith. The religious freedom of these churches may more easily be imagined than described, for surely it never had any existence. They were for the most part just ignorant travesties of Christian fellowship, and even now, with one or two exceptions, perhaps, are very little better. Improvement must necessarily be slow where the lack of knowledge is so lamentable.

A short time ago, an attempt was made to elicit some acknowledgment of these difficulties from the people themselves—for it is vain to strive for the liberation of those who are not galled by the yoke,—and also to lead them to agree upon some common course of action for the removal of the more immediate hindrances to their progress. A meeting of representatives of eleven of the churches was held at Mojanga. From two to five delegates came from each place, many of them travelling as many days' journey in order to be present. The pastor and leading members at Mojanga entered into the scheme with much heartiness, and prepared a hospitable welcome for their visitors. It did not require much argument on the part of those who led the discussions to convince all present that something ought to be done to keep the Church of Christ from being a mere lean-to of the Government; and there was an equally ready acceptance of the proposition that a vigorous endeavour should be made to enlighten the darkness of those who profess to have come out of it—namely the church members. A number of resolutions were then passed unanimously, with the happy satisfaction which usually characterises such proceedings, and the meeting wound up with a feast and a holiday display of the Mojanga school, which had just undergone its yearly examination. Probably the resolutions will not be worth much in twelve months' time, when the next meeting will take place, but at any rate the seeds of a sound public opinion have been sown, and that is half the battle in any reformation. Soon after the delegates had returned to their various homes, the writer made a thorough visitation of the district, and more than once on his travels was very much pleased to notice signs of a livelier interest in religious affairs, and also evidences of a kindlier feeling towards the missionary.

Educational work has occupied a great deal of the Iboina missionary's attention, and, with the aid of the Government and the local authorities, most encouraging results have been realised in this department, as is evidenced by the following extracts from Mr. Pickersgill's last report :—

For more than a year after the district was first taken under our care the schools were only provided with such teaching as could be supplied by untrained young men already on the spot. Several of these were scribes to the local government, but very illiterate, and most of them too full of busy idleness to attend regularly to their work. Now, however, there are three well-qualified teachers from Imerina settled in Iboina, two of them supported by the Palace Church in Antananarivo, and the third, so far as half his salary is concerned, by the people themselves. At Mojanga and a neighbouring large town, the former teachers still continue their work as assistants, and are paid by native contributions.

As a result of the manifest improvement in the children belonging to the principal schools, the other towns are beginning to ask for better instruction, and three of them, away on the borderland west of the Betsiboka, have agreed to discard their inefficient teachers, and accept youths from the first class in the school at Mojanga as substitutes. It has been arranged that these youths go out in turn two months at a time, and whatever remuneration they receive will be provided by those amongst whom they labour. An evangelist—a fine, energetic fellow,—who in his former condition as a slave was once well-known as Dr. Mullens's "black chaplain," has command of these embryo teachers, and attends to the religious instruction of the children as well as of the parents.

The following figures discover abundant evidence that the educational branch of the missionary's work in Iboina is not an unproductive one.

	Scholars on the books.	Present at Exam.	Passed in Reading.	Passed in Writing.	Passed in Arithm.	Passed in Grammar.	Passed in Geography.	Passed in Scripture.
1877		291	79	15	4	0	0	0
1878	914	643	197	96	26	33	24	197
1879	1800	1189	351	. 239	117	54	41	248

Considerable attention has also been given by Mr. Pickersgill to the medical department, but to this subject special reference is made in Chapter VIII., on Medical Work.

4.—THEIMERINA MISSION.—The *Review of the Madagascar Mission from 1861 to 1870* shews that the number of the male agents of the London Missionary Society in connection with the Madagascar Mission at the close of 1870 was *seventeen*. Two of these, however, were appointed to Fianarantsoa in Betsileo, leaving *fifteen* as the Imerina staff. Of these

again, two were in England (and did not return to Madagascar till 1873), so that the number of L. M. S. missionaries actually resident in Imerina at that time was *thirteen*. Of these, ten were ordained missionaries having charge of churches and districts (five of whom, however, had recently arrived from England and had not entered on their work), and the remaining three were a builder, a schoolmaster, and a printer. This was the numerical strength of the Imerina Mission at the beginning of the decade now under review. Since then many changes have taken place, and much has been done to extend and strengthen this Central Mission. Since 1870, ten new missionaries from England, and one missionary from Betsileo, have joined the Imerina staff; but on the other hand, two have died, three have left Madagascar, and two have been removed to form new missions in other parts of the island, leaving *nineteen** as the present staff of male agents having appointments in connection with the Imerina Mission. Sixteen of these missionaries are married; and in addition to these, Miss Bliss was sent out in 1876 to take charge of the Girls' Central School. Of the ten new missionaries who have joined this Mission since 1870, two left England in 1871, four in 1872, and four in 1873. Since then no additions have been made to the staff of English missionaries. But in order to estimate correctly the actual strength which has been available for the work of the Mission, it must be remembered that there has not been a year within the last decade when one or more of the missionaries have not been absent on sick-leave, or furlough. On the other hand, it will be well to bear in mind that the missionaries of the Friends' Foreign Mission Association have been working in friendly co-operation with those of the London Missionary Society during the whole of the time under consideration.

The accompanying table is an approximately true index of the *available* strength of the Imerina Mission, as it shews

* This includes the Rev. W. E. Cousins, who is employed and supported by the British and Foreign Bible Society; the Rev. R. Baron, who during the last two years has been connected with the Betsileo Mission; and Mr. Pool, who expects to leave Madagascar in a few weeks.

the number of English missionaries, male and female, resident in the province at the close of each year from 1870:—

Date.	Agents of the L. M. S.		Agents of the F. F. M. A. in friendly co-operation with the L. M. S.	
	Male.	Female.	Male.	Female.
1870	13	14	2	2
1871	14	13	3	4
1872	17	17	4	6
1873	22	19	5	7
1874	22	19	6	8
1875	21	19	6	7
1876	22	21	5	6
1877	19	18	4	5
1878	19	18	4	4
1879	15	13	4	4
1880	14	11	4	4

This gives an average of eighteen male and about sixteen female agents of the L. M. S. for each year included in the above table, and an average of about three male and a little over five female agents of the F. F. M. A.* It will also be noticed that the number of male agents of the L. M. S., actually resident in the island, is only *one* more in 1880 than at the close of 1870, whilst the female agents are *three* less than they were ten years ago. This is partly to be accounted for by the comparatively large number of those who are absent on furlough, in some cases rendered necessary by ill-health.

Having thus ascertained the actual strength of the Mission, it now remains to be seen how this strength has been applied. It will be well to remember at the outset, that the Imerina District Committee has, through the whole of the ten years, had to provide for the superintendence of more than 800 congregations, containing over 60,000 communicants and about 200,000 native adherents, and also for about 650 elementary schools. It has also had to maintain the College

* In addition to these, the Medical Mission at Analakely, supported by Dr. Burns Thompson and his friends, was, until abandoned in 1876, worked in harmony with the L. M. S.

with an average of about seventy students, a large Normal and General School for Boys, a Central School for Girls, the Palace School, and the Mission Press with the constant demands for periodical literature and educational books. In addition to this, it has had to give up one of its members for the work of Bible Revision, to supply its quota of delegates on the Revision Committee, and to provide for all the special business and numerous contingencies that have from time to time arisen in the Mission. At the close of 1870, there were eleven missionary districts in the province of Imerina, including the then newly formed districts of Ambohimanga and Vonizongo, and each of these was under the care of an English missionary. In 1872, the Isoavina district was formed from the eastern portion of that of Andohalo, thus making twelve separate districts in the Imerina Mission, nine of which were superintended from the Capital, each having one of the city churches as its station or mother church. This arrangement continued in operation until the redistribution of districts in 1874, which was made in consultation with the Deputation. It thus happened that for the first three years (1871—1874) nearly all the Imerina missionaries were resident in the Capital, three only having charge of country stations. It was never intended, however, that so many of the missionaries should remain in Antanànarivo, and the Imerina Committee only waited for instructions from the Directors before arranging for the establishment of new stations in several of the country districts. A plan of the proposed arrangements had been sent to the Directors, but their sanction was withheld until the visit of the Deputation. During this visit, it was arranged that five new country stations should be formed, in addition to those of Ambohimanga, Vonizongo, and Isoavina, each station to have a large district attached to it. One of these was to be at Ambohibeloma in the west, and to be in the charge of the Rev. J. Peill and the Rev. W. C. Pickersgill; another was to be at Ambohidratrimo in the north-west, and in the charge of the Rev. R. Baron; a third was to be at Itsiafahy in the south, and in the charge of the Rev. T. G. Beveridge (this was afterwards placed under the care of the Rev. J. A. Houlder); a fourth was to be at Amba-

tomanga, or some other town in the east, and in the charge of the Rev. T. Rogers, who had not been able to remain in Betsileo and had joined the Imerina Mission; and the fifth was to be at Ambohibemasoandro in the north, but for which no appointment was made. All these arrangements ultimately received the formal approval of the Directors, and grants of money were made, as required, to enable the District Committee to carry them into effect. Of these five proposed new mission stations, the first two only have been completed. Mr. Baron occupied the station in the north-west for a short time previous to his visit to England in 1875, but soon after his return to Madagascar in 1877 it was found desirable to provide him with another sphere of labour. Mr. Rogers resided for a few weeks in the eastern district, but, on account of ill-health, he was obliged to return to the Capital, and afterwards to go to England; and it has not been deemed expedient to make another appointment to that district. After further consideration, it was decided to abandon the proposal to form a mission station at Ambohibemasoandro, especially as no missionary was ever found to take charge of it. The two stations of Ambohibeloma and Itsiafahy have been more fortunate and successful, and have been provided with good mission houses and other necessary buildings, though even these have been attended with difficulties and disappointment. In 1877, Mr. Pickergill, one of the two missionaries appointed to the charge of Ambohibeloma and its large district, was removed to begin the new Mission at Mojanga, to the great sorrow of the people among whom he had laboured; and latterly the ill-health of Mr. Peill has made it necessary for him to leave the district, and the District Committee has invited him to undertake work at the College. At Itsiafahy there have been difficulties of a peculiar kind, arising from the want of harmony between the missionaries and the native evangelist who was stationed there by the Palace Church. These difficulties, however, have happily been removed, but Mr. Houlder, the missionary in charge, is now residing in Antananarivo, and has the temporary oversight of the church at Ambohipotsy. So that of the five new mission stations arranged for during the visit of the Deputation, not one is at present occupied by an English missionary.

A short time after the departure of the Deputation, but with their approval, the large district of Vonizongo was divided into two, with a second mission station at Fiarenana, which was placed under the care of the Rev. E. H. Stribling. The province of Imerina thus became divided into *seventeen* missionary districts (not reckoning that of Ambohibemaso-andro, for which no provision was ever made), and for a short time each of these districts had an English missionary in charge.* After a while, however, it became necessary, for the reasons given above, to reunite the districts of Ambatomanga and Ambohidratrimo to the city churches of Ankadibevava and Amparibe, with which they had formerly been associated; and thus, at present, there are practically only *fifteen* separate districts in the Imerina Mission. These districts with the missionaries in charge are as follows :—

Ambatonakanga	in charge of the	Rev. C. F. Moss.
Amparibe and Ambohidratrimo	}	Rev. W. E. Cousins.
Analakely	"	Rev. G. Cousins.
Ambohipotsy	"	Rev. W. Montgomery.†
Tsiafahy	"	Rev. J. A. Houlder.
Ankadibevava and Ambatomanga	}	Rev. C. Jukes.
Ambohitantely	"	The Friends.
Ampamarinana	"	Rev. B. Briggs.
Ambohibeloma	"	vacant
Andohalo	"	Rev. H. W. Grainge.
Isoavina	"	Rev. P. G. Peake.†
Faravohitra	"	vacant
Ambohimanga	"	Rev. J. Wills.†
East Vonizongo.	"	Rev. T. T. Matthews.†
West Vonizongo	"	Rev. E. H. Stribling.

It should also be mentioned that since the commencement of the Church in the Palace, the Queen and the other members

* In this enumeration of districts we have included that of Ambohitantely, which is under the care of the missionaries of the F. F. M. A. This district has also been subdivided for the convenience of superintendence.

† In England.

of that church have aided materially in the evangelistic and educational work in Imerina, by supporting a large number of evangelists and school-teachers. These are stationed in the chief towns of the province, working in harmony with the missionaries, and, to a great extent, under their guidance.

In addition to church work in town and country, it has been necessary from time to time to make special arrangements for the efficient maintenance of the enlarged educational institutions in Antananarivo, and for the increasing work of the Mission in other departments. The rapid increase in the number of schools, and the advancing importance of elementary education as a branch of mission work, made it necessary to set apart two missionaries as superintendents of education, for the systematic inspection of the schools and the conducting of periodical examinations throughout the various districts. The College, the Normal School, the Girls' Central School, the Mission Press, and Bible Revision, have also required the undivided attention of the missionaries in charge; and frequent sickness, and absence on furlough, on the part of some of these, have made it necessary for others to share their work. The following are the present arrangements for the conduct of these several institutions and special departments of mission work:—

The College	in the charge of	{ Rev. G. Cousins and Rev. J. Peill.
The Normal School	„	Rev. J. Richardson.*
The Girls' Central School	„	Miss Bliss.
The Mission Press	„	Mr. J. Parrett.
Bible Revision	„	Rev. W. E. Cousins.
Superintendence of Schools	„	{ Mr. J. C. Thorne and Mr. T. Lord.

In reference to these appointments it is necessary to observe (1) That the Rev. R. Toy shared with the Rev. G. Cousins the duties and responsibilities of the College from its establishment in 1869 till the middle of last year (1879), when a severe illness laid him aside from all work and made

* In England.

his return to England absolutely necessary—we are sorry to have to add that he died at sea on his way home, and on this account Mr. Peill has been recently asked to take his place. (2) That during Mr. Richardson's absence in England on furlough, Mr. Thorne has, at the request of the Imerina Committee, taken charge of the Normal School, and Mr. Lord has also been asked to take charge of the Palace School, no other arrangement being practicable; the superintendence of elementary education has thus been sadly interfered with. (3) That whilst the Rev. W. E. Cousins, as Principal Reviser, is the only one wholly set apart for the work of Bible Revision, yet there are also three L. M. S. delegates on the Revision Committee, who find much of their time taken up by the work. Mr. Cousins, on the other hand, gives what time he can spare from his special work to the superintendence of the Amparibe and Ambohidratrimo district. (4) It should also be noticed that some of the missionaries are holding double appointments, or superintending two or more districts. Such arrangements, however, can only be regarded as temporary, and are expected to cease as soon as those who are absent on furlough return to the island, or new missionaries are sent out from England. Some rearrangements may be made at the next meeting of the Imerina District Committee, as Mr. Baron, who has recently returned from Betsileo, is now without an appointment.

The Imerina Mission has also been strengthened by the appointment, at different times, of more than fifty educated native evangelists, who are stationed in the central towns and villages throughout the various districts. These evangelists are a great help to the missionaries, and by means of such help the evangelistic and educational work of the Mission has been far more extensive and thorough during the last five years than ever it was before. Each of these evangelists has care of from five to twelve churches and schools, and carries on his work under the direction of the missionary in charge of the district; his work is also subject to periodical examinations, which act as a stimulus to success. The appointment of these evangelists however, has tended to increase the work of the missionaries. The schools are more numerous

and farther advanced than they were before the evangelists were appointed, and they require a great deal of attention. The details of church life are more fully reported to the missionary than formerly, and his advice more frequently sought with regard to them. Besides this, the work of the evangelists has both to be arranged and constantly superintended by the missionary. The experience of the last few years has taught us that there are very few of these teachers who can be safely left in the charge of churches, without the aid and supervision of the missionary in nearly all the details of their work. Thus, whilst the work of the Mission is being done more thoroughly by means of these trained evangelists, the necessity for European supervision has been considerably increased.

We have now given a general outline of the circumstances of the Imerina Mission, and of the changes that have taken place in its conduct since 1870. A more detailed account of the various districts, the educational institutions in Antananarivo, and of the church and school work as carried on by the individual missionaries and their assistants, both in town and country, will be found in the following chapters.

5.—DISTANT STATIONS OCCUPIED BY NATIVE EVANGELISTS.—Besides providing for the spiritual wants of the people in Imerina, and doing their best to carry on the work of the Mission in its extended form, the missionaries, with the aid of the native churches, have been putting forth efforts to evangelise the distant parts of the island by means of native agency. A Native Missionary Society has been organised for this purpose, and several native teachers are now being supported by it. In some instances, evangelists are sent out and supported by individual missionaries, assisted by friends in England; and in other cases also the District Committee has made arrangements with native churches at a distance by which trained teachers may be stationed among them, each bearing a suitable portion of the expenses. So that by various means the influence of the Mission is extended and the kingdom of the Saviour advanced.

The most important station hitherto occupied by a native evangelist is that of Tamatave, on the east coast. Tamatave is the chief port in the island, and contains a large though mixed population. The town has been greatly extended and its population largely increased during the last few years. It is the residence of the British Consul, and of most of the European traders. Various missionary societies are also represented there. The Roman Catholics, the S. P. G., and the L. M. S., have each their places of worship with day-schools attached. The two former societies are represented by European missionaries, but we regret to say that there is, as yet, no resident English missionary in connection with the London Missionary Society. It has long been the wish of the missionaries in Madagascar that one of their number should be stationed at Tamatave, and the Directors have agreed to this, but the man to occupy the position has not yet been found. There are two churches in the town in association with our Society, the oldest of which was formed in 1861, and the other in 1869 or 1870. These two churches contain 160 communicants, and the average attendance in the two congregations is about 500. One of these churches has recently erected, at great cost, a new substantial place of worship of wood, and the two congregations have united in the erection of a new school-room of the same material. There are also 23 outstations in connection with the churches at Tamatave, though some of them are without teachers. In 1875, a college-trained evangelist was stationed there, the churches undertaking to pay about two-thirds of his salary. This evangelist has given great satisfaction, and is evidently doing his best to supply the needs of the churches, both at Tamatave and in the neighbourhood. The following historical account of the churches at Tamatave, taken from a former Report of the Madagascar Mission, shew the claims which these churches have on the London Missionary Society :—

There are few districts in Madagascar which have greater interest to the missionaries of our Society than that of Tamatave. It was there that our first missionaries landed in 1818, and commenced missionary work in the island; and it was there that five out of the six of the small missionary band, in their attempts to introduce the Gospel, were cut down by the fever soon after their arrival, Mr. Jones being the only

survivor. On the removal of Mr. Jones to the Capital in 1820, the work at Tamatave was suffered to be in abeyance for several years; but during the time of the persecution many of the Christians made their way there and so escaped from the country, whilst others were constantly residing in the neighbourhood, secretly adhering to the faith and form of worship taught by their missionaries. Mr. Ellis, on his arrival in 1853, and 1854, as well as in 1857, found many Christians there in disguise, and was heartily welcomed by them. Again, in 1862, when Mr. Ellis returned to Madagascar, followed a month or two later by some of the present missionaries, they found a church already existing at Tamatave. It was not, however, a large one, there being between twenty and thirty members and about a hundred adherents. They met in a house given by king Radama for the purpose, and occupied by Andrianado, who with his family were the principal members and guiding spirits.

Between the time of the landing of Mr. Ellis and the missionaries who followed him, the Bishop of Mauritius (Bishop Ryan) paid a visit to the Capital, with the object of establishing a mission in the island in connection with the Church of England. In consultation with Mr. Ellis, a mutual arrangement was made that the L. M. S. should be allowed to remain in undisturbed possession of Imerina, and that the societies represented by Bishop Ryan should establish a mission at Tamatave and amongst the coast tribes. This arrangement was carried out with mutual satisfaction for some time. We, on our part, gave up the church at Tamatave, and urged the people to join the S. P. G. Mission, which was commenced at that place in 1863. Andrianado, the nominal pastor, one of the Christians who had escaped to Mauritius during the persecution, having offered his services to the L. M. S., and pressed Mr. Ellis very earnestly for support, was distinctly told that our Society could not engage him, and was at the time advised to unite with the S. P. G. Following the advice therefore of Mr. Ellis he did so, and has been employed in connection with that mission ever since. The members of the native church, however, firmly refused to separate themselves from our Society, and from the form of worship rendered dear to them by a long course of persecution and suffering, and connect themselves with another mission, although urged over and over again by Mr. Ellis to do so, and to accept the arrangement made by him with Bishop Ryan. For years we refused to recognise them in any way whatever as belonging to our mission. Their applications for books were rejected, and no concession was made to any of their frequent remonstrances. They were almost entirely ignored by us, and left to act for themselves.

Later on, when some of our missionaries were passing through Tamatave, they made an occasional visit to the chapel, and sometimes conducted the service. Little, however, as this amounted to, we were accused by the episcopalians missionaries of having broken the agreement, while they were using all their influence with the societies at home to disregard the arrangement made with Mr. Ellis, and establish a mission in the Capital, as well as to appoint a bishop to reside there.

In the meantime, a more substantial building had been erected by the native church at Tamatave, and after the impetus given to the spread of Christianity soon after the accession of the present Queen, another chapel was built near the battery, and ever since there have been two good congregations regularly meeting together for worship on the Sabbath. In 1874, the clergyman in connection with the S. P. G. at Tamatave made strenuous efforts to induce the native Christians to join his Society, and more than once, contrary to their wishes, attended the chapel in full canonicals, and insisting upon taking the place of the native pastor, conducted the service according to the fashion of his own church.

In 1874, the S. P. G. appointed a bishop and staff of clergy to the Capital, in spite of the most earnest remonstrance of the L. M. S., to whom under God Madagascar is indebted for the introduction of the Gospel, and through whose long continued labours heathenism has been practically overthrown in Imerina. This remonstrance was likewise supported by the C. M. S., who withdrew their missionaries who were labouring in the island, rather than give even an apparent sanction to such a proceeding. The agreement made by Mr. Ellis having therefore been annulled by this intrusion, we can no longer hesitate in giving that assistance and oversight to the churches at Tamatave which they so much need, and which their persistent fidelity to us and our mode of worship so richly deserves.

During the last few years, several special visits have been made by missionaries appointed for that purpose by the Committee of the L. M. S., and they have invariably left with the full persuasion that our Society will not be doing its duty to this district until they have stationed at least one missionary at Tamatave.

Next to Imerina, the most densely populated part of Madagascar is probably the east coast. Tamatave, which is rapidly increasing year by year, and has in fact more than doubled its population during the last few years, ranks next to the Capital in size and importance. North and south of Tamatave, and extending to some distance inland, there are considerable masses of people dwelling in heathen darkness, but few of whom have ever received religious teaching of any kind whatever. It is true that a little has been done in some of the principal towns near Tamatave by the churches of that place, and in some others by Christian traders and officers from the Capital. Scattered along the east coast there are perhaps forty or fifty semi-instructed, and, hitherto by us, unrecognised churches, but which nevertheless claim connection with us and desire our co-operation and help.

In addition to what the missionaries have been able to do for the churches at Tamatave and the immediate neighbourhood, something has been recently done by the Native Missionary Society for the coast tribes south and north of

Tamatave. For several years churches have existed in many of the large towns and villages on the south-east coast, but most of them of a very ignorant and unsatisfactory character, there being no competent teachers or pastors among them. Time after time, these churches have sent to Imerina asking for lesson-books and begging for teachers. Two years ago, four evangelists were sent there by the Native Society, but one of these died soon after his arrival on the coast, so that there are now only three. These are far too few for the work to be done among the numerous tribes in that part of the island, and we trust the number will be speedily increased. Two visits have been paid by English missionaries to the south-east coast within the last five years, one in 1876, and another in 1879, and the accounts of both visits bear testimony to the large population that exists there, and the great work which has yet to be done for Christ among those numerous heathen tribes. The reports which the native evangelists give respecting their work, and the readiness of the people to receive their instructions, are encouraging, and we trust will induce others to join them.

The Native Society has also stationed an evangelist on the north-east coast, but from letters received from him it appears he has many difficulties and some opposition to contend with. Still he is not disheartened, and, by God's blessing, he has succeeded in doing some good. Another evangelist has recently been appointed to Ankavandra, a large town in the west, on the borders of the Sakalava country. We rejoice in every movement of this kind, for we feel that it is chiefly by such means that the heathen tribes of Madagascar must be brought to Christ.

The REV. C. JUKES gives the following report of special evangelistic work at Mahanoro and other towns on the east coast :—

By the generous aid of friends in Scotland, I have been able to undertake aggressive work in a part of the country where no direct and continuous missionary effort had before been attempted. I refer to the dense population of Betsimisaraka in the neighbourhood of Imahanoro, Vatomandry, and other towns on the east coast, amongst whom I have recently stationed three energetic evangelists—two of them students from our College—who are carrying on a hard battle with heathenism,

immorality, and drunkenness. The work of these men is rendered terribly difficult on account of the presence of numerous Creole traders, who have come from Bourbon and Mauritius with barrels of rum, with which fiery poison, I fear they will, unless God in His mercy prevents such a calamity, ultimately depopulate the part of the island where they are carrying on their accursed business. The devil's missionaries appear to be reaping a greater harvest than the servants of Christ. The rum barrel has a greater attraction for the masses than the Bible. Yet the three evangelists are not labouring in vain or spending their strength for naught. They have twenty-five congregations and several schools under their charge, and although I am not able to speak in the highest terms of the Christian character of those who compose these congregations, I believe the leaven of the Gospel is surely working. I have been specially fortunate in the men I have been able to secure for this new mission, and I cannot but anticipate for them a large measure of success. No matter how hard and dry the soil, the living seed, scattered in prayer and suffused with the grace of the Spirit, cannot die. The Divine Word must prevail, and the kingdoms of this world become the kingdom of our God and of His Christ.

CHAPTER IV.

THE NATIVE CHURCHES AND EVANGELISTIC WORK.

THE Native Churches in Madagascar, whilst one in faith, and, with slight modifications, of the same order of worship, are of four classes, viz., the Palace Church, the City or town Churches, the Suburban Churches, and the Country Churches. All these four classes of churches were in existence in 1870, but the number of the country churches has been considerably increased since then. Each class has its peculiarities, not of doctrine, but of character, position, and influence, and each will demand a special notice.

1.—THE PALACE CHURCH.—Of the native churches, the first in position and influence, and that which we place first in order, though of a much later origin than some of the others, is the *Palace Church*. We have spoken of this church as if it were one of a class, though in reality it forms a class by itself.

It is perfectly unique in character, and in some respects stands entirely alone. It does not, however, isolate itself from the other churches and claim to work independently and alone, but is ever anxious to be considered as one with the rest, and takes a share in all Christian work for the evangelisation of the country. This church has been the subject of much controversy, and some of its actions have been grossly misrepresented. It occupied a prominent place in the correspondence on affairs in Madagascar, which appeared in the *English Independent* and other newspapers nearly three years ago, and to which we have already referred in a former part of this Review. We were then told, among other startling things quite new to most of us who are living on the spot and ought to know all about such matters, that "the churches in Madagascar are under the jurisdiction of an oligarchy, called 'the Church within the Palace.'" In the *Statement* of the missionaries, which was drawn up in reply to such criticisms, this assertion was emphatically denied, and the history and position of the Palace Church were explained at considerable length. It was shewn that this church had a most natural and unostentatious origin; that it has grown as other churches in the Capital have grown; that the form of worship, the doctrines preached, and the principles on which all its ordinary business is conducted, are the same as in the other churches; that the pastors and preachers of the other town churches are those who usually officiate in that church; that, though occupying a unique position, as being the *Church within the Palace*, and that of which the Queen and Prime Minister and all the most wealthy and influential Christians in Antananarivo are members, it has never claimed precedence, or exercised undue authority over the rest; that it has in a Christian and unassuming manner always shewn itself ready to assist the poorer and weaker churches; and that it has co-operated heartily with the Native Missionary Society in its efforts to send the Gospel to the distant and heathen tribes. The opinions then expressed by the missionaries are still entertained by them, and the subsequent history of the Palace Church has tended to confirm them in these opinions. The action of this Church towards other churches, whether in town or country, has, we believe

been dictated by good motives, and nothing has been done by it, since the *Statement* of the missionaries was published, to give rise to suspicion, or to which objection could reasonably be made. The only thing, at present, in connection with the Palace Church which is a cause of anxiety to the missionaries, is the laxity of its discipline. This we feel to be a serious evil, rendered all the more so by the conspicuous position which the church occupies. No missionary has any direct connection with this church, and some of the native pastors are sadly wanting in moral courage when cases of serious difficulty arise. It is well known that there are several in full communion with the church whose conduct is far below the Christian standard, and yet they are allowed to retain their position. Cases of misconduct are too often winked at, and allowed to pass as if unnoticed, and we are afraid that the native pastor, or pastors, who have the principal charge of the church, are greatly to blame in this matter. We believe, that if all cases requiring the exercise of discipline were properly brought before the notice of the church, there is sufficient Christian principle among its members to lead to a right course of action. The importance of paying greater attention to this matter has recently been impressed on the pastors and members of the church, and, we trust, not without good effect.

The greatest event in connection with the Palace Church, which requires a special notice in this Review, is the opening of the new Chapel Royal, which took place on the 8th of April, 1880. This event had long been expected, and was looked forward to with considerable interest. The foundation stone was laid on the 20th of July, 1869, so that the building was more than ten years in course of erection. The form of the Chapel is parallelogram, intended to accommodate some four hundred and fifty worshippers, having at its south-west corner a tower rising to the height of 112 feet, and on its east side a minister's vestry from which there is an entrance to the platform, also a retiring room for the use of the Court, who, by means of an ornamental bridge (which connects the building with the high ground on which the royal residence stands) and staircase, are able to enter the Church through this private room. A law requires that the Monarch shall sit in

the highest place at all public assemblies, hence the erection of a royal pew, on an elevated floor, was imperative. The base of this pew is of a coarse native marble, panelled and richly carved; the enclosing panels and canopy are of a handsome wood, somewhat resembling a light rosewood, the whole, together with a soffit to the canopy, being richly carved by native workmen. Beneath the trellis work of the canopy crimson velvet is introduced. The Italian style was chosen, on account of its harmony with the surrounding buildings, and great freedom has been used in the work of ornamentation. The church is built of stone found immediately above, or in the lap of, the primary formation. It is presumed to be granite, with dull crystals, and earthy matter filling the space between the crystals, and combining them in a solid mass. The shafts of the columns inside the church, the moulded and carved band and frieze, some panelling, the key stones, also two large panels intended to receive engraving on the outside of the building, are of a hard dull red clay, which seems to harden when exposed to the atmosphere. Care has, however, been taken that this material should sustain no pressure. The roof is the only one in the country covered with slates. These were quarried at a distance of five days' journey from the Capital. The building is prepared for the Congregational form of worship, and it also exhibits some results of the instruction given by the agents of the London Missionary Society, to whom the natives are indebted for their knowledge of several useful arts, other than those connected with building. The stained glass windows were supplied by Messrs. Canun, of Smethwick; the ceiling ornaments by Messrs. Jackson, of London; and the organ (a good instrument with two manuals and two and half octaves of foot notes), by Messrs. Hill and Sons, London. The building was planned and its erection superintended by Mr. W. Pool, of the London Missionary Society.

The day of opening was one long to be remembered in Madagascar, and, we doubt not, will have much influence in extending and strengthening the native Church. Careful preparations were made for the opening services, so that all things might be done decently and in order, not as business relating to the Government, but as having exclusive reference

to the "praying." Invitations, with admission tickets, were sent to the missionaries of all the societies represented in Antananarivo, which invitations were cordially accepted by the missionaries of the London Missionary Society, the Friends' Foreign Mission Association, and the Norwegian Society; but the S. P. G. and Roman Catholic missionaries declined to be present. The time for the morning service was fixed at ten o'clock. Punctually at that hour the Queen left her private residence, when a procession was formed of the representatives of all the chief families in the Capital, attended by a band of music and the Church choir. On the way to the Church, the Prime Minister announced, in the Queen's name, that the state prisoners, who were banished at the commencement of the present reign, on account of the part they took in a conspiracy against the Government, would have their fetters removed; and that Her Majesty would also release the prisoners in Antananarivo, except those who had been imprisoned for debt. A few of the prisoners at Antsirabe and one at Ambatondrazaka were also set free. After this, the procession was interrupted by a cry for mercy on the part of a man, who had committed murder some seven years ago, and had been in hiding ever since. He at once obtained a free pardon from the Queen, and the procession proceeded on its way. Her Majesty entered the Church at about eleven o'clock, and the building being at once filled in every available space by a select company (admission being by ticket), the opening service was commenced. After the introductory part of the service, which consisted of the singing of some hymns and anthems (specially prepared for the occasion), the reading of Scripture, and prayers, HIS EXCELLENCY the PRIME MINISTER, at the request of the members of the Church, gave the following account of the origin and history of the "Church within the Palace":—

I have been requested by the members of this Church to give some account of the origin of the "praying" here in the Palace, and of the erection of this House of Prayer, which we are this day dedicating to the worship of God. And though I at first declined, thinking it would be better for some one else to undertake the duty, yet, being still urged to do so, I afterwards consented. My heart truly rejoices because, by the blessing of God, the purpose which has been long entertained is now fulfilled,

and the Queen and all of us are now met together to unite in opening this House, which has been erected for a House of Prayer to God, and for the praise of His name through Jesus Christ our Lord. Thanks be to God who has blessed us, and caused to come to pass this day of joy and gladness. Man proposes, but the accomplishment is of God, and God has fulfilled to the Queen, and to all of us, our purpose. Blessed, therefore, be Jehovah, the Lord God Almighty, who is both Lord of all and also merciful and gracious through Jesus Christ His Son.

And because of this, my heart inclines me, in accordance with your request, to put in order a few words, shewing the history of the origin of the "praying" here in the Palace, and the way in which God has inclined the heart of the Queen to build this House here in the midst of her Palaces for the worship of God. If we consider what led the Queen to pray, it can be truly said she was not influenced by man, but that it was God alone who disposed her heart towards the "praying." There is one thing, however, which I think it well you should be made acquainted with.

During the reign of Queen Rasoherina, there was a Bible (this which I now show to you) which I placed in the house where she dwelt, and which was regarded as common property, for it was freely handled by every one who was able to read; and this Bible was always lying about as a thing of no importance. On the 3rd of April, 1868, when Queen Ranavalona came to the throne, this Bible was still there, and was still freely handled by the people as before. During the days of mourning for Rasoherina, the Queen often read in this Bible to pass away the time, and even the officers about the court and the "twelve youths" (under secretaries in the Palace) took it up when they were at leisure. And I believe that the reading of this Bible by the Queen was the means by which God disposed her heart to pray to Him, and that it did not come from man. On Sunday morning, the 25th of October, 1868, the Queen, myself, and a few of the Queen's personal attendants, met for prayer in the centre room of the Palace called Mahatsara, and when the service was ended and we came away, the Queen sent for Rainingory, 16 honours, and Rainibesa, 15 honours, and Rainilambo, 15 honours (senior officers in constant attendance on the Queen), and said to them: "I inform you, my fathers and mothers, that I shall pray to God; and my reason for doing so is this: I look to the heavens, and they did not come of themselves, for some one made them; and I consider the earth, and it did not come of itself, for some one made it. It is God who made these things, and therefore I shall pray to God; and I inform you because you are as my fathers and mothers." And when they heard that they said: "That is good, your Majesty, and we thank you." But although they said this, their countenances seemed to shew that they were sorry. And in the evening we met again for worship, as we had done in the morning. And on the following Sunday, the 1st of November, 1868, Rainingory, Rainibesa, and Rainilambo met together with us for worship; and from that time the Sunday markets were gradually put a stop to.

We see from this the power of the Bible, for though the reading of it had been regarded as a thing of no importance, and done simply to pass away the time, yet its effect was not lost and it was not read in vain, for it was as good seed sown which only waited for the proper time to spring up, and that time was the day on which the Queen met for Christian worship for the first time in the Palace, and also this day which is one of great joy. How great is the power of the Word of God ! Let us, therefore, not think lightly of the reading and of the hearing of that Word, for it has indeed power to change the hearts of men, according to that which is written in Isa. lv. 11, saying :—“My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

On the Wednesday evening, the day previous to the coronation, the Queen said to me :—“I will rest my kingdom upon God, send therefore for Andriambelo and Ratsilainga and Andrianaivoravelona and Rainimanga and Rainitavy (pastors of the city churches), that they may ask God’s blessing on me and my subjects, for God only has made me what I am.” These five men were accordingly sent for at once, and they read portions of Scripture and offered prayers that night, and at cock-crowing next morning they prayed and read the Scriptures again. And when the time drew near for the ceremonies of the coronation, and the Queen was about to appear in the presence of her subjects, these pastors were again sent for that they might join together once more in seeking the Divine blessing on the events of the day.

A little before the coronation, I and my friend Mr. James Cameron talked together saying :—“Let us put some words of Holy Scripture round the canopy over the Queen’s seat.” This was mentioned to Her Majesty, and she consented, and the words in Luke iii. 14 were agreed upon, viz., “Glory to God in the highest, and on earth peace, good will toward men.” A Bible was also placed on a table by the side of the Queen.

After we had held service in the Palace for a short time, the Queen and myself asked to be baptised, and after having been taught three months by Andriambelo and Rainimanga, according to the previous custom of the churches, we were baptised by Andriambelo in the room where we had been accustomed to meet for worship, and after four months further instruction we were received as communicants at the Lord’s Supper. On the 25th of December, ten months after the baptism of the Queen, Rainingory and Rainibesa and Rainilambo were also baptised.

The number of those who were united with us in Christian fellowship, from October 25th, 1868, to October 1st, 1870, was twenty-seven, of whom nine were adults, viz., the Queen and myself, Rainingory and Rainibesa and Rainilambo, Ralaiarivony and Ranjavao, and Rafaralahy and Ravelondrano, the remaining eighteen being young people and their attendants. But though the communicants were at that time so few, yet we expected that, by God’s blessing, the number would increase, and the Queen took into consideration the erection of a Stone House of Prayer within the Palace

enclosure. She then communicated her intention to the people, and God fulfilled to her her desire, in that on the 20th of July, 1869, she was enabled to commence the erection of this House. The chief motive, however, which led to the building of this House was the Queen's desire that her subjects should know the true God and the Lord Jesus Christ, and that the "praying" should never depart from her kingdom.

A little less than two months after this House of Prayer had been commenced, an event took place which could scarcely have been expected by any one. On the 8th of September, 1869, the keepers of the idol called Ikelimalaza came up to the Palace to inform the Queen of their intention to change horns (*hanova tandroka*) (an idolatrous ceremony formerly performed whenever a new sovereign came to the throne). When this message was given to the Queen, she unexpectedly sent out word, saying:—"I will burn all the idols belonging to my ancestors; but as to yours, that is your business."* And according to these words the Queen sent immediately to all the towns where the idols of her ancestors were kept, and had all the idols burned.

These two events took place here at that time, viz., the commencement of this House within the Palace enclosure for the worship of God, and the burning of the idols of the Queen's ancestors. And my reason for calling these *great* events is that one, viz., the erection of a House of Prayer within the courtyard of the Palace, was an event which it was intended should never take place, and the other was the bringing to naught of the idols which had been trusted in and served, and which it was believed could never be taken away. And it can be truly said that no one led the Queen to do these things except the Spirit of God alone. Thanks be to God for the gift of His Holy Spirit, and for thus disposing the heart of the Queen, who has given us liberty to pray in peace and in joy as we do at present.

According to the custom of the ancestors, every sovereign in Madagascar has, at the beginning of his or her reign, either built a new house within the Palace enclosure, or altered and improved one already in existence; but when Queen Ranavalona came to the throne, the words of Christ in Mat. vi. 33 entered into her heart:—"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." And this Stone House of Prayer to God is the first building the Queen has erected within the precincts of the Palace.

From the 21st of February, 1871, to the 6th of July, 1873, thirty-eight children were baptised, nine adults (poor people) received pecuniary support from the Church, and Rabodosoa from Ambatonakanga was the

* A mistake has often been made with regard to the idols which on this occasion were ordered to be destroyed, in speaking of them as *national idols*. They were not such; but were simply the idols of the Queen's ancestors, of whom Her Majesty is the living representative. They were, therefore, the Queen's personal property, and she had a perfect right to order their destruction. Each tribe, or family, had its own idols. With the people's idols the Queen did not interfere.

first to join us from another church. On the 27th of July, 1873, Ramatoa Rasoaray also joined us with thirteen others; and from that time until now many others have associated themselves with the Church in the Palace, and have been our fellow-workers in spreading the Gospel of Jesus Christ.

Such then is the history of the Palace Church, and of the erection of this House of Prayer; and though the members of the Church have not been many, but comparatively few, yet I think we have ample cause for thankfulness to God. The money collected by the Church since its commencement for the extension of the kingdom of God is £6238 11s. 6d. With regard to the work of the evangelists and school-teachers sent out by the Church, whether those at a distance or those near at hand, and in respect also to the raising of funds for the support of teachers sent out immediately after the burning of the idols, the Palace Church has done what it could, and we sincerely rejoice in the work which has been accomplished. But even though I should not mention these things, the fruits that have been realised are, I think, known to all of us.

Taking into consideration the things which have now been mentioned, it becomes us to join together in giving thanks to God, Oh! that our thankfulness to God for all He has done for us may be like the joy we feel in thus setting apart this House of Prayer! Amen. Oh! that God may ever dwell with us in this House! for the times when God visits us are the most joyful seasons of our life. Amen.

I have now to inform you, at the request of the Church, of the great kindness of our friend Mr. W. Pool, shewn in the erection of this House. He has been indefatigable in his efforts to make it the success which we now see it to be, and it is proper that we should thank him. (Then looking towards Mr. Pool the Prime Minister said :) We thank you Mr. Pool. May you live and be blessed of God, for your work in the building of this House is successful. It is done well, and you have not spared yourself in the doing of it.

I have also to mention the work done by the labourers and the people generally, for they have worked with joy and with diligence; and though the Queen has thanked them personally, and has given them clothing and money and food, yet as the House is finished it is well that we should thank them here in the presence of the multitude. May God prosper them!

After this address, and in addition to more singing and prayers, two sermons were preached: the first by Andriam-belo, the chief pastor of the church, and the second by the Rev. B. Briggs, missionary of the London Missionary Society. The service was brought to a close at 2. 30 p.m. Another service commenced at four o'clock, the Queen and Prime Minister with numerous attendants being present as in the morning. At this second service two sermons were also

preached : one by Rainimanga, pastor of the Ambohipotsy church, and the other by the Rev. W. C. Pickersgill, missionary of the London Missionary Society. This service closed at about six o'clock. Mr. Pool presided at the organ on both occasions, and the singing was excellent. Services in connection with the opening were held in the Church daily for a fortnight, during which time all public business was stopped. The nine town churches with their districts, the Ambohimanga churches and district, the Ambohimanambola churches, the Isotry church, and the district of Vonizongo, each having a day in turn. Some days the Church was filled eight times, and a short service of song and prayer conducted each time. The Queen and Prime Minister were present at all these services from beginning to end. Thus for a whole fortnight, Antananarivo was the scene of a most joyful excitement, caused by the daily visits of the churches from the country to join in Christian worship with their beloved Sovereign in her new House of Prayer. We believe that much good was done by these services, and that a stimulus was given to the native churches which will operate for a long time to come. Since the opening of the Church, most of the missionaries of the London Missionary Society and the Friends' Foreign Mission Association have been asked to preach and conduct Sunday services in the new building. We are also pleased to notice that on the 29th of April, a special meeting of the members of this church was held, at which, in addition to deciding on sending out another evangelist, and the choosing of eight new deacons and seven deaconesses, it was agreed that the Church should be open every Wednesday morning for a meeting for prayer and the teaching of the Scriptures; and the members present also unanimously agreed to do all in their power to make the "Church within the Palace" all that a Christian church ought to be. We trust this purpose was formed in all sincerity, and that God will help them to carry it into practice.

2.—THE TOWN CHURCHES.—Next to the Palace Church, the City or Town Churches occupy a most influential position. There are nine of these in Antananarivo, three in Fianaran-

tsoa, and three at Ambohimanga. Most of these churches are large and important in themselves, apart from the relation they sustain to the churches in the country. They are the wealthiest, and also the most advanced in Christian knowledge and experience, of any of the churches in the island, and are all centres of much power and influence. From the first, they have claimed a large share of the missionary's attention, and still continue to do so. Each of the churches in Antananarivo and Fianarantsoa is the station or mother church of a large district, and is expected to assist the missionary in his endeavours to provide for the weak country churches, which are not yet able to support themselves. With each of these town churches is also associated a large number of native preachers, whose duty it is to visit the country churches within a reasonable distance. These visits are usually paid in rotation, or according to some definite plan, so that the village congregations may never be in want of some one to preach to them when they assemble for worship on the Sunday.

Most of the churches in Antananarivo support their own pastors, assist in supporting their own schools, and give something towards the maintenance of evangelists in the country districts. They are also looked to for pecuniary help in the building of country chapels, and are often appealed to in cases of difficulty in any of the country churches. These town churches have made most substantial progress during the last ten years. There are unmistakable signs of growth among them. They have grown in knowledge, in experience, and in Christian manliness. There is a deeper appreciation of the truths of the Gospel, and greater power in applying them. There is also an improvement in the outward life and general conduct, and there are fewer cases requiring the exercise of church discipline than formerly. Among the younger men there is, perhaps, a premature development of character, which shews itself in overmuch self-confidence, in a want of reverence towards their elders, and in an unwillingness to defer to the opinions of others, even of those who have had more experience than themselves. There is, moreover, need for a deeper sense of the evil of sin, and a higher appreciation of purity of life and conduct. But

on the whole, there has been a decided advance, both in the inner and outer life of our town churches. The pastors of these churches are all men of character and ability, and occupy a most influential position, but of these we shall have more to say by-and-by.

The conduct of the churches in Fianarantsoa, and their influence on the country churches in association with them, are thus described by the Rev. W. D. Cowan :—

The town churches have as a matter of course great influence over those in the country. All difficulties, either as to cases of discipline or other matters, are generally referred to the town churches for settlement, and all candidates for membership appear before these churches for examination. Of late years, more especially during the past three years, changes have been made as to the selection and appointment of preachers. Young men desiring to become preachers are put on the list as readers, for a period of from four to six months. At the end of which time they preach before the town church. If approved of, they are then added to the list of preachers. As the numbers of the adherents and members were greatly increased, it was thought advisable to open preaching stations in the neighbourhood of Fianarantsoa. In 1878, ten of these stations were opened, and were attended with much success. Schools were formed at these stations shortly afterwards. In order to supply the country churches, preachers were sent out regularly from the town. To meet the expenses of preachers visiting country stations, a system of payments had been introduced by Mr. Richardson soon after his arrival. This system was further developed by Messrs. Brockway and Attwell. It was unfortunate, however, that the scale of payments was fixed so high, that it became a burden afterwards, which pressed heavily in the working of the churches as they increased in number. The more so, as a custom once fixed amongst the Malagasy is most difficult to change. On the formation of the preaching stations, a modification as to the payment of the preachers was made, each preacher having to supply the churches three Sundays out of every month bearing his own expenses, on the fourth Sunday supplying one of the more distant churches and receiving expenses according to the scale which has been used from the beginning. Thus the number of services held by the preachers every year far exceeds the number of those for which an allowance for expenses is made. Service in the country churches is only held once on the Sunday, when they have a preacher either from town, or from one of the neighbouring churches. In Fianarantsoa, services are held morning and afternoon, which are followed by union prayer meetings, held alternately in the three churches. There is a morning service every Wednesday, and a Missionary Prayer Meeting on the Monday morning after the first Sunday in each month. Meetings for church business are held on the Wednesday before the first Sunday in each month. The rules as to the admission of candidates are the same as those in Imerina.

Now and again, special efforts are made in connection with the town churches with the view of interesting and benefiting the large number of young people, especially young men, who are associated with them. Some time ago, a series of special services was held in Antananarivo for this purpose, and in most of the churches special classes are conducted with the same object. A special effort of this kind has recently been made in connection with the Ambatonakanga church, to which the REV. C. F MOSS thus refers :—

A special work has been carried on during the past year among the young men of the Ambatonakanga (town) congregation. With the object of being useful to some who were not in the habit of attending the congregational Bible-class, a Mutual Improvement Society was formed, the working and results of which have, thus far, been encouraging. Every Saturday, classes have been held for instruction in Scripture, Moral Philosophy, the composition of sermons, Elocution etc., varied with Lectures and Discussions on important subjects, all of which have been largely attended and carried on with much heartiness and spirit. At the beginning of the present year the members of the society gave a Sacred Harmonic Concert before an audience of 1500 people, all of whom appeared to be intensely interested and delighted. The experiment was very creditable to the members of the society. At the close of the first session, examinations were held in the class learning Moral Philosophy. Of the twenty young men who presented themselves one attained the maximum number of marks (100), while seven others reached from 97 to 90.

The Ambohimanga churches may be fairly classed with what we term town churches. There are three of these, though they are all situated outside the city walls. The Rev. J. WILLS thus writes of the general progress of Christianity in this ancient capital :—

As the head quarters of the national idolatry, very strong prejudices against Christianity, and the missionaries who brought it, would naturally be expected in Ambohimanga. The power of the Gospel of Christ to remove all obstacles has however been witnessed here. Opposition has entirely ceased ; prejudices have melted away before kindness ; a goodly number of people have received the truth in the love of it, and exemplify its precepts in their spirit and conduct ; and a general improvement, morally and socially, is evident in the population at large. In addition to the missionary's influence, that of Andriamafidy, the evangelist sent out by the Palace Church, has been a great blessing to this place. He was a man of great prudence, a sincere Christian, and a conscientious worker, and won the respect and love of the people ; and his departure was felt as a great loss to Ambohimanga, when in

1879 he was taken by the Government to occupy a position of trust and importance in connection with the newly organised office for foreign affairs. He has been for many years a trusted follower and adviser of the Prime Minister; and the presence of such men in the conduct of public affairs must be of great advantage to this young kingdom.

Ambohimanga is a position of considerable importance politically and socially, and it is a matter for rejoicing that the Gospel of Christ has taken so firm a hold of what was formerly one of the chief strongholds of superstition and ignorance. Our Sunday services, though not all that could be wished, are fairly well attended. And on Wednesday morning we have an early service in the School-room, at which the pastors and many of the preachers, as well as some of the people, and the elder scholars of the boys' and girls' schools attend very regularly. This hour of prayer and familiar exposition of the Word of God has been very enjoyable and edifying; and is followed by a Bible-class for the preachers and any other men who like to attend.

3.—THE SUBURBAN CHURCHES.—The chief Suburban Churches are five in number, though there are several others which partake of a suburban character, but are more distant from the Capital. These churches are large, some of them containing five or six hundred communicants, and the usual Sunday congregations are equal to those in some of the larger city churches. The character of these congregations, however, is very different from that of those in the city. They consist chiefly of poor people and slaves, who mostly inhabit the suburbs, and prefer to have a place of worship of their own rather than join with their masters and more wealthy neighbours in the city churches. This being the class of people of which these suburban churches consist, very little help can be expected from them towards evangelistic work in the country, or for any other purpose. It is as much as the people are able to do to support their own place of worship, and give a little help towards the salary of their school-teacher. They are, as a rule, most hearty in their worship, and very willing to work, but they have very little money to give. All these churches have built new places of worship within the last few years (one or two are still unfinished), and the people have worked hard and done all in their power towards the erection of the buildings, but they have needed considerable help in the purchase of timber and other things which labour alone could not procure. In matters of govern-

ment these suburban churches are more independent of the city churches, with which they are nominally associated, than are those more distant from the Capital, but they require more attention on the part of the missionary. It is, however, a pleasure to visit them, and our only regret is that it is not possible to do so more frequently because of the claims of the numerous country churches under our care. The church at Isotry is, at present, under the special care of Mr. Parrett, and is thus fortunate in obtaining a larger share of European superintendence than is possible in the case of the other suburban churches, which are in the charge of missionaries having city churches and large districts to attend to.

4.—THE COUNTRY CHURCHES.—It is in the Country Churches that the greatest numerical progress is to be found. The number of town and suburban churches is the same now as in 1870, but the country churches are much more numerous. Instead of the 261 native churches of 1870, we have now between eleven and twelve hundred in connection with the Madagascar Mission. The number of church members has also increased from 20,951 to over 70,000, and the adherents from 231,759 to 244,197. The native pastors and preachers have also increased in a similar proportion. It is not, however, in the numerical progress of the Mission that its real strength lies, but in the amount of Scripture knowledge and Christian principle which its numerous churches represent. In these respects also there has been manifest progress within the last ten years. The teaching and preaching power of the Mission has been very greatly increased, and not without the most gratifying results. We by no means wish to represent the native churches as being in any respect perfect, or as having attained to that degree of knowledge and strength when they may be safely left to their own resources. There is a great difference among them. Some of these churches are strong, and, we believe, firmly established in “the faith once delivered to the saints;” but the large majority of them are still weak and disorderly, and stand in need of constant teaching and superintendence, even in the minutest details of church life. Still, notwithstanding all this, we can look back on the work of the last ten years,

and thank God and take courage. There has been a great advance, both in the outward conduct of the members and in the inner life of the churches. Though they have not yet reached the perfect stature of the man in Christ, they have grown in grace and in the knowledge of our Lord and Saviour, Jesus Christ. In everything there has been *some* advance, but in many things not so much as we could wish, though in a few things perhaps more than could have been expected. Some of the churches are a pleasure and a joy to us, whilst others are a source of much anxiety and constant disappointment; but in all we have hope, and we trust that, by the blessing of God, the weak will yet be made strong, and the crooked and perverse be brought into loving harmony with the teachings of the Gospel of Christ.

The REV. C. JUKES, writing of the country churches in the Ankadibevava district, says:—

Of the general character of the churches it is impossible not to speak with some amount of pleasure, not unmixed, however, with feelings of grief and disappointment. I can remember when most of my churches were formed, ten or eleven years ago, and often recall the great masses of untaught and unwashed heathen that crowded into the hastily erected rush chapels, just as they would assemble to listen to a royal *kabary* in the market-place, and probably from the same motive, and contrast them with the *comparatively* clean and orderly congregations of to-day. This remark applies chiefly to the congregations near the Capital, and not to the distant ones, whose growth has been slow, since necessity has left them very much to themselves. Amidst much that is deplorable, undoubtedly progress has been made. Only a short time back, there were numbers of congregations containing not a single person who could read; now there are some in every congregation who can read, and in many would be found a pretty good number who have a fair acquaintance with the Word of God.

A marked change has also taken place in the *morality* of the people. Eleven years ago there were polygamists in, perhaps, every congregation; and men notorious for their immorality would unblushingly stand up in the pulpit to parade their new profession and display their volubility by publicly offering prayer. This would scarcely be tolerated now, and few would have the boldness to attempt it. Ideas of moral purity are growing and are increasingly appreciated. Social and moral questions are beginning to call into existence that powerful and useful potentate *public opinion*. Parents, who formerly would encourage their children in sin and uncleanness, are learning to realise their duty to shield their offspring all they can from evil influence and temptation. I fear that even amongst numbers

who bear the Christian name there is still much wickedness, and that many an edifice we fondly imagine is substantial and lasting, rests upon a foundation of rottenness ; but not a few of those sins which were openly gloried in, are now concealed or disguised, and bring shame and confusion of face when discovered.

Of the *spiritual* and *religious* condition of the churches it behoves one to speak with caution. That our churches contain real disciples of the Lord Jesus I cannot for one moment doubt ; but that the majority of the members have a very low conception of the Christian life is equally certain. The moral sense, long hid and well nigh choked by idolatry and its concomitant evils, is, as yet, only in its germinal state ; but with the grace of God in the heart it must develope, and is now, we know, doing so. Although their notions are somewhat confused and indistinct, the native Christians hold firmly to the doctrine of justification by faith in Jesus ; but they fail to rise to the ideal of self-abnegation, and personal holiness, by the indwelling of the Holy Ghost and vital union with the living Saviour. What has painfully struck me for years past in the Malagasy converts, is the absence of a deep sense of the "exceeding sinfulness" of all sin, and an earnest desire to live above the world. They speak about sin against the Almighty with apparently far less concern than when referring to grievous offences against the sovereign.

The REV. E. H. STRIBLING also writes as follows of the churches in Vonizongo :—

Christian knowledge in some of our churches has made advance since 1870. The agreement to secure better instruction of the members and to prevent the admission of uninstructed candidates has been, in several of the churches, practically recognised. Very few church members in West Vonizongo (except the aged) are unable to read ; and the majority have obtained some general acquaintance with the Word of God ; a few also have advanced to a fourth catechism of Scripture. Many of our aged members have been taught to repeat the well-known passages from John iii. 16-20 and Romans viii. 31-39, with some of our best native hymns (Rock of Ages, etc.).

The *Christian life* of many of our church members has been consistent, if we take into account a far too vague apprehension of what that life demands in regard to self-sacrifice, love, and holiness. Any outward immorality of members being visited by suspension from church-fellowship, has of course exercised a decided check upon the licentiousness, lying, and cheating, formerly so prevalent as to be regarded as venial offences. The general influence too of the house of prayer, as also the presence in many churches of at least one or two who endeavour to live the Christian life, have been gradually influencing the public opinion in favour of Christianity. A smothered hatred to our holy religion appears however at various times, as at Fiarenana, consequent upon the expulsion from

church membership of two brothers, for adultery and lying. Such weakening of our churches, however, may be regarded as a step in the right direction, and in accordance with the apostolic injunction :—"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened."

The progress made in the more distant portion of the Faravohitra district, to the north-east of the Capital and near to the forest, is thus referred to by the REV. J. WILLS :—

The general advance in the district has been specially marked among the churches on the borders of the forest. Ten years ago two men only could read among the Záfimàmy, which is the name of the tribe inhabiting this part. But as the result of the burning of the idols and the Queen's acceptance of Christianity, the people crowded to the churches, and were baptised by hundreds; and on account of the inadequacy of teachers properly to instruct the catechumens, the vast majority of those who became communicants were still grossly ignorant. At one place (Tsarahonenana), the bread given at the Lord's supper was secretly thrown under the mat by some, instead of being eaten, for fear of some unknown evil being connected with it. At another place (Ankazondandy) after my first visit in 1872, although I was received with kindness, the people (I have since been told) trembled as they shook hands with the first European who had ever entered their village; and after I had left, a bullock was killed as a propitiatory offering to avert evil consequences. And up to 1877, the Záfimàmy still offered sacrifices at the reputed grave of their ancestor Andriamámilaza; and these practices were only then given up owing to the energetic remonstrances of some Christians from the Capital, who accompanied me to a united meeting of the churches for the purpose of placing a school-teacher among them. This I have only learnt very lately, as I had no idea of what was done at the time.

But great changes have, by God's blessing, been effected during the past few years. The number of communicants has become less, but the knowledge and consistency of those remaining have improved. A young man from among themselves received two years training at the College, and returned and laboured most successfully among them for some years, and is now receiving another term of training with a view to going as a missionary to some of the distant heathen tribes. Pastors from among themselves have been chosen to preside over the churches, and two of them have been sent by the united churches of the district to the Bezanozano across the forest as teachers. Schools have been established and supported amongst them; and at the examination just held (April, 1880), 282 children were present, many of whom passed very creditably. The earlier scholars are now the teachers in the schools, and one of them has entered the L. M. S. College; and there is no part of the country I visit where I am received with greater cordiality or treated with greater kindness.

The means made use of by the missionaries throughout the various districts for the further edification of the churches, in addition to the ordinary services and the regular preaching of the Word, are the district Bible-classes, and the periodical meetings for conference by the native pastors, preachers, teachers, and other members of the churches who choose to attend. These means have been productive of much good in the past, and are universally adopted among the churches. During the last few years special efforts have been made to teach the adult members of the churches and congregations to read, and the number of people who are able to read the Bible for themselves has been very considerably increased, as will be seen from the tables of statistics which accompany this Review. The reports which have been sent in by the missionaries are full of references to these efforts to build up the churches, but they are much the same in all the districts, and are far too numerous to be quoted. We, therefore, confine ourselves to the bare mention of the fact.

5.—NATIVE PASTORS.—The Native Pastors are of two classes, and are easily distinguished as *town* and *country* pastors. It is not simply the fact of one residing in town and the other in the country, however, that divides these two classes from each other. The town pastors, with one or two exceptions, are men of higher social position than the large majority of the country pastors. They are also men of considerable ability and great preaching power. Most of them have had superior education, having passed through the usual course of training in the College, and are also able to gather knowledge and appropriate it in a most wonderful manner. All these things, in addition to their position as pastors of the most influential churches in the island, give them a character and influence, which few of their country brethren can approach. They are, therefore, looked up to by most of the pastors, teachers, and others in the country as the *ray aman-dreny* (fathers and mothers) of all the churches, and are frequently appealed to to settle the difficulties which from time to time arise among them. These town pastors have recently formed themselves into a Committee (similar to the Board of Congregational Ministers in London), and

hold periodical meetings at which matters affecting the interests of the churches are discussed. They have very little executive power, however, apart from the missionaries and the native churches. Hitherto no serious evils have arisen from this arrangement, and the influence of the town pastors on the country churches generally has been good. Very rarely has the missionary found it necessary to check what he deemed an undesirable exercise of authority. These pastors usually work in harmony with the missionaries, and so long as this is done we may presume that no evils need be apprehended. The present weak condition of many of the country churches also makes the judicious exercise of some central authority not only desirable but absolutely necessary, in order to prevent irregularities which would otherwise occur. It is easy to see, however, how this influence of the town pastor might, in the absence of the missionary, grow into a serious evil with regard to the government of the churches, especially as the habits and customs of the people would tend to foster such a growth. This, by the way, is merely a possibility, for we do not believe that there is, at present, the slightest probability that such will be the result. It should be added that for the last four or five years these town pastors have been receiving a small salary, which is paid by the church without any help from the Society, but in most cases the salary given is very small, and not sufficient for the pastor and his family to live upon.

The country pastors are, as a rule, of a very different stamp from those in the town. The majority of these have had no special training for their work. With few exceptions they are men of very limited knowledge. Some of them never preach, and a few are even unable to read. Why then, it may reasonably be asked, have these men been made pastors? It was simply because they were the best men that could be found for the position. In some instances men have been chosen for pastors because they have been persons of influence and authority in the village, and the pastorate has been offered them as a position of honour. In most cases, however, they have been selected for the very good reason that they were the best men in the place with regard to Christian character, prudence, and ability to preserve order.

In Madagascar, when a church is in want of a pastor, it rarely thinks of looking beyond itself for the man—one of its own members is almost universally appointed—and this is not always a matter of choice merely, but frequently of necessity. In the case of a village church wishing to choose a pastor, the evangelist (if there happens to be one in the neighbourhood), the missionary of the district, the pastor of the town or mother church, and sometimes also the neighbouring churches, are consulted; but the final election rests with the church. The work of these pastors varies considerably, according to their character and ability. A few of them are content with the honour of the office, whilst the preachers and deacons do the work; but others of them are diligent, and do their best to discharge the duties which devolve on the pastor of a Christian church. Taking them as a body, they have considerable influence in the country, and are a power for good. The majority of these country pastors receive no salary. Sometimes a few baskets of rice are presented to them at the time of harvest, and occasionally a few dollars at Christmas time, but even this small recognition of their services is by no means universal. The country pastors who have been recently chosen are, on the whole, men of higher attainments and better fitted for the work than those who were appointed some years ago. The requirements and duties of the pastoral office are becoming more generally understood, and the churches are beginning to look for more suitable men. There are now very few churches who would think for a moment of appointing as pastor a man who is unable to read, and who is unaccustomed to preach or exhort the people, though this was frequently done eight or ten years ago. We have no doubt that as the churches continue to grow in knowledge and Christian attainments they will seek for more intelligent pastors; and when such pastors are secured, the churches will also learn the Christian duty of providing them with suitable support.

About four years ago, a number of the country pastors, who had previously served in the army, were freed from government service, and left at liberty to give the whole of their time to the work of the churches. Many of the pastors, however (and amongst these most of the pastors of the town

churches), still retain their position in the army, or in the Government, in addition to their pastorates. Some of these are men of 10, 12, or 14 honours, which gives them a position of influence among the people, and a corresponding responsibility in government business. This may appear to some people a strange and anomalous state of things, and no doubt it is so, looked at from an English stand-point; but what would be anomalous in England may be perfectly consistent and reasonable in Madagascar. The missionaries might perhaps prefer that all the native pastors were free from government service, but the country is scarcely ripe for this as yet. It should also be understood that the political position of these men does not in the least interfere with their duties as pastors of the churches, beyond the occupation of the small portion of their time which is necessarily taken up in attending to their special government business.

The REV. W. E. Cousins, writing of the native pastors in the Marovatana district, says :—

The number of pastors in this district is now forty-seven, showing an increase of thirty in the ten years. These are chiefly men of no special education or training; and in looking back on the past I do not see any great improvement in the character and intelligence of the native pastors as a class. For the most part they became Christians too late in life to profit much by opportunities for special instruction of which younger men have been able to avail themselves. From what I see of their work, however, I believe many of them are exercising a good influence, and are showing a fair amount of prudence and fidelity in the superintendence of the churches. Their work is entirely voluntary, as the churches of Madagascar have not yet shown themselves willing to undertake the responsibility of supporting their pastors. They pay something towards the support of their schools, and in many cases give rice or a house to educated evangelists, but, with the exception of some in town, none of the ordinary pastors receive any help from the churches.

The REV. J. PEILL also writes :—

As to the pastors, greater discretion seems to have been used in choosing them than can be said of the church members, although many of them were chosen more because they were chief men of the villages they lived in, than because of any peculiar fitness on their part. On the whole, however, I am inclined to think that some of the most suitable men that could be found have got into the pastorate, and of late of course greater care has been taken in their choice than was formerly possible.

The REV. H. W. GRAINGE, after describing the gradual, but decided, growth of the churches in the Andohalo district, says :—

This growth is chiefly to be noticed in the pastors and leading men in the churches, who, as a rule, present a remarkable contrast to those who held similar positions a few years since. Then the very independent form of church government which had been adopted was a source of trouble to me, on account of the persistent manner in which the people attempted to fill up the various offices in the churches with men whose only claim for consideration was founded on their local influence. This arose partly from fear, and partly from ignorance ; but a great change for the better has now taken place, and for the past few years, as vacancies have occurred, the very best men have undoubtedly been appointed, and that with the happiest results.

6.—NATIVE PREACHERS.—There are at the present time nearly four thousand native preachers in connection with the Madagascar Mission. This is more than double the number reported in 1870. We are afraid, however, that the bare mention of this fact will produce a very erroneous impression on the minds of our friends in England with regard to the preaching power of the Mission. There is no order of men in connection with any section of the English churches which can be compared with these Malagasy preachers, so as to give a correct idea of their character. The nearest approach to them is to be found in the local preachers of the Wesleyan and Primitive Methodist bodies, but these are, as a rule, of too high a type to be compared with many of the native preachers in Madagascar. A large number of these preachers are scarcely worthy of being recognised as preachers at all, and much of their preaching is of a most profitless character. Young men who are barely able to read, but who can stand up and address the people for five or ten minutes on any subject whatever, are sometimes appointed as preachers, and reported as such in the annual returns of the churches. The Malagasy are fluent speakers, and are exceedingly fond of public speaking, and as preaching gives them frequent opportunity of exercising their favourite gift, it happens that many are put on the preaching roll whose knowledge of the Scriptures and Christian experience are exceedingly limited. Many of these preachers have no true idea of the nature and object of preaching, and their aim is frequently not so much to do

the people good as to please and amuse them. Much of their preaching often consists of amusing anecdotes, fables, proverbs, and such curious stories as they are able to collect, so as to please the people and shew off their own fancied ability. We must say, however, that this is not the character of all our native preachers. There are some among them of whom we have just reason to be proud, and who are of great service to the Church. We are also pleased to notice that there has been a great improvement in the style of native preaching during the last few years. The churches are beginning to appreciate a higher and more edifying kind of preaching, and the young men are growing rapidly in intelligence and Scripture knowledge. Many who were preachers a few years ago have now retired, being conscious of their unfitness for the work; and there are some, who, though well able to preach with profit to their hearers, are yet reluctant to officiate too frequently, being anxious to make more thorough preparation and to discharge their duty more worthily. On the whole, there has been a most gratifying improvement among our native preachers, and though there are some, especially in the more distant villages, whose preaching is of a very indifferent character, yet, considering the insufficiency of better qualified preachers to meet the wants of the numerous country churches, the missionaries have not thought it wise to put too great a check on the zeal of young men to preach the Gospel, even though not so well fitted for the work as they could wish them to be. They have been anxious to train and utilise this zeal for the good of the churches and the extension of the Saviour's kingdom, and there is no doubt that the native fluency of speech and fondness for public speaking have been a great blessing to the Church of Christ in Madagascar, and have done much to spread the Gospel of Christ in different parts of the island.

Of the native preachers in the Ambohibeloma district Mr. Peill says :—

The preachers form a very heterogeneous mass, many of them having the very slenderest idea of what preaching means, and the most limited knowledge of the Scriptures they profess to expound. It has been my lot once or twice of late to hear the discourses of several of these preachers, and I was pained beyond measure to find that so far from attempting

to preach the Gospel, their main object seemed to be to amuse and interest their audience, and to draw sometimes very far fetched moral lessons from the old fables, folk-lore, proverbs, and fairy tales of their ancestors; evidently no conception of the high duties and responsibility of the preacher's office having as yet dawned upon them. The Malagasy as a people have very great fluency of speech; they can spin a long discourse out of the meagrest threads of matter, and do it too in such a way as to interest each other. This gift, while it makes preaching very popular among them, has its evils, as well as its advantages, and in a new district like Ambohibeloma the evils shew prominently. No doubt there are a few really earnest men among the preachers, truly anxious, so far as their light goes, to do good to their fellows.

Mr. Jukes appears to have formed a more favourable opinion of the ability and usefulness of the native preachers who are associated with him in the work of the eastern district, as is evident from the following paragraph:—

In addition to the native pastors, there are a great number of local or itinerating preachers, who render effective service in making known the Gospel. At Ankadibevava there are upwards of thirty of these valuable helpers, and nearly every country church has a few, varying from two or three to ten or twelve. These men, who answer to the methodist "locals" in some parts of England, itinerate from village to village, and, although not remarkable for intelligence or very fully instructed, they often carry the message of salvation to dark places, where, but for their efforts, the voice of the Gospel would seldom be heard. Engaged in trading, or in government service, during the week, they endeavour to seek the spiritual good of their fellow-countrymen on the Sabbath. I think they have hitherto received too scant recognition in our reports. They are a great support to the missionary and native pastors, and had it not been for the assistance they have rendered it would have been impossible to carry on the work that has been accomplished during the past ten years. It should be added, that by means of classes for their benefit, and the aid of books specially prepared for their use, these men are greatly improving both in character and preaching power.

Mr. Wills writes as follows of the native preachers in the Ambohimanga district:—

The eagerness to preach which nearly every one manifested during the earlier part of the period under review has passed away, and now it is often difficult to get the ordinary services supplied. This arises partly from the improved knowledge and taste of the congregations, which are no longer satisfied with mere empty talk. But honesty demands the acknowledgment that the earnestness and fervour of an earlier day have, in many cases, sadly declined. The money payments—though small—which have in some cases been granted by the churches to preachers, have had

a bad effect, and have increased the difficulty of raising up an army of well organised and earnest local preachers, such as have done such good service among the various Methodist bodies. This is a point which deserves the prayerful attention of the churches of the country.

The native preachers in the Andohalo district are thus reported on by Mr. Grainge :—

Of occasional preachers we have now 161, being an increase of 59 on the total reported for 1870. The number was larger a few years since, but the young men are becoming less ready to assume the office of preacher than formerly. They are beginning to feel that something more than fluency of speech is needed to occupy the position with credit to themselves and profit to the congregations. Sometimes we have even had a difficulty in finding supplies for the various services. The rambling talk and pointless anecdotes that characterised so many services a short time since are increasingly felt to be unsuitable, and public addresses are required to have some point and substance in them to be acceptable.

7.—NATIVE EVANGELISTS.—There are two kinds of Native Evangelists employed in the Mission, and these are usually spoken of as the *trained* and the *untrained* evangelists. The trained evangelists are those who have had a special training in the College before being sent out as teachers ; and the untrained are those who have had no special training for their work, but who are men of intelligence, possessing a fair amount of Scripture knowledge, and who have also shewn themselves to be faithful and zealous in their Master's service. Of these two classes of native agents the untrained are the older in the service of the Mission, and are also the more numerous. These have been at work in the Mission, more or less, since its re-establishment in 1862, and nearly two-thirds of the evangelists now employed by the missionaries belong to this class. A large number of these teachers were sent into various parts of the country immediately after the destruction of the idols in 1869, and some of them have remained at their posts ever since. The salaries of these teachers are, as a rule, very small, varying from two shillings to four or five dollars per month, according to the needs, intelligence, and ability of the teacher. These men have done a good work during the last ten or twelve years, and are still most useful in many parts of the country. Their number will, however, gradually decrease as the increasing

knowledge of the churches creates a demand for the better educated evangelists, who are being trained in the Mission College. The first lot of students trained in the College finished their course of study at the close of 1873, and received appointments, a few as pastors, but most of them as evangelists in various parts of Imerina and in Betsileo. Since then their number has been increased from year to year as young men have finished their studies in the College, and will we trust go on increasing. At the present time, many of the most important towns in the two central provinces, several stations in Antsihanaka, and a number of places on the east coast, are occupied by these trained evangelists, who are doing an excellent work in the churches and schools under their care. The salaries of these teachers are higher than the salaries of the untrained agents, and vary according to family and other circumstances. They are maintained partly by the L. M. S., partly by the native churches, and partly also by the private friends of the missionaries. Some of them have been sent out by the native Missionary Society, and several others are supported by the Palace Church.

The following extract from a report of the Ambatonakanga district shews the position and work of the native evangelists in that district, and as these are much the same in all the districts under the superintendence of the English missionaries, the extract now given may be regarded as indicative of the general position and work of these valuable native helpers :—

During the past ten years, several students educated in the College have been located as evangelists over groups of from eight to ten churches each in various portions of the district. Their duties, in addition to itinerating as preachers to the various churches under their care, consist in a general superintendence of church matters, rendering help and counsel to the pastors and church officers, whom they also instruct in Bible-classes, classes for reading, writing, arithmetic, and other branches of rudimentary learning, besides exerting a stimulating influence in the direction and supervision of the schools. At the present time, four young men are engaged in work of this kind in remote parts of the district. The work they are doing could not possibly be overtaken by the direct agency of the missionary in charge, while in itself it is eminently adapted to the churches in the present stage of their progress, and tends to build them up in knowledge, faith, and piety.

The missionary in charge of the Ankadibevava and Ambatomanga districts, in his review of the past ten years' labours, makes the following reference to one of the trained evangelists, who were sent out in 1874 and supported by the Palace Church. There were ten of these evangelists, and what is here said of one might with equal truth be repeated of nearly all his brethren. Mr. Jukes says :—

The *evangelists* form a class of valuable workers, who have been gradually increasing in number as the Theological Institution has been able to train and send them forth into the several districts. Only a few years ago there was not a single educated native evangelist throughout the whole of the two districts under my care. One of the first was appointed and supported by the Palace Church, and of this brother, "whose praise is in all the churches," and his work, I feel it a pleasure to bear my testimony. I have never had a native colleague whose Christian character, self-denial, and devotion to his work have afforded me so much satisfaction. Metaphorically he stands a head and shoulders taller than the generality of our present evangelists. He had the charge of twelve churches, and when he commenced his labours there were only two schools, with very few scholars, and probably there were not more than forty adults who could read; but when he left, after five years arduous work, there were schools connected with all the churches, with an aggregate of eleven hundred scholars; and there were nearly a thousand men and women who possessed a new Testament, which they were able to read for themselves. He was a moral power in the benighted neighbourhood in which he lived, and he will long be held in loving remembrance by those whom he was instrumental in leading from the paths of vice to those of truth and religion. This evangelist, to my great regret, was recalled last year to occupy a responsible position in the Government, and a successor was sent to fill his place, of whom I am not able to speak, as yet, in very glowing terms. I trust he will improve as he gains experience.

It has already been stated that there are many older and untrained evangelists, who, though not possessing the ability of some of the younger men, are doing a good work among the churches. Mr. Stribling thus refers to some of these men, who for many years have been the strength and support of the churches in Vonizongo and Valalafotsy :—

Several evangelists have been labouring in Vonizongo during the past ten years, and with some amount of success. Two of these, Rainisoa and Razaka, will be remembered as brethren who have suffered persecution for the truth's sake. They have been acting also as representative pastors for the whole district, and have done good service in advising and stimulating many of our churches. Andriantseheno of Valalafotsy is

another veteran in the cause of missions. The enthusiasm of this good man seems to increase as he advances in years. Last January, when attending a meeting of the Imerina Missionary Association at Ambatonakanga, and hearing that no one was found ready to go and teach the distant tribes, Andriantseheno's enthusiasm was with difficulty restrained by some of his brethren sitting by. He wished, then and there, to stand up and offer himself, notwithstanding his advanced age, to go and teach the heathen in any part of the island to which the association might wish to send him. He was prevented from offering himself at the meeting, but the next morning he came to tell me of his earnest desire to go and preach the Gospel to the distant heathen tribes. Andriantseheno subsequently offered himself to a sub-committee of the missionary association, and was mentioned as a candidate for the arduous work; but owing to the weak condition of his own district and his advanced age, I was unable to recommend him for this service. On hearing our decision not to send him, Andriantseheno replied:—"If you cannot send me, I will give you no blame; for it is Jehovah's work and you missionaries are His servants, and know best. At the same time I am indeed anxious to work for Jesus among the heathen, for ere long I shall be too feeble to do very much work for the Master."

8.—GOVERNMENT OF THE CHURCHES.—We have already touched on one or two points which have a bearing on the form of government adopted by the churches in Madagascar, especially with regard to the election of pastors and the influence of the town pastors and mother churches on the churches in the country, but there are two or three other matters which should be remembered in connection with this subject. Mr. Joseph S. Sewell, of the Society of Friends, who has spent several years in Madagascar, when speaking at the annual meeting of the London Missionary Society, held in Exeter Hall, in 1872, made the following reference to the mode of government in the Malagasy Church:—

In the central part of the island during the days of the persecution there arose a Church that is not exactly in accordance either with the Independent Church, or the Episcopalian, or the Methodist, or the Society of Friends. The nation has a Church of its own. In many respects it is formed after the model of the Independent Church. Its pastors and officers are chosen by the people, and the ordinances are regarded in the light in which they are regarded amongst the Independents. But in the metropolitan character of the churches at the Capital, and in the episcopal character of the pastors who preside in them, and still more of the missionaries who influence them, there is not a little of the Episcopal form of government; and I believe it to be a great advantage. We see in some instances thirty or forty preachers belonging to one church taking their

turns in the services, and going out to visit in the district belonging to the church—an arrangement similar to that which is made among the Methodists. In that way there has been a great success. It is a source of power which it would be wrong in us to stop in any way....Then, again, in the unpaid character of the ministry there, to a large extent, there is some assimilation to the Society of Friends.

These words of Mr. Sewell, though spoken in 1872, are applicable to the present state of the churches in Imerina. A slight addition should, however, be made to them. Of late years there has been a gradual approach to the Presbyterian form of church government, and the form which prevails at the present time is a sort of compromise between Presbyterianism and Independency, with a little mixture of Episcopalianism. The Presbyterian element is seen in the influence which district and representative meetings have on the churches generally. There are very few country churches which stand absolutely alone. In addition to the influence of the missionaries and of the town pastors and churches, the churches in the country are more or less united to each other. In some cases united church meetings are held for the admission of members, and the transaction of other business. In Imerina and Betsileo, united monthly prayer meetings are held, at which five or six or more churches come together for prayer and mutual exhortation. At some of these meetings, after the ordinary service has been brought to a close, matters affecting the interests of the churches represented are discussed, and uniformity of action is thus promoted. In addition to these monthly gatherings, there are "four-monthly," or "six-monthly" meetings held in each district in Imerina, and attended by representatives from all the churches in the district. These representative meetings are of great importance, and have been productive of much good to many of the churches. Difficult cases of church discipline, the conduct of public worship, and many other questions affecting the life and government of the churches, are discussed at these meetings, and any conclusion arrived at is usually received as morally binding on the churches represented. Over and above all these smaller and local associations are the Congregational Unions of Imerina and Betsileo, which have grown to be institutions of consid-

erable power and importance, and have great influence on the outward life of the churches. To these Unions we shall refer more at length presently.

With regard to the admission of candidates for baptism and church fellowship, an arrangement which was agreed upon by the Imerina Union in 1868 is still adhered to by all the churches. This arrangement requires that two months' instruction shall be given to all candidates prior to baptism, and an additional four months before they can be received as full members of the Church. This wholesome regulation has been adopted by the Betsileo churches, and is also followed in Iboina, Antsihanaka, Tamatave, and by all the churches on the east coast. A small catechism has been prepared for the use of candidates, which is also extensively used. It was also recommended by the Imerina Union a few years ago that all candidates for church membership, except the aged and infirm, should be taught to read before being received, but this has not been so universally carried out.

Reference has been made to the monthly prayer meetings which are held in the country districts. We must not omit to mention that similar meetings are also held in Antananarivo and Fianarantsoa. The one in Antananarivo was commenced August 3rd, 1863, and is the one from which all the rest have sprung. It is held in the city churches in rotation, and always on the Monday after the first Sunday in the month, when the largest churches in the Capital are generally crowded to excess. It is an institution of considerable importance in connection with the church life of Antananarivo. It was begun as a missionary prayer meeting, and this is still its nominal character, though we are sorry to say that the main object of the meeting has occasionally been nearly lost sight of, sometimes on account of the thirst for sensational preaching, and at other times by means of the undue prominence which is given to the singing, each church being anxious to outdo its neighbours.

9.—CONDUCT OF PUBLIC WORSHIP.—There has been a gradual improvement in the conduct of public worship during the last ten years, both in town and country. The form of

worship adopted throughout the Mission is extremely simple, and is similar to that in use in the Presbyterian and most of the Congregational churches in England. The form of worship has not changed since the first introduction of the Gospel; but in the cleanliness, order, and attention of the people during worship there has, on the whole, been great improvement. There is, however, much need for still farther advance in these respects, especially in some of the country congregations, which are only occasionally visited by the English missionary. The greatest decorum during public worship is to be found in the town and station churches, and in those places which are most frequently visited by the missionary or the native evangelists. In some of the country chapels, it is often painful to notice the utter want of reverence and the apparent absence of all devotional feeling. This, however, is not to be wondered at when one takes into consideration the ignorance of the people, the wretched buildings which some of them have to worship in, and the careless manner in which worship is sometimes conducted by the native preachers. The improvement which has taken place, however, is encouraging, and we may look forward to the future with hope.

Much has also been done during the last few years to improve the psalmody of the churches, and not without success. There has, in fact, been quite a revolution in the singing department. The style of singing has been very much improved, and a great many new hymns, as well as new tunes, have been introduced to the churches. Several original hymns have been composed both by natives and Europeans, some good old English hymns have been translated, and a number of Sankey's hymns have also been put into appropriate Malagasy and are sung to his tunes. The natives are very fond of singing, and some of them have a good knowledge of music. It might perhaps be an advantage to congregational singing if they were a little less fond of change. Tunes have been introduced from a great many English books, and are sung in our town churches; but those from Sankey are most suited to the country congregations, and some of them are exceedingly popular. "Hold the fort," "Safe in the arms of Jesus," "Come to the Saviour," "What

shall the harvest be?" and a few others, are great favourites, and are sung every Sunday in a large number of our village chapels.

On this subject Mr. Moss writes :—

As a rule, a great improvement has taken place in the conduct of public worship. The Scriptures are read and the prayers are offered with more decorum and reverence than used to prevail. Many valuable hymns have been composed, chiefly by native hymn-writers, which, with the tunes from Sankey, Philip Phillips, and others to which they have been adapted, have greatly improved the service of song, although perhaps this is rather of a more lively nature than usually finds favour in churches of our order at home. In many of the country churches, however, much is still lacking in regard to decorum both in prayer and praise, while in two or three churches near the Capital a band of music has been introduced under the auspices of some person of influence, which while it may help to increase the congregation cannot be said to add to either the harmony of the services or to their devoutness.

Mr. Peill also says :—

Within the last few years I see marked changes as regards the conduct of public worship in many of our churches. There is more order, greater cleanliness, much more attention paid to what the preacher says, and an evidently clearer comprehension of the things taught. Besides this, the singing has greatly improved, and now, instead of a lot of dirty slaves squatting in front of the pulpit, who could not read and were often of very bad repute as to their moral character, leading the singing, in many of our churches the children, scholars in the schools, lead, singing the new hymns which they have learnt at school. Still in many of our churches order and cleanliness are a desideratum, talking during service and spitting of tobacco juice being far from uncommon occurrences.

10.—CHAPEL BUILDING.—The work of Chapel Building has made great progress since 1870. A very large number of new chapels have been erected; and there has also been a wonderful improvement in the style of building. The Ampamarinana Memorial Church was opened on the 28th of March, 1874. New sun-dried brick churches have been erected at Ankadibevava and Ambohitantely in the city, at Fiadanana and Ambanidja and Isotry in the suburbs, at most of the mission stations in the country, and also in many of the most important villages both in Imerina and in Betsileo. Not less than 700 chapels have been erected since 1870, of which about 200 are of sun-dried brick, the rest being of

mud. The following report on Church Buildings from MR. POOL will give some idea of the extent to which this work has been carried on in Imerina, and will also shew some of the improvements in point of style:—

The decade just closed has been marked by great improvement in the work of Church Building. Perhaps few outward circumstances would more forcibly impress the mind of a traveller, who having visited this city in 1870, returned again in 1880, than the number of new preaching stations and churches, erected on improved models in the Capital and in the surrounding towns and villages; and conviction would force itself on his mind that the people have greatly advanced in their desire to worship in comfort and order. Look in what direction you may from the high ground on which the Capital stands, preaching stations seem to be the most prominent objects, and impress you with the seemingly deep religiousness of the people. In the Capital, the brick churches at Ambohitantely, Ankadibevava, Ambanidia, Isotry, and the Stone Memorial Church at Ampamarinana have been opened for worship; and in its immediate vicinity, Fiadanana, with several other new erections, have been occupied by their respective congregations. The impulses thus set to work in the Capital seem to have permeated the whole of Imerina, the model school-houses and churches, erected at stations where English missionaries were located, contributing largely to the laudable desire for better buildings than those so hastily run up after the burning of the idols in 1869. For some time the movement partook of a competitive character, each congregation trying to outdo its neighbour. This desire, though somewhat commendable, had its felt drawbacks, inasmuch as it led some congregations to attempt larger buildings than their needs required, and the large dimensions aimed at in some cases crippled their resources, and very sadly delayed the buildings. Still, with the "small grant in aid," it has been found that when patience has had its perfect work, in one way or another the people, who until recently considered the erection of a dwelling the work of a life, have completed their sanctuaries so as to be able to use them, have forgotten their drawbacks, receive the partial reward of their toil in increased comfort in worship, and a building which (though unfinished to some extent) does credit to the handicraftsmen employed in its erection.

During the year 1878, the rage for new churches or the renovation of old ones seemed to have reached its maximum. For some months in the early season of that year scarcely a week elapsed during which the writer was not applied to for new plans, to visit some erection in the country, or suggest alterations to some existing structure. Gratifying indeed was such a state of activity, yet the pleasure was often mitigated by having to refuse a request it was either not in our power, or thought unwise, to comply with. We do not remember a more interesting time in our experience than the season now under consideration. We were able to assist in several cases, and the whole would have yielded us

unbounded pleasure but for the drawbacks before alluded to, and the determination of the workmen to labour in crooked lines and leaning perpendiculars. You visit a church building at a distance, to find your simple Grecian or yet more simple Gothic window openings altered in execution to some indescribable form, narrowing as they approach the arch; angles which seem to partake of the luxuriant vegetation of the tropics, for they have grown neither perpendicular, square, or straight; courses of bricks laid without line or plummet, as if the nearer way to the end was through a curve; cornices considered of course great improvements on the form suggested. There are very happy exceptions, however, and you can visit some erections where perpendiculars are considered and the parallel proportions of doors and windows retained. The ingenuity of the people in restoring parallels and perpendiculars would in some cases do credit to workmen of better ability and education.

In Antananarivo all the better churches are supplied with benches, those for the women being much lower than for the men, the sexes sitting apart during worship.* Few of the churches in the country districts have these desirable fittings, and where they are introduced, they exhibit a variety that does not lend enchantment to the interior appearance of the building. They appear to have been placed in the churches by different donors, each of which has his or her idea of height, length, and pattern.

Platforms are to be found in all the churches, differing greatly in form according to the ingenuity, sometimes perhaps the incongruity, of some leaders in the congregation. It would be quite an interesting task to sketch the varied developments of native ideas these platforms present. Here is one with a handsome arcade of pillars and arches stretching itself through the entire width of the church, the capitals to the columns richly carved, the ironwork enclosing the lectern of a really superior kind, and although the two outer arches may be converted into something like cathedral stalls, yet the *tout ensemble* is very striking, and deserving of great credit. Another of these platforms seems blessed with a pair of carved wings, not quite in keeping with those recently recovered on the Assyrian Bulls. We may notice others in which some native talent has been displayed, but we prefer to speak of their usefulness, as more than one person is generally engaged at a service, and on special occasions, such as Missionary Prayer Meetings, four-monthly and six-monthly Union or Conference Meetings, they are a necessity which cannot be dispensed with.

In several of these churches attempts at decoration have been made by natives, hence a surbase, architraves to door and window openings, with lines marking the extent of the walling, have been painted in colours, or some attempt to represent flowers, creeping plants, etc.—these interior decorations have been much improved by the use of stencil plates,

* The Church within the Palace enclosure is an exception, in it all the benches are of uniform height, kneeling boards are supplied, and used when prayer is offered.

giving a regular repetition to the pattern, and by the discovery of the colouring properties of a number of earths, so that a variety of colours being now blended, the effect is in many respects very pleasing. Cornices are quite a recent introduction, and these, when coloured so as to shew their several members, contribute greatly to the general effect.

Another recent improvement is the very general introduction of glass in the windows of the new churches. This glass is, as a rule, partially obscured so as to check the effects of the rays of the sun, which are at times very disturbing to the congregations. It is also worthy of notice that nearly all the new buildings are planned for tile roofs. In several cases thatch is put on for a year or two, but is removed as soon as the money strength of the congregation will admit of the purchase of tiles and laths. Shutters are employed in many cases to protect the use of glass in the windows, and one must regard both the use of glass and tiles with unfeigned satisfaction.

The REV. P. G. PEAKE thus describes a new model chapel recently erected at the Isoavina mission station :—

Eleven years since, a congregation of fifteen or twenty people met in a small wooden house in Isoavina. After a few Sundays, the congregation so increased that one end of the house was removed and a temporary wall erected so as to enlarge the building. This was soon followed by a brick chapel thatched with rushes, and decorated inside with the first efforts in native frescoes, a subject of laughter to Europeans, but the wonder of wonders to the natives. This building came down in 1875, and is now substituted by one more becoming. A special effort was made to erect this chapel, which is intended to serve as a model for the district. It occupies a convenient site outside the village on the market side. It is enclosed by a ditch and wall, and is conspicuous from a great distance. The building in itself is simple. It is a parallelogram of 70 feet by 35, with a vestry having a lower roof to the south end, making the total length 86 feet. The outside walls are relieved by deep buttresses and a porch to the west entrance. The walls are 24 feet below the tie beams, varying in thickness from three feet at the foundations to two at the wall plates for the tie beams, and support a heavy roof of round headed tiles and a ridge tile with roll and crest. The chapel is well lighted by ten narrow Gothic windows on the sides, and a large similar one 16 feet by 6 of thick ribbed glass in the north gable. The whole is well plastered inside and out. The walls inside are nicely coloured French grey, and are relieved by panels in the brick work, which embrace the windows in pairs. The upper parts of the walls are enlivened by a scroll cornice with scalloped pendants. Round the lower part of the building runs a roll in brick as a head to the sham wainscoating, which is represented by colouring of a dark chocolate. The roof is open to the ridge, and plastered upon laths

nailed to the rafters, and the gables are ornamented by steps up to the ridge. The cornice is coloured in parallel lines of buff and brown, and brown and white, and the pendants as well as the steps up the gables are enlivened by vermillion on their under sides, and as a finish to the whole a beautiful illumination written upon white paper and cloth in vermillion, gold, and blue is fixed over the Gothic arch of the platform recess. Its motto is: "Love the Lord thy God." The platform is large, having steps on either side, with open rail and closed double panelled reading-desk. The total cost of its erection was £230. Of this money £60 was granted by the Society, £44 10s. came from friends in England, £44 8s. from the missionary community in Madagascar, and £70 12s. from the congregation. This was given in the shape of labour as well as money.

In the Betsileo province there have also been extensive improvements in the work of Chapel Building, as will be seen from the following statement by Mr. Cowan:—

Just before the visit of the Queen in 1873, large numbers of chapels were hastily erected. These were for the most part put up in the most flimsy manner, being much more for shew than use, and the consequence of this was that in about a year, or little more, all these buildings were in ruins, and the people who had formed congregations in them were clamouring for new buildings. Such was the state of the country churches, and the town ones were not in a much better condition. Antranobrika, the only brick church in Fianarantsoa, had low walls, and was altogether more like a barn than a church. The other two were wooden buildings, with great yawning chinks between the timbers, through which the wind made melody, and the people caught colds. Fortunately, in the end of 1873, or the beginning of 1874, the church of Ivohidahy was burned to the ground, and the people were stirred up to take into consideration the state of their buildings. During the year 1874 nothing was done to improve the existing state of things, but in the beginning of 1875 active measures were at once taken, and buildings began to be erected all over the country. The other two town churches, inspired by the new building which was begun for Ivohidahy, at once made proposals for improvements. The result of this was that Antranobrika was greatly altered and improved, and Ambalavao and Ivohidahy had entirely new buildings. Many of the country churches which have been built are of brick, and are likely to last for many years. New and substantial churches have also been erected at all the mission stations. Of the church buildings that existed in 1870 only three remain, so that from the beginning of 1875 up to the present date, about a hundred churches have been built in different parts of Betsileo. Notwithstanding all the improvement that has been made, there is yet room for much more. Chapels to be well built ought to be done under the personal supervision of the missionary, as is the case in the Roman Catholic and Norwegian Missions. Church building is still going on, and in a year or so all the congregations will be in possession of good edifices.

11.—CHURCH UNIONS AND NATIVE MISSIONARY SOCIETIES.—It is now twelve years since the “Madagascar Congregational Union,” or as we call it, “The six monthly meeting,” was formed, and in looking back on its history, and considering the influence it has exerted on the churches, we have much cause to thank God for its formation, and for the good it has been enabled to accomplish. The remarkable extension of the Gospel near the close of the reign of Rasoherina, and on the accession of the present Queen, made such a Union very necessary, especially as the English missionaries were too few personally to superintend all the churches nominally under their care. By these periodical gatherings much united action in matters of church order and discipline has been secured, many abuses and irregularities have been put a stop to, and the people have acquired the habit of freely and fully discussing church matters, which has done much to promote intelligent inquiry on all subjects relating to the Saviour’s kingdom.

The first meeting of the Union was in December, 1868, and was held in the Memorial Church at Ambatonakanga. Since then meetings have been held every six months in the various large places of worship in Antananarivo. For the first few years twelve delegates were appointed by each city church, and six by each church in the country; but, on account of the increase in the number of the congregations, and the growing interest in the discussions, it became necessary to restrict the number of delegates to six for the city churches and three for those in the country. Notwithstanding this, the numbers in attendance still increased, and three years ago admission tickets were resorted to as a means of keeping out all who were not duly appointed delegates. This additional precaution, however, has not resulted in reducing the numbers who attend, and though only our largest town churches are used for the gatherings, yet the buildings are invariably inconveniently crowded, and hundreds are often unable to gain admission.

The objects of the Union were thus stated at the first meeting:—“1. To meet together for united prayer to God, and for mutual counsel according to the Word of God. 2. To

promote mutual love among all the churches, and to shew forth their unity in the faith of Jesus Christ. 3. To consider what is right to be done to improve the practice of the churches, especially in those matters which are great and essential; nevertheless, not to lay down laws, but to give counsel. 4. To consider what is right to be done to promote the kingdom of Christ."

The meetings are opened by a preparatory service for prayer and preaching held on the Wednesday afternoon*; the sitting commences at 8.30 a.m. on Thursday, and generally lasts uninterruptedly for about five hours. The Chairman of the London Missionary Society's District Committee for the year usually presides, and reads an introductory address, which has much the same purpose as those delivered by the Chairman of our English Congregational Union. The subjects for discussion are then announced, and papers are generally read on each subject, either by the missionaries or by some of our native brethren, each paper being followed by the freest discussion. These subjects are chosen by an executive committee, which consists of the missionaries in Imerina, the pastors of the city churches, and one other representative of each church in the Capital. The following is a list of the subjects which have occupied the attention of the Union since its commencement, and will be interesting as giving an instructive picture of church life in Madagascar, and as shewing its difference from, and similarity with, that in the more advanced churches in England. They are as follows:—The time of instructing those who desire baptism and church fellowship (twice discussed); church discipline and admonition (thrice); the marriage question—polygamy, divorce, etc. (four times); what is proper to be done when any wish to erect new chapels? (twice); is it well that country churches, where there are less than twenty members, should choose pastors? Would it be advantageous if the pastors, preachers and deacons, were chosen afresh every two years? What message is proper to be sent to distant congregations with regard to preachers visiting them, and giving themselves

* Formerly the days of meeting were Tuesday and Wednesday, but latterly they have been Wednesday and Thursday.

out as from the Capital? (thrice); singing in public worship (thrice); behaviour in public worship (twice); the authority and duties of the evangelists sent out by the town churches (twice); the independence of the churches of external control; preaching and its aims (twice); school instruction (four times); how to increase the knowledge of the Scriptures in the village churches; singing at funerals; what is proper to be done when any difficult business arises in the churches; the proper subjects for church fellowship; the admission of members to the church; the duty of the church to those who have been recently received; the training of children; the qualifications for the pastorate of a Christian church, and the pastor's work (twice); the proper persons to be allowed to preach in the churches; the desirability of teaching the adult members of the congregations to read, and the manner of doing it (twice); the duties of church members in regard to their households, their general conduct, and the cultivation of personal piety (twice); the responsibility of the church to send the Gospel to those who have it not, and to teach those who know it but imperfectly (twice); the Church's dependence on the Holy Spirit in all its endeavours to spread the Word of God; private and social prayer; public prayer; the collection of money for the spread of the Gospel; the sending out of native missionaries to the distant tribes; Sabbath observance; the proper care to be taken of Houses of Prayer; the duty of Christians to visit and exhort each other (twice); Christian conversation; the law to be followed in the conduct of church business; the proper means of promoting the zeal and efficiency of the churches; church finance (twice); customs which should not be followed in the churches; the means to be adopted to bring people to church and to induce them to remain after they have joined it; the epidemics, and the duty of the churches in regard to them.

There is usually no lack of speakers to discuss the subjects, several often rising together, for the Malagasy are ready and fluent speakers in stating their opinions before others. The wise, just, and enlightened Christian sentiments frequently expressed by our native pastors and preachers have often been a source of surprise as well as of thankfulness to us; of course there are exceptions now and then, and absurd and imprac-

ticable propositions are occasionally made, but these are soon rejected by the good sense of the majority. Besides the benefit arising from the expression of enlightened views on a variety of subjects, a number of resolutions, or agreements, have been passed at the various meetings, giving the deliberate judgment of the assembly on several important points; and although, according to the constitution of the Union, these are *not laws but counsel*, they have very much the force of laws, and are generally agreed to and followed by the churches in Imerina. Still further to enforce upon the people some of the subjects discussed, circular letters and papers have sometimes been prepared and sent to every church. Besides this, the proceedings of each meeting are printed, the papers read being given in full, and a copy forwarded to every church connected with the Union. In many cases these are read to the congregations instead of sermons on the following Sundays.

In 1875, a Native Missionary Society was incorporated with the Imerina Union, and is still worked in connection with it. The formation of this society was a step in the right direction, and we hope for much good from it as a principal means of extending the Gospel among the numerous tribes of Madagascar. The first efforts of this Society to place teachers among some of the heathen tribes were unsuccessful, on account of the petty wars and unsettled character of the tribes to which the teachers were sent. Its later efforts, however, have been much more encouraging. All the churches in connection with the Union make collections twice a year towards the funds of the native society; the Palace Church contributes most liberally; and the London Missionary Society and the Friends' Foreign Mission Association also make annual grants in aid. Much of the time of the six-monthly meetings is now occupied by reports and discussions on the affairs of this society, and occasionally it has been necessary to hold special meetings on its behalf. The most noteworthy of these is the one which was held in the Ampamarinana Memorial Church on the 11th of July, 1878, for the purpose of setting apart, and sending forth, five native evangelists. This meeting was presided over by His Excellency the Prime Minister, who gave some most appropriate and

excellent advice to the five teachers. It was one of the finest meetings ever held in Madagascar, and has still an influence for good. We are sorry to say that the operations of this native society are far more limited than we could wish them to be. This is to be accounted for by the reluctance there is on the part of suitable young men to offer themselves for its service. The money is forthcoming, but the men are wanting. Funds are now lying in the treasurer's hands for which there is no immediate use. The churches need a fresh baptism of the Spirit, and we pray that this may soon be realised.

The churches in the Betsileo province, following the example of those in Imerina, have formed a Union of their own, with similar objects to that in the central province. It is thus reported on :—

Four or five years ago, the Betsileo Home Missionary Association was formed, for the purpose of bringing all the churches more closely together, and in order to make the church service and government uniform throughout the province, as also to encourage mission work amongst the more distant tribes. At first this association was composed of all the churches in Betsileo, but in 1878 the churches of Ambositra withdrew from the association and joined the Union in Imerina. For one or two years the meetings of the association were held every six months, but latterly they have been held only once a year. At these meetings papers have been read bearing on church, mission, and educational subjects, and the resolutions which have been adopted on these have gone forth to the churches as laws, for their regulation and instruction. In this manner many evils have been removed from the churches. They have also been able to place teachers, or evangelists, in the Ibara and Tanala provinces, who are supported entirely out of the funds of the association. Last year the collection in aid of this work was somewhat over £60. The committee of management is composed of all the English missionaries, the evangelists, and the principal pastors, with two delegates from the churches in Fianarantsoa, Ambohimandroso, and Ifanjakana.

12.—VISITS TO DISTANT PARTS OF THE ISLAND.—During the last ten years a number of visits have been paid to distant parts of the island, both by Europeans and natives, and much information has been gained by them with regard to districts which were previously very little known. We trust also that good has been done by these visits, both to the churches which have not the advantage of regular superintendence, and to the tribes which have as yet but a very limited knowledge of the way of salvation. The missionaries

in Betsileo, though few in number, have done their best to meet the wants of the outlying districts by personal visits. In the years of 1874 and 1875, Mr. Shaw visited the Tanala to the east, under Ratsindraofana, on the latter occasion taking two teachers, who were left there, but they only remained a short time. In 1875, Messrs. Brockway and Cowan visited the Tanala who are under Ihovana; and in the same year the Ibara were visited by Messrs. Riordan and Shaw, who went to Ihosy, the latter missionary also visited Ivohibe. In 1877, Mr. Brockway made another visit to the Tanala, and Mr. Cowan visited all the churches on the east coast from Andonaka in the north to the river Faraony in the south; Mr. Riordan also paid another visit to the Ibara. In 1878, Messrs. Shaw and Cowan visited the Tanala in the district of Ivohitroso, and towards the end of the same year Messrs. Cowan and Baron visited Ikongo. In 1879, Mr. Cowan again visited Ivohitroso, and extended his journey to the Ampidongy; and Mr. Baron also, in company with Messrs. Sharp and Kitching, visited the Ibara and the Tanala under Ihovana.

The missionaries and native pastors in Imerina have also taken a fair share in these visits to remote churches and distant parts of the island. The churches in Iboina, and also those on the south-east and north-east coasts, have been visited at different times by native pastors from Imerina. In 1874, Mr. Sibree in company with Dr. Mullens and Mr. Pillans visited the Antsihanaka country, and Mr. Jukes the north-west coast. In 1875, Mr. Grainge paid a visit to Mojanga, and some other towns in the Iboina province; and Messrs. Sewell and Pickersgill visited Ankanavandra, and a number of towns on the borders of the Sakalava country in the west. In 1876, Messrs. Sibree and Street visited the south-east part of the island; Mr. Moss and Mr. Lord visited the country between Antongodrahoja and Amparafaravola; and Mr. Houlder paid a visit to the churches on the north-east coast. In 1877, Mr. Richardson accompanied the teachers sent by the Native Missionary Society to the Tanosy, south of the Ibara country, and continued his journey as far as St. Augustine's Bay on the south-west coast. In 1879, Mr. Wills visited the churches and the native evangelists on the south-east coast. In

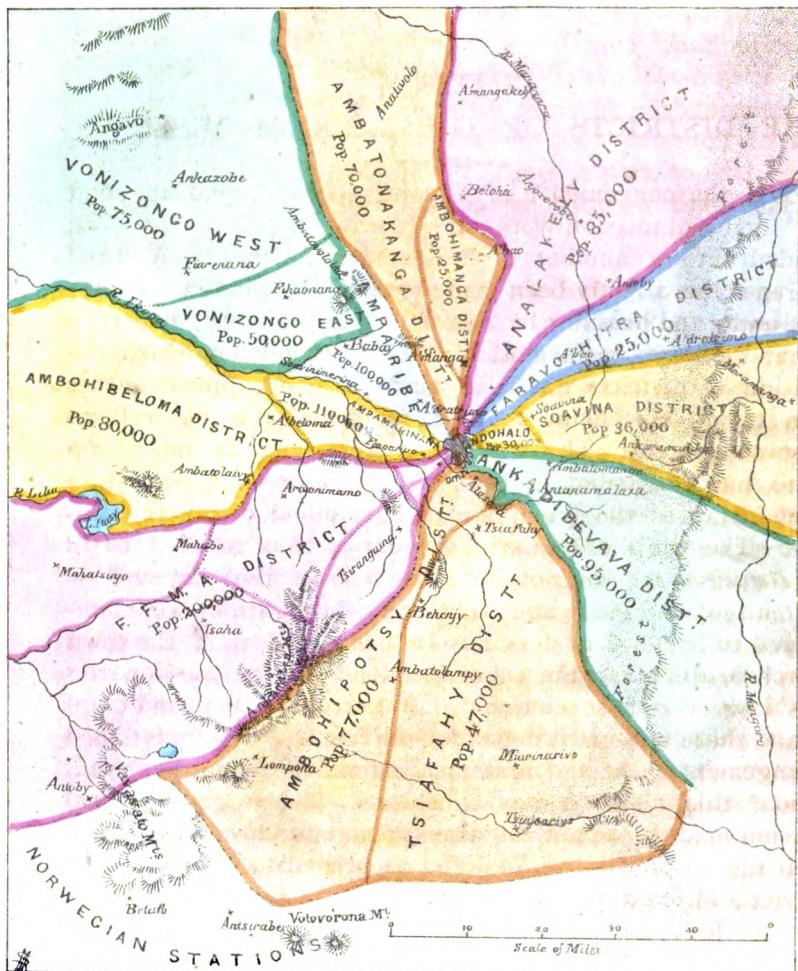
August of the present year (1880) Mr. Grainge visited Anka-vandra in company with the native teacher recently appointed to that station by the Native Missionary Society; and Mr. Jukes has also recently visited Mahanoro and some other places on the east coast. In addition to these, various visits have been paid at different times to the churches at Tamatave and other places on the coast, by Messrs. Toy, W. E. Cousins, Briggs, Jukes, and Lord. Of some of these long and special journeys full and interesting reports have been written, which contain a large amount of information with regard to the geography and geology of the country, as well as in reference to the religious condition of the people.

The following table gives a comparative view of the numerical condition of the churches from 1870 to 1880:—

Date.	Congrega-tions.	Native Pastors.	Evangelists.	Native Preachers.	Church Members.	Native Adherents.	Adults able to read.	Bibles and Testaments	Contribu-tions.
1870	621	209	?	1802	20,951	231,759	9,492	?	£ 3697 7 10 <i>s. d.</i>
1871	801	292	?	2639	37,113	258,234	11,500	?	2468 10 3
1872	722	277	?	2687	65,052	225,875	13,942	?	1837 1 4
1873	inco	mp	lete	retu	rns.				
1874									
1875—1876	902	319	?	2804	58,955	215,787	16,948	?	2954 10 5
1876—1877	910	344	107	3036	67,010	219,709	17,607	20,344	2703 2 8
1877—1878	1088	386	156	3468	67,729	215,258	22,171	23,876	3781 10 3
1878—1879	1142	519	153	3907	70,125	253,182	25,535	36,245	2726 4 1
1879—1880	1142	604	124	4134	71,585	244,197	26,217	38,090	3146 8 9

The number of Chapels built in the Mission since 1870 is about 700, of which about 200 are of sun-dried brick and the rest of mud, many of the latter having brick gables and being of a moderately substantial character.

The Contributions of the churches, for all purposes, during the ten years (including the money collected by the Palace Church for evangelistic and educational purposes, is about £40,000.



MAP OF MISSION DISTRICTS IMERINA, MADAGASCAR,
with estimated population.

Name of District.	Estimated population.	Adherents.	Name of District.	Estimated population.	Adherents.
Ambatonakanga	70,000	15,538	Ampamarinana	110,000	18,959
Amparibe	100,000	14,128	Ambohibeloma	80,000	12,015
Analakely	85,000	13,991	Andohalo	30,000	5,763
Ambohipotsy	77,000	22,810	Isoavina	36,000	5,822
Tsiafahy	47,000	9,982	Faravohitra	25,000	10,046
Ankadibevava	95,000	20,156	Ambohimanga	25,000	6,839
Ambohitantely	200,000	18,737	Vonizongo (E. & W.)	125,000	14,922
Totals			1,105,000 189,708		

CHAPTER V.

THE DISTRICTS OF THEIMERINA MISSION.

FOR the convenience of European superintendence and general mission work, the Imerina province has been divided into a number of Missionary Districts. A brief reference has already been made to these districts in Chapter III., under the heading of THEIMERINA MISSION, but they demand a more special notice. The principle on which the division of districts has been made is geographical rather than tribal, this being found most practicable as well as most convenient. The tribes are sometimes so mixed up as to make a tribal division almost impossible, whilst in a few instances the tribal and geographical divisions coincide. The origin of this arrangement is thus referred to in the *Review of the Madagascar Mission from 1861 to 1870* :— “From 1863 and 1864 various country congregations were considered to be more or less closely connected with the town churches, and under the superintendence of the missionaries presiding over these churches. But irregularities had crept in, and there was great need of some fair and well understood arrangement. At the first meeting of the Congregational Union* this question was considered, and a geographical division made; each of the nine (town) churches taking upon itself the responsibility of doing its utmost to evangelise the district allotted to it. Very providentially this arrangement was made some months before the burning of the idols, and hence the work of supplying extra instruction to the various districts was rendered comparatively easy, and required no fundamental change in plans of operation.” According to this arrangement, Imerina was divided into nine missionary districts, each being attached to one of the churches in Antananarivo as its mother church. This arrangement continued in operation until 1870, when two other districts (Ambohimanga and Vonizongo) were formed, each being placed under the superintendence of an English missionary.

* This meeting was held in December, 1868.

In 1872, the Isoavina district was formed; and in 1874, during the visit of the Deputation, a general redistribution of the districts took place, which resulted in the formation of five new country districts, to each of which an English missionary was appointed. Two of these have been reunited to the districts of which they originally formed a part, so that there are now fifteen districts in connection with the Imerina Mission, each of which will demand a brief notice.*

This division of the country into missionary districts is an arrangement of great importance, and needs to be taken into consideration in any statement respecting the manner in which the Mission is conducted. It forms the basis of all missionary operations, and also affects the relation of the churches to each other. The size and special circumstances of his district have to be taken into consideration by the missionary in the regulation of his time, in the appointments of his teachers, in the arrangement of his Bible-classes and other meetings with his people, in the disbursement of his funds, and in all his plans of work. It is according to this district arrangement that the grants of the Society in aid of education, native agency, and other departments of work, are distributed, and that the reports of mission work are from time to time supplied; and, what is of still more importance, it is an arrangement by which the greatest amount of work can be done by the missionary with the least waste of time and the least possible expense.

The accompanying map, kindly prepared by Mr. William Johnson, of the F. F. M. A., will shew the reader the relative positions and comparative sizes of the various districts. An estimate of the population in each district is also given as correctly as can be ascertained. According to this estimate, the total population of the Imerina province is 1,105,000. This estimate is based on general observation, and does not rest on any government census or authorised statistics; but we think it may be regarded as, at least, approximately correct.

* Since the above was written, the two districts in Vonizongo have been united, thus reducing the separate districts in the Imerina Mission to fourteen.

We now proceed to give a brief description of each district, shewing their special characteristics, and the progress of educational and evangelistic work which has been made in them during the last ten years. We take the districts, as nearly as possible, in the order of their formation, but following chiefly the order of seniority in the town churches to which all the districts were originally attached.

1.—THE AMBATONAKANGA DISTRICT.—Ambatonakanga is the name of a suburb of Antananarivo, situated some way down the northern slope of the hill upon which the city is built. The site of the Church was formerly occupied by Mr. J. Cameron, whose house and workshops were there. These, however, being destroyed by fire in 1829, were not restored, but a chapel was built instead; and in 1831, a church was formed under the pastoral care of the Revs. D. Johns and J. Freeman. During the persecution the chapel was pulled down, and gave place first to a prison and then to a stable. The church was reorganised in 1861. For three years (1862—1865) it was under the care of the Rev. W. Ellis, and afterwards (1865—1870) of the Rev. G. Cousins. In 1870, it was transferred to the care of the Rev. C. F. Moss, who is the missionary at present in charge. The first Memorial Church was erected at Ambatonakanga, in memory of the Christians who were imprisoned there in the dark days of persecution. The Church was opened on the 22nd of January, 1867, and occupies a most suitable and commanding site at the junction of the principal thoroughfares leading east, west, north, and south.

The district attached to the Ambatonakanga church lies to the north of Antananarivo, inclining to the west. It is large, and extends to a distance of five or six days' journey from the Capital. The southern part of it is thickly populated, and contains a number of large and important villages with churches and schools much more advanced than those in many other parts of the country; but the northern and more distant part is both more sparsely populated and much less advanced in Christian knowledge and civilisation. This portion of the district is also very marshy, and in much of its extent, is covered with fever-breeding

swamps. Consequently, it is frequently visited by malarial fever and other epidemics, and the work of the missionary and evangelists is often greatly interrupted by such visitations. Notwithstanding these painful interruptions, and the fact that the number of adherents has been considerably reduced by recent epidemics, much progress has been made in this district since 1870, both in evangelistic and educational work. This is shewn by the following statistics :—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church Members.	Adherents.	Adults able to read.	Bibles and Testaments.	Schools.	Scholars.	Children able to read.	Contributions for all purposes.
1870	37	19	?	197	2368	14,460	1169	?	29	1258	?	£ s. d. 309 12 3
1880	66	62	4	291	8049	15,538	2979	2991	57	2061	1745	353 3 4
Increase	29	43	4	94	5681	1,078	1810	2991	28	803	1745	43 11 1

Thirty new chapels have been built in the district within the ten years, of which fifteen are of sun-dried brick and fifteen of clay.

Estimated population : 70,000.

2.—THE AMPARIBE AND AMBOHIDRATRIMO DISTRICT.—Amparibe is the name of a district of Antananarivo on the north-west side of the town, a little lower and farther west than Ambatonakanga. The Church at Amparibe was commenced in 1861, immediately after the decease of Ranavalona I., and the accession of Radama II. The meetings were held at first in the house of a poor man named Rainikoto, who was afterwards chosen one of the pastors. In 1863, a large clay chapel was built, which was replaced in 1870 by a very commodious brick building erected by Mr. W. Pool. The Rev. W. E. Cousins took charge of this church on his arrival in Madagascar in 1862, and has continued the charge to

the present time. The large suburban church at Isotry is associated with Amparibe, but is under the special care of Mr. Parrett, together with a number of the country stations in the district.

The Amparibe district is to the north-west of the Capital, and to the west of the Ambatonakanga district. In consequence of Mr. Cousins having been appointed principal reviser of the Malagasy Bible, the Amparibe district was divided in 1874, and a new mission station was formed at Ambohidratrimo (a large town about twelve miles north-west of Antananarivo), and placed under the charge of the Rev. R. Baron. The largest portion of the district was associated with Ambohidratrimo, leaving Mr. Cousins in charge of the Amparibe and Isotry churches, and six village churches, about four or five miles distant from the Capital. On Mr. Baron's removal to the Betsileo Mission in 1878, the two districts were reunited, and again placed under the care of Mr. Cousins, with the assistance of Mr. Parrett as explained above.

This district, like the adjoining one of Ambatonakanga, has suffered severely from the recent epidemics, and the number of adherents is about 4000 less than was returned two or three years ago. There has also been a decrease in the number of church members within the same period. But notwithstanding this, the following statistics shew decided progress in the district since 1870 :—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church members.	Adherents.	Adults able to read.	Bibles and Testaments.	Schools.	Scholars.	Children able to read.	Contributions for all purposes.
1870	37	17	?	151	2185	13,870	712	?	11	653	?	£ 345 19 4
1880	60	47	8	484	7420	14,128	2330	3696	59	2573	1043	334 11 0
Increase	23	30	8	333	5235	258	1618	3696	48	1920	1043	

Fifty-five new chapels have been erected in the district since 1870, of which eight are of sun-dried brick and the rest of clay. Estimated population : 100,000.

3.—**THE ANALAKELY DISTRICT.**—Analakely is the name of a district in the northern part of Antananarivo, and near to the large weekly market-place. During the time of the former missionaries, government works for the manufacture of various useful articles and for teaching the art of carpentering were established at Analakely, under the superintendence of Mr. James Cameron. These works are still carried on under native superintendence. During the reign of Ranavalona I. a large *kabary* was held at Analakely, at which many of the Christians were condemned. Soon after Radama II. came to the throne, application was made to him to grant the use of a large building (formerly used as a carpenters' workshop) for the use of the Christians as a place of public worship. The request was granted, and the place was soon crowded to excess with those anxious to hear the Word of God. Upon the arrival of the missionaries in 1862, the Rev. J. Duffus was appointed to the charge of the church, which he held for about a year, after which he returned to England. The Rev. J. Pearse succeeded Mr. Duffus, and continued in charge until his return to England on furlough in 1873. During the year 1865, the members of the church and congregation, assisted by the missionaries, built a large chapel of sun-dried brick, which was opened for public worship in the month of November. After Mr. Pearse's return to England, the church was for a short time under the care of the Rev. C. F. Moss. Afterwards it was associated with the College, and transferred to the care of the Rev. G. Cousins, who is the missionary now in charge.

The district connected with the Analakely church lies to the north of Antananarivo, inclining to the east, and extending to a distance of several days' journey. The nearer portion of the district contains a number of large and important churches, and many flourishing schools, whilst the more remote parts are less advanced. Several educated evangelists and trained school-teachers have been stationed in the

district during the last few years, and great progress has been made since 1870. The following are the statistics :—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church members.	Adherents.	Adults able to read.	Bibles and Testaments.	Schools.	Scholars.	Children able to read.	Contributions for all purposes.
1870	40	11	?	116	1646	11,659	1037	?	30	1126	?	£ s. d.
1880	63	29	13	240	5942	13,991	3240	4269	42	2719	2025	337 4 0
Increase	23	18	13	124	4269	2332	2203	4269	12	1593	2025	144 14 8

Thirty-six new chapels have been built since 1870, of which twenty-five are of sun-dried brick and eleven of clay.

Estimated population : 85,000.

4.—THE AMBOHIPOTSY DISTRICT.—Ambohipotsy is situated at the extreme south of the hill on which Antananarivo is built. The church at this place was commenced in the dwelling house of the Rev. R. Toy, in December, 1862. In March, 1863, a clay chapel was completed on ground granted by Radama II. for that purpose, and a church of forty-eight members was formed. In 1864 a larger and more substantial chapel was erected, which was capable of accommodating eight or nine hundred persons. The second Memorial Church was erected at Ambohipotsy, in memory of the martyrs who were put to death at this place. The Church was opened on the 17th of November, the Queen and the Prime Minister being present at the opening service.

This church was under the charge of Mr. Toy from its commencement until his return to England on furlough and in ill-health in 1870. Both Mr. and Mrs. Toy laboured most indefatigably at Ambohipotsy during their residence there, and the church became one of the strongest in the Capital. In 1870, the Rev. W. Montgomery was appointed to the charge

of the Ambohipotsy church and district, and still holds the appointment, though at the present time he is absent on furlough, and the Rev. J. A. Houlder is temporarily supplying his place.

The district attached to the Ambohipotsy church lies direct south of Antananarivo. It is very large, and extends to a considerable distance. There is a dense population in the nearest portion of the district, and a number of large and important churches are to be found within an hour's ride of the Capital. The more distant part is not so thickly populated, but yet contains many important towns and villages. The church at Fiadanana, for which a memorial building of sun-dried brick with a tiled roof has been erected, is in association with Ambohipotsy, and also the large church at Alasora, where one of the Palace Church evangelists has laboured successfully for several years. In 1874, it was found desirable to divide the district, and a new mission station was formed at Tsiafahy, with which were associated about forty congregations. In the following statistics we have included those of the Tsiafahy district, in order that the numerical progress in the whole district formerly attached to Ambohipotsy may appear:—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church members.	Adherents.	Adults able to read.	Bibles and Testaments.	Schools.	Scholars.	Children able to read.	Contributions for all purposes.
1870	72	50	?	378	4,409	37,916	1960	?	40	2081	?	£ 616 s. 8 d.
1880 Ambohi- potsy	58	65	2	495	10,764	22,810	2092	2951	50	2575	1667	394 12 0
1880 Tsiafahy	45	26	5	116	1,653	9,981	643	905	28	862	523	63 4 10
Increase	31	41	7	233	8,008		775	3856	38	1356	2190	

The number of new chapels built in the two districts since 1870 is about eighty, of which about twenty-five are of sun-dried brick and the rest of clay.

Estimated population in the Ambohipotsy district: 77,000.

5.—THE TSIAFAHY DISTRICT.—Tsiafahy is a town about fifteen miles south of Antananarivo, and was made a mission station in 1874. The town itself is not large, but it is surrounded by a number of towns and villages, and the district contains a considerable population. There has been a church at Tsiafahy since 1869, and though the church members are only about ninety, there is a congregation of from seven to eight hundred. The situation is healthy, and the town commended itself to the judgment of the Deputation and the missionaries as a suitable centre of missionary operations; the large congregation already gathered there was an additional recommendation. The Tsiafahy district was formed chiefly from the south-eastern portion of the Ambohipotsy district; but it also took in several churches from the south-western portion of the Ankadibevava district. The distance even of the nearest church from the Capital rendered it impossible for such assistance to be given by the city church as could have been desired; and on this account the formation of these churches into a separate district was effected, which was placed under the superintendence of a missionary to reside at Tsiafahy. The Rev. T. G. Beveridge was the first missionary appointed to the superintendence of the district, and he continued in charge until 1877, when he left the island to return to England. His melancholy death at sea with his wife and two children is referred to in another part of this Review. On the retirement of Mr. Beveridge, the Rev. J. A. Houlder undertook the superintendence of the district, and he is the missionary at present in charge. A good mission house has been erected at Tsiafahy, and also a commodious new chapel suited to the large congregation.

One of the first evangelists supported by the Palace Church was stationed at Tsiafahy, but, unfortunately, he and the missionaries have never been able to work harmoniously together. This evangelist is the only one of the *folo lahy* (ten evangelists) sent out by the Palace Church in 1874 of whose character and work we are not able to speak in the highest terms. This want of harmony between the missionary and the evangelist has been a serious hindrance to the mission work of the district, which though fairly successful would probably have been attended with still greater success under more

favourable circumstances. These difficulties, however, no longer exist, and the prospects of the district were never brighter than they are at present. The following statistics shew the numerical progress which has been made in the district during the last five years :—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church members.	Adherents.	Adults able to read.	Bibles and Testaments.	Schools.	Scholars.	Children able to read.	Contributions for all purposes.
1875	39	16	2	52	616	8567	197	?	28	965	327	£ 60 5 0
1880	45	26	5	116	1653	9982	643	905	28	862	523	63 4 1
Increase	6	10	3	64	1037	1415	446	905			196	2 19 10

Estimated population: 47,000.

6.—THE ANKADIBEVAVA AND AMBATOMANGA DISTRICTS.—Ankadibevava is situated on the eastern side of the city, close to the gate by which people coming from Tamatave usually enter the Capital. The population on this side of the city is very large. The church here was formed in 1863, and at first consisted of twenty-five persons. The first chapel was a temporary building of *zozororo*, or rushes. This was afterwards replaced by a more substantial building of clay, which was opened on the 22nd of December, 1865. The present chapel, which is of sun-dried brick with glass windows and tiled roof and neatly finished internally, was erected under the superintendence of Mr. Pool, and was opened for Divine worship on the 8th of July, 1874, the late Dr. Mullens and Mr. Pillans, Deputation from the Society, taking part in the opening services. The first missionary in charge of the church at Ankadibevava was the Rev. J. Kessler, who came to Madagascar in October, 1863, and left again in May, 1865. At the close of 1866, the church was placed under the care of the Rev. C. Jukes, who is still in charge.

The district associated with Ankadibevava lies to the south-east of the Capital, and east of those of Ambohipotsy and Tsiafahy. It has already been mentioned that in 1874 this district was divided, and the eastern portion of it placed under the superintendence of the Rev. T. Rogers. This arrangement, however, lasting but a very short time, the two districts were again united under the care of Mr. Jukes. The name of Ambatomanga, the proposed new mission station, is still retained, though the two districts are practically one and are connected with the mother church at Ankadibevava. Much progress has been made in the district since 1870, though there is still a great deal to be done before all the people are brought to a saving knowledge of the Gospel. One of the Palace Church evangelists has laboured most successfully at Ambatomanga and in the surrounding villages for about six years. He has now been removed, but has left most pleasing results of his faithful and arduous labours. There are also sixteen other evangelists stationed in various parts of the district, some of them at a considerable distance from the Capital. The services of these teachers have contributed much towards the advance which is manifest in the following statistics :—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church Members.	Adherents.	Adults able to read.	Bibles and Testaments.	Schools.	Scholars.	Children able to read.	Contributions for all purposes.
1870	53	14	?	177	1607	19,013	822	?	41	1647	?	£ 5 ²⁸ s. 4 d.
1880	90	70	17	413	7861	20,156	2517	3324	73	3231	2115	349 13 0
Increase	37	56	17	236	6254	1143	1695	3324	32	1584	2115	

Sixty new chapels have been built in the Ankadibevava and Ambatomanga districts since 1870, of which thirty are of sun-dried brick and thirty of clay.

Estimated population : 95,000.

7.—**THE AMBOHITANTELY DISTRICT.**—Ambohitantely is the name of a small district in the heart of the city, east of Andohalo, and near to the residences of many of the chief officers. The church was formed in 1863 at Antsahabe, but afterwards removed to Ambohitantely, where a temporary chapel was built in 1864. This was the first place of worship opened in the city proper. The present building was opened on the 24th of July, 1872. It is of sun-dried brick with glass windows and tiled roof, towards the erection of which the London Missionary Society contributed £200. On the formation of the church at Andohalo, the Ambohitantely congregation for a time united with that church, in accordance with the urgent advice of the Rev. W. Ellis and most of the missionaries. After a few months, however, the greater part of the congregation returned to their former meeting place; and after a short time, the Rev. R. G. Hartley, who had charge of the church in the first instance, resumed the pastoral oversight of them in conjunction with the neighbouring church at Andohalo. At the commencement of 1867, Mr. Hartley's health no longer permitting him to undertake the pastorate of two town churches, and the church refusing to accede to the recommendation of the missionaries to unite with the neighbouring churches, the oversight of the church and the supply of the pulpit was undertaken by the missionaries generally. Subsequently to this arrangement, the Ambohitantely church was placed under the care of the Rev. C. Jukes, which he undertook in addition to the superintendence of the church at Ankadibevava. After a while, Mr. Jukes finding that on account of the increasing claims of the church and district of Ankadibevava, he was no longer able to continue the charge of Ambohitantely, an arrangement was made with Mr. Sewell of the F. F. M. A., by which the Friends undertook the superintendence of the Ambohitantely church and the country churches associated with it, to be worked in harmony with the L. M. S. This arrangement, which was made in 1868, has continued in operation to the present time, and has from the first given the greatest satisfaction to all the parties affected by it. With the Ambohitantely church is now associated a large district lying to the south-west of Antananarivo.

An account of this church and its district, since they have been under the superintendence of the Friends, is given in Chapter XI. on the Work of the Friends' Foreign Mission Association. The following are the statistics :—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church Members.	Adherents.	Adults able to read.	Bibles and Testaments.	Schools.	Scholars.	Children able to read.	Contributions for all purposes.
1870	42	5	?	62	509	9735	338	?	20	555	?	£ s. d. 130 7 5
1880	118	15	14	297	3358	18,737	1663	2254	88	3203	2114	260 8 0
Increase	76	10	14	235	2849	9002	1325	2254	68	2648	2114	130 0 7

Eighty-seven new chapels have been built in the district since 1870, all of which, except that at Ambohitantely, are of clay, though many of them have brick gables.

Estimated population : 200,000.

8.—THE AMPAMARINANA DISTRICT.—Ampamarinana is the name of the rock on the west side of the Capital over which the martyrs were thrown in the time of persecution, and means *the place of hurling*. The full name by which the natives usually designate the spot on which the Memorial Church stands is Ambonin' Ampamarinana, literally : *the top of the place of hurling*. On the 28th of March, 1879, fourteen native Christians, who declined to give up the "praying" and forsake their Saviour, were hurled over the precipice, and dashed to pieces on the broken rocks below. The Ampamarinana rock forms the boundary of the city on the west side, and immediately above it is one of the most thickly populated parts of the Capital, reaching up to the Palace and its surrounding buildings, which are about two hundred yards east of the Church. The summit of the rock was selected by Mr. Ellis as the site of the fourth Memorial Church, and was granted by Radama II for this purpose. The first temporary building, erected for

Divine worship at Ampamarinana, was opened on the 15th of August, 1864. The church was formed on the 5th of October in the same year. The Memorial Church was opened on the 28th of March, 1874, the twenty-fifth anniversary of the terrible occasion on which eighteen native Christians were condemned to death at Analakely, four of whom, being of noble descent, were burned alive at Faravohitra, and the remaining fourteen were thrown over the cliffs at Ampamarinana. The Church stands close to the very spot on which those faithful witnesses to the Truth must have stood. Dr. Mullens and Mr. Pillans took part in the opening services, which were of a most interesting and impressive character. The sufferings of the martyrs and their noble confession of the Saviour were in everybody's thoughts, and were prominently set forth in the prayers which were offered, the hymns which were sung, and the sermons which were preached on the occasion. This church has been from its commencement, and is still, under the care of the Rev. B. Briggs.

The district associated with the church at Ampamarinana lies direct west of the Capital, and is bounded by the river Ikopa on the north and the Friends' district on the south. Originally it included what is now the Ambohibeloma district, and extended to a distance of many days' journey, even to the borders of the Sakalava country. Since the division which took place in 1874, the Ampamarinana district has been limited to a distance of about twenty-five miles from Antananarivo, the remaining and more distant portion being now the Ambohibeloma district. The large suburban church situated at the south side of the plain of Imahamasina, "the place of consecration" where at times the sovereigns of Imerina have been crowned, is associated with Ampamarinana; and also the large and important church at Fenoarivo, where one of the Palace Church evangelists has done an excellent work, and where a large new brick chapel is being erected (now near completion), under the superintendence of Mr. Pool. The following statistics shew the numerical progress which has been made in the district which was attached to Ampamarinana at the beginning of the present decade:—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church members.	Adherents.	Adults able to read.	Bibles and Testaments.	Schools.	Scholars.	Children able to read.	Contributions for all purposes.
1870	92	25	?	168	2071	31,703	963	?	52	1810	?	£ 372 s. 7 d. 11
1880 Ampamarinana	59	48	6	292	6524	18,959	1524	2714	58	3267	1824	217 5 8
1880 Ambohibeloma	80	31	5	221	2375	12,015	335	1585	77	3059	1786	94 14 0
Increase	47	54	11	345	6828		896	4299	83	4516	3610	

Fifty new chapels have been built in the Ampamarinana district since 1870, of which four are of sun-dried brick and the rest of clay.

Estimated population : 110,000.

9.—THE AMBOHIBELOMA DISTRICT.—Ambohibeloma is a large and important town situated on a high hill about thirty miles west of the Capital. It is sometimes called by the natives “little Antananarivo,” and “Antananarivo in the west.” This is partly because it is built on the top of a hill, but also shews the importance of the town in relation to the surrounding villages. It forms an excellent centre for missionary operations in a populous but very benighted district. The church at Ambohibeloma may be fairly considered as the mother church of the district, having been commenced in 1863, during the reign of Rasoherina, whereas all the other churches have been begun since the accession of the present Queen, and the majority of them since the destruction of the idols in 1869. This may therefore be regarded as an entirely new district, and nearly all the good which has been effected in it is the fruit of the last ten years’ labours.

The size and importance of this district, together with its great distance from the Capital, rendered it impossible for the

missionary in charge of the town church at Ampamarinana do anything like justice to the multitudes of people who were needing instruction, and the necessity of forming a new mission station at Ambohibeloma became evident to all. Early in 1874 the matter was definitely arranged, and the Revs. W. C. Pickersgill and J. Peill were placed in charge of this important station. New life was thus introduced into the district, and from that time the churches began steadily to improve. At Ambohibeloma, in addition to a large mission house, a handsome building has been erected which is used both as a church and school-room, and also a small room which has been used as a class-room for a number of youths who were being trained for teachers. For some time the work was carried on uninterruptedly, and considerable advance was made, especially in the educational department. In 1877, however, Mr. Pickersgill was removed to form a new mission at Mojanga, and we regret to say that Mr. Peill has also been obliged to leave the district on account of ill-health, so that at the present time Ambohibeloma and the large district attached to it are without a resident missionary. The accompanying statistics shew, to some extent, the progress made in the district from 1875 to 1880:—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church members.	Adherents.	Adults able to read.	Bibles and Testaments.	Schools.	Scholars.	Children able to read.	Contributions for all purposes.
1870	80	3	2	155	2038	11,480	?	?	69	6527	?	£ 155 s. 9 d. 4
1880	80	31	5	221	2375	12,015	335	1585	77	3059	1786	94 14 0
Increase	28	3	66	337	535	335	1585	8		1786		

Sixty new chapels have been built in the district since 1870, two of which are of sun-dried brick and the rest of clay.

Estimated population : 80,000.

10.—THE ANDOHALO DISTRICT.—Andohalo is the name of the large open space in the centre of the city in which all the principal *kabary*, or public assemblies, are held. The Andohalo, or rather the Avaratr' Andohalo (north Andohalo), church is situated at the north-east corner of this open space. The church was formed in October, 1864, by a number of Christians residing in the neighbourhood; and a small temporary building was erected as a place of worship. The congregation now assembles in a substantial wooden chapel, which was erected by Mr. Pool with the help of friends in England—one benevolent lady contributing the sum of £250 for this purpose. The first missionary who had charge of this church was the Rev. R. G. Hartley, M.A. After Mr. Hartley returned to England in 1868, the church was left for a short time without any special European superintendence. For about two years (1870—1872) the Rev. P. G. Peake had charge of the church, after which it was placed under the care of its present missionary, the Rev. H. W. Grainge.

The Andohalo district is east of the Capital. In 1870, and until the removal of Mr. Peake to Isoavina in 1872, this district included the whole of what is now the Isoavina district, and contained over thirty churches. When the division of the district took place in 1872, the Andohalo church was left with fewer outstations than any other church in the Capital. This church, however, though comparatively small, is composed of well-to-do people, who are not slow to take up Christian work as they have opportunity. At one time they supported a mission among the Sihanaka, and at the present time they have three mission stations in the Moramanga valley, at a distance of three days' journey from the Capital, which afford opportunity for the aggressive work of the mother church. The smallness of the district has been, in some respects, an advantage to the churches included in it, inasmuch as the missionary has been able to visit them more frequently, and to exercise over them a closer supervision than is possible in the larger districts.

The following are the statistics of the Andohalo district, including also those of the Isoavina district which was attached to Andohalo in 1870 :—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church members.	Adherents.	Adults able to read.	Bibles and Testaments.	Schools.	Scholars.	Children able to read.	Contributions for all purposes.
1870	31	8	?	128	1754	9645	970	?	22	942	?	£ 267 s. 9 d. 11½
1880 Ando- halo.	16	17	3	161	3313	5763	1126	1122	10	723	417	145 4 0
1880 Isoavina	37	9	9	113	1923	5822	757	1407	31	1413	1240	94 1 10
Increase	22	18	12	146	3482	1940	913	2529	19	1193	1657	

Seven new chapels have been built in the Andohalo district since 1870, of which five are of sun-dried brick and two of clay.

Estimated population : 30,000.

11.—THE ISOAVINA DISTRICT.—Isoavina is a moderately sized town, about fifteen miles east of Antananarivo. There are several villages in the neighbourhood, which join with Isoavina in mission work, so that when all the people are assembled there is a large Sunday congregation. Isoavina became a mission station in 1872. The new district was formed from the eastern portion of the Andohalo district. The Rev. P. G. Peake has had charge of it from the commencement, though at the present time he is absent on furlough. Since the missionary settled in the district, a good mission house, a suitable school-room, and a beautiful model church, have been erected at Isoavina. In other parts of the district also encouraging results are to be found, though the people, as a whole, are very ignorant and superstitious, and the missionary has had many difficulties to contend with, and much to try his patience, in the indifference and stolidity of the people. There are now several earnest evangelists stationed in the district, supported chiefly by the Society; and also one at Isoavina supported by the Palace Church. In the absence

of Mr. Peake, the district is again associated with Andohalo, and is under the superintendence of Mr. Grainge.

The following statistics shew the numerical progress in the district from its formation in 1872 to the present time :—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church members.	Adherents.	Adults able to read.	Bibles and Testaments.	Schools.	Scholars.	Children able to read.	Contributions for all purposes.
1872	14	0	?	37	952	5523	115	?	15	542	193	£ 72 s. 0 d.
1880	37	9	9	113	1923	5822	757	1407	31	1413	1240	94 1 10
Increase	23	9	9	76	971	299	642	1407	16	871	1047	22 1 10

Twenty new chapels have been built in the district since 1872, of which one is of sun-dried brick and the rest of clay.

Estimated population : 36,000.

12.—THE FARAVOHITRA DISTRICT.—The word Faravohitra signifies the “last village,” and is the name of the northern suburb of Antananarivo, and the extreme north of the hill on which the city stands. It is considered to be the healthiest suburb of the Capital, and is that in which most of the Europeans reside. Twelve or fifteen years ago, there were but very few houses at Faravohitra, and it was noted as the chief resort of thieves and robbers. It was also one of the places where executions frequently took place, and where the dead bodies of prisoners were thrown away and left to be devoured by dogs. Now all this has passed away, and this “last village” has become the most fashionable part of Antananarivo. There are many large and respectable-looking houses there; the L. M. S. College and Normal School buildings, and the Friends’ Girls’ School are at Faravohitra; and at the extreme north of the hill stands the Children’s Memorial Church. This Church was erected by means of the pence and halfpence of English

children, and in memory of the four nobles (noble by birth, but still more noble on account of their faithful confession of the Saviour) who were burned to death there on the 28th of March, 1849. This building occupies a conspicuous position, and is one of the first objects seen by the traveller as he approaches the Capital from the east.

The church at Faravohitra was commenced in 1868, and for a time assembled in a building erected for its temporary use as a place of worship, but intended ultimately for a school-room, to which purpose it is now applied. The Memorial Church was opened on the 15th of September, 1870. This event was referred to in our last ten years' Review. The first missionary in charge was the Rev. J. Pearse. After Mr. Pearse, the Rev. J. Wills took charge of the church. Latterly it has been associated with the College, and for a time was under the care of the Rev. R. Toy. It is now being transferred to the care of the Rev. J. Peill, who has succeeded Mr. Toy as one of the tutors at the College.

The district associated with the Faravohitra church lies north-east of the Capital. It is much smaller than many of the other districts, being very narrow, though it extends to a considerable distance, and includes some interesting outstations on the borders of the forest. The statistics are as follows :—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church Members.	Adherents.	Adults able to read.	Bibles and Testaments.	Scholars.	Schools.	Children able to read.	Contributions for all purposes.
1870	18	12	?	69	1032	7830	526	?	16	760	?	£ 114 s. d. 2 8
1880	27	20	4	185	3657	10,046	1667	2078	27	1388	959	139 17 0
Increase	9	8	4	116	2625	2216	1141	2078	11	628	959	25 14 4

Seventeen new chapels have been built in the district since 1870, of which ten are of sun-dried brick and seven of clay.

Estimated population : 25,000.

13.—THE AMBOHIMANGA DISTRICT.—Ambohimanga is the ancient capital of Imerina, and is situated about twelve miles north of Antananarivo. Repeated reference has been made to this royal city in the former part of this Review, and it is not necessary to enlarge on the subject here. This has been one of the strongholds of idolatry, and the people are still very superstitious, and intensely conservative of many of their ancient customs; but the Gospel has made its way among them, and has proved itself to be the power of God. There are three churches at Ambohimanga, which may be regarded as the mother churches of the district, though they do not give all the help to the weaker churches which might reasonably be expected from them. In addition to these, there is a large church at Imeritsiafandra, in the immediate neighbourhood of Ambohimanga, which is equal in importance to the town churches, and demands a fair share of the missionary's attention.

The churches at Ambohimanga and in the district were formerly connected with the church at Ambatonakanga, and were superintended by the missionary in charge of that church. In 1870, however, Ambohimanga was constituted an independent mission station with a district containing about a dozen country churches. The Rev. J. Sibree was at that time appointed to this important station, and continued in charge till 1876. The Rev. J. Wills succeeded Mr. Sibree, and laboured in the district until his return to England on furlough in the early part of the present year (1880). The Rev. C. F. Moss has the temporary charge of the district during Mr. Wills's absence, and it has thus for a time resumed, to some extent, its former connection with Ambatonakanga. One of the Palace Church evangelists appointed in 1874, has laboured at Ambohimanga with great success; and on his removal in 1879, another student from the College was stationed there. There are also several other evangelists at work in the district, three of whom have had a special training in the College. Each of these presides over a group of churches, and conducts classes for the preachers and adult members of the congregations. They also superintend the schools, in which work they are assisted by teachers from the Normal School. The following are the statistics:—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church members.	Adherents.	Adults able to read.	Bibles and Testaments.	Schools.	Scholars.	Children able to read.	Contributions for all purposes.
1870	14	4	?	34	912	4926	395	?	13	417	?	L s. d. 111 6 6
1880	23	21	7	92	2847	6839	1081	1147	21	1163	757	123 6 1
Increase	9	17	7	58	1935	1913	686	1147	8	746	757	11 19 7

Thirteen new chapels have been built in the district since 1870, of which nine are of sun-dried brick and four of clay.

Estimated population : 25,000.

14.—THE VONIZONGO DISTRICT.—Vonizongo is a large district in the north-west of Imerina. Churches have existed there from the time of the persecution, and several of the martyrs, who were put to death in Antananarivo, were from Vonizongo. Previous to 1870, Vonizongo was regarded as a general mission district, and was visited periodically by the missionaries in Antananarivo. The churches greatly appreciated these visits, but they were anxious to have a missionary resident among them, and sent repeated requests to the Directors that one might be set apart for this purpose. In response to these requests, the Rev. T. T. Matthews was sent out in 1870 with a special appointment for Vonizongo, and in the following year he took up his residence at Fihaonana, one of the principal towns in the district. A short time after this, the Rev. E. H. Stribling was also appointed to Vonizongo. For a time the two missionaries resided within a short distance of each other, and worked the district from the same point. In 1874, however, a more distinct division was made, and a new mission station was formed at Fiarenana, in West Vonizongo, which was placed under the care of Mr. Stribling, whilst Mr. Matthews remained at Fihaonana and took charge of the eastern division. From that time till now, Vonizongo has been worked as two separate mission districts, but arrangements have been recently made by which the two districts

are to be reunited, and placed under the sole superintendence of Mr. Stribling, who will reside chiefly at Fihaonana, where a large house, a model chapel, and suitable school-buildings have been erected for the use of the Mission. The following are the statistics of the united district :—

Date.	Congregations.	Pastors.	Evangelists.	Preachers.	Church members.	Adherents.	Adults able to read.	Bibles and Testaments.	Schools.	Scholars.	Children able to read.	Contributions for all purposes.
1870	87	32	?	167	1140	21,000	600	?	22	660	?	£ 192 s. 0 d. 0
1880	104	95	5	211	1599	14,922	2322	3149	73	2602	2705	206 15 1
Increase	17	63	5	44	459		1722	3149	51	1942	2705	14 15 1

Eighty-one new chapels have been built in Vonizongo since 1870, four of which are of sun-dried brick and the rest of clay.

Estimated population : 125,000.

Following the plans of work which have been adopted in Imerina, the missionaries in charge of the Betsileo Mission have also divided the province into a number of missionary districts. There are now six districts in connection with that Mission, though some of these are united under the care of one missionary. Each of the three town churches in Fianarantsoa has a district associated with it, and these are usually in the charge of the missionary, or missionaries, stationed in the town. In addition to these, there are three other districts under the superintendence of missionaries residing in the country. These are (1) the Ambositra district, which is in the charge of the Rev. T. Brockway; (2) the North-west Isandra and Avaradrano district, in the charge of the Rev. C. T. Price; and (3) the Ambohimandroso, or South Iarindrano, district, in the charge of the Rev. T. Rowlands. The districts of the Betsileo Mission are not shewn in the accompanying Map, which has reference to Imerina only.

CHAPTER VI.

EDUCATION.



IN no department of mission work has there been such decided advance, during the last ten years, as in the Educational department. Previous to 1870, the efforts of the missionaries had been chiefly confined to the building up of churches, and the dissemination of religious knowledge, by means of preaching and Bible-class instruction. General education, though not neglected, did not, at that time, receive the same amount of attention as has been given to it during the last decade. This was not the consequence of an inadequate appreciation of the advantages of education, but was the unavoidable result of social and political circumstances. Whilst the missionaries had perfect liberty to conduct religious services and to hold Bible and other classes in the churches already established, there were difficulties in the way of a more general education. It was not till after the accession of the present Queen that the missionaries felt free to commence some of the higher and most useful educational institutions that now exist in the Capital; and it was not till after the same event that elementary education became generally practicable in the country. The Mission College for the training of native pastors and evangelists was commenced as soon as circumstances would allow, but that was not till the middle of 1869, and it was not fairly established till the beginning of 1870. The Normal School did not attain to its present character as a training institution for teachers till about the same time, though it had previously existed as a general and central school. The Girls' Central School, and other educational institutions in the Capital, have also been begun since that time. Of the 359 elementary schools that were in existence at the close of 1870, 331 had been begun since 1868, and after the beginning of the present reign. The number of elementary schools in connection with the Mission at the present time is 860. It will be seen therefore that nearly all the results of educational work which are

presented in this Review may be regarded as the fruits of the last ten years' (or more correctly perhaps, of the last twelve years') labours in this department.

1.—EDUCATIONAL INSTITUTIONS IN ANTANANARIVO.—At the head of all our educational institutions stands the COLLEGE. It was commenced in 1869, simply as a Theological Institution for the training of native pastors and evangelists. In 1876, however, it was enlarged into a General College, having a secular as well as a theological department. Since its establishment, one hundred and nine ministerial students have been trained and sent forth, of whom seventy-seven are now labouring in connection with the Mission, in addition to ten others, who, after six years faithful service as evangelists, have been called to occupy important positions in the Government. Thirteen secular students also finished their course of study at the close of last session, and are to be employed in the service of the State. The following historical account of the College, by the REV. G. COUSINS, one of the tutors, will be read with interest :—

In reviewing the history of this institution during the past ten years, one has the advantage of dealing with a limited well-defined branch of the Society's work, whose existence, moreover, is almost exactly coeval with the period under review. On the other hand, there is but little room for enthusiastic writing, and the outline to be given is of a somewhat dry and sober character. Incidents of a startling and thrilling kind must be sought elsewhere: here the reader must fain be content with plain and simple facts. For convenience sake it may be well to treat these under the following heads: (*a*) origin, (*b*) growth and development, (*c*) method, (*d*) teaching staff, (*e*) work accomplished, and (*f*) finally, present position.

1. *Origin.*—The College, at first called the L. M. S. Theological Institution, was commenced in April, 1869. It was established for the sole purpose of meeting a felt want. This is sometimes overlooked now; but it is difficult to see how the Society's Mission in Madagascar could have become consolidated and permanent unless steps had been taken to meet that want. The Mission had been re-established seven years; the missionaries had acquired a good knowledge of the vernacular, and were more than fully occupied in teaching

and preaching, both in town and country ; and the whole of Imerina, to say nothing of towns in distant provinces, had become nominally Christian. What could a few Europeans do in ministering to upwards of six hundred congregations, most of which had sprung up almost in a day ? If the thousands who were gathering together were to hear the Word of God, if they were to learn the way of life, it was evident that their own countrymen must in nine cases out of ten be their instructors. And well might the friends of Madagascar rejoice and thank God that there was no lack of native helpers. The readiness of the Malagasy to become teachers and preachers was one of the most hopeful signs of strength. When the College was started, there were more than two hundred native pastors and eighteen hundred local preachers, and to these two thousand Malagasy most of the preaching was necessarily left. They did their best ; their best, however, was but poor. Many were but indifferent readers ; few could write well, and the majority not at all ; while their attainments in what are called the rudiments of education such as Arithmetic, Grammar, and Geography were far behind those of a large number of the children in our schools at the present time. Some of the young men in Antananarivo had, it is true, a fair knowledge of the Bible : the result of their diligence in attending the various classes held by the missionaries for their benefit ; but they felt themselves at a disadvantage, yet capable of greater things, and longed for fuller teaching. The more closely they were brought into contact with the missionaries the more they became aware of their own deficiencies. The churches too were often in great difficulties. In those days, pastors and preachers alike were liable to be sent hither and thither on government service ; and at that time the words "government service" were very elastic, and were made to include all the private business of almost every official of high rank. Consequently, no one could tell what the next Sunday would bring forth ; and a church might at a week's notice, or less, find itself without pastor or preacher, those who had hitherto filled these posts having been sent to a distant part of the island. One and all recognised the need of a more permanent, more efficient, and more reliable organisation. With a Christian sovereign upon the throne, and with a fair supply of candidates suitable for the work, both the Directors at home and their representatives in Madagascar thought that the time had come to bestir themselves. At the Six-Monthly Meeting, held at Ambatonakanga early in 1869, the matter was introduced and discussed. The proposal to provide systematic instruction for the preachers

was joyfully welcomed ; and as the result of that meeting thirty-five of the best preachers of the Capital and neighbourhood were accepted on probation, and, in the following April, a beginning was made.

2. *Growth and development.*—In these there have been three distinct stages. First of all, as a preliminary and tentative measure, Messrs. Toy and G. Cousins were requested by their brethren to hold special classes for the candidates who had come forward, and during the ensuing six months to test the possibility of systematically training native ministers. The action of the Government greatly facilitated this possibility, for all the young men who were received by the Committee were at once released from other duties by His Excellency the Prime Minister and Her Majesty the Queen. That was one great step in the right direction ; nor has the friendly interest in the work of the College, then shewn by the sovereign and her illustrious minister, ever ceased : they have invariably done their best to help and foster the institution. The classes met regularly four mornings a week, and after six months the progress of the students was ascertained by means of a written examination. On the whole, there was much to encourage both the missionaries and their pupils. The District Committee therefore felt justified in going farther, and determined forthwith to found a theological training college. Rules of management, the course of study to be followed, and other details were settled, and the Directors were asked to appoint as tutors the two brethren who had conducted the preliminary classes. In January, 1870, the College was definitely established, and a second stage of progress had been reached. Unfortunately, before many weeks of the new session had passed Mr. Toy's health completely broke down, and he was ordered home to recruit his wasted strength. He was absent for three years ; but his lack of service was supplied as far possible by the brethren stationed in the Capital, and the work went quietly on. In 1873 Mr. Toy returned and resumed his place. Then came the visit of the lamented late Foreign Secretary of the Society and his colleague as a deputation from the Directors. A conference of all the missionaries of the L. M. S. and F. F. M. A. was called by Dr. Mullens and Mr. Pillans, and all branches of work were freely and fully considered. As one of the results of that conference it was determined to extend if possible the usefulness of the College : the theological institution was to be developed into a general college, which, whilst continuing

its special mission of training evangelists and pastors, should also provide a higher education for young men of the better class. A series of resolutions and a detailed scheme embodying this determination were adopted by the District Committee and approved of by the Directors as early as 1874, but it was not until 1876 that the resolutions were put in force. Since then, however, both ministerial and secular students have been received annually, the latter becoming almost as numerous as the former. A fourth stage of development is near at hand, but cannot be included in the review. The Society is erecting a noble building for the College on a prominent site at Faravohitra, and entrance there ought to be marked by yet further progress and success. Hitherto the work has been carried on in mere sheds, for the first five years at Andohalo, and for the last five at Faravohitra, immediately below the site of the new building.

3. *Method.*—New students are received annually in July. Only young men of decided Christian character, who are church members and have already manifested zeal and fitness for Christian work, who are recommended by the missionary from whose district they come, and are further recommended by the native church to which they belong, are considered eligible as ministerial students; but any respectable youth of suitable age and ability, coming with the recommendation of a missionary, can apply for admission as a secular student. They all have to submit to an examination previous to admission: the examination of the ministerial students including Reading, Writing, the first four rules of Arithmetic, simple and compound, the parts of speech, the leading geographical definitions and the positions of the continents and oceans, general questions in Scripture, and a translation of Picton's Catechism on the Four Gospels; that of the世俗s, Reading, Writing, Arithmetic to Simple Proportion, the elements of Grammar and Geography, and the first English Lesson-book. All who successfully pass this written examination are brought before the District Committee, one by one, and accepted or otherwise by the vote of the Committee. Those who are accepted then enter the College on probation, the probation lasting twelve months.

The length of the course is four years for ministerial students, and three for seculars. The subjects of study for all alike are Grammar, Geography, general and physical, Arithmetic, Algebra, Euclid, Logic, simple lessons in Mental and Moral Philosophy, the English language, and Old and New

Testament History. Besides these more general subjects, the candidates for the ministry are taught Historical, Dogmatic, and Exegetical Theology, Church History, and Homiletics; whilst the secular students study ancient and modern History, and the elements of Physical Science, besides paying more attention to the English language. The whole course of tuition has gradually become systematised, and now each session has its appropriate studies. The College year, running from July to June, is divided into two equal terms of twenty weeks, each term concluding with a written examination in all the subjects taught; and the examination at the close of the second term is made to cover the work of the entire year. Prizes are given at these examinations. An annual meeting of missionaries, old students, and students still in the College, pleasantly ends the year.

No students live on the premises, nor does the Society undertake their full support. The books used by the ministerial students, however, are supplied gratis; and a monthly allowance (varying from 2/- to 4/-) is made towards their maintenance. Seeing that most of them are married, and many have children, this sum is none too large, but it would not be wise to increase it. The secular students buy their own books and support themselves.

4. *Teaching staff.*—As already indicated, the District Committee appointed two of their number to act as tutors, and upon them the chief burden of teaching and general responsibility have of course fallen. But others have rendered very great assistance. On the failure of Mr. Toy's health, the Revs. W. E. Cousins, J. Pearse, B. Briggs, and J. Richardson divided his work among them. The first two continued their services until Mr. Toy's return in 1873, as did Mr. Briggs until he too had to leave for England. Mr. Barker, the Revs. J. Wills and W. Montgomery, and Dr. Mackie also kindly undertook various classes. In 1874-1876 the Rev. G. Cousins was in England on furlough, and during his absence the Rev. J. A. Houlder was associated with the Rev. R. Toy as tutor. Last year again, the health of Mr. Toy having once more broken down, the Revs. B. Briggs, J. Pearse (who was in Imerina on a visit), C. F. Moss, and Messrs. Thorne and Lord, notwithstanding the pressure of other duties, cheerfully gave as much of their time as possible to the work of the College. It should also be stated that for several years the Rev. J. Richardson gave the students instruction in singing, and latterly in school management too.

At the conference referred to above, it was decided to make use of native assistants, so as to relieve the tutors of part of their duties with the junior students, and the plan was carried out. Mr. Frank Rasoamanana, a young man who was educated in England by the Friends, was the first assistant; but his services being required for the F. F. M. A. school, he left, to be succeeded by Rasoamiaramanana, his former companion in England, and who also subsequently left to work for the F. F. M. A. There are now two assistants, both of them being young men who had passed through the College as students before receiving their present appointments.

All hope of Mr. Toy's return to Madagascar having been relinquished, and the claims of the work being urgent, the District Committee at its last meeting invited the Rev. J. Peill to undertake the duties of second tutor, a request to which he acceded. The teaching staff therefore now consists of the Revs. G. Cousins and J. Peill, assisted by Radaniela and Andriambalo. Before that last appointment had been made, though at the time still unknown to his old fellow-labourers, Mr. Toy had been summoned from the life of toil on earth to rest in heaven. In another part of this Review his death has been recorded; but since his work at the College was his great and his best-loved service for the Master in Madagascar, one cannot but dwell on it afresh. The College has lost an able, zealous, and earnest-minded tutor, a most devoted friend and helper. His passionate enthusiastic love of teaching, his unswerving fidelity to duty in spite of much bodily weakness, his conscientious, painstaking, and self-denying spirit can never be forgotten by his colleagues and old pupils. "Though dead he yet speaks" to his survivors, and for many years to come it will be found that "his works do follow him."

5. *Work accomplished.*—The results of ten years' steady effort are both direct and indirect, special and general. Perhaps the subjoined summary will best illustrate the former, the most important fact being that one hundred and nine ministerial students have been trained and sent forth, and that of those seventy-seven are usefully and faithfully labouring in the Lord's service; whilst ten others, though called to leave their posts as evangelists, had before their recall spent six years in very successful work, and still frequently preach. The first secular students left the College only a few weeks since, and it is gratifying to know that the Prime Minister is intending to employ them in the service of the State.

Summary of College statistics, 1870-1880.

	<i>Minist.</i>	<i>Sec.</i>	<i>Total.</i>
Admissions	182	33	215
Rejected after probation.....	19	2	21
Expelled, or allowed to leave	25	7	32
Still in the College.....	29	11	40
Sent out at end of course	109	13	122
			<u>215</u>

Further details concerning the ministerial students who have completed their course.

Dead	6
Joined the S. P. G.	5
Relinquished the work	4
Incapacitated, or waiting for appointments	7
Taken for government service	10
Still in active work :—	
(a) As pastors	6
(b) As evangelists in Imerina	52
(c) As evangelists in distant provinces.....	17
(d) As assistants in the College	2
	<u>77</u>
	<u>109</u>

The good effected by the College indirectly is more difficult to tabulate, but none the less real. It is to be seen for example in the marked improvement in native preaching. Malagasy preachers have still much to learn, and in spiritual insight, high tone, and moral force are often sadly deficient ; but in matter, breadth of thought, arrangement, style, and delivery, there are many acceptable and efficient preachers. In these respects, there no longer exists the great difference between the European and the native that formerly was so striking. To the College this is in no slight measure due. Again, in common with other institutions, notably the Normal School and the Friends' Boys' School at Ambohijatovo, the College has given a great impetus to education. Its aims have been high ; its standard constantly though gradually rising ; its system on, the whole thorough ; and its students a recognised power in the land. The fruits of all this have often been seen in a spirit of earnest emulation, an endeavour to do likewise, and in strenuous efforts on the part of young men to qualify themselves for admission. Once more, the work at the College has added not a little to the native literature. Among the books printed for its use, in addition to commentaries and various publications

on Biblical subjects, may be mentioned a treatise on *Logic*, another on *Astronomy*, a third and much larger one on *Physical Geography*, a large *Grammar*, an *Analysis*, a *Euclid*, and *Histories of Greece, Rome* (in the press), and *England*. Other books are in preparation, and will in due time be published. These are some of the "branches running over the wall."

6. *Present position.*—Briefly expressed it is this: first difficulties have been surmounted and a vantage-ground secured for future usefulness. The tutors and those who have assisted them have had an uphill struggle. Beginning without text-books, at a time when the educational works were of a most elementary kind, and so few that they could be counted on one's fingers, the demands upon their time and strength have been very great; and many, many a weary hour have they spent at the study table writing lectures for their classes. Of course writing is still necessary, and will be; but as there are some five and twenty printed manuals used in the College to-day, not one of which was in existence ten years ago, it will at once be seen that a great change has taken place. The students, moreover, spend far less time in transcribing lectures and get through much more actual study. Experience also has been gained, both from failures and from successes. The mental power of the Malagasy, the best methods of instructing them, their ability, or otherwise, to make use of what they acquire, and many such matters could only be gauged and tested by time and experience. The object of the College is also better understood. Many who at first flocked in had but dim ideas of what they were about—a general wish to gain knowledge being perhaps the most powerful motive. Even those whose motives were higher had to "walk by faith, not by sight." But when it was discovered that the after-work of a student is more trying than his studies, that no life of ease and honour awaits him at the close of his student career, but that steady, persistent work, not to say drudgery, is expected of him, and that he must be willing to leave home and friends to settle elsewhere, the haze began to float away and all to become clear; and it is only right to state that candidates who now seek admission to the College as ministerial students are, as a rule, of a lower social standing than those who first applied. Yet still the applicants come, and that with a distinct understanding that after four years of student life they may be asked to leave Imerina for some distant part of the island; whilst such as seek knowledge for its own sake, or for their personal

advantage only, can by a little self-denial obtain it as secular students. Again, it is an encouraging sign that the College stands high in the estimation of the Malagasy. Its childhood is giving way to manhood, or at any rate to lusty youth; and as a powerful agent for good, whose first laurels have been gained, the College should in coming years fully realise the fair promise of its days.

But much remains to be done by the friends and Directors of the Society, whose offspring it is, if such hopes are to be fulfilled. It has been satisfactorily proved that educated Malagasy teachers are capable of taking a prominent part in the evangelisation and enlightenment of their country; and that with their aid the glorious work entrusted to the Society's missionaries in Madagascar will become more consolidated and thorough, and the semi-heathenism and merely nominal acceptance of Christianity yield to something nobler and better. In Antananarivo the pastors occupy a most important position, and into their hands the superintendence of the city churches is passing more and more: the missionaries keeping to a large extent in the background as counsellors and guides, and their native colleagues carrying out the details. Several of these pastors further assist the missionary in the management of the large districts and outstations connected with the city churches; and their influence in the districts is great. The majority of the evangelists in the country stations also shew themselves trustworthy and efficient co-workers. They are in full sympathy with the missionary, intelligently enter into his plans, and are able to work on the right lines; but they need guidance. It must not be supposed that with these native agents in the field the necessity for maintaining a strong body of missionaries ceases. Two or three years ago, a reduction of our number was possible without injury to the Mission; but the reduction has been so rapid since, that palpable weakness is the consequence. Every year shews that the European missionary, with his wider culture, his more enlightened conscience, his higher standard, his greater energy, and his fuller consecration, is needed, if the Mission is to prosper. There must be retrogression unless the native agents are wisely and constantly superintended. Let there be no hesitation on this point, or serious mistakes will be made. Here in Madagascar, missionaries, native pastors, and evangelists, alike know this to be the case; and one earnestly hopes that it will be understood and accepted at home.

Nor can the question of funds be ignored. The day is yet distant when the native churches generally will be able or willing to support their pastors. Those in Antananarivo do so; but the people in the country are with a few exceptions too poor, and where not too poor are too indifferent, to attempt this. They find it taxes their strength to the utmost to build their own places of worship and provide the greater portion of the school-teacher's salary. As one result of this, very few students become pastors. They are nearly all employed as evangelists in charge of small groups of outstations, most of them being dependent on the Society for their support. Rice and a house to live in are given by the people; but the money has to be found elsewhere. The Palace Church maintains about a dozen evangelists, the home missionary society some four or five more, and the city churches partly support others; but the grant in aid from the Directors, supplemented by private funds at the disposal of the missionaries, is the chief source of supply. This also must be borne in mind. Not that their number is to be indefinitely increased and the demands upon the Society constantly enlarged; but that the same liberality which the Directors have exercised in the past may be continued, at any rate for some years to come. No missionary society represented in this island expects so much from its adherents as the L. M. S.; nor does any society do so much for the island. Still there is a danger of expecting too much. To foster healthy self-reliance must ever be the aim; at the same time there must be patience in waiting for the fruits of toil, and an unfailing readiness to help with no grudging hand. Gratefully acknowledging then the tokens of God's presence and blessing in what has already been done, responding heartily and loyally to His call to persevere in what we have undertaken in His name, let us gird up our loins for fresh efforts, and, in humble dependence upon Him, strive to outdistance in the next ten years the progress made in the past.

The Educational Institution in Antananarivo which takes rank next to the College is the NORMAL SCHOOL. One hundred and twenty youths have already completed their course of training in this institution, most of whom are now engaged in teaching. There are also twenty-seven more who will complete their studies at the close of the present year. The following account of the School has been supplied by MR. J. C. THORNE, who, in the absence of Mr. Richardson in England, has charge of the institution:—

Among the missionaries sent out by the Society on the re-establishment of the Mission, in 1862, was Mr. C. Stagg, a schoolmaster. Under his superintendence a school was opened at Ambodin' Andohalo, on the spot where a central school was first formed by Messrs. Jones and Griffiths, in conformity with the express wish of Radama I., in March, 1824. The site was given by the king for this purpose.

After but a short period of earnest and zealous work in this school, some of the living fruits of which are still known to us and esteemed by us, Mr. Stagg succumbed to repeated attacks of Malagasy fever on February 5, 1864.

The school was then carried on by native teachers, who had received a little training, with the occasional superintendence of some of the missionaries, until charge of it was kindly undertaken towards the close of 1867 by Mr. J. S. Sewell, of the F. F. M. A., who had recently arrived in the island. Under his care the school made great progress. In 1868, Mr. J. Barker, sent out by the Society to superintend its educational operations, arrived in Antananarivo; and in February, 1869, he entered upon the charge of the Central School, Mr. Sewell having relinquished it for his new establishment at Ambohijatovo. The work of the school comprised at this time an early morning class for adults, a general school, and a teachers' class held at a convenient hour for those engaged in instructing the congregational schools.

A first and most important step towards the training of teachers was taken in the following year, when the District Committee decided to select from forty to sixty promising youths for this purpose; and from this date the school may be said to have assumed the character of a normal institution for training teachers, which is now its *raison d'être*. From the number of youths so selected arose the name of *Efa-polo laky* (The Forty), by which designation the students in the Normal School have ever since been known, and that notwithstanding their ever varying and latterly greatly increased number.

The wooden building in which the school had hitherto met was removed in 1870 to give place to a brick building, which in arrangement and construction should be better adapted for the work.

The report for 1870 speaks of fifty-six normal students and six native teachers. Mr. Barker's other engagements in conducting the Palace School, which had been lately formed, as well as classes in the Theological Institution, together with

his frequent ill-health, combined to retard the progress of what was his chief work. No one therefore could be surprised that after Mr. Barker's retirement early in 1872, and a subsequent interval of several months, during which Messrs. Brockway, Houlder, and Wills, all of whom had been but a short time in the country, successively superintended the school, very little advance had been made.

The Committee, however, was gratified in hearing in June, 1872, that the Directors had accepted the Rev. J. Richardson's offer to leave his station at Fianarantsoa to undertake the charge of the Normal School; and it at once expressed its pleasure thereat, and requested Mr. Richardson to enter upon his new duties as soon as possible. Under new superintendence the school was quickened into new life. It was found that from various causes the number of students had decreased to thirty-three, and the number of scholars in the practising school to seventy. The new building was at last completed, and for a short time provided sufficient accommodation. In June, 1873, the Committee decided on a standard of admission for the students, and early in 1874 fifteen were received after the usual six months' probation for the full course, and other nineteen on probation. At the same time twenty-four students received appointments to schools. Two of them were for the Palace School, one for the staff of the Normal School, ten were placed by the Palace Church at the most important towns in Imerina, and the remainder were settled in the various mission districts. The numbers in the school had increased so much that in October the Committee sought the sanction of the Directors for the erection of a larger building on another site, and for the occupation of the present building by the Girls' Central School, which was then held in very inconvenient and otherwise unsuitable premises. The need for better accommodation loudly proclaimed itself in February, 1875, when twenty-five additional students were received on probation after having passed the entrance examination, and other sixty from the Prime Minister also for training as teachers. From the report for the year 1876 it appears that the numbers in June stood thus:—

Students.....	{	Government	60
		L. M. S.	60
		—
		Total	120
Scholars.....		154
		—
		Total	274

Throughout the years 1876 and 1877, the work of the school was carried on under very disadvantageous circumstances, in two, and sometimes three, different buildings at various distances from each other. In December, 1876, a public examination was held in the school, at which the Prime Minister expressed himself as much pleased and surprised at the progress the students had made ; he also gave the students and scholars the sum of £8 for division among them. The report for 1878 mentions Mr. Richardson's absence for three months on a mission tour to the south-west of Madagascar. He found on his return that during his absence the native teachers had done their work faithfully. In January of the same year, the class-rooms of the new building at Faravohitra were occupied by the normal students, and the standard for the entrance examination was raised. After the examination in March, forty-five additional students were received. The new building was formally opened with a religious service on Saturday, September 7th, 1878. His Excellency the Prime Minister was present, accompanied by some of the chief officers and members of the Palace Church.

In order to set Mr. Richardson at liberty to take his furlough in England, Mr. Thorne was desired by the Committee in May, 1879, to transfer his services from the superintendence of schools in Imerina to the Normal School. Under his temporary charge the school has quite maintained its efficiency and prestige.

Some of the results of ten years' work.—One hundred and twenty youths have at various times completed their course, and most of these are at present actually engaged in teaching. Although their average ability is probably below that of a pupil-teacher of the third year in England, yet they are very superior to the majority of untrained teachers, and as regards intelligence, sobriety, and correctness of behaviour, most of them are as lights in the little worlds in which they move. A very fair proportion of them, after teaching for several years, have sought admission to the College, where they are now being prepared for further usefulness. Other thirty-seven will complete their three years' course in December next. The schools under the care of these trained teachers have made great improvement, to which the missionaries in whose districts they have been situated, as well as those specially engaged in superintending elementary education, have repeatedly borne their testimony.

The present position of the school.—The teaching staff comprises the missionary in charge, three assistants and an

assistant-teacher of drawing for the Normal School, and two assistants for the practising school. The complement of teachers in the latter is made up by drafts from the normal students, who have to teach a month at a time.

The numbers are as follows :—

Students	{	Government.....	32
		L. M. S.	63
			Total.....	95
Scholars	176
		Total	271

The students are now twenty less in number than in 1879. This decrease has been caused by the death of one student, the appointment of another to Ambatondrazaka, and the enforced withdrawal of nineteen on the ground of their irregular attendance and incompetence. The retirement of these latter will tend very much to the improvement of those who remain. In the average attendance in the practising school there has been a considerable increase during the year, and it now has more scholars than the desk accommodation will provide for. The following table clearly shews how wide is the area over which the influence of the school is, and will be more increasingly, felt :—

	Students.	Scholars.
From Antananarivo	8	30
„ 5 miles and under	10	25
„ 5 „ to 10	38	56
„ 10 „ „ 20	31	35
„ 20 „ „ 30	6	25
„ over 30 miles	2	5
	<hr/> 95	<hr/> 176

During a recent journey in the winter vacation the writer met one of the scholars at a place fifty miles north of the Capital, and two others at another place sixty miles south. A journey east and west would without doubt reveal similar gratifying instances. In order properly to estimate the value of these facts, it should be borne in mind that Madagascar is destitute of any other mode of locomotion for our scholars than that with which nature has provided them.

The GIRLS' CENTRAL SCHOOL is also an institution of great importance in Antananarivo. It was established in 1872 to meet a felt want in connection with female education. The Friends' Girls' School, at Faravohitra, was in existence

before this, but left ample room for a second institution of a similar kind, especially if established within the city. These two schools work harmoniously together, and by no means interfere with each other's prosperity. The L. M. S. Girls' School now occupies the school-room at Andohalo, originally built for the Boys' Normal School, and is conveniently situated for those girls in the town and about the Palace, who prefer it to the more distant school at Faravohitra. For the first four years this school was superintended by Miss Cameron, Mrs. Richardson, and other ladies in the Mission, who could spare time for the work. In 1876, MISS BLISS was sent out by the Society to take the sole charge of the school, and from her we have received the following account of it :—

This School has been in operation nearly eight years, and I have been here about half of that time. Neither of the originators of this good work is in the island at present, so I must draw mainly on my own memory of what has been told me respecting its commencement.

Its Origin.—It had long been felt necessary for some higher education to be provided for girls and women than was given them in the mixed elementary schools attached to each of the town churches, and various classes had been conducted by ladies of the Mission with a view to this end; but no permanent work of this kind was begun until the year 1872. In October of that year, Mrs. Richardson and Miss Cameron determined to commence a school, the necessary funds for which were derived from the sale of a box of garments sent out from England; and help was also received in the shape of school-furniture, books, etc. from Miss Gilpin and others. Such was the beginning of the Girls' Central School, which with various fortunes and many fluctuations has, nevertheless, with God's help and blessing, held its own against all opposing circumstances.

Buildings.—In this respect the school has seen several changes. It was first held in the two lower rooms of a native house at Andohalo, but these were so small that it is really wonderful to think that ninety girls were ever taught in them, and on my arrival in July, 1876, I at once began to seek better accommodation. No suitable house being found, we erected a rush and timber building on some L. M. S.

ground near the Society's Printing Office at Imarivolanitra. This was paid for out of a liberal gift (£42 12s. 2d.) sent by some kind friend, or friends, at Edgbaston. After the former confined quarters, this "cow-shed with glass windows," as it was afterwards described, seemed a perfect palace of space and cleanliness; six months after it was finished, however, a large wing had to be added as our increased numbers needed more room. In these premises we remained for two years, while the new Normal School for Boys was being built at Faravohitra, and their old room in Andohalo prepared by Mr. Pool for our use. We moved into it in October, 1878, celebrating the important event by giving the pupils a grand entertainment. The building is a very fine one, with two class-rooms and a small sitting-room; the main room being large, lofty, well-lighted, and easily accommodating eight classes. We have a good assortment of maps, pictures, and illuminations (these last sent by E. Beveridge, Esq., of Dunfermline), which give the place a bright and cheerful appearance; and when we have some new desks and forms, which we are needing sadly, the furniture will be all that could be desired.

Objects and Aims.—As stated above, this school was intended to have a special work of its own, in being a kind of finishing institution, giving a higher education than can be obtained in the schools belonging to the several churches; and also it was hoped that girls could be trained to go out as teachers into distant country villages. This latter plan, however, has in a manner failed, the reasons of which will be given below. Having the first object in view we refuse to accept as pupils any who cannot read and write fairly well, except in the very exceptional cases of girls and women who have come up from the country, and do not properly belong to any town congregation. We are always glad to welcome these country people: otherwise, we prefer to have those who have got to the top of their own schools, and are thus well prepared to enter our second or third classes. We make it a rule to receive no children from the town schools, who do not bring a letter from their teacher, or the missionary in charge of the church with which they are connected. The same rule holds good, too, with regard to Miss Gilpin's school at Faravohitra, and she also will not knowingly receive one of our pupils without a note from me. By this means we avoid interfering with one another's work, of which there is always danger while the Malagasy have such a love for change and novelty.

Number and attendance.—On referring to the old registers of attendance I find that the school was opened with about sixty scholars, but in six months they had increased to one hundred on the books, with an average attendance of ninety; this did not last long though, and at times they seem to have been considerably fewer. The numbers taken each July since I have been here are as follows :—

Date.	On the books.	In daily attendance.
July 1876	78	60
,, 1877	116	104
,, 1878	134	116
,, 1879	154	135
,, 1880	152	130

It should be stated perhaps that, in counting the names on the registers, only those scholars who have been present during the previous fortnight are reckoned. There has been a decided falling off in attendance during the last few months, owing to a serious epidemic of influenza (which scarcely a child escaped taking) and other interruptions. The regularity of some of the girls is most pleasing, but it is chiefly found among the members of the four upper classes; of these, many were not absent once during the year ending last May, except during the time of sickness above mentioned. It is our custom when school closes for the winter holidays to give a garment to every child who has not been absent more than twice during the twelve months then ending, and when we did so a month ago, sixty-five girls had earned them. The reason of the lower classes being less regular than the others is that they are composed mostly of little children and slaves: from the former we can hardly expect the diligence shewn by their elders, and the latter are always liable to be kept away to do their master or mistress's work.

Teaching-staff.—Until the last year or two, in nothing has the school seen more changes than with regard to teachers, both European and Malagasy. As before stated it was commenced by Mrs. Richardson and Miss Cameron, and while they were in charge of it, most of the ladies of the Mission, and some of the gentlemen, seem at one time or another to

have helped them by taking classes. Owing to the death of her father, Miss Cameron resigned her connection with the school in October, 1875, and Mrs. Parrett soon after consented to take the oversight of it until my arrival. She also continued to help me for a long time. At different times other friends have also given some help; and now Mrs. Briggs and Mrs. Parrett have kindly relieved me of all care of the sewing-classes, except a little of the fancy-work, a labour of which nobody who has not had the same can have any idea. By this valuable help I am not only released from attending school in the two work afternoons, but the fatigue of hours spent in cutting out garments and other preparation is also saved me. Our Malagasy teachers at present consist of three young men who were trained in the Normal School; four girls, teachers of the younger classes, who were formerly members of our own pupil-teachers' class; and one elderly woman who was engaged when the school first began. As observed in last year's report, it may seem strange that in a girls' school there should be three young men employed as teachers; but there are no women outside the school who are capable of teaching our advanced classes, and of our own elder girls even there are none old enough to take charge of them, so we are obliged to engage Normal School students, or the school would suffer.

Hours of teaching.—Our morning hours are from 8·30 till 11 o'clock every day except Friday, when we keep on until 11·30, for there is no school in the afternoon, that being the great market-day. In the afternoon the pupils reassemble at 1·30. Half an hour is then given to learning the different catechisms; and at 2 o'clock the usual lessons begin on Monday and Wednesday, while Tuesday and Thursday are the sewing days; on the former, fancy work is taught (knitting, crochet, wool-work etc.), and on the latter, plain sewing only. The school is dismissed for the day at 3·30. Notwithstanding the Friday half-holiday, Saturday has to be a whole holiday, in order to give an opportunity for the weekly *lamba* washing and hair-dressing.

Examinations and Subjects taught.—The school has now been examined four times since I have been here, three times by Mr. Thorne, and last Christmas by Mr. Lord. The examination usually lasts four or five days; and every year it takes longer, as the younger classes take up more subjects to be examined in. When Mr. Lord came last December the work done was as follows:—

The eight classes were all tested in knowledge of the Scriptures, Reading, Writing, Dictation, and Arithmetic; seven classes in Grammar and Geography; six in Mental Arithmetic; three in English; and two in drawing. The examination of the three higher classes was conducted by means of written papers; by the three next classes everything was written upon slates; while the examination of the two lowest classes was partly oral and partly written. Two ladies also examined the girls in sewing. The following is a tabulated form shewing the classes in which the pupils have passed at each examination:—

Date.	1st class *	2nd class.	3rd class.	Failed.	Not present all the time.	Total.
Christmas 1876	15	44	18	2	0	79
," 1877	42	36	25	2	3	108
March 1879	53	52	29	1	3	138
Christmas 1879	68	37	19	2	15	141

After the examinations, prizes are given to those who have gained the highest number of marks in each subject. The rewards consist of fancy articles from England when we have any; and failing these, Bibles, hymn-books, and school-books are given; but these are not appreciated so much as work-boxes, writing cases, etc., are.

Hindrances.—These perhaps are not so numerous as they are in some other countries. Our greatest trouble is probably the same as that experienced in all eastern lands, viz., that it is the custom for girls to be married while still very young: for this reason we are constantly losing some of our best scholars; and this it is which prevents our getting teachers old enough to take charge of our upper classes.

At the commencement of every year, a pupil-teachers' class is formed of fourteen of the oldest and most advanced girls. These learn most of the time, but do some teaching as practice, and some of them would doubtless in time make

* Passing 1st class means getting over $\frac{2}{3}$ of the total of the marks allowed; 2nd class over $\frac{1}{2}$; 3rd class over $\frac{1}{3}$; and the failures are those who only obtained some number under $\frac{1}{2}$ of the marks given.

good teachers; but our class is invariably much smaller at the end of the year through so many girls having left to be married. The original intention of training girls to go out as teachers should never have been entertained; for the idea of a respectable single young woman going to live away from her own home is utterly foreign to Malagasy notions, and could not be recommended by any one desirous of the girl's welfare. Of course those who marry evangelists and teachers should be qualified to help their husbands in the village schools so far as their household duties will permit; therefore I persevere with our "teachers' class": otherwise, I should be tempted to give it up as a failure. One of my most cherished plans has come to nought for the want of the necessary funds to devote to such an object, i.e., to bring up girls from far away villages and board them with respectable families in the Capital, until they are fit to return to their own homes as teachers. It might not answer, but I should like to try it. Many men and boys come from distant parts to attend the College and Normal School, and these receive some pecuniary help towards defraying their expenses while in town; and surely some of their female relations would be willing to come up to our school if like help could be given them.

The Malagasy character, as a rule, lacks the power of continued application, and many of the children find the regular routine of school work so irksome that they stay away on the merest excuse, the funeral of a relation of some remote degree, or other things as trifling, are made to serve as reasons for stopping away. In this respect none of our pupils give more trouble than the girls from the Palace. Two of these, the most closely connected with the Queen and Prime Minister, I have not much fault to find with: they are sent tolerably regularly; but the others stay away for weeks at a time, then one morning they are found in their places, and they make great promises of future regularity and diligence, soon, however, to be broken. The greatest interruption we get is when the Queen goes to Ambohimanga for change of air: so many of the officers and high people of the land with their families accompany her, that, not unfrequently, more than one-third of our pupils are away; and if Her Majesty's stay in the country is a long one, many of the girls know that they will have lost their places in class, and despairing of ever gaining them again, they stop away altogether, various excuses and promises of attendance being given when enquiries are made, but we never see them again.

Another serious hindrance we have to contend with, is the liking for change so prevalent here, which is the cause of there being a constant stream of girls passing through the school, who come out of mere curiosity, and stay a few days, weeks, or months, as the case may be, then we see no more of them. In the year ending last June we had 227 girls altogether; whereas the greatest number on the registers at one time was 159, and the highest number in attendance 140, while 121 have been from six months to nearly eight years in the school.

Encouragements.—These are not by any means few, though perhaps it will not take much space to enumerate the principal ones. The girls generally possess good abilities, and are docile and eager to learn; and though there are some idle and irregular ones to vex us, they are the exception, not the rule. So, when considering the school, there are many more things to be thankful for than to be troubled about. Even the fact of losing so many pupils through marriage is not an unmitigated evil, for it is satisfactory to know that these educated girls are greatly sought after by the young men in the College, and those who are either teachers now, or are being trained for such; and often when visiting former pupils in their married homes my heart is rejoiced to see what staid respectable young matrons and mothers they have become, and at such times I feel that the work of the Girls' Central School is by no means thrown away, even though we do not send out trained teachers. Surely it is something to render girls more fit to make good wives, and sensible, educated Christian mothers desirous of training their little ones for God; and perhaps by this means the fruit of our labours will be more seen in the future generation than it is at present.

THE PALACE SCHOOL, so called because of its having been taught in one of the large rooms in the Palace, was commenced in 1870, and was placed under the superintendence of Mr. Barker, who was, at that time, the missionary schoolmaster in charge of the Normal School. When Mr. Barker left the island, the Palace School was placed under the care of Mr. Houlder, and since then Mr. Wills, Mr. Grainge, Mr. Thorne, and Mr. Lord have each had a share in its superintendence.* The management of this school, how-

* A resolution was passed at the last meeting of the District Committee inviting Mr. Baron to take charge of this school.

ever, has never been entirely in the hands of the missionaries, except in the teaching department. The school was commenced at the wish of the Prime Minister. He appointed the scholars, and all admissions, removals, and cases of discipline have to be submitted to him. There has, however, never been any difficulty in the management of the school arising from this arrangement, as the Prime Minister has always supported the authority of the missionary in charge, and appears to have done his best to help him in his work. This school has a unique character, and is not subject to change and fluctuation in the number of scholars like the other schools. It was commenced for the sons of the Prime Minister, and the chief officers in the Government, and has, to the present time, been confined to the children of these families. The number of scholars has, from the first, been about sixty. Some of the youths, presuming on their position as sons of wealthy and influential parents, have been careless and irregular in their attendance; but others have been diligent, and have made satisfactory progress in their studies. About twenty of the most promising boys have been transferred to the College as secular students, and will thus, we hope, be fitted to fill such offices in the Government of the country as their social position leads them to expect. Latterly the Palace School has been taught in a private house near Andohalo, and some distance from the Palace. This, we believe, has affected its efficiency, and accounts for the greater irregularity in the attendance of some of the scholars.

The Antananarivo SUNDAY SCHOOL is doing a good work in providing religious instruction for a large number of the young people in the Capital, and also in affording opportunities of Christian work for some of the young men and women connected with the city churches. This school is in affiliation with the London Missionary Society and the Friends' Foreign Mission Association. It was established on the 6th of September, 1874. Mr. J. C. Thorne is superintendent; Rainizafimanga is assistant-superintendent and treasurer; and Frank Rasoamanana is secretary. Though not the first Sunday School started in this country, this is the first that has been maintained for

any length of time. Its establishment was chiefly due to the unwearied zeal and perseverance of Mr. A. Kingdon, late missionary printer for the F.F.M.A. Funds for starting it and for its maintenance during the first few years, were chiefly provided by small grants from the two missionary societies and the gifts of friends in England, but during the last two years it has received its pecuniary support from offerings at the anniversary services. As many as 650 children have received religious instruction in the school during the past six years, and instances have not been wanting of scholars upon whose minds and hearts the truth of the Gospel has made lasting impression. The report for 1879 says:—"The children's increased acquaintance with the Scriptures is a very apparent fact to those of us who have had opportunities for some years past of testing their knowledge. Less apparent and tangible, but not less real, we believe, is the growing response of their consciences to the great moral and spiritual truths of the same blessed Book." The teachers at present are four Europeans and ten natives ; the number of scholars is 315.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION is an institution of later date than those previously referred to. It has been in existence about five years. Its members are few, never having numbered more than forty, and being on an average about twenty. The objects of the association are the same as those of similar associations in England, from which the idea was originally derived. Its place of meeting is the Friends' School-room at Ambohijatovo, where Bible-classes and other meetings for mutual instruction are held every Saturday morning. MR. CLARK, the president of the association, has favoured us with the following brief account of its origin and management :—

The Young Mens' Christian Association, or to call it by its Malagasy name, *Ny Fikambanan' ny Tovolahy Kristiana*, was commenced in the latter part of 1875 ; two youths, who had been educated in England, in conjunction with another Malagasy youth, were the means of its establishment ; they gathered around them about twenty earnest Christian young men like themselves. But the number of members has never been very large, and though at one time they rose to forty, the average has never long continued to be much above twenty ; at the present time the number of members is rather under this. The object desired by these young men

is similar to that which has induced so many in England to unite themselves together in similar associations—self-improvement, mutual instruction, the strengthening of each other in things true, honest, just, pure, lovely, and of good report. To carry out these objects, meetings are held every Saturday morning, when essays are read by the members, on which discussions often take place ; older and more experienced natives, especially the pastors of the city churches, are invited to give addresses ; and many missionaries have either given addresses on particular topics, or lessons on special subjects—Biblical or otherwise. During the present half-year, Dr. Borchgrevink of the Norwegian Missionary Society, is continuing a series of most interesting lessons on Natural History, Mr. Lord is teaching Logic, and Mr. Briggs and Mr. Clark are giving regular lessons on Biblical subjects.

During the past few months the somewhat marked increase in the drinking of rum at the Capital has been frequently discussed, and in July of this year a Total Abstinence Society was set on foot in connection with this association. A pledge of abstinence was very carefully drawn up, and has obtained a few signatures from those who have been sad victims to rum drinking.

In addition to those already mentioned, the Friends' Boys' School at Ambohijatovo, and the Friends' Girls' School at Faravohitra, occupy prominent positions among the educational institutions in Antananarivo. Both these schools have been in existence about twelve years, and have exerted a powerful influence on the educational work of the Capital. They have also been worked in perfect harmony with the other educational establishments which are under the care of the L. M. S. missionaries. An account of the work of these two institutions will be found in Chapter XI., which contains a report of the work of the Friends' Foreign Mission Association.

2.—EDUCATIONAL INSTITUTIONS IN FIANARANTSOA.—Following the example of the older Mission in Imerina, the missionaries in the Betsileo province have, from time to time, established such institutions, and adopted such measures, as seemed best adapted to the circumstances of the people, and calculated to meet the wants of the Mission. Fianarantsoa, the capital of the province, has been the chief centre of operations, and it is there we expect to find the most advanced institutions in connection with the Betsileo Mission. Some of these, however, are still in their infancy, and

are by no means so far advanced as their sister institutions in Imerina. This is accounted for by the more recent formation of that Mission, and by the limited number of missionaries stationed in the province, as well as by the peculiar difficulties with which that Mission has been beset from its commencement. Still, the wants of the churches and of the people generally have not been neglected, and in Fianarantsoa we find a Normal School, a Girls' School, a Young Men's Christian Association, and Classes for the instruction of native preachers.

THE NORMAL SCHOOL was begun shortly after the arrival of Mr. Shaw in 1871, and was carried on by him, with only one intermission, until he returned to England in the middle of 1878. In the beginning of 1877, the school was under the care of the Rev. C. T. Price for about six months, during Mr. Shaw's absence on sick-leave. In May, 1875, the first students, who had completed their course of instruction at the school, were appointed to the charge of country schools. On Mr. Shaw's return to England, the Rev. R. Baron took the superintendence of the school, which he continued to the end of May, 1880.

THE GIRLS' CENTRAL SCHOOL was formed by Mrs. Shaw, and was under her care until her return to England, when it was joined to the Boys' school. In 1879, Miss Cockin was sent out by the Society to take charge of this institution, and the school was re-formed soon after her arrival. The beginning was small, but the number of scholars has recently increased. The present circumstances of the school are promising, and we believe that with due care, and continued attention, it may be made equal to any institution of its kind in the island.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION was formed about three years ago, and is proving a useful institution to the young men of Fianarantsoa. It is reported to be in a flourishing condition, and its members are said to unite readily in any work which appears to be for the good of the people. The following account of its origin and work is from the REV. W. D. COWAN, under whose auspices the association was formed :—

The Young Men's Christian Association consists of young men in membership with the churches, and most of them are preachers. This association was begun towards the end of the year 1877. The principal objects of the association are to promote Christian union and fellowship amongst the members, and to encourage them to investigate and strike out lines of thought for themselves, independent of the missionary or his publications, of which they had become mere echoes. That these objects have been to some extent attained, is shewn in the progress of the association, and in the many and varied papers (some of much excellency) which have been read before the association. These papers have taken a wide range of subjects, such as the products of Betsileo, Betsileo superstitions, Folklore, ancient history, a mission journey to Ikongo, etc. etc. The association is now a power for good in the town of Fianarantsoa. The meetings have, up to this time, been held every Saturday morning in the school-room belonging to the L. M. S., but in 1878 it was agreed by the members that an institute should be built, in order that the society might be thoroughly independent. Plans for the building were accordingly prepared, and the work was shortly afterwards begun. One part of the building, consisting of two rooms on the ground floor, was handed over to be used as a medical dispensary. The remainder of the ground floor will be taken up with the lecture room and small library. The upper flat will be used for the reception of country people who have come to town in search of medical assistance. The institute, which is now in course of erection, will be completed this year. The part used for the dispensary was opened in March last, and nearly 400 patients have already shared in its benefits.

CLASSES FOR PREACHERS have been held by the different missionaries from the commencement of the Mission in 1870. From time to time efforts have been made to systematise the instruction given in these classes, but owing to continued interruptions, and the varied duties of the few missionaries in Betsileo, this could not be done so fully as might otherwise have been possible. The preachers under instruction in connection with Fianarantsoa and its districts have been over a hundred. These classes have been of great assistance to the preachers, but there is yet much to be done before they can be said to be thoroughly efficient. There ought to be a class of men specially trained to enter upon the pastorate of the Betsileo churches, and arrangements to that effect should be made in Fianarantsoa; special provision might easily be made for their maintenance during two or three years of training. At the various district stations preachers' classes are conducted regularly by the missionaries.

3.—ELEMENTARY EDUCATION.—Elementary Education has occupied a large share of the attention of the missionaries during the last ten years, and with most gratifying results. Not only the two Superintendents of Schools, who have been specially set apart by the Directors for this work, but the missionaries in charge of districts have also given much time to establishing and conducting elementary schools. No branch of mission work has been more prominent, or has been attended with greater success, during the period now under review, than that of elementary education. Every missionary has felt that he could not better serve the true interests of the Mission than by devoting a considerable portion of his time to this work. We have had many difficulties to contend with in connection with it, and some of these difficulties still exist; but the success which has attended our efforts has amply repaid us for any expenditure of time and energy, and we look forward with great hopefulness to the future. Educational work assumes different aspects in the various districts which are under the superintendence of the missionaries. This is partly to be accounted for by the varying action of the Government and local officials with regard to it, and partly also by the different stages of civilisation and Christian influence which the various tribes have reached. In Imerina, whilst the Queen and Prime Minister have taken a most laudable interest in educational work, there has been no Government system of education, and only an intermittent and irregular pressure on the part of the authorities; and the entire management of the schools has been left to the missionaries and the native churches. In Betsileo, the schools have been much more in the hands of the Government, and have been, in many respects, subject to the control of the local officers. In Iboina, the schools are all recognised as Government schools; whilst among the Sihanaka, they appear to be entirely in the hands of the missionary.

The following report of elementary education in Imerina has been supplied by MESSRS. THORNE and LORD, the Superintendents of Schools, and contains a full and clear account of the character and results of this work in the Imerina province during the past ten years:—

THE MADAGASCAR MISSION.

STATISTICS.*

Date.	Schools Examined.	No. of Scholars.	Present at Examinations.	Slates brought to the same.	Testaments brought to the same.	Passes in			Schools passing an examination in		
						Reading.	Writing.	Arithmet. tic.	Scrip- ture.	Gram- mat.	Geogra- phy.
1871	30		2012			379†					
1872	157		6324			1199†					
1873	142		5810	1519	1724	2401†	585†	298†			
1874	187		8584	2058	1777	2939	1427	970			
1875	258	19435	12343	4574	3644	4341	2923	2119	171	33	25
1876	341	24898	15673	9409	5504	5361	3855	2512	219	31	15
1877	360	26176	16654	8519	7326	6888	5005	3806	325	49	37
1878	465	31928	18830	12105	11177	10016	7248	5622	399	89	28
1879	413	27258	18131	11858	10931	9990	7895	6148	373	177	85

Date.	1870	1875	1879
No. of Schools in connection with churches in Imerina	359	543	580
No. of Scholars in the same	15837	34150	35380
No. of Schools whose teachers received pecuniary aid from the L. M. S.		343	449
No. of Scholars in the same	22719	27858	

* These statistics do not include schools beyond the limits of Imerina, schools in the district under the care of the F. F. M. A., and the central schools in Antananarivo.

† These numbers represent the passes for only a portion of the schools examined, the returns being incomplete.

‡ The blanks indicate that there were no returns.

A merely cursory glance at the above statistics will discover that during the last ten years Elementary Education in Madagascar has advanced and developed in a most striking manner. And not only do these figures shew a satisfactory increase in the number of schools, the number of children attending them, and the improved quality of the instruction given, but they also unmistakably indicate a significant public opinion on the subject of education. The benefits of education have so palpably presented themselves to the minds of the people during the last few years, that indifference and resistance to its extension are markedly giving place to a hearty interest in it, and a disposition to give it increasing support and encouragement. The apathy and opposition which formerly characterised the establishment and support of a school in compliance with the commands of the Government, or the insistence of the missionary only, are disappearing before an approval and appreciation of education as a good thing in itself. And the alarm, suspicion, and strange ideas with which education was once regarded by the people are being rapidly succeeded by the diffusion and acceptance of sounder and juster views of the subject. Ten years ago, the great majority of the people in Imerina looked upon the school as an institution whereby the Government might procure better soldiers, and the nobility and government officials more efficient *deka* (unpaid subordinates). And in the minds of many of the people there reigned a vague idea that the missionary only wanted the children to be taught, that he might, when they had made considerable progress, take them across the seas for purposes of his own. Such ideas as these, however, are rapidly disappearing, and will ere long in Imerina, at least, become quite extinct. The people are beginning to realise more clearly and strongly that the school is simply intended to make their children wiser and better, and improve their prospects in life.

At the outset, it may be well to state that this report refers almost entirely to elementary education as it exists in the province of Imerina, and as affected by the operations of the London Missionary Society. Lest, however, this statement should lead to a misapprehension, it should be clearly borne in mind, that elementary education in Imerina, so far as its direct action on the masses of the people is concerned, owes its origin to the missionaries of the L. M. S. and F. F. M. A., and is practically controlled and moulded by them. Other societies, as the Lutheran, the S. P. G., and the Jesuit Missions, have school establishments of one kind or

another in the Capital, and the two latter have also a few small schools in the rural districts ; but, unquestionably, a very large majority of the primary schools in the provincial towns and country villages are directly connected in one relation or another with the two above-mentioned societies, viz., the L. M. S. and F. F. M. A.

Again, it should be noted that what elementary education does exist in Madagascar is principally confined to the central province of Imerina, and the adjacent province of Betsileo ; the former inhabited by the Hova and the latter by the Betsileo tribes. These two tribes occupy the greater part of the extensive plateau which forms the interior of the island, and the other large and important tribes which encircle them like a great belt are, except in a few isolated instances, in a state of the densest darkness, ignorance, and heathenism. The first school has yet to be established amongst many of these tribes. The powerful and warlike Sakalava and kindred tribes to the west, have only been touched at two or three points by Christianity and education. An attempt was made three years ago, by means of native evangelists, to carry the Gospel to the numerous Bara and Tanosy tribes to the south of the Betsileo. The efforts of the evangelists were mainly directed to instructing the young, and they had succeeded in gathering a few children together, when circumstances arose that led to the abandonment of the mission. A few evangelists have recently been sent to the Taifasy, Taimoro, and Taisaka tribes lying along the south-east coast of the island, and from reports received from them they are attempting to establish schools wherever practicable, and seem to have met with a fair measure of success. The Church Missionary Society formerly, and the S.P. G. as succeeding to their work, have laboured to spread education among the Betsimisaraka, a large tribe stretching along the east coast. But notwithstanding their efforts, the great mass of the people are as ignorant as ever their fathers were. Five years ago, an L. M. S. missionary took up his station at Ambatondrazaka, the chief town of the Sihanaka, a tribe lying to the north of Imerina, and his labours in establishing and maintaining schools have produced encouraging results. The great bulk of the people, however, stand aloof from both church and school ; while the Antankarana to the north of them are still lying in all their heathenism, untouched by any religious or educational agency. Amongst the Hova and the Betsileo alone of all the tribes of Madagascar is education generally accepted, and arrangements made for its promotion.

It may not be uninteresting to give a brief sketch of the chief incidents marking the educational movement in Imerina during the last ten years. The great religious excitement caused by the burning of the idols and charms, during the latter part of the year 1869, exerted an important influence on the progress of education. In the year 1867, there were only eighteen schools in connection with the L. M. S. Mission, and during the two succeeding years any increase could have been only very slight. In 1870, however, their numbers were largely augmented, and we find that in January of that year the Committee requested an additional grant of £150 for education, to enable them to meet the heavy and increasing demands upon them. Moreover, in the following month, the Committee, in one of its resolutions, earnestly solicited from the Directors a speedy execution of orders for paper and printing materials, on the ground "of the extraordinary impulse given to education, and consequent increased demand for books." At the same time, the preparation of suitable school-books received a considerable share of attention, as we find that 10,000 Reading-books, 500 copies of an elementary Grammar prepared by Mr. Sewell, and an edition of 250 copies of a Geography by Mr. Street, were ordered to be printed.

It is also most interesting to notice that thus early in the educational movement, the missionaries acted upon the sound principle of stimulating the people to co-operate in educating themselves. Recognising the school as one of the most powerful instruments which they could use in their endeavours to raise and enlighten the Malagasy people, they nevertheless strongly felt that the whole cost of the establishment and maintenance of elementary education should not be thrown upon the funds of the Society. And so, strenuously as they then laboured, and have since laboured, to spread the benefits of education throughout all grades of the population, they have ever persistently striven to lead the Government and the people to appreciate the important interests involved, and to realise their several duties and obligations in promoting the instruction of the young. The following two illustrations of this may be given. At the Committee Meeting held in May, 1870, a resolution was unanimously passed to ask the Prime Minister to grant an interview to a deputation from the Committee, to confer with him as to what provisions and arrangements could be made to spread sound and useful instruction throughout the country. And, at another meeting, it was agreed that a list of towns, which the Committee deemed quite able to bear the entire cost of

their own schools, should be drawn up and forwarded to the Prime Minister. Although the above-mentioned interview did not result in any organised scheme to be worked either by the Government alone, or by them conjointly with the missionaries, it did nevertheless lead the Government to take a deeper interest in education, and publicly to declare their hearty desire for its extension amongst all classes. At a large Union Meeting held in December, 1870, the Prime Minister spoke of an audience granted by Her Majesty to the heads of the people and the soldiers, on which occasion she expressed her great pleasure at their promises to send their children to school, to build school-houses, and generally to promote the interests of education. When these promises were given, the people asked for a little delay before fulfilling them, on account of the pressure of circumstances at the time. And at the meeting above-mentioned the Prime Minister took occasion to remind the people of their engagements, and to stir them up to perform them. He spoke most earnestly in favour of education as bringing not only blessing and benefit on themselves, their wives and children, but improving the country and kingdom. The Committee considered his remarks so important, that they sent a formal resolution to him thanking him for the valuable countenance and encouragement he had given, and expressing their readiness to operate with him in extending school instruction throughout Imerina. During the year 1871, the number of schools continued steadily to increase, and the need for a more thorough and systematic supervision of them than the ordained missionaries in charge of districts were able to give was strongly felt. Consequently, the Committee, in December of that year, sent an urgent request to the Directors that a missionary might be appointed to the charge of the Central Training Institution, and that another might be set apart solely for the work of inspecting and examining the elementary schools. According to the returns for 1872, we find that at Christmas of that year there were no less than 490 schools in connection with the Mission in the province of Imerina alone. Of course many of these were little more than schools in name, and in others of a better character, the instruction given was of the most rudimentary character, and restricted to the briefest period. Numbers of the teachers were very ill-prepared for their functions, being merely able to read the New Testament with tolerable fluency, to form the letters of the alphabet and write simple words, and perhaps work an easy addition or subtraction sum. Mr. Barker in his report (for 1871) says: "The ignorance of our country teachers is lamentable."

The request of the Committee, just referred to, was heartily acceded to by the Directors, and in 1872 the Rev. J. Richardson was designated to succeed Mr. Barker in the charge of the Normal School, and in the latter part of the year Mr. Thorne arrived in the island, and was appointed to superintend the elementary schools. The following year (1873) Mr. Lord was sent out to take charge of educational matters in Voni-zongo, a district some forty miles north-west of the Capital; but owing to the rapid increase of school-work generally, and especially in the districts affiliated to the large city churches, he was removed to the Capital in 1874, and the districts were divided between him and Mr. Thorne, so as to secure a more thorough inspection and examination of the schools throughout Imerina. The schools being thus subject to regular and systematic inspection, in the early part of 1873 standards of examination were drawn up, to direct the teachers to the subjects of chief importance, and to give coherence and definiteness to their teaching. Time-tables were also provided to shew them how to wisely and economically to divide the school time, in order to secure variety and interest in the lessons, and ensure a due proportion of attention to each subject.

Another important event in the educational movement in Madagascar was the Missionary Conference held in January, 1874, at which important papers on various departments of mission work were read and discussed. And although no paper exclusively devoted to elementary education was prepared and read, yet the subject gave rise to an earnest and lengthy discussion, the results of which were embodied in a series of important resolutions passed at a subsequent Committee Meeting held in June, 1874. These resolutions laid down the principles on which the expenditure for elementary education was to be estimated, and on which the grants-in-aid to schools were to be regulated. Their adoption led the Directors to place larger funds at the disposal of the Committee, which made possible a wider extension of education and greater improvement in its character and quality. They also formed the basis of a rearrangement of the schools in four classes, to which grants of varying amounts were given according to the quality of the instruction, and the status and qualifications of the teachers. The principles then adopted are still in operation, and will be more fully considered in another part of this report.

From this time the work involved in the examination and inspection of schools by the superintendents of education

began to increase rapidly. In the succeeding year, the number of schools was largely augmented, and the character of the instruction shewed decided improvement. Each school was as far as possible thoroughly examined twice a year, and the labour shortly became so heavy and pressing that the superintendents of education were obliged to secure the services of a native assistant.

The vigour and activity which was generally manifest in the educational movement at this period may be traced to various causes, of which the following may be mentioned as the chief. Several European missionaries had been located at country stations, and seeing the dense ignorance which prevailed amongst the people, had laboured with great energy to found and maintain schools throughout their districts. The largely increased grants made by the Directors, and the improvement of the methods of assisting schools, also very powerfully aided the movement. Schools were established in numerous villages; and at suitable centres, schools under more competent teachers were provided, to supplement and carry on the instruction obtained in the ordinary village schools. Concurrently with these efforts, the Palace church had also sent out evangelists and teachers to the more populous and important provincial towns. These men had been trained in our College and Normal School, and the evangelists, especially those belonging to the upper ranks of native society, carried with them no inconsiderable weight and influence. Their relation to the schools has on the whole been highly beneficial, and the work they have accomplished most successful. Moreover, the action of the Government gave great stimulus to education at this time, and very materially strengthened the other agencies at work to promote its extension. It issued general orders that free children were to be sent to school, and prohibited local authorities from removing boys and youths in actual attendance to do government or other forced service, except for very satisfactory reasons. It also relieved many teachers from government service, and thus permitted school instruction to be carried on with some approach to system and regularity. To the examinations also, Queen's messengers were sent to convey Her Majesty's thanks to diligent scholars and admonish the idle and negligent; and they were also charged to do what lay in their power to stimulate the people to provide instruction for their children. And in addition to this, we may mention the regular and systematic examination and inspection of the schools by the superintendents of education as contributing, in

a very appreciable degree, to the efficient working and management of the schools. Moreover, in the latter part of the year 1878, the Government appointed a school-inspector to accompany the superintendents of education, to be initiated by them in the work of school examination, to report directly to the Government on the state of the schools, and to convey to the responsible persons such minor orders as the Government might think desirable to issue with regard to the schools. It should, however, be said that, after twelve months' work, it was deemed undesirable by the Committee, for various reasons, that the native inspector should be present at examinations in his official capacity, and accordingly for some months past he has confined himself to assisting to conduct the various examinations, and appears no longer in the character of a government official.

The next event of moment affecting education occurred at the beginning of last year (1879). On the 25th of March of that year, the Prime Minister in the name of the Queen made a great *kabary*, which declared Her Majesty's intention to reorganise the army, and laid down the principles on which future levies were to be raised. Although the *kabary* referred mainly to military matters, yet three out of the twenty-nine clauses it contained have a very significant bearing on the schools. These three clauses are the xxiii.—xxv. The twenty-third states that Her Majesty would not at present deal with the scholars in attendance at school, but that her representatives would at some future time inspect them, and decide upon those who should or should not be counted as scholars for the future. By clause twenty-four every child of seven years of age and upwards is required to attend school; and parents and guardians neglecting to send their children are to be fined three dollars for each child kept back, and the attendance of the children enforced also. Any person informing against delinquent parents is to receive half the fine if the charge is substantiated. Clause twenty-five prohibits, until further notice, any child being received as a scholar, and the readmission of any scholar who has ceased to attend school, or whose attendance has been very irregular, unless special note and mention are made of the same and reported to the proper authorities. A fine of twenty dollars is to be imposed on any teacher or evangelist found guilty of conniving at the infringement of this regulation, and the parents or guardians of the child are also to be fined the like sum. The informer receives one-third of the fine.

These clauses are emphatic enough, but eighteen months have elapsed since their promulgation, and nothing has been done to make them operative. Their effect, owing to the inaction of the Government and a misapprehension as to their application on the part of the people, has been rather to diminish than increase the number of children in our schools. The people argue that the Government does not intend that any additions shall be made to the children then enrolled in the registers until further notice be given; while the Government it seems only intended the prohibition to refer to the admission of young men, fairly liable to the conscription, who might seek to make the school a refuge to escape being comprised in the levy. The consequence has been that the numbers for 1880 shew a falling off as compared with those for 1879, many scholars having left school and very few having been brought in to replace them. It is much to be desired that the Government should take steps as soon as possible to put into execution these clauses, or at least to let it be widely and distinctly known that children of school age may be sent to school as freely as they were previous to the issue of the regulations.

The general arrangements for working the system of primary education as established and conducted by the L. M. S. Mission may be described as follows: The schools are with very few exceptions mixed schools, and contain children whose ages vary from four or five years up to fifteen or sixteen. It is impossible, except in Antananarivo and at a few of the country stations in charge of resident European missionaries, to provide for the separate instruction of boys and girls. Also, at present, means are not available for separating younger children, such as would be taught in an infant school in England, from older and more advanced scholars. In our schools, a class reading the current number of our monthly periodical, *Teny Soa*, may be found at work close to a group of small children struggling through the alphabet.

The schools are divided into four classes: (1) Station schools; (2) District schools; (3) Suburban schools; (4) Village schools. This division is really a topographical one and not according to grade. The station schools are schools connected with large and influential churches in the Capital, or schools established at country stations selected as residences for European missionaries. Of such schools there are eight in the Capital, and seven in the country. The district school is the central school of a number of village schools linked together in a circle. Schools of this descrip-

tion are, wherever practicable, established at some important provincial town within easy reach of the associated village schools. They, as well as the station schools, are generally taught by trained native teachers, and the instruction obtainable in them is much better than that given in the ordinary village schools. In the fourteen mission districts into which Imerina is now divided there are altogether twenty-eight district schools. It should be noted, however, that the district school does not do away with the necessity of the schools in the villages of which it is the centre. The younger children attend the village school, while the older and more advanced scholars seek the better instruction to be had only in the central district school. The suburban schools are connected with poor though large churches in the vicinity of the Capital, and are very similar in character to the better class of village schools. They derive their name from their situation in the environs of the city, and are five in number. Village schools are schools in connection with the village churches. They are for the most part small, and the teachers in charge of them, with few exceptions, have had little or no training, and are extremely ill-prepared to perform their functions. They are, however, useful in their way, and under the present condition of things could not by any means be dispensed with. Of course, efforts are constantly put forth to improve them, and during the last five years decided advance has been made in this direction.

From the above description it will at once be inferred that the instruction given in these schools is of an entirely elementary character, and attempts little more, as far as secular subjects are concerned, than the teaching of the three R's. We have no system of graduated instruction beginning with the lowest forms of a primary school, advancing through a secondary or intermediate school, and at last reaching a high school with its elaborate curriculum. The conditions for the development of such a system have yet to appear. The station and district schools, quite as much as the suburban and village schools, are but primary schools in a very decided sense, and any advanced instruction, properly so called, can only be obtained, in Imerina at least, at the College and Training Schools in Antananarivo conducted by the European agents of the various societies.

We now turn to the means by which such educational machinery as is in existence in connection with the Mission is set and maintained in motion. The necessary funds for the maintenance of the schools come from two sources:

first from the grants-in-aid furnished from the Society's funds; and secondly from the contributions raised by the churches. Not a penny comes from the Queen's treasury, and with the exception of the station schools in the Capital nothing is derived from fees paid by the children. Where fees are paid, they are little more than nominal; the total fees from a single school averaging perhaps from eighteen-pence to two shillings per month.

The grants-in-aid from the Society are divided out among the various districts by the District Committee half-yearly, according to their size and requirements, and the number and character of the schools comprised in them. As the districts differ very considerably in size and other particulars, there is a corresponding variation in the grants made to them. Each missionary in charge of a district makes a report to the Committee every half-year of the manner in which the funds entrusted to him have been disbursed. These returns are audited, and the Committee reserves to itself the power of revising the grants made to any district, either increasing or decreasing them as it may deem desirable. Although the missionaries in charge of districts, in view of the varying circumstances of the different districts, are allowed very considerable freedom of judgment and action in the application of their grants, yet the Committee has laid down several regulations, the infringement of which it cannot allow except for very pressing reasons.

Of the second source from which funds are derived for the maintenance of schools, viz., the contributions of the churches, little need be said. Some churches shew a hearty interest in the instruction of the young, and easily raise amongst their own members sufficient money, with the supplementary grant from the missionary, to carry on with fair success the schools in connection with them. Others, on the contrary, leave the necessary funds to be raised by the local officials by means of a tax *isam-baravarana*, i.e. a door, or inhabited house, tax. In a great many instances the church really comprises the large majority of the inhabitants of the village, and the donations collected by the church are practically contributions from the entire village community. Signs of an increasing readiness and willingness on the part of the people to freely furnish supplies for the support of the schools are by no means wanting. In fact money is more easily raised for school purposes than for any other department of missionary work.

Of buildings appropriated entirely to school purposes the number is very small, and, except in a few instances, are only to be found in the Capital and some of the country

mission stations. As a rule, exceptions to which are extremely few, the church in which religious worship is held on the Sabbath and the school-house are one and the same building. The architecture of most of these structures is by no means of a high order. Generally they are long, low, clay buildings, with grass-roofs, and have a dilapidated appearance. Light and air are admitted through the doorways, and two or three large square apertures cut in the walls. The interior is by no means calculated to gratify one's sense of beauty. The rafters are festooned with dense masses of ancient cobwebs; and the walls present faces covered with dirty whitewash, and streaked in many places by the rain having oozed through the leaky roof. While this description will fairly apply to a large number of the buildings in the rural districts, it should be stated that in the neighbourhood of the Capital, and in some of the larger provincial towns, very decided improvement has been made in the character of the buildings put up during the last few years. Sun-dried bricks have been used, and the roofs laid with tiles. The inside walls are also plastered and coloured, and the carpentry work executed with great neatness and finish. Most of these buildings are, however, destitute of glass windows. The plans being generally given by Europeans, the proportions observed are as a rule satisfactory, and result in neat substantial buildings.

The quantity of apparatus found in the schools is exceedingly limited. Most of them possess nothing more than a few lesson-sheets, and the text-books for the use of the teacher. A few have, in addition to these, three or four desks, a blackboard, and a map or two. The children sit on mats laid on the floor.

Respecting the important point of daily attendance at school not much that is satisfactory can be said. Absenteeism and irregularity of attendance prevail to a large extent. Taking the total number of scholars enrolled in the registers of the schools receiving grants from L. M. S. funds at 27,000, probably not more than 35 per cent., say in round numbers 10,000, can be given as the average daily attendance. In special localities, however, the average is much larger, reaching as high as over 70 per cent. of the total number on the books. Compulsion by the central or local authorities is very partial and intermittent in its application. The Government issues orders that every child of school age is to attend school, but it employs no adequate means for the execution of its behests. Some of the churches appoint men from amongst themselves to look after the attendance of habitual truants

and others frequently absent from school. In the schools under the charge of evangelists and teachers supported by the Palace Church the attendance is somewhat larger and more regular than obtains as a rule in other schools. In the minds of the people these evangelists and teachers have some direct connection with the Government, and are invested with special authority. They have, nominally, power to compel the parents to send their children to school, and do, as a rule, succeed in securing better and more regular attendance at the schools under their charge. Even in these cases, however, the attendance is far from being what it ought to be. Other serious interruptions to school work are found in the influence of national and tribal usages, and especially in the neglect of the people to raise their share of the teacher's salary, and, as a consequence, a school is often stopped for three or four or even six months in the year.

In enquiring into the state of education in Imerina, the qualifications of the teachers employed, or available for service, is a point of importance to which attention should be directed. The teachers are by no means what we should like to have, but they are the best we can obtain, and we must in the meantime be content to get from them what work they are capable of producing. Most of the teachers in the village schools have had no preparatory training of any kind, and their moral character, together with their knowledge of the elements of reading, writing, and simple arithmetic, are the qualifications which have led to their appointments. The large majority of them are so ill-provided and equipped for their work, that as far as mere knowledge and attainments are concerned they would not be able to do more than pass the 5th or 6th standard. It not unfrequently happens that a teacher of this class has to be removed, or voluntarily resigns his position, on the ground that the children have learned all he can teach them, and are quite as advanced as himself. To the district and station schools, and a few of the larger village schools, teachers possessing higher qualifications are appointed. These have generally been trained either at the L. M. S. Normal School, or the F. F. M. A. School at Ambohijatovo, and their performances are greatly superior to those of the ordinary village teachers. Still, these do not reach the standard we should like them to reach. Most of them are youths under twenty years of age, and in knowledge and teaching power the ordinary run of them may be roughly compared to a third year pupil teacher in the common primary schools of England. Of the true meaning of edu-

cation they have but the vaguest ideas, and faintly, if at all, realise what a difficult, delicate, and responsible labour that of shaping the plastic natures of children is. Notwithstanding these deficiencies, however, they are doing most useful service, and preparing the way for a generation of teachers who will be as superior to themselves as they are to the inefficient village teachers.

The stipends which the teachers receive as remuneration for their services range from two shillings to sixteen shillings per month. Of course it is only the trained and better qualified teachers who receive the higher salaries. Sixteen shillings a month according to our English ideas is a very small sum; but considering the cheapness of living, and the fact that a teacher is freed from *fanompoana*, or forced service, the remuneration is by no means unreasonable. It enables a man to keep and clothe himself and family comfortably. Some churches, either from ignorance or parsimony, or both combined, do not choose the best qualified, but the cheapest candidate, and of course find that in the end his uselessness and incompetency make him a very dear article.

The general oversight of the schools, and the arrangements for their inspection and examination, rest almost entirely with the European missionaries. The importance of an unceasing watchfulness in the supervision of the schools has always been strongly felt and recognised, and in order as far as possible to secure it, two superintendents of education are appointed to conduct periodical examinations and inspections, whilst the missionaries in charge of districts are held responsible for the efficient working of the general arrangements affecting the schools in their respective districts. The duties of the district missionary consist in keeping the schools under his charge regularly at work, of supplying them as far as possible with apparatus, of removing untrustworthy teachers and securing others to fill their places. He also sees the teachers of his schools once a month, pays to them the portion of their stipends derived from the Committee grants, and enquires as searchingly as opportunity allows into the condition of each school.

Moreover, if the results of an examination of a school by one of the superintendents of education should shew it to have made unsatisfactory progress, or furnish *prima facie* evidence of unfaithfulness on the part of a teacher, the responsibility of dealing with the case rests with the missionary in charge of the district in which such school is situated. In fact, whatever pertains to the general working

and management of the schools forms part of the work of the missionary, and he it is who is answerable for the putting in operation such agencies and resources at his command, as will tend to promote the efficiency and progress of the schools under his charge, and secure the best results for the education grants made by the Committee. And when it is remembered that some districts contain from fifty to eighty schools, it will be seen that such superintendence involves no small amount of labour.

The work of the superintendents of education consists principally in the regular and systematic examination and inspection of the schools. Formerly, the schools were generally examined twice a year; now, however, owing to their number and the reduction in the inspecting staff, one examination yearly is as much as can be given. This work is most important, and the regularity and thoroughness with which it has hitherto been prosecuted has had a powerful influence in guiding and concentrating the efforts of the teachers, and stimulating them and their scholars to diligent and continuous attention to their duties. The strictness with which the examinations have been conducted have materially conduced to greater thoroughness and accuracy in the teaching. Many of the teachers in their anxiety to make a good display, were wont to hurry the children from one subject to another with the greatest rapidity, utterly careless and unmindful of precision and due order, or to confine their attention almost exclusively to a few children in the upper classes. In the former case, of course, nothing was done well, and in the latter the bulk of the children learned hardly anything. Such abuses, however, are on the decline. The results of an examination enlighten the eyes of a teacher as to his weaknesses and defects, shew him where he has failed and misdirected his efforts, and point out the course for improvement in the future. It cannot be doubted that if efficient and systematic examination and inspection were withdrawn, the schools would speedily deteriorate and rapidly move in a retrograde direction.

From what has thus far been said, it will be seen that the department of education is a most important factor in our mission operations. The Society provides the necessary class-books, has organised and carries out a system of inspection and examination for testing the value of the instruction given, furnishes considerable sums of money annually for educational purposes, and in the hands of its missionaries lie the responsibility, the practical direction, and working of the general arrangements in vogue for the promotion of elementary

education. And this education to which the missionaries have given so much time and labour aims not only at instructing the young in the elements of reading, writing, and arithmetic, but has for its chief end the impartation of moral and religious truth. The Bible is the one book of all others to which it directs attention; and the principles and truths therein contained are what it most strenuously desires to instil into the minds of the young. No system of primary education worked by missionaries must have a lower aim. Certainly the L. M. S. missionaries in Madagascar have had no lower aim. They have ever sought to effect a transformation in the moral character of the school children, as well as to impart information and convey instruction. No doubt this object has been but very imperfectly realised as yet. Still, considering the moral and religious conditions of society in this land, and the incompetency of the majority of the teachers, very fair progress in this direction has been made. No inconsiderable number of our children have, to a certain extent, come under the power of the truth they learn in the Bibles they have been taught to read, and are striving in what light and grace they possess to conform their lives to it. Their apprehension of the truth is no doubt feeble and imperfect, and their practice is in many respects defective; yet the truth has found a lodgment in their hearts, and He who has implanted it there and begun a good work in them will, in His own good time, bring it to perfection. And, to say the least, our school-children are growing up in almost entire ignorance of many vicious and idolatrous customs and usages that extensively prevailed, and which are regarded with something like fond regret by large numbers of the adult population.

In other directions also the influence of education has been felt. Habits of personal cleanliness and neatness in dress are gaining an increasing and firmer hold upon the children. On the day of examination the array of clean white and coloured *lamba* is a most pleasing sight. The day of examination no doubt is a day of great importance, and special preparation in the way of dress is made for it, but it must be said also that in their ordinary every day life the children shew a decided improvement in cleanly habits.

The extension of elementary education has also had a marked influence on other departments of mission work. It has made possible an increase in the severity of the examination tests for admission into the College and Normal School, thereby securing a more advanced class of candidates,

and rendering more feasible the introduction of a curriculum embracing a wider range of subjects. It has also provided our congregations with a large number of members able to read the Bible and the publications of various kinds issued by our press, and caused a demand for more intelligent preaching and reading of the Scriptures in the churches.

The benefits derived by the Government and people generally from the spread of education are also worthy of a passing notice. Our schools have supplied the Government with a body of clerks and writers. In its correspondence with its governors and other officials, and in its proclamations to the people, it now issues its communications through the medium of print or writing, instead of the old uncertain method of entrusting them to messengers to be conveyed by word of mouth. The various contributions of the people to the levy now being raised for the purchase of arms, are recorded in the Government books by youths taught in our schools. Our schools also furnished writers for the *Sakaizam-bohitra*, the great majority of whom were quite unable to read and write, and therefore could not make any permanent record of the numerous important transactions their duties require them to engage in.

Again in every-day transactions the people reap many advantages from the general diffusion of elementary education. Two instances may be given. Formerly native traders limited their business to such transactions as could be easily retained in the memory, and of course such could only be on a small scale. Now, however, being able to keep accounts of their sales and purchases in writing, they engage in much more extensive operations, and employ as much as two or three thousand dollars in trade where previously they would only have used a hundred. In like manner, testaments were formerly given orally, being declared by the testator in the presence of a number of witnesses. This mode of proceeding naturally gave rise to many abuses and impositions. Witnesses were bribed to commit perjury by disappointed parties, and frequently two-thirds or more of the whole estate of the deceased would be consumed in carrying the case before the native judges before a verdict would be given. Now, however, wills can be made in writing, and much litigation is thereby prevented.

Before closing this report we would say a few words on the relation which the native Government holds to elementary education. From what has been already said of the action of the Government, and the position which our Society occupies,

it will be gathered that we have no system of elementary education wholly or partially supported and controlled by the Government. The *role* of the Government has hitherto been confined to the exertion of a very modified and intermittent pressure on the parents to send their children to school, and to the expression on various public occasions of the favour with which they regard the educational movement. The Government has not built a single school-house, trained a single teacher, or spent a penny in the purchase of school apparatus. It has given no grants-in-aid from the central treasury, neither has it made any arrangements for raising funds for school purposes by local action of any kind. It has left the burden of founding and maintaining schools to be borne by the various Missionary Societies, conjointly with the churches in connection with them. Although much cannot be said for the direct relation of the Government to our school system, it nevertheless is deserving of great credit for the attitude which it has assumed and consistently maintained during the last few years towards education. It strongly approves of education, and recognises its value as a powerful instrument in elevating and developing the nation, and has given every opportunity for its extension. It does not believe that to educate the people is to sow the seeds of political insecurity and disquietude, and does not think that the security of its rule is dependent upon the continuance of dense ignorance amongst the masses. It desires that the benefits of education should not be restricted to any one section of the people, but that the lower as well as the upper classes, the ruled as well as the rulers, should alike share in its blessings. We cannot but regard this friendly attitude of the Government as a very pleasing and encouraging fact which augurs well for the further development of education throughout the country. The views which the Government entertains with regard to education must ere long impel it to take a more active part in promoting its interests. It has acted in some measure on the principle of the right of a Government to compel the people to accept the boon of education placed within their reach, but it must go farther, and realise its obligations to do its part in helping the people to provide for themselves the education which it professes to set such value upon. If it enacts laws compelling the attendance at school of all children of school age, and decides to interfere efficiently and prominently in the education of the country, it must be prepared with a scheme devised to raise the necessary funds. It must regard the present arrangement as transitional, and the sources from which the

requisite funds are now drawn as not likely to furnish larger supplies, and therefore requiring to be largely supplemented to adequately meet the demand of the case.

In conclusion, we cannot but feel that our school system has been one of the most powerful subsidiary agencies of our mission work in Madagascar. In the payment-by-results sense it has been eminently satisfactory; and its influence on the social, moral, and political life of the people has been most decided and beneficial.

In illustration of the general statements made in the above report by the Superintendents of Education, we append the following extracts from the reports of the missionaries in regard to educational work as it is carried on in the various districts.

The REV. W. E. COUSINS writes as follows of the schools in the Amparibe district :—

The one bright feature in my review of the past is the advance made in the education of the children. In 1870 there were but eleven schools, containing 653 scholars, in the entire district. Now there are fifty-nine schools with 2573 scholars. In 1870 we had no properly trained teachers. Now, thanks to the Normal School, many of our teachers are very efficient. And consequently there is not simply an improvement in the number of children attending school, but in even a larger degree there is improvement in the attainments of the children. The whole of the schools were examined in January and February last, the western part by Messrs. Parrett and Pickersgill, and the remaining part by Mr. Lord and myself; and there was certainly much to encourage us in these examinations. More than 2000 children were present at the various examination centres; 1416 passed in reading, 1053 in writing, and 880 in arithmetic. Our great trouble in school work is to get the churches to do their share towards paying the teachers' salaries; and we are constantly grieved to find schools broken up for a time because of some irregularity in this matter. We have also to contend with not a little unwillingness on the part of parents to send their children to school. But looking back on the past, and comparing the schools of 1870 with those of 1880, there is indeed great reason for thankfulness and hope. I am trying now to exercise a good influence on the young people of the district by holding periodical children's services at different centres. Some of these services have been thoroughly well attended, and great interest has been shewn in them.

Of educational work in the Ankadibevava districts the Rev. C. JUKES says :—

In the year 1870, there were forty-one schools in this district, with 1647 scholars; there are now seventy-three schools, with 3231 scholars,

shewing an increase of thirty-two schools and 1584 scholars. Elementary education has been, perhaps, the most successful and the most satisfactory department of all our work. The half-yearly examinations excite a healthy competition, and afford a stimulus to teachers and parents. I am not able to tell how many New Testaments have been circulated amongst the schools, but certainly a very large number. Our supreme aim is not simply to teach the young people to read and write but, by God's blessing, to lead them to become disciples of Christ. Some hundreds of boys and girls have, during the past ten years, received a Christian education ; and many having since become church members, they compose the most intelligent and useful part of the congregation to which they belong, and those upon whom our teaching tells most. The hope of not the Mission only but of the whole country is in the schools. Their influence and the changes they have wrought throughout the entire land of the Hova is unmistakable, and must be yet more so. Many of the adults, even those who are professing Christians, have still clinging to them the rags and tatters of heathen practices and superstitions, which is likely to last all through their life ; but the children, on the other hand, are growing up in almost entire ignorance of the idolatrous religion of their fathers. In carrying on my schools I have often been in straits as to funds for the payment of teachers. Parents are either too poor to pay, or else are not sufficiently alive to the importance of educating their offspring. If it had not been for the liberal grants of the L. M S., and assistance from private friends, most of the schools would have had to stop. The schools are not entirely dependent upon funds from foreign sources, for I have only in one or two instances paid more than half the teacher's salary, and in the majority of cases not more than a third. The greatest enemies to our elementary schools are the Jesuit priests, who by gifts of toys, absurd and wicked misrepresentations, and a promise to lead by some sort of "royal road" to knowledge and wisdom, without so much as the trouble of attendance at school, manage to decoy away some of our scholars.

Of school work in the Isoavina district the REV. P. G. PEAKE writes :—

Ten years ago a little teaching was done here and there among a few children in this district. At the present time there are thirty-one schools under regular instruction, with an average attendance of 1413 daily. They are taught reading, writing, arithmetic, and the leading facts of Scripture history and the main truths of Christianity by catechisms, as well as grammar and geography. Registers of daily attendance are kept, and a thorough examination of every school is made annually. In the year 1872 there were ninety-three children who could read, and a dozen or so who could write. The report of the last school examination shows a total of 1240 readers, with a corresponding increase in those able to write and work sums in arithmetic. A fortnightly minor examination of all the schools has been held in one of the catechisms and one other subject, at which a children's service has been held, with an address from the missionary.

At the beginning of school work in this district, schoolmasters and teachers were brought from other parts to teach, but it has got on so far that now all the teachers and masters are, with two exceptions, young men and youths belonging to the district.

Elementary education in the Ambatonakanga district is thus reported on by the REV. C. F. Moss :—

Ten years ago the following words were used by the writer in his yearly report to the Directors of the Society :—"There is no department of the work here from which I would hope greater things as to the future of my district than the Christian training of the young. The next generation of Christians ought to take altogether higher ground than is now possible for their untaught parents ever to attain to. But I must candidly confess that as to its *present* state no department of Christian work gives me so little satisfaction. I have no properly trained teachers, and in most cases the qualifications of such as I have are so meagre as to make one very doubtful as to much real good being done by them." Since that time, owing to the large number of carefully-trained teachers sent out from the Normal School, and to the steady and constant impetus given to the schools by the half-yearly examinations conducted by Mr. Thorne, and latterly by Mr. Lord, all this has changed. The standard of teaching, and with it the standard of attainment, has been wonderfully raised ; while the bright intelligent countenances of the scholars, and their clean neat attire, contrast very pleasingly with the dull unmeaning ignorance and the extreme absence of neatness and cleanliness which used to thrust themselves on our attention ten years ago. At the present time, however, the schools are in a state of suspense waiting for some definite decree of the Government respecting them, and this has not been found favourable to either the efficiency of their regulation, or the numbers in actual attendance. Much difficulty is also found in many instances in raising the teachers' salaries, and in arousing in the untaught parents of the scholars any adequate sense of the value of knowledge to their children, and of the duty of supporting the schools in which such knowledge is given.

The REV. J. PEILL'S report of the Ambohibeloma district contains the following paragraph :—

With regard to the schools, I find that there are seventy-seven in this district. Of these I can only personally answer for seventy. These seventy schools I know do exist, and I can also personally answer for all the statistics relating to them. They have all come into existence within the last ten years. The numbers of scholars given in the accompanying statistics are not the numbers on the school registers (which amount in all to 7443), but only the numbers actually seen and examined quite recently. This school work is all new work, and certainly more satisfactory signs of progress are apparent in it than in the churches. To have been, to a great extent, the means of about 1600 children learning to read within seven years is encouraging, and the existence of 1400 or 1500 Bibles and Test-

aments in the Ambohibeloma district marks outward progress in the right direction. Very few adults can read throughout that wide west. The Bibles and Testaments are chiefly owned by the school children. May God bless the possession of His written word to their highest good! A good deal of my time and strength has been thrown into this school work. For some years I have had large weekly gatherings of schools at Ambohibeloma and Anjamanga (ten miles west), myself personally superintending the instruction of the children in the Scriptures.

While Mr. Pickersgill was yet with me, we took about twenty lads, the most advanced we could find, to train as teachers. Last year, their course being completed, and their names having been given to the Queen, they were publicly set free from all government business to teach in the schools. Most of these lads are now at work, and they are, of course, far ahead of any teachers previously existing in the district.

For some time, half-yearly school examinations were regularly conducted throughout the district, and were a great stimulus to the teachers and scholars. Of late, owing to our greatly diminished staff, and the consequent numerous other engagements of the Superintendents of Education, yearly examinations have had to suffice. Recently, there has been considerable reduction in the numbers of scholars in our schools. Everybody seems to be waiting to see what new steps the Government intends to take. A sewing-class has been taught twice weekly, and has been well attended by the girls, who have made great progress in this useful art.

Of the schools in the Andohalo district the REV. H. W. GRAINGE reports:—

In 1870 there was no school at Andohalo, but in the following year one was established, and from that time until the present it has been steadily working. The number in regular attendance at the present time is, on an average, ninety-three. In consequence of there being four large upper schools in the immediate neighbourhood, viz., at Ambohijatovo and Faravohitra for boys; and at Ambodin' Andohalo and Faravohitra for girls, it has been found more convenient as well as more economical that this school should sustain the character of a preparatory school for the younger children, and as they advance they are transferred to one or other of the aforesaid upper schools. The standard of attainments therefore is not high, but the position occupied is none the less useful.

In the country, many changes have been made. Schools that existed only in name now exist in reality; new ones have been established; and weak and inefficient ones have been united to their great advantage, thus enabling us to employ trained and competent teachers without increasing the burdens of the people. We have now a school in connection with every village throughout the district. And for the past four years a capitation grant has been paid to each school by the mother church, in order to stimulate the diligence of both teachers and scholars. The results were highly satisfactory until the reorganisation of the army

commenced about two years since, and then the schools began to decline, and have been gradually doing so ever since. I refrain from entering upon this matter, or attempting to indicate the various causes that have contributed to the present state of affairs, as it appears in the report of the Superintendents of Education. But apart from these causes there is a great disinclination on the part of the majority of the people to send their children to school at all. The benefits of education are not yet appreciated by the people at large. Their mode of life does not render it necessary to them, as to those in civilised communities. Schools have from the beginning been regarded as simply a part of church organisation ; and learning as a religious virtue, perhaps, but certainly a virtue of little practical value in life. Indeed by many it is regarded as a disadvantage, since notwithstanding all disclaimers on the part of those in authority, they still believe it renders them more liable to government service. Among the truly Christian portion of the community, however, educational advantages are greatly valued ; chiefly as a means of enabling them the better to understand God and His Word. Their children are sent to the schools with great regularity, and often at considerable inconvenience to the parents, for the children are very useful to them in many ways, especially in tending cattle and helping at busy agricultural seasons. We are now anticipating a government proclamation rendering education compulsory. Once we thought this secured, but the weakness and general inefficiency of the Malagasy executive rendered the law a dead letter, as it has rendered so many of the others that have lately been promulgated. I greatly fear that further legislation on the matter will meet with a similar fate. Meanwhile so far as the churches are concerned we must endeavour to secure our object in other ways.

The REV. E. H. STRIBLING reports as follows on educational work in Vonizongo :—

The practically heathen condition of the majority of the population has hitherto thrown the chief responsibility of elementary education upon the church members. The people as a body are averse to having their children educated, although on various occasions messengers have been sent by the Queen to command the attendance of all children. It is chiefly to the churches, aided by the Society, that Vonizongo is indebted for what advancement has been made in the education of the young. By the last published report it is seen that seventy-two schools have been established in the district of Vonizongo ; others have been begun, but only those schools are recognised in which the teacher's salary has been paid in part by the churches connected with them. The condition of these seventy-two schools differs, according to the size of the villages and the diligence of the churches ; but the serious drawback to the progress of our schools arises from the general indifference of the people to education, thus leaving the teacher's salary to be provided mainly by the church members. There are three special schools which we have been carrying on at the Fiarenana mission station with some success.

(a) A Sunday School was established in 1875, for the children living at or near the mission station. The number in attendance averages seventy ; there are three teachers who assist Mrs. Stribling in the conduct of the school ; and we have good hopes that many of the children may eventually prove true professors of that Saviour whose name they are now being taught to revere. A half-yearly collection on behalf of the native missionary society is made by the scholars.

(b) Mrs. Stribling's Boarding School for native girls is conducted on the mission premises, and was founded in March, 1877. Commenced under some misgivings, we have found that, instead of failure, we are needing much larger premises to enable us to increase the present number of scholars (thirty-five) to eighty or a hundred. Numerous pressing applications from Christian parents in various parts of Vonizongo have had to be refused for some time past, owing to the want of sufficient building accommodation. The progress of the girls in the various subjects taught by the four native teachers who assist in the school is satisfactory, and the advance made by the girls in knitting, tatting, crochet, and embroidery, promises a valuable addition to the future industry of Vonizongo.

(c) Our third special school is a more advanced one for boys. Since its foundation in March, 1877, this school has been gradually improving in position and growing in favour with the churches, as seen by the many applications for entrance to the pass examinations. It was formed to educate teachers for the various villages, where at present the schools are of the most elementary character. The stricter discipline maintained appears to have increased its value in the estimation of the churches. The present number in regular attendance is forty. Twenty-five have already completed their three years' course of instruction ; and ten have recently obtained schools with a fair monthly salary. There is an important branch of this school in Valalafotsy, conducted by Rarinosy, our evangelist, and Rasoanoro his wife ; the classes there were re-commenced in 1878, and contain sixty scholars.

Of the Ambohimanga schools the REV. J. WILLS writes :—

The boys have been under the charge of the evangelist and teachers sent out by the Palace Church, and have been taught in the town of Ambohimanga (into which no European is allowed to enter), the upper classes, however, coming down to me for lessons in English and Scripture. The girls have been taught in the school-room adjoining our house, and have been under our entire charge.

These schools have been a great power for good in this neighbourhood. The Queen and Prime Minister, on their visits to this ancient capital of Madagascar, have given them great encouragement by the flattering notice they have taken of them, and by various presents they have made. Many of the lads have come to take a leading part in the services of the churches, in singing, reading the Word of God, and, in some cases, by preaching. Several of the senior girls have lately been married to lads from the boys' school, but still continue their attendance, attracted by the advantage of learning needlework from Miss Graham. This year (1880),

however, twenty-two of the senior lads have left the school, having been taken by the Government as writers in Antananarivo. If they take up their permanent residence there, as seems probable, they will be a great loss to the churches here, but we may trust that they will prove a useful element in the future development of this kingdom.

Mr. Wills also writes as follows of the schools in the Faravohitra district :—

The schools in this district have received constant attention, and have borne very gratifying fruits. The trained teachers from the Normal School have rendered very valuable service. Two of these have been associated with the evangelist at Fiaferana, and two with the evangelist at Ankazondandy. The attendance of the scholars has been satisfactory ; and their attainments as tested by the annual examinations very respectable. Some of the elder lads have become teachers, and have been formally acknowledged as such by the Government ; some have entered the College with a view to the ministry ; and others have become writers to the *Sakaizam-bohitra* in the country. The encouragement given by the Government to education has been of great help in breaking down the prejudices and fears of the parents ; and our schools are no longer dreaded, but sought after.

The foregoing reports on elementary education have reference exclusively to Imerina. The following brief account of educational work as carried on in Betsileo will shew the different circumstances that have existed in the two provinces, and the special difficulties with which the missionaries in charge of the Betsileo Mission have had to contend in regard to this important branch of their work :—

On the arrival of the Rev. J. Richardson in 1870, he at once entered actively on the work of education. Schools were either newly formed or reorganised in Fianarantsoa, and in the villages where there were churches. In the course of 1872 Mr. Shaw arrived, and arrangements were soon afterwards made for the formation of a Normal and Central School. Helped by the Glasgow Foundry Boys' Society, sufficient funds were found to carry on this work. A new and commodious school-room was soon built, and several cottages were erected near the schoolmaster's house for the more promising pupils. In 1870 and 1871, there appears to have been but one school in Fianarantsoa, but in 1872 another was opened for the lower classes. These schools were again united in 1874, and a girls' class, which had been taught by Mrs. Shaw, was strengthened and became the Girls' Central School. Mrs. Shaw continued to carry on the work of this school until within a short time of her return to England in 1878. To outward appearance, elementary education during 1873 and 1874, and for two or three years afterwards, was in a prosperous condition all over Betsileo. But this was only in appearance, as the system on which it was being

carried on was unwise, unjust, and sometimes even cruel. In what precise year this system was introduced we are not able to say, but it was probably in 1872 or 1873, for early in 1874 complaints were made to some of the missionaries. Shortly after the Queen's visit in 1873, it was arranged by the local government that all the scholars should be called up to Fianarantsoa for examination, once every three months. This was carried on for some years, causing great hardships and leading to much evil among the scholars, notwithstanding the complaints of the missionaries and their opposition to it; and it was only brought to an end by the threatening attitude of the Jesuit priests. This was the system in operation from 1873 to 1878. Grown up men and women, some even with grey hairs, were set apart in each village as scholars. This was their government service which they were compelled to perform, on penalty of being put in chains. These scholars were only set apart to the schools in connection with the L. M. S. Mission, and on this account it became a just ground of complaint on the part of other missions, while at the same time it made the schools more government than mission ones. To carry on this plan, a certain number of heads of families were appointed, whose duty it was to clothe and feed these selected scholars. The consequence of all this was that there were continual difficulties as to clothes and rice, and to arrange these formed no small part of the governor's duties at the quarterly gatherings. Large numbers, even thousands, could be spoken of as being examined before the governor, but both teachers and scholars knew well the consequences if they did not put in an appearance. *Mpifely*, a kind of school police, were appointed to see that all the scholars attended, at least those set apart by government, and there were few others in any of the schools. During the greater part of six years no advance of importance was made in elementary education. The same scholars put in their appearance at every examination, and shewed but little improvement over the past. This was the general state of education, although in some districts things were better.

The schools being thus to a large extent in the hands of the local government, it was easy for some to suppose that the churches were in the same position, while such was far from being the case. The evils above stated were ever before the missionaries, and caused them great anxiety. In October, 1876, they made an effort to reorganise the schools, and introduce a better system. Unfortunately, they failed, not being able to carry out their plans. Things therefore went on in this way until the end of 1878, or the beginning of 1879, when the missionaries caused all the old people to be dismissed from the schools, and also those who were married and had children. The school police were also dismissed, and strong efforts were made to reorganise the schools. These were successful, and towards the close of 1879, we saw the beginning of a radical change in the schools south of the Matsiatra. A new system is now in operation, and great advance has been already made. There are now no selected children set apart specially to our schools. No one is called upon to clothe and feed scholars other than their own children. Instead of a few, each

house has now to send a scholar to school, but the selection of the school is left to the people. Thus in theory education, so far as supported by the government, is impartial to all missions. The result is that the scholars both in the Roman Catholic and Protestant schools have greatly increased. In addition, large numbers are now coming voluntarily to school, that never would have come under the old system. Examinations of schools are generally made every six months, when instead of being brought up to the government house in Fianarantsoa, several schools are gathered together to some central church in their near neighbourhood. Examinations of teachers are in one or two cases also made every six months. At all the mission stations there are classes for women carried on by the wives of the missionaries. In 1870 there were about twenty-one schools in Betsileo, now in 1880 there are over a hundred, and the increase in the number of scholars has been much greater in proportion.

An account of educational work in the Sihanaka and Iboina provinces will be found in Chapter III., where it is included in the special reports of the Missions recently established in these distant parts of the country.

A COMPARATIVE TABLE OF GENERAL SCHOOL STATISTICS
FROM 1870 TO 1880.

Date.	Schools.	Scholars (Boys & Girls).	Children able to read.	Contributions for School purposes.
1870	359	15,837	?	£ s. d. ?
1871	531	27,643	5084	177 0 0
1872	498	20,568	6661	188 5 0
1873 } 1874 }	no complete returns.			
1875—1876	652	36,534	10,494	397 9 2
1876—1877	657	37,412	15,501	593 4 10
1877—1878	784	44,794	20,220	676 17 8
1878—1879	882	48,150	25,364	543 17 0
1879—1880	862	43,904	25,586	817 19 3

The contributions for school purposes, given in the above table, do not include the money raised by the people for the purchase of slates, pencils, and school-books, etc. A large sum has been raised for such purposes, but we have no definite means of estimating the amount.

CHAPTER VII.
LITERATURE.

THE importance of the literary department of mission work in Madagascar cannot possibly be over-estimated. When it is remembered that the Malagasy have no native literature, that the reduction of the language to writing is but comparatively recent, that even the most intelligent and best educated of the natives are dependent on foreign help for all general information, and that the missionaries resident in the island are the only parties by whom the literary wants of the people can possibly be supplied, it will be seen that not only must this work necessarily occupy a large share of the missionaries' time and care, but that it is also worthy of the highest talent of which the Mission is possessed. The recent advance of education, as evidenced by the statements in the previous chapter, shews the necessity of giving increased attention to this important branch of labour. Much has been done during the last ten years, as we shall be able to shew, towards supplying the people with such literature as their circumstances seemed to require; but the field is large, the demands are increasing, and considering the vastness of the work to be done a beginning only appears to have been made. We trust that the next decade will witness still greater results in this department of work than have been realised in the last.

The literary work of the past ten years divides itself into two branches, viz., special and general. The special branch is easily defined, and covers chiefly, if not exclusively, the work connected with Bible revision; but the general literature is of a more varied character, and covers a much larger area. Each of these branches of literary work will demand a brief notice.

1.—**BIBLE REVISION.**—Whilst the revision of the Malagasy Bible is committed to a joint-committee consisting of representatives of all the Protestant Missions in the island, yet the burden of the work rests upon the Principal Reviser,

the REV. W. E. COUSINS, of the London Missionary Society, who has been set apart for this special work. To Mr. Cousins we are indebted for the following account of the origin and progress of what will be universally regarded as one of the most important branches of missionary labour :—

In the last ten years' Review of the Madagascar Mission notice was taken of a slight revision of the New Testament, the results of which were embodied in a very useful edition with marginal references published by the British and Foreign Bible Society. The same Review also contained a brief notice of an attempt to secure a thorough revision of the Old Testament, which attempt, however, was soon abandoned, owing to the heavy strain of work occasioned by the burning of the idols. No further steps in the direction of revision were taken until early in 1872, when a letter on the subject was prepared and forwarded to the Bible Society, signed by representatives of all the Protestant Missionary Societies having agencies in Madagascar, except the London Missionary Society.

The L. M. S. missionaries afterwards united in a general conference, held Feb. 28th, 1872, at which a series of resolutions were drawn up for the purpose of being submitted to the judgment of all the Protestant missionaries in the island. On the 3rd of April a second conference was held, when the suggestions of the various missionaries were considered, and several changes made in the original paper, a copy of which, in its amended form, was signed by representatives of the London Missionary Society, the Society for the Propagation of the Gospel, the Church Missionary Society, the Norwegian Missionary Society, and the Friends' Foreign Mission Association ; and was forwarded to the British and Foreign Bible Society. This joint letter contained a brief account of the way in which the existing versions had been prepared by the missionaries of the L. M. S. and published at the expense of the B. and F. B. S., and also of the steps already taken by the L. M. S. missionaries in the direction of further revision and improvement, and laid down the following propositions for the consideration of the Committee of the Bible Society :—

1.—That owing to their faultiness of style, and general inaccuracy, the various versions of the Bible in use among the people of this country call for a thoroughly revised and standard version.

2.—That there is no reason for further delay in entering upon the work of revision, but on a broader basis than hitherto ; and that it will be well to commence it as soon as arrangements can be satisfactorily completed.

3.—That in order that such a revised Bible may obtain the confidence of, and be treated as a standard version by, all Protestant Christians of the country, it is highly desirable that all the Protestant Missions which have Agencies therein should be fairly represented in the work.

4.—That a revision of the Malagasy Bible cannot be satisfactorily accomplished unless competent native assistance be secured from first to last ; and that no questions of Malagasy language and idiom should be settled in the absence of trustworthy native authority.

5.—That the proposed translation be made in the Hova dialect, which is more or less understood throughout the whole country ; but in cases where Hova words or phrases are understood by tribes resident beyond the limits of Imerina, care should be taken to employ such, in preference to others having the same meaning which may be in use in Imerina alone. That the versions of the Bible at present in circulation be made the basis of the new work.

6.—That in the prosecution of the work, a plan somewhat similar in principle to that recently pursued by the missionaries of Southern India, in the revision of the Tamil Bible, is such as commends itself to our judgment, viz. :—

(a) That an Editor and Committee of delegates, representing all the Protestant Missionary Agencies in this country, be appointed to carry out the work, with whom shall rest its entire responsibility.

(b) That the various Societies be represented as follows :—

The London Missionary Society by	3	delegates
The Society for the Propagation of the Gospel	1	"
The Church Missionary Society	1	"
The Norwegian Missionary Society	2	"
The Friends' Foreign Mission Association	1	"

(c) That the order of procedure in prosecuting the work be as follows :— That the delegates collect, in any way they see fit, from those they represent, such suggestions and criticisms of the present versions as they may incline to prepare, and submit them to the Editor, for his use, at his own discretion, in drawing up a new text. That when prepared, proofs of this text be printed, and sent to every missionary represented ; and that after due time has been allowed for its thorough examination, and for the delegates to have obtained the opinions of the missionaries, and to have forwarded them to the Editor for his reconsideration, a meeting of the Revision Committee be held, with which shall rest the responsibility of settling the text.

That the sheets passed by the Revision Committee be reprinted, and again circulated as was previously done ; and before the work is put to press the whole be submitted to a second and final revision.

That the Revision Committee arrange all matters of detail, decide on the order in which the books of the Bible be revised ; and determine, and

give due notice of, the time allowed for the preparation of criticisms, etc., of the existing versions, and for the examination of the proofs.

7.—That this Conference has great pleasure in recommending the Rev. W. E. Cousins for the office of Editor, believing that his proficiency in Malagasy, his acquaintance with the original languages of the Bible, and his qualifications in other respects, render him peculiarly fitted to fill that office in an efficient and scholarly manner.

The Bible Society very cordially consented to the proposed revision in general accordance with the terms of the letter; and they also generously resolved to undertake the whole pecuniary responsibility involved; that is to say: (1) the payment of the salary of the principal reviser, (2) the travelling expenses of the delegates, (3) the cost of native assistance, (4) the purchase of critical books and stationery, and (5) the printing of the proofs.

The consent of the Bible Society having been obtained, the next step was the appointment of delegates. As soon as these had been appointed, a preliminary meeting was held on July 24th, 1873, at the house of Mr. W. Johnson, of the F. F. M. A., who had acted as secretary to the conference. At this meeting several preliminary questions were discussed, and it was resolved that, instead of entering at once upon the general work, a tentative revision of a few selected chapters (viz. Gen. i.—iv.; Ex. i., ii.; Psa. i.—v.; Mat. v.—vii.) should be made by the principal reviser, and that a session should be held for the purpose of discussing these portions and of ascertaining, more in detail than could be done in general conversation, how far the delegates were united in judgment as to the extent and character of the changes required. This plan it was hoped would simplify the work of the principal reviser, and give to his future labours greater definiteness and precision.

This first session was held in December, 1873. Daily sittings of five or six hours were held for about three weeks, and the following portions were revised:—Gen. i.—iii.; Ex. xx. 1—17; Psa. i., ii.; Mat. v. 1—22; vi. 9—13 (in all 142 vv.). This session enabled the committee to settle many general principles and shewed the practicability of the work.

A second session of four weeks was held May 11th to June 5th, 1874, when Gen. iv. 1—xx. 18 and Mat. i. 1—iv. 25, v. 23—vi. 8, vi. 14—viii. 28 (636 vv.), were revised.

A third session of four weeks was held Nov. 16th to Dec. 11th, 1874, when 24 more chapters of Genesis (viz. xxi.—xliv.) containing 845 verses were revised.

At the close of this session a change in plan was introduced, and instead of holding sessions of several weeks duration, the committee agreed to sit one day per week, with an occasional session of a week, or a fortnight, when arrears of work should render this necessary. These weekly sittings were begun Feb. 2nd, 1876, and were continued without serious interruption till March 7th, 1876, by which time the committee had revised as far as the end of Exodus in the Old Testament and to the end of Matthew in the New Testament. Owing to the fact that the principal reviser was about to leave for England, on furlough the work was then suspended. From the first meeting in December, 1873, till this temporary suspension, the committee had sat 103½ days and had revised 118 chapters. The principal reviser was also able to leave with the committee his preliminary versions of Leviticus and Numbers.

As soon as possible after the return of Mr. Cousins in 1878, the weekly meetings were resumed, and from Nov. 14th, 1878, till the present date, June 12th, 1880, sixty sittings have been held, and 158 chapters have been revised, viz., the books of Leviticus, Numbers, Deuteronomy, Mark, Luke, and John. During the same period the principal reviser has prepared his preliminary versions of Deuteronomy, Mark, Luke, John, the Psalms, Joshua, and the greater part of Judges.

It would be premature to say much as to the character of the work. Indeed it cannot be said even in the revised portions to be at all complete, as changes are continually being made that will affect the parts already issued, and the whole will have to pass the committee a second time before being printed in a volume. The work has not escaped adverse criticism; especially in regard to two points have complaints been made, viz., the many changes in the spelling of proper names, and the rather free introduction of foreign words. The committee will no doubt duly weigh all such criticisms. In the meantime, it is encouraging to note that even adverse critics admit that the translation is a great improvement upon all that has preceded it. The committee as well as the principal reviser make great use of native assistants, and to them will the credit be due in very many instances of having helped to make the translation easy and idiomatic. It is now making fairly rapid progress, and before another Ten Years' Review will be due, the new version will, we trust, be already in use among the native Christians for whose benefit it is being prepared.

The work has brought together missionaries of different societies unaccustomed to joint action, and has given to the natives generally an easily appreciated evidence of the substantial unity of belief prevailing among Protestant Christians; and all interested in the work will respond to the wish of the Editorial Superintendent of the Bible Society, "that no difference of opinion or policy in other matters may hinder the harmonious proceeding in the present work. It is hard indeed for men to co-operate when they feel that there is a material difference between them; but this Bible revision is a blessed opportunity for exhibiting to the island the unity of faith in the Scriptures as the authoritative declaration of God's will."

2.—GENERAL LITERATURE.—Earnest efforts have been made during the past ten years towards supplying the Malagasy with a Christian and general literature. The L. M. S. Printing establishment in Antananarivo, which was commenced in the time of the former missionaries and resumed in 1862, was enlarged in 1876, and has been kept in full operation during the whole period now under review. The publications of various kinds that have been issued from the Mission Press since 1870 have not been less than 1,500,000. The F. F. M. A. started a Printing Office in 1872, from which has also proceeded a large number of educational and other books. The native Government set up a press on the 11th of November, 1869, and possesses a staff of official printers: the use of this press, however, has hitherto been confined to the printing of *kabary* and other documents relating to the routine business of the kingdom. In addition to these, there are Printing presses in connection with the Norwegian, the S. P. G., and the Jesuit Missions; but the use of the Norwegian and S.P.G. presses is very limited, and that belonging to the Jesuit Mission is used chiefly for the production of works of a devotional character. All the books of general interest, which have hitherto been printed in Madagascar, have proceeded from the L. M. S. and the F. F. M. A. presses, and most of them from the former.

The list of publications which accompanies this Review shews the extent and nature of the work done at the L. M. S. press since 1870, but there are a few of these publications which

require a more special notice :* (1) The monthly Magazine called *Teny Soa (Good Words)* claims the first mention, as being the oldest and most popular periodical yet published in Madagascar. The first number was issued in January, 1866, so that it has now a history of nearly fifteen years. From 1866 to 1869 *Teny Soa* was published once in two months. At the beginning of 1870 a monthly issue was begun, which has been continued to the present time. It has now a monthly circulation of 2700, and arrangements are under consideration by which the circulation will probably be very considerably increased. (2) A quarterly publication called *Mpanolo-tsaina (Counsellor or Thought-giver)* has also been commenced. The first number was issued in May, 1877. This is of a much higher character than *Teny Soa*, and is intended chiefly to meet the wants of the better educated teachers and preachers. Its circulation has therefore been somewhat limited, and has varied from 400 to 900. (3) *Commentaries* on Genesis, Matthew, Luke, 1 Corinthians, Galatians, and 1 Timothy have been issued, and several others are in course of preparation. (4) An *Introduction to the Old and New Testament* has been recently completed. This has met a felt want among the preachers and evangelists, and is eagerly sought after by them. (5) A *Bible Dictionary* has also been taken in hand to be published in four parts, two of which have already been issued, and the third is in the press. (6) A new illustrated edition of the *Pilgrim's Progress* has been published, of which 3000 copies were disposed of in less than two years. By means of the kind and liberal assistance of the RELIGIOUS TRACT SOCIETY we were able to supply the schools at a reduced price, which greatly increased the sale. (7) A new and enlarged edition of the *Malagasy Hymn-book* has also been printed, and 12,000 copies have been sold in a little over twelve months. (8) It is also a fact well worthy of notice that more than 350,000 copies of the *First Lesson-book* have been printed and sold within the last ten years. This large sale has already greatly increased the number of those who are able to read, and may be expected to bear additional fruit in years to come. (9) We would state with much thank-

* Reference has already been made to a number of books, which have been published in connection with the College; see pp. 189 and 190.

fulness to the Directors of the Religious Tract Society, that by the aid of a special grant made by them for the purpose, nearly 200,000 *Tracts* on various subjects have been widely circulated in the island, and have, we are sure, been productive of much lasting good. (10) At Christmas, 1875, the first number of the *Antananarivo Annual* was published. Four numbers have now been issued, for the years, respectively, of 1875, 1876, 1877, and 1878. The publication was omitted last year (1879), but arrangements are now being made for its continuance. This is an English publication, and is designed for the use of the missionaries and the friends of missions and progress, whether in England or in other parts of the world. The numbers already published contain a vast amount of information with regard to the history, customs, folk-lore, language, botany, geology, and physical geography of Madagascar; and also with regard to the progress of civilisation and Christianity in this large African Island. These numbers have been highly appreciated, and we feel it exceedingly desirable the publication should be continued.

As already stated, the F. F. M. A. have also sent forth a large number of educational and other works. The number of publications issued from their press since 1872 is 539,468. Prominent among their publications are the following : (1) A small *English and Malagasy Dictionary*, for use in the higher educational institutions ; (2) *Diseases and their remedies*, a book of nearly 700 pages, by Dr. Davidson ; (3) A *Physical Geography*, by the Rev. R. Toy ; (4) A *History of the Christian Church* in the first three centuries ; (5) *The Companions of our Lord*, following in the lines of a publication of the Religious Tract Society, by Charles E. B. Read, M. A., late scholar of Trinity College Cambridge ; (6) *The Patriarchs*, or the lives of Abraham, Isaac, and Jacob ; (7) The *Isan-kerintaona*, or the Malagasy Annual, a book containing a variety of general information, and intended for the better educated natives. Two numbers only have, as yet, been published ; (8) The *Sakaizan' ny Ankizy Madinika*, or the "Children's Friend." This is illustrated with engravings that have appeared in the English "Children's Friend," and is very popular among the children in our schools. It has now been published monthly for nearly three years, the

first number having been issued in January, 1878. It took the place of a former publication called *Vary Tondrahan-tantely* (Rice mixed with honey), which was also illustrated with engravings that had appeared in the "British Workman."

On the first of May, 1875, the first number of the first Malagasy Newspaper was published, under the title of *Ny Gazety Malagasy*. This was hailed with pleasure by all the friends of progress and education, though the manner in which it was started gave rise to misgivings in the minds of many. The paper was issued monthly, and for a short time it was favourably received, and bid fair to become a permanent institution. We are of opinion that with judicious management it would have continued to gain favour, and would have become an immense power for good. Being, however, in the hands of one or two individuals, who seemed to be indifferent to the responsibility which rested upon them, and of the importance of the work they had undertaken, the paper failed of its desired success. After the first few numbers, it was made the medium of publishing unfriendly criticisms on the rulers and institutions of the country, which resulted in its suppression after fourteen numbers had been issued. Its suppression, however, was not by the peremptory exercise of authority on the part of the Government, but was the result of a friendly conversation between the Prime Minister and Mr. Joseph S. Sewell, of the F. F. M. A., at whose press the paper had been printed. We trust that before long we may witness a better and more successful attempt to establish a Malagasy Newspaper, which is a desideratum in the country.

The following account of the L. M. S. Printing establishment, including a list of publications which have issued from the press since 1870, has been supplied by MR. J. PARRETT, the Superintendent of the Press :—

In 1871, when the "Brief Review" was issued, the L. M. S. Printing Office had recently been enlarged and extended, and the staff consisted of about twenty-five lads and young men. Since then large additions and improvements have been made, especially in 1875 and 1876, when new offices and warehouses were erected, and the stock of type and machinery increased. We have now large and commodious offices and

warehouses, a fair supply of type, machinery, and binding tools, a small stereotype foundry, and a lithographic press. At our recent stock-taking, it was found that the buildings, type, presses, binding tools, paper, printed books, etc. etc., exceeded £6000 in value. About forty-five persons are on the permanent staff of the Printing Office; but in busy times as many as eighty persons are fully employed.

The Malagasy make good printers, but require a considerable amount of vigilant superintendence. They are fairly intelligent, moderately honest, and persevering up to a certain point; but as soon as they have acquired a slight knowledge of their business it is difficult to push them on to become proficient. Altogether about 150 lads and young men have passed through the L. M. S. Printing Office since 1863, and of these about fifty have done well, and have acquired a very respectable knowledge of printing and binding. Many have failed from insufficient education; some of the sharpest and likeliest lads were found to be dishonest; whilst a considerable number were too lazy to succeed. After many trials of patience, we have a staff of young men who are a credit to the establishment. They are intelligent, industrious, and well-behaved, with a regard for the property in their care, and conscientiously endeavouring to do their work to the best of their ability. For some years now the office has been conducted without trouble or disturbance of any kind, and I trust will long continue to be so.

Much of the printing that is done is turned out as cheaply and expeditiously as possible, but still of very fair quality. This present "TEN YEARS' REVIEW" may be regarded as a fair specimen of our ordinary printing. And when it is borne in mind, that not one of the printers employed upon it knows a word of English, or has received anything beyond the most simple education, and also that the whole of the work (except the proof-reading and superintendence) has been done by the natives, such as, composing the type, correcting, making it up into pages and sheets, machining, pressing, binding, etc., I think it shows pretty conclusively that the Malagasy have acquired a fair knowlege of printing and binding.

In addition to the charge of the L. M. S. Printing Office, the Dépôt of the BRITISH AND FOREIGN BIBLE SOCIETY has been in our care during the ten years under review, and I here give the numbers of books issued from the Dépôt from January 1, 1871, to June 30, 1880.

	1871.	
Issued on Sale..... 3474		Free grants 18,322
	1872.	
Issued on Sale..... 10,717*		Free grants..... 10,254
	1873.	
Issued on Sale..... 3868		Free grants..... 3976
	1874.	
Issued on Sale..... 7999†		Free grants..... 2247
	1875.—Six months.	
Issued on Sale..... 4132		Free grants..... 2675
	1875—6.	
Issued on Sale..... 6186		Free grants..... 2572
	1876—7.	
Issued on Sale..... 7504		Free grants..... 4759
	1877—8.	
Issued on Sale..... 8647		Free grants..... 5525
	1878—9.	
Issued on Sale..... 3421		Free grants..... 2260
	1879—80.	
Issued on Sale..... 3814		Free grants..... 15,550
Total Sales 59,762		Total Grants 68,140

In the nine years and a half the total number of Bibles, Testaments, etc., sold is 59,762, to which must be added 5000 Paragraph Testaments, issued from our Press, thus bringing up the total to 64,762. The total number of free grants, consisting of Psalms, Lukes, Acts, etc., amounts to 68,140, making the total issue of Bibles, Testaments, and Portions to 132,902 in the nine years and a half.

Below I give a list of the publications issued from the L. M. S. Press from year to year during the period under review. Some of the books therein named have been two, three, or four years in the press before they were completed, as the convenience of the writer is one of the first things to be considered. The list therefore does not give any fair idea of the work done year by year. In addition to what is tabulated, a very large amount of miscellaneous and private work is done, nearly equal in amount to what is specified in the list. All this work, however, is for the Mission, or the missionaries, no commercial work being executed at the L. M. S. Printing Office.

* A New Testament to be sold at 6d. was received in 1872, this accounts for the large increase in the sales.

† The shilling Bible was issued this year.

It is necessary that I should allude to one other matter, viz., the large grants of paper from the RELIGIOUS TRACT SOCIETY. When the office was started in 1863, every sheet of paper we possessed was given by the above Society, and from that time to the present their grants have been frequent and generous. But for their liberal assistance many of our most popular books could never have been issued, and the Printing Office would shrink to half its dimensions if these grants were withdrawn. All books printed on paper granted by the R. T. S. are marked thus * in the list given below.

LIST OF BOOKS PUBLISHED AT THE L. M. S PRINTING OFFICE,
FROM JAN. 1, 1871, TO AUG. 31, 1880.

1871.

- * Almanac, folio, 1500.
- * Good Words, 16pp. 8vo and cover, 1200 copies monthly.
- * Scripture Lessons, 4pp. 8vo., 6 nos, supplement to Good Words, 1000 each number.
Union Report, 28pp. and cover 12mo, 850.
English Lessons (2), 100pp. 12mo, 500.
- * Lesson-book, 24pp. 12mo, 2 editions, 50,000.
Candidates' Catechism, 20pp. 16mo, 20,000.
Malagasy Grammar, 36pp. 12mo, 1000.
L. M. S. "Brief Review," 40pp. 8vo, 450.
Malagasy Proverbs, 80pp. 12mo, 250.
- * Rafitiavana, 32pp. 16mo, 1100.
- * Tracts, Nos. 5, 6, 7, 8, 4pp. 16mo, 40,000.
Anatra, 32pp. 12mo, 2000.
Arithmetic, 60pp. 12mo, 500.
Union Report, 72pp. 12mo, 1000.
Te Deum, 8pp. 16mo, 1000.
- * First Catechism, 31pp. 16mo, 5000.
- * Tract on Marriage, 12pp. 12mo, 550.
- * Second Reading-book, 40pp. 12mo. (C. M. S.), 550.
- * Life of Christ, 8pp. 16mo, 10,000.
- * Life of Luther, 76pp. 12mo, 1750.
- * Questions on Genesis, 32pp. 16mo, 550.
- * Faith, &c., 16pp. 16mo, 1700.
Sermon, 12pp. 12mo, 550.
Tract on Polygamy, 12pp. 12mo (C. M. S.), 550.
Sermon, 12pp. 12mo, 550.
- * Questions on Luke, 40pp. 16mo, 1100.
Key to Arithmetic, 26pp. 16mo, 350.
- * Volume of Tracts, 204pp. 12mo, 1100.
- * Introduction to New Testament, 140pp. 8vo, 450.
Sermon, 12pp. 12mo, 550.

1872.

- Sheet Almanac, folio, 900.
- * Illustrated Almanac, 28pp. 12mo, 1000.
- * Good Words, 16pp. 8vo. and cover, 1500 to 2000 monthly.
- * Scripture Lessons, monthly supplement to Good Words, 4pp. 8vo.
- Report of Congregational Union, 60pp. 12mo, 850.
- Advice to Church Members, 4pp. 12mo, 15,000.
- "Who ought to be Church Members?" 12pp. 12mo, 1200.
- Candidates' Catechism, 20pp. 16mo, 25,000.
- Report of Congregational Union, 74pp. 12mo, 900.
- Candidates' Catechism for Teachers, 26pp. 12mo, 200.
- Report of Theological Institution, 36pp. 12mo, 600.
- * Questions on Exodus, 32pp. 16mo, 550.
- * Strange things in a Prison, 16pp. 16mo, 2000.
- * First Catechism, 32pp. 16mo, 800.
- Who ought to be Baptized? 2pp. 8vo, 2000.
- Sermons, 12pp. 12mo, 5 nos., 550 each.
- Malagasy Grammar, 70pp. 12mo, 1000.

1873.

- Sheet Almanac, folio, 1500.
- * Good Words, 16pp. 8vo. and cover, 2000 to 3000 monthly.
- * Scripture Lessons, 4pp. 8vo, monthly supplement to Good Words, 2270.
- Communion Service, 16pp. 8vo., 500.
- Report of Congregational Union, 36pp. 12mo, 250.
- Geography, 76pp. 12mo, 1000.
- First Arithmetic, 16pp. 12mo, 2000.
- Hand-book of Hermeneutics, 58pp. 12mo, 1000.
- * First Lesson-book, 24pp. 12mo, 50,000.
- First English Lesson-book, 58pp. 12mo, 500.
- * Commentary on First Corinthians, chap. i.—vii., 17 $\frac{1}{2}$ pp. 8vo, 500.
- * First Scripture Catechism, 32pp. 16mo, 5000.
- Malagasy Kabary, etc., 64pp. 12mo, 1000.
- * The Sabbath, 26pp. 12mo, 2000.
- Key to First Arithmetic, 18pp. 12mo, 500.
- Sermons, 12pp. 12mo, 2 nos., 550 each.
- Report of Theological Institution, 12pp. 12mo, 250.
- Genesis i.—iii., Exodus i., ii., 12pp. 12mo, 200.
- Introduction to the Malagasy Language, 88pp. 8vo, 300.
- Tables of Weights and Measures, 8pp. 8vo, 450.
- The Care of the Body, 52pp. 12mo, 1000.
- Tables of Weights and Measures, 12pp. 12mo, 1000.
- * Sermons on Jesus Christ, 124pp. 12mo, 2000.
- * Life of Jesus Christ, 125pp. 8vo, 500.
- * Catechism on the Four Gospels, 66pp, 16mo, 1000.
- Bible Revision, 32pp. 8vo, 150.
- Paragraph Testament, 576pp. 18mo, 5000.

1874.

- Almanac, folio, 1500.
- * Good Words, 16pp. 8vo and cover, 1750 to 2100 monthly.
Report of Congregational Union, 36pp. 12mo, 800.
- * Questions on the Life of St. Paul, 36pp. 18mo, 1000.
Bible Revision, 182pp. 8vo, 150.
- Malagasy Grammar, 12pp. 12mo, 2000.
- Malagasy Grammar, 36pp. 12mo, 1000.
- First Lesson-book, 20pp. 16mo, 4800.
- Catalogue of L. M. S. Library, 12pp. 12mo, 100.
- * Biographical Catechism, 52pp. 18mo, 3000.
- * Commentary on Galatians, 152pp. 8vo, 1600.
Malagasy Grammar, 58pp. 12mo, 1000.
- Minutes of Imerina District Committee, 26pp. 8vo, 200.
- Report of Congregational Union, 48pp. 12mo, 800.
- * Introduction to the New Testament, 262pp. 12mo, 2500.
Service of Song, Pilgrim's Progress, 28pp. 8vo, 300.

1875.

- Almanac, folio, 950.
 - * Good Words, 16pp. 8vo and cover, 2000 to 2400 monthly.
Scripture History, 62pp. 12mo, 2000.
 - Key to First Arithmetic, 18pp. 12mo, 1000.
Fables, etc., 16pp. 12mo, 2000.
 - Report of Congregational Union, 50pp. 12mo, 900.
Malagasy Grammar, 12pp. 12mo, 5000.
" " 36pp. 12mo, 5000.
 - * Second Lesson-book, 48pp. 16mo, 8600.
Second Arithmetic, 12pp. 12mo, 8700.
Tune and Hymn-book, Sol-fa, 122pp. 8vo, 500.
Tunes and Hymns, Sol-fa, 8pp. 8vo, 200.
First Arithmetic, 12pp. 8vo, 2000.
 - * Lessons on the Life of Christ, 180pp. 8vo, 2000.
 - * Questions on the Bible, 8pp. 16mo, 10,000.
 - * Chalmers's Text Book, 56pp. 12mo, 1000.
 - * The Evils of Drunkenness, 4pp. 18mo, 10,000.
Questions on Deuteronomy and Joshua, 20pp. 12mo, 500.
Malagasy Folk-Lore, 42pp. 12mo, 300.
 - * Tract, 4pp. 24mo, 10,000.
 - * Supplement to Hymn-book, 112pp. 32mo, 3840.
Notes on Ikongo, 8pp. 8vo, 100.
 - Hermeneutics, 60pp. 12mo, 1000.
Bible Revision, 230pp. 8vo, 150.
Malagasy Annual, 128pp. 8vo, 750.
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1876.

- Almanac, broadside, 1500.
- * Good Words, 16pp. 8vo and cover, 2700 monthly.
- Report of N. E. Vonizongo District, 20pp. 8vo, 250.
- * First Scripture Catechism, 32pp. 15mo, 7000 (several editions).
- Report of Congregational Union, 88pp. 12mo, 1200.
- * Supplement to Hymn-book, 100pp. 18mo, 3350.
- * Life of John Wikliffe, 26pp. 12mo, 1000.
- * Tract, 4pp. 18mo, 1000.
First Lesson-book, 16pp. 18mo, 40,000 (several editions).
- Key to Second Arithmetic, 16pp. 12mo, 1000.
- Report of Isoavina District, 16pp. 12mo, 100.
- Sermon, 26pp. 12mo, 500.
- * Tract, 4pp. 18mo, 1000.
- * Lessons on the Gospels, 160pp. 12mo, 1000.
- Malagasy Customs, etc., 60pp, 12mo, 500.
- The Little Bird, Sol-fa, 8pp. 16mo, 1000.
- Marriage and Burial Services, etc., 48pp. 8vo, 500.
- * Supplement to Hymn-book, small type, 84pp. 32mo, 4000.
- Genesis, revised edition, 130pp. 18mo, 2000.
- Communion Service, 16pp. 8vo, 250.
- * Second Scripture Catechism, 118pp. 18mo, 1000.
- Remarks on Writing Malagasy, 28pp. 16mo, 100.
- Hymns and Tunes, 12pp. 12mo, 300.
- Pastor's Manual, 46pp. 8vo, 25.
- Minutes of Imerina District Committee, 16pp. 8vo, 70.
- Sermon, 16pp. 12mo, 600.
- Analysis of Sentences, 38pp. 12mo, 250.
- Report of Congregational Union, 38pp. 12mo, 950.
- Key to First Arithmetic, 16pp. 12mo, 500.
- Report of Imerina District Mission, 60pp. 8vo, 350.
- Bible Revision, 312pp. 8vo, 160.
- * The Work of the Holy Spirit, 16pp. 12mo, 1000.
- * Questions on the Bible, 8pp. 24mo, 4000.
- * Biographical Catechism, 44pp. 16mo, 2400.
- Malagasy Annual, 132pp. 8vo, 700.
- Lessons in Sol-fa, 16pp. 8vo, 300.

1877.

- Almanac, broadside, 1800.
- * Good Words, 16pp. 8vo and cover, 3000 monthly.
- The Care of the Churches, 64pp. 12mo, 1000.
- Folk-lore, 148pp. 12mo, 150.
- * Biographical Catechism, 40pp. 16mo, 5000.
- About Preaching, 16pp. 12mo, 500.
- First Lesson-book, 16mo, 22,000, (several editions).
- * Second Lesson-book, 48pp. 16mo, 10,000.
- Fables, 24pp. 12mo, 2000.

- The Little Bird, Sol-fa, No. 1, 8pp. 16mo, 500.
- * Bible Dictionary, vol. 1, 152pp. 8vo, 1000.
- * Tracts, Nos. 1 to 9, 62pp. in all, 15,000 each.
Hermeneutics, 60pp. 12mo, 1000.
- * Reprint of Good Words, vol. 1, 119pp. 8vo, 500.
- * The Counsellor, No. 1, 72pp. 8vo, 750.
- * The Bible, and how we got it, 86pp. 12mo, 700.
Malagasy Grammar, 58pp. 12mo, 500.
- * Outlines of Sermons, 112pp. 12mo, 1600.
- * The Wisdom of God displayed in His works, 92pp. 12mo, 1000.
- * First Scripture Catechism, 32pp. 16mo, 10,000.
Object Lessons, 28pp. 12mo, 400.
- * Supplement to Hymn-book, 96pp. 32mo, 5000.
Notes on the Isoavina District, 24pp. 12mo, 100.
- * The Christian Religion, 65pp. 12mo, 2500.
Sermon, 20pp. 12mo, 500.
First English Reading-book, 60pp. 12mo, 500.
- Report of N. E. Vonizongo District, 20pp. 8vo, 300.
- North-east Madagascar, 80pp. 8vo, 330.
- Report of Congregational Union, 32pp. 12mo, 950.
- Report of L. M. S. College, 42pp. 12mo, 200.
- Sermon, Rev. xxii. 17, 16pp. 12mo, 600.
- Singing Lessons, Sol-fa, 32pp. 8vo, 950.
- Geography, 120pp. 12mo, 750.
- Counsel for Pastors, 36pp. 12mo, 1000.
- Report of Congregational Union, 82pp. 12mo, 950.
- Chemistry, 346pp. 12mo, 250.
- Report of Imerina District Mission, 92pp. 8vo, 475.
- Mission Work among the Sihanaka, 23pp. 12mo, 50.
- Report of the Isoavina District, 25pp. 12mo, 100.
- Shorter Catechism, with references, 36pp. 12mo, 3000.
- Sermon, Mar. viii. 36, 16pp. 12mo, 600.
- Lights and Shadows, 92pp. 8vo, 500.
- Sermon, Isa. ii. 18, 12pp. 12mo, 200.
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CHAPTER VIII.

MEDICAL WORK.



IN our last decennial Review, we find the following statement in reference to the Medical Mission, which at that time existed in Madagascar :—“The Medical Mission at Analakely, formerly connected with the L. M. S., but now supported by Dr. Burns Thompson and his friends, has been worked in harmony with the L. M. S.; and the missionaries of the Friends’ Foreign Mission Association have also joined heartily in the common work....This Mission is well sustained by Dr. Burns Thompson and his friends in Scotland....A large Hospital, three Dispensaries, and a Medical College, are efficiently conducted by two medical missionaries and an English nurse. A native medical missionary has also been sent to Fianarantsoa, in the Betsileo country, and is maintained partly by the L. M. S.” This arrangement for the support and conduct of the Medical Mission had then been in existence for three years (since 1867), and the same system continued in operation till 1876, when circumstances arose which led Dr. Burns Thompson and his friends to withdraw their support from the Mission; and Dr. Davidson, who had superintended it from its commencement, left the island. From that time, the conduct of the Medical Mission was thrown back upon the London Missionary Society, and, at the request of the Imerina District Committee, the Directors undertook the responsibility, and promised to send out a medical missionary by the earliest opportunity. Various circumstances prevented the immediate carrying out of this purpose, and, we regret to say, the large Mission Hospital at Analakely still remains closed. We are pleased to learn, however, from letters recently received from England, that an arrangement has been completed between the Directors of the London Missionary Society and the Committee of the Friends’ Foreign Mission Association, by which the Medical Mission shall be reopened at their joint responsibility, and that a duly

qualified medical man is, probably, now on his way to Madagascar, to undertake the work according to this new arrangement.*

Fortunately for the natives, who have suffered repeatedly from severe epidemics during the last few years, just at the time that our Medical Mission collapsed, the Government secured the services of two European doctors, and at once opened a medical dispensary, from which the people are supplied gratis with such medicines as they may require. Since then a Government Hospital has been commenced, and a second dispensary has been opened at Ambohimanga, the ancient capital. In addition to the two European doctors, several natives are employed by the Government in dispensary and other medical work. Great good is being done by the Government by these means, and much praise is due to the Queen and the Prime Minister for their sympathy with the people, and the help they have given to them in times of pressing need.

The people in Antananarivo and the neighbourhood have also received much help from the two Norwegian doctors, who are stationed there, and who are indefatigable in their efforts to benefit the natives. A small hospital in connection with the S. P. G. Mission has also been of great service to many, though this is now closed, the nurse who had the charge of it having returned to England. Since the Medical Mission in connection with the London Missionary Society has been closed, the missionaries, both of this Society and of the F. F. M. A., have done their best, in a small way, to relieve the sufferings of the people in times of sickness. Some of them, at their own expense, have given away large quantities of medicine, but have had repeatedly to regret that they were not able to do more. Those missionaries living in the country, and having charge of large country districts, have been obliged to take a greater share in this work than others whose duties are chiefly confined to Antananarivo. Mr. Peill, who for the last six years has had charge of

* We are happy to be able to add, that since the above was written Dr. J. T. Fox and Mrs. Fox, sent out under this new arrangement, have arrived in Antananarivo; and preparations are now being made for recommencing the medical work of the Mission at the earliest convenience.

the large district of Ambohibeloma in the western portion of Imerina, writes as follows of the medical work which has been done by himself and Mr. Pickersgill, who for a short time was associated with him in the work of the district :—

Previous to our arrival on the scene European medicine was practically unknown in and around Ambohibeloma. Since that time, the people have learnt to appreciate its benefits, and now that we have all retired from the district deeply feel its loss. Being so far away from the Capital the people will not go there for medicine, consequently many, who might with ordinary care and good nursing be cured, die of disease. Mr. Pickersgill and I when we first came out provided ourselves pretty well, as we then thought, with medicines. Two years after that, we received a fresh supply of a few of the more commonly used medicines from the Directors ; and since then I expended upwards of £20 on medicines when Dr. Davidson was leaving the island. I have just heard of a fresh and most liberal supply sent by E. Beveridge, Esq., of Dunfermline, being on its way to Madagascar. It will be seen from this that a pretty considerable quantity of medicines of various kinds have been dispensed by us during the years of our stay at Ambohibeloma. On the whole, remarkable success has crowned our efforts in this line of work ; our very limited knowledge, helped by the unlimited confidence of the natives in it, and by the blessing of God, has proved a great boon to many poor sufferers in this large town and wide district. We have had some eminently successful operations in bone setting and minor surgery, while tooth extraction has gone on to any extent, and called forth many blessings on our devoted heads. All missionaries sent out to country districts in Madagascar should have some medical training ere they start. A year to two spent at a hospital is an immense gain to a man out here, giving him great influence with the natives : influence which, when wisely used, is beneficial not only to their bodies but to their souls too. Great numbers of patients have been supplied with medicine, and a good many cases requiring careful nursing and bandaging have been attended to with most gratifying results.

In Vonizongo, a large district in the north-west of Imerina, a considerable portion of the missionary's time is necessarily spent in attending to the sick. The district generally is unhealthy, and is subject to periodical visitations of malarial fever. Mr. Matthews, who, for many years, has had charge of the eastern part of Vonizongo, has given great attention to medical work. Mr. Stribling also, who, since the return to England of Mr. Matthews, has superintended the whole district, finds much of his time profitably occupied in attending to the bodily ailments of the people. He writes thus :—

Medical assistance rendered to the people of Vonizongo since 1872 has formed an important part of my work. Situated 50 miles from Antananarivo, with no means of travelling but on foot, or by palanquin, this district is too far off for obtaining much assistance from the various medical men residing there, and the work has devolved upon the missionaries in Vonizongo. Perhaps no other service could be mentioned which has been so much appreciated by the general public. Thousands of people whom I should never have seen at church have been to our house seeking help in various diseases, and friendship has thus been awakened between the missionary and his patients. We may hope that through the assistance received, some interest has been awakened in these ignorant ones towards that Master in whose name we have rendered them service. The following figures are sufficient to shew the importance of this part of my work :—The total number who have received medicines from me from January, 1872, to November, 1879, is 12,320, being an average number of forty weekly.

Sometimes, also, the native evangelists, as well as the missionaries, render important service to the people, by dispensing simple medicines among the sick. Mr. Wills, writing of one of the evangelists in the Faravohitra district, says :—

At Fiaferana, the centre of a group of churches pretty near the Capital, the evangelist, in addition to church and school work, in which he has been very successful, has given much attention to medical work during the four years of his residence there. His assistance has been in growing request by the inhabitants of surrounding villages ; and during the prevalence of the epidemic last year (1879) he was requested by the associated churches to give up his classes for a time, and give his undivided attention to the sick. There can be no doubt that he has done great good among the people by his knowledge of medicine (imperfect as it necessarily must be, as he has had no special training) ; and his influence as an evangelist has been increased.

During the time of the severe epidemics, to which reference has been made in a former part of this Review, all the missionaries in charge of affected districts, whether living in town or in the country, felt it a duty, as well as a pleasure, to afford all the relief in their power to their afflicted people. Suitable medicines, when possessed, were freely distributed, and all possible assistance was heartily rendered. At other times also the missionaries are frequently appealed to for help in sickness, so that it is quite a necessity to keep in stock a few simple medicines, and the smallest amount of medical knowledge which the missionary may possess is often called into requisition.

In Betsileo, the medical department of the Mission has been more systematically attended to than has been the case in Imerina, and, we believe, with most favourable results. In 1873, Dr. W. Parker was sent out by the Directors to commence a medical mission in Fianarantsoa. After two years' service on behalf of the Society, Dr. Parker accepted an offer from the native Government, and removed to Antananarivo. The medical work in Fianarantsoa was then taken up by Mr. Cowan, by whom, with the aid of native assistants, it is still carried on. The following is a brief account of this department of labour as conducted in connection with the Betsileo Mission :—

On the arrival of Dr. Parker, this department of mission work was fairly entered upon, and a small dispensary opened in his house. On the departure of Dr. Parker for the Capital, the dispensing and medical work was undertaken by Mr. Cowan. The room formerly used was still retained until the year 1879, when the house was bought for the use of the Norwegian Mission. In a short time, however, the rooms for the new dispensary in the Institute were finished, and the work suffered but little interruption. From the year 1874 up to 1878, Mr. Cowan was assisted by Joseph and James, two native youths, sons of one of the town pastors. There are now six natives assisting and learning in the dispensary, these are youths of from seventeen to twenty years of age. The dispensary is open every day, except Sunday, from 9 a.m. until midday. During the past five years over 12,000 people have been attended to in the course of dispensary work. In addition many have been visited in their homes, or attended to in the house of Mr. Cowan. The most common cases have been syphilitic, very few operations have had to be performed, and these have all been of a simple nature. From time to time various measures have been tried to make the dispensary self-supporting, but nothing effectual has been accomplished, except in causing the applicants to purchase the more expensive medicines. A recent offer of Erskine Beveridge, Esq., of Dunfermline, to help in the supply of medicines, will to a certain extent relieve the Society of much of the expense hitherto borne by them in carrying on the medical work in Betsileo.

In addition to what is being done in Antananarivo and Fianarantsoa, and at the various mission stations in Imerina and Betsileo, a considerable amount of medical work is done by Mr. Pearse in the Sihanaka country, and by Mr. Pickersgill in Iboina. Both these brethren attach great importance to this part of their work, and find it a great aid to success in the general conduct of their missions. Mr. Pearse writes :—

My report would not be complete without a word or two concerning the medical department of our mission. The success attending this part of our work has been decided, and we gratefully record that we have been able to relieve a considerable amount of suffering, and, in some cases, as we believe, by God's blessing, to prolong life. There are, it is true, so-called doctors among the Sihanaka ; but they have no medical knowledge or surgical skill whatever ; and although the sick are often beguiled by them into drinking this and that decoction, yet many of those who have attended our dispensary have not failed to discern the superiority of the drugs we have been able to dispense ; and, as they positively could not have got the relief elsewhere, we have obtained a favourable prestige among them, because we have frequently been able to perform slight surgical operations, and in hundreds of cases to act the part of dentist to those suffering from toothache. The frequent personal contact with the sick and their friends has, moreover, given us opportunity to speak of spiritual things, which otherwise we should not have enjoyed, through which in some cases we are able to recognise that religious benefit has been received.

Much more might have been done in this department of service had the missionary been a qualified medical practitioner, instead of being only the medical friend of the people, and had other duties allowed of more time being devoted to it.

Our willingness to do what we can for the people, and the principles on which our small dispensary is worked, are made known to the people in a handbill, of which the following is a translation :—

i. The missionary is willing to attend to all who seek advice and medicine from him ; and the days on which the sick are attended to and medicines dispensed are on the mornings of Wednesday and Saturday every week.

ii. Anybody taken ill suddenly can have medicine on other days ; and the missionary can be called up at night to attend to any urgent case.

iii. The missionary has no life elixir, and will not deceive those who consult him by telling them that they are sure to get well ; but he will do what he thinks is best for them, and leave the matter with God, because He alone is the Lord of life, and it is only His blessing that can restore to health.

iv. If you have not confidence in the white man's medicine, and in his mode of treating the sick, and if you have no sincere intention to carry out his instructions, do not apply to him : for it is not well to trifling in such matters, and God hates all lying and hypocrisy.

v. It is from love to God, and from love to man, that the missionary attends to the sick, and so you have no fees to pay him, nor does he seek any recompense whatever from you. You should, however, bear in mind the following : If by God's blessing you recover, after you are quite well, it will be becoming if you make an offering of money according as you can afford to do so, to be spent by the white man in buying medicines for the

sick who will apply to him in the future, [for God's Word says:—"Thou shalt love thy neighbour as thyself." If, however, you are poor and have nothing to give, do not be at all uneasy in your mind about it.

The voluntary contributions obtained from the people have been liberal for the Malagasy; but as two of the drugs of which we have had to use large quantities, viz., iodide of potassium and quinine, are very dear, they have not met more than about one-third of the expenses. The kindness and liberality of L. Learmouth, Esq., have met the deficiency and relieved us from all pecuniary embarrassment; and to that gentleman I acknowledge my obligations, and render my hearty thanks.

Mr. Pickersgill thus describes the importance of the medical department as a branch of mission work :—

Of the medical department of labour in Iboina a great deal ought to be said, which if written I am afraid will appear in the guise of vain regrets and useless wishes. There is no part of the missionary's work which is of greater importance than this, and none for which he is usually sent forth worse prepared. A few boxes of Cockle's Pills may do very well to help a bold traveller to make momentary friendship with men of wild races, whilst dashing through unknown lands; but when one finds himself living amongst those who are dependent upon him for all their medical relief, and sees them suffering and dying needlessly for lack of greater ability on his part to cure, he comes rapidly to feel how idle it is for good people, who have been accustomed to the skilled attention of the family doctor in every little ailment, to speak of the sufficiency of a "few simple remedies" for all the emergencies of 10,000 lives in the mission field. If the hearts and minds of these Malagasy are worth the trouble and expense of sending the Gospel across the ocean to them by trained messengers, then their sick, and suffering must needs have a claim, in the Master's love, upon our overflowing abundance for a not less well-equipped auxiliary of compassionateness and healing.



CHAPTER IX.

THE WORK OF THE FRIENDS' FOREIGN
MISSION ASSOCIATION.

REPEATED reference has been made in the previous chapters of this Review to the missionaries and work of the Friends' Foreign Mission Association. In our general church and school statistics, we have included those of the churches and schools which are under the special superintendence of the Friends ; and in estimating the European strength available for mission purposes, it has been our duty and our pleasure to include the Friends labouring in Madagascar among our fellow-workers, and as being, in fact, a part of our general Mission. Though two distinct societies in respect to management and support, yet our plans of work are much the same, and the union which exists among us, and also among the churches of which, respectively, we have charge, is such that in the eyes of the natives we are as brethren joined together in one common work. Since the arrival of the first Friends in Madagascar in 1867, the pleasantest relations have prevailed between the representatives of the two societies ; and we are happy in being able to say that the co-operation and Christian union were never closer than at the present time. The new and joint arrangements for the conduct of the medical mission have tended to draw us nearer to each other. We believe that this union has been a means of strength to both parties, and has had a most salutary influence on the native churches amongst which we thus unitedly labour ; and it is our hearts' desire and prayer that this friendly co-operation in Christian work may never be disturbed. We have much pleasure in publishing the following account of the work of the Friends' Foreign Mission Association in Madagascar, which has been kindly prepared by MR. WILLIAM JOHNSON, Secretary of the Friends' Committee :—

The interest and sympathy of the Society of Friends in the great work of evangelisation which has gone on in Madagascar dates long before the time when their first missionaries

arrived in the island. Nor did they hesitate to put that interest into practical shape, by subscribing to such part of the work as especially commended itself to their judgment.

It was on the 1st of June, 1867, that the first "Friends" arrived in the Capital, where they were cordially welcomed by the members of the London Missionary Society. Mr. Joseph S. Sewell had long felt that at some future time the path of duty would lead him to labour for his Lord in this country, and when his companions, Mr. and Mrs. Louis Street, from the United States, offered themselves for the work, the right time seemed to have come, and they came out together.

They disclaimed all intention of doing anything to unsettle the minds of the native Christians on any of the minor points of Christian doctrine on which their own views might differ from those of the missionaries already at work in the island; whilst they felt such full unity of sentiment with them on all that was fundamental, that a clear field for labour appeared before them, in which, while being on an independent footing, they could work by the side of and with those already in the field, for the one great end of bringing the knowledge of salvation to this dark land. And so in regard to church government and organisation, they had no difficulty in accepting what they found already in vogue. Mr. Sewell, in looking forward to the work, said :—"There is no divinely authorised form of church government laid down in the Sacred Writings for the adoption of Christians everywhere, and in these matters we are to seek guidance according to the various circumstances in which we may be placed."

Inspired by such sentiments, Mr. Sewell and his colleague naturally consulted with the missionaries of the L. M. S. as to the sphere of work in which they could most profit the Mission generally. At that time the old fetishism of the country still held the people enthralled, though Christianity was tolerated; and the most useful work to which the newly arrived "Friends" could direct their efforts was in the way of education, in teaching classes of young men, overseeing schools already formed, and giving instruction to the teachers. Thus they found occupation, and for a time also undertook the care of the L. M. S. Normal School, till a trained master was sent out from England to take charge of it. The group of students whom Mr. Sewell collected during this time became eventually the nucleus of the present school for men and boys at Ambohijatovo. Mrs. Street also undertook the charge of a class of young women which had been formed by Mrs. Hartley, of the L. M. S., and this became the nucleus

of the present large school for girls and women at Faravohitra. As time went on, and their familiarity with the language increased, the Friends found a useful sphere of work in holding Bible-classes, both in town and country. At one time Mr. Street had such classes in different places almost every day in the week.

The sudden expansion of the area of the work claiming the attention of the missionaries, consequent on the adoption of Christianity by the Queen and leading people, and the subsequent burning of the idols, induced such a great pressure of work that it became necessary to husband resources and systematise operations as much as possible, and hence it came to pass that one church in the city was left without any special oversight by the L. M. S. missionaries, each straining every nerve to cope with his own overwhelming burden. Mr. Sewell was frequently appealed to by the leading members of this congregation to assist them, which he did in an unofficial way, till he came to be looked upon as having the regular oversight of them. It had been hoped that they would unite with the congregation at Ankadibevava, but being unwilling to do so, the missionaries eventually acquiesced in the arrangement made by the people with Mr. Sewell, and Ambohitantely church has, since 1868, been under the care of the F. F. M. A.

At the first meeting of the Union of the Imerina churches, held in December, 1868, when the district to be assigned to the charge of each of the nine town churches was arranged, Ambohitantely received a district, and was included in that Union on the same footing as all the other churches.

So matters gradually settled themselves till 1871, when the staff of the F. F. M. A. missionaries was increased by several additions from England. It was then felt by Mr. Sewell that the previous understanding with the L. M. S., which partook much of a personal character, should be placed on a more definite and formal footing,—that the F. F. M. A., as a Society, should be accorded a position and sphere for work in such a way as should be mutually agreed upon. A proposition to this effect was very kindly entertained by the L. M. S., and ultimately, with the agreement of the Directors of the two societies at home, an understanding was arrived at by which such a position was accorded to the F. F. M. A.

It was accepted to be worked in harmony with the L. M. S. It was agreed that Ambohitantely church should be in the hands of the F. F. M. A., but should be “in union with the other churches of Antananarivo, bound by whatever arrangement the churches generally have entered into or may here-

after enter into;" that the churches of the Ambohitantely district should still be connected with the Congregational Union of Imerina; and that in matters of doctrine, practice, and discipline, the L. M. S. could trust the Friends, after four years' experience, that they would "abstain from perplexing the minds of the people by stirring up needless controversies."

With an increased staff, the F. F. M. A. contemplated placing a mission station in the centre of their large district, but difficulties arose about the land for a site, and the plan was not carried out. After a year or two, however, Mr. Clemes was settled in the most remote part of it, at Antoby, and remained there for some three years; when, in consequence of the decrease of our staff, it became desirable for him to return to the Capital. With that exception the entire district has been worked from town.

In 1872, we opened a Printing office at Faravohitra, under the charge of a printer sent out from England. This proved a great help to our Mission in rendering the supply of school books and other needful printed matter more abundant than was possible with only the previous L. M. S. Press at work.

The visit of the Rev. Joseph Mullens, D. D., and the Rev. John and Mrs. Pillans to this country was an event of great interest and profit to the members of the F. F. M. A. We have always felt that the connection between the two Missions was much strengthened thereby. We were pleased by being invited to take part in the conference on matters affecting the Mission at large, which was held during their stay here, and joined heartily in its deliberations, in so far as they affected our mutual work. This Deputation, accompanied by Mr. Sewell, made a tour through our district, calling at Antoby, where Mr. Clemes had but recently settled.

It was during the time the Deputation was here, that the Palace Church took the unexpected step of sending out a number of the leading students at the L. M. S. College, with instructions of a general character to do evangelistic work and take the oversight of schools, in the country round the Capital. Of these young men, two were settled in or near the district of the F. F. M. A., and though at first we were a little fearful lest they should be the cause of difficulty in our management of country schools, or by interference in the churches, we have greatly rejoiced to find them disposed in every way to work most cordially with us. Especially has this been the case in the matter of education, which by their efforts has received a great impetus; also in relation to the churches they have

always acted with wisdom and moderation; and having received a training as evangelists they have done good service as such.

We have gladly united with the L. M. S. in fostering a missionary spirit among our adherents, specially in connection with the efforts, which have of late years been put forth by the Congregational Union, to send out teachers and evangelists to the still dark heathen tribes. The work is yet only in its infancy, and has had to pass through much of failure and loss. Still, it has done good work, and a glorious future is before it, under God's blessing.

Our Mission has recently received a visit from Mr. Isaac Sharp, a minister of the Society of Friends. This visit occurred in the course of an extensive tour undertaken by him, with the approbation and support of that Society, having for its object to visit missionaries and others in out-of-the-way places, and by word and sympathy to strengthen their hearts and encourage them in the work to which they had been called. He had already visited many mission fields, and had met with L. M. S. missionaries in South Africa and other countries, so that he was able to tell of people whom many here knew, and of places and work of which they had often heard. He visited all the stations of the L. M. S. both in Imerina and the Betsileo, and in company of their missionaries went further south as far as Ihosy, and to the Tanala at Ambohimanga. He also visited most of the Norwegian stations. At these times he always endeavoured faithfully to fulfil his mission, and whether among the natives or Europeans, to deliver to his friends such a message as he felt was given him for them by his Master.

Of the reception he received by our fellow-workers of other missions we cannot speak too highly. He could not have been more warmly welcomed had he been personally known beforehand; but, as he often said, the love for the great cause they had mutually at heart made them feel in a few hours as old friends.

Mr. Sharp availed himself of every opportunity that occurred of addressing the native Christians. He spoke on two occasions at the meetings of the Congregational Union, and frequently on Sundays he was invited to address the different congregations assembled for worship. He made frequent trips into the F. F. M. A. district on the same errand; and his knowledge of different countries and people formed a store of interesting and entertaining information, which was often drawn on for the benefit of the children in the schools.

His visit has left a good impression on the people. It has surprised them that one so advanced in years (73 at that time), should have been willing to undertake so formidable a journey in the Lord's work. His kind and genial manner has been an unspoken sermon on the joy and blessing of God's service, and his addresses, as one of the pastors said, found a response in their hearts.

Ambohitantely Church is situated in the heart of the city, and near the residences of most of the chief officers. It was here that the first place of worship in the city proper was opened in 1864. For some years the congregation only received partial and irregular oversight from such of the L. M. S. missionaries as were able to help them, so that when in 1868 Mr. Sewell undertook the charge of them, they were in fact the weakest and least satisfactory of all the city congregations. On the division of the districts, that which fell to their share was the country lying to the south-west of the Capital, at that time containing but seven congregations.

During the time that has elapsed since then, there has been but little increase in numbers in the town church, the pressing work having been to raise the standard of knowledge, and to bring out into active exercise in daily life the truths which were then ignorantly groped after. With advancing knowledge has been witnessed an ever-increasing diffidence in leading the weekly services on the part of many who at first were eager to be allowed to preach. Most of the attendants possess copies of the Scriptures, of which many make diligent use, as evinced by their intelligent remarks at the weekly Bible-class. Cases of church discipline are less troublesome than formerly, as the people have grown in religious understanding, and it is seldom now that more favour is shewn to the rich and powerful than to the poor and weak in transacting the affairs of the church. In private and public morality, the sanctity of marriage, the purity of home life, the observance of the Sabbath, and the order of public worship, the congregation at Ambohitantely has partaken of the general improvement observable among the people.

Though there are few wealthy or influential people connected with the church, and their monetary transactions are never very extensive, yet in the care with which they conduct them they bear favourable comparison with many congrega-

gations. They raise for church and educational purposes a regular sum per month, and bear their fair share in the support of the native missionary society.

Andrianony, the native pastor, was a student in the L. M. S. College; he early became interested in Ambohitantely, helping unofficially there from the first, and on the completion of his course of study was chosen pastor. He has succeeded in gaining the affection and respect of the people, and has always worked most cordially with us, giving his whole heart to the work, and doing his utmost to prosper it, whether in town or country.

There is a school for little children held in the chapel, and partially supported by the congregation. There are sixty-five boys and forty-five girls in more or less regular attendance. The teaching includes Biblical instruction, the three R's, and sewing. The older scholars are drafted off periodically to our two higher schools.

The District.—Before the systematic division of Imerina into districts for evangelistic purposes, the members of the Friends' Mission had interested themselves in helping a few congregations in the country without reference to their geographical position, but such as were brought under their notice by the force of circumstances. At once, however, on the division being made these were left to the care of those in whose province they fell, and Mr. Sewell gave his attention to the district assigned to Ambohitantely. This tract of country, covering an area of some 2000 square miles, reaches from the Capital in a south-westerly direction to the uninhabited waste beyond which lie the tribes of the Sakalava; and from Lake Itasy to the Ankaratra Mountains. It is bounded on the north by the district of the Ampamarinana church, and on the east by that of Ambohipotsy; while on the south it is shut in by mountains, beyond which is the populous valley, the main field of the Norwegian Mission.

There is an estimated population of 200,000 throughout the district, most dense near the Capital, lying scattered over the plains and lower hills in Imamo and the Vakin' Ankaratra further west, and clustering in innumerable little hamlets, each with its plots of hemp and fields of rice, along the streams far into the heart of the mountains.

In 1873, the province of Mandridrano was, by mutual agreement, included in the Ambohitantely district, and since 1874 a group of churches to the north-east of the Ankaratra moun-

tains have also been more or less under our care, by the urgent wish of the missionary in charge of the Ampohipotsy district.

Lying, as our district does, far away from the Capital, and beyond the reach of foreign influence, it was the last part of Imerina to come under the spell of the Gospel. It was written of it ten years ago :—“The only religion was idolatry or a kind of fetishism ; the country was infested with robbers ; men-stealing and cattle-lifting were common in the most western portions ; and bull-baiting, witnessed by thousands, was often a weekly amusement at the close of a market day. Not a single school was in existence, nor a chapel except at perhaps three places.”

The three chapels had become seven when in 1868 it came under Mr. Sewell’s charge, and by 1872, soon after the district was formally made over to the F. F. M. A., the number had increased to sixty-two with thirty-seven schools. Since that time there has been further increase, and now there are 118 congregations, with a more or less regular aggregate attendance of 18,737 persons, 3358 of whom are church members ; and eighty-eight schools with 3203 scholars.

To meet the requirements of this growing charge, it became needful to make such arrangements as would allow of the various parts of the district being under proper care, till such time as we were able to place missionaries to reside in different parts of it. Attempts were made to form a mission station at Arivonimamo, but unexpected difficulties arose in the way of this ; and it was not till 1874, that Mr. Samuel Clémes was able to settle at Antoby, some three days from the Capital, to take charge of the work in the Vakin’ Ankaratra. It was not intended to make Antoby a permanent station, but to select a position farther east when the limits of the sub-district should become more clearly defined. Before this was accomplished, however, in consequence of Mr. Sewell’s return to England, Mr. Clemes’ services were urgently needed at the Capital, whither he removed after a residence of three years in the west. Since that time, there has been no missionary resident in the district for more than a few weeks at a time. It ultimately became divided into five divisions, each under the care of a missionary, and each with its district arrangements for evangelistic and educational work.

These sub-districts are visited regularly by those in charge of them. That near at hand is visited more than once a week, besides frequent Sunday visits from all of us and

the pastor of Ambohitantely; those in the centre are visited every month; Mandridrano every two months; and Vakin' Ankaratra every quarter. At these times the missionary visits the churches, has opportunities for preaching the Gospel at the Sunday services and the monthly prayer meetings, for meeting the teachers, enquiring into their work, giving them instruction, paying their salaries, supplying their wants by the sale of Bibles, school-books, and slates, etc.; and, where able, for ministering to the diseases of the people, who are willing enough to pay for the medicines received. At regular intervals of six months, or a year, the schools are assembled in groups and examined, and printed reports of the results circulated among the churches.

In this way the whole district is kept fairly under control, and the pastors, preachers, and teachers have frequent opportunities of getting the help and advice of the missionary, and he, on the other hand, of knowing how things are going on, and in what way he can most effectively help his people.

Arivonimamo, in the F. F. M. A. district, was selected as the head quarters of one of the evangelists sent out by the Palace Church in 1874, by name Ralambotsirofo. Being a man of 12 honours, and well to do, he had great influence over the people. Mild and conciliatory in all his dealings with them, of consistent and exemplary life, he gained their respect, became very popular, and was the means of very much good. He always worked most cordially with the missionaries; never taking any important step apart from them, and being always ready to meet their views in any way he could. Similar testimony could be borne to the good sense and friendly co-operation of Andriamananizao, who, though not settled in our district, had many of our nearer schools under his control. We regret the removal of these two men, for other positions. They both gained our esteem while working with us. Of their successors it is as yet too soon to judge, but we believe that they are both sincerely desirous of doing their duty, not only to the Palace Church which has placed them in their positions, but also to God, by doing their utmost to advance His kingdom.

To find teachers for our country schools was early felt to be a difficulty. Suitable men in the Capital were unwilling to go far away, and youths from our schools could often do better for themselves nearer at hand. We already had a few classes specially for men at our school at

Ambohijatovo; so, to get over our difficulty, we determined, in 1873, to bring up likely young men from the country, give them a course of training in town, and, if they proved capable, settle them out again near their homes as teachers. This plan has more than answered our expectations; and now a large proportion of the teachers at work in the district are such as have received this training. From the character of the instruction given, they are able to be of real help to the churches with which they are connected, in which they frequently fulfil the duties of pastors.

Another difficulty which early beset us was, how to best give assistance to the country congregations in building their chapels. Our people are by no means well to do, wood on that side of the Capital is scarce, and, consequently, the chapels do not compare favourably with those in other districts. The four walls of clay were easily put up, and could have been made straight and true and strong, but the roof, though only of thatch, presented difficulties. In Malagasy houses, posts of wood were set in the ground to support the ridge, so this plan was introduced into the chapels, where the preacher often found himself immediately confronted by a crooked tree-trunk before the pulpit, the first of a series extending at intervals the length of the chapel. By the time the wood for the roof, such as it was, was obtained and erected, the energies of the people were exhausted; and the openings already left for doors and windows often remained as they were, albeit the cold east wind did but too soon discover the want of casements.

To systematically give money to help the people was open to many objections. To give doors and windows to be put into these wretched hovels was useless, as the roof would fall in a few years; so we eventually adopted the plan of making simple principals for the roof, fewer or more as needed, requiring the people to fetch them from town, when we again sent out carpenters to erect them. The whole expense per chapel was about \$15. This plan we have followed ever since; it ensures a good roof of steep pitch which will last, and the people themselves can easily provide doors and windows. Tiled roofs and glass windows are as yet a thing of the future in our district.

In matters of church government, our arrangements are much the same as those in vogue in many of the L. M. S. districts. The church members in each sub-district, convened twice or three times a year, and presided over by the missionary, form a deliberative assembly by which all important

matters affecting individual churches are decided. To rest the management of the church on the people themselves, and gradually render them independent of the missionary, who must one day be withdrawn, is our aim. May light and knowledge spread among them, and render them more and more fitted to take this important work into their own hands!

Ambohijatovo School.—The missionaries that our Society sent to this country came with a deep impression of the value of a Christian education for the young. They felt that influence for good the hearts of the young, to uproot, before they can strike deeply, old heathen ideas, and to enlarge the understanding and train the mind to habits of thought, was indeed to prepare the ground for the more direct working of the Holy Spirit leading them to God.

Their first efforts were in this direction, indeed the missionaries already here seemed to wish that they should more especially concern themselves with the work in the schools, and the Friends at once agreed with their proposal that they should collect the teachers of the various town schools and hold regular classes with them. For some time also they undertook the charge of the Central School, which at the time was without regular European oversight owing to the decease of Mr. Stagg. When, however, Mr. Barker was sent out from England to take charge of that school, Mr. Sewell removed with his own class to temporary quarters, and eventually built, with the kind assistance of Mr. W. Pool, of the L. M. S., a large school-house at Ambohijatovo, for the education of men and boys. The class which he had been hitherto training supplied him with teachers, when in 1870 he opened the new building. Scores of young men residing here in town entered as scholars, in hopes, though late in starting, of making some way in the race in which they saw the younger generation ardently engaged.

Feb. 7th, 1870, was the opening day, and within a fortnight there were 197 scholars in attendance, with 70 other names on the roll ready to enter as way could be made for them.

The want of school-books had been felt from the first. There was nothing of the kind in existence, except of the most elementary description. So Arithmetics, Grammars, Geographies, English Lessons, Scripture Histories, etc., had all to be made, and were printed at the L. M. S. press.

Ten years have passed since then, and have been occupied in carrying on and consolidating the work on the lines then

laid down. With little exception, there has been a steady increase in the number of scholars, and in the regularity and punctuality of their attendance. At first we opened our doors to all who could read, but, as the elementary schools throughout the Capital became more efficient, the standard of attainment on admission was raised so as not to interfere with their work, and now their upper scholars frequently pass on to us. There is a distinct branch of the school for the training of suitable young men from the country as school-teachers. They receive pecuniary help from us while in town, and pass through a course of study longer or shorter according to their capacity, and then are settled out in the neighbourhood of their homes. From this section of the school we have been able to supply the district with a large number of teachers, sufficiently competent for the elementary work which is called for by the schools in the country, and able to take a useful place in leading the congregations where they are settled. Their diligence and conduct have in most cases been very satisfactory. Their wives, having meanwhile been under instruction at our girls' school, are often able to second the efforts of their husbands. For the accommodation of these students two rows of simple cottages have been erected, within ten minutes' walk of the school, where many of them reside under the oversight of one of the teachers, who received several years training in England in connection with our Mission.

From a knowledge of reading, writing, and the four simple rules of arithmetic, the scholars in the general school pass up step by step, adding Geography, Grammar, English, and Drawing, till they reach the senior class taught, by one of ourselves, where such other branches are taken up as time allows for. Few, however, reach this class, the majority drop away from the second or third; but while a large number only remain with us for a twelvemonth, many stay as long as four or five years. So long as they shew capacity for improvement they are allowed to remain, otherwise they are assisted in the choice of a suitable means of livelihood, and advised to make way for others.

For several years an attempt was made to levy a fee of threepence per month on all scholars whose friends resided in town, those from the country being exempted. Some few paid this cheerfully, but so difficult was it to decide under which class a scholar should be placed, where so many had both town and country residences, that the practice seemed to encourage deception, and was at length abandoned. Since

then no charge has been made ; school-books are lent, but slates, copybooks, and pencils must be found by the scholars themselves. Except in the learning of passages by rote, the teaching of Holy Scripture is mostly kept in our own hands, and consists of two lessons a week, one in either Testament.

In spite of the astonishment of the natives in 1870 on seeing such commodious rooms erected for school purposes, these were soon found to be inadequate to our need, and two years ago we were able to begin considerable additions to them, which by allowing of more separation of the classes, will greatly benefit our work.

The total number of scholars admitted since the beginning of the school has been rather over 1200. What becomes of them on leaving us is a question of much interest ; but to get very definite information on the subject is not easy. We can only trace about one in every four. The greater part have returned home and taken their places as ordinary members of the community, who obtain their living by trade, or have sufficient property for their maintenance. They perform their allotted share of government service either in a military or civil capacity, and we see little more of them. Of those of whom we have more certain information, twelve have left us to enter the L. M. S. Normal School, and thirty-two have become students in their College for training ministers, sixteen youths have become printers at the Mission presses, or at that of the Government ; thirteen have entered as medical students under one or other of the Doctors ; nineteen have become clerks under Government, in town or country ; but by far the larger number have become teachers. Of these we have knowledge of eighty-seven. Our own district has received the greater part of them, though many are also working in various L. M. S. districts, and a few in schools of the Norwegian Mission and of those of the Society for the Propagation of the Gospel.

We meet them in all parts of Imerina, working quietly according to their knowledge in school and church ; and in far distant and unexpected places we hear of them, diffusing the light and knowledge of the Gospel where all else is dark and heathen.

Faravohitra Girls' School.—In the year 1868, Mr. and Mrs. Hartley, of the L. M. S. Mission, were obliged by ill-health to leave this country and return to England. The latter had a class of young women in whom she was interested, and whom with their teacher she bequeathed to the care of

Mrs. Street. The charge of them was gladly accepted by her, and her little school found a home for a time in the central room of the house at Analakely then occupied by the Friends. Later on, however, when the Friends removed to a house at Faravohitra, a temporary room was put up in their garden, where the teaching was carried on daily. Ramatoa, the native teacher, had been a Christian in the dark days of the persecution, she had much interest in her work, and is still with us filling a useful sphere in the school. She feels the work was given her by God himself, and hence has declined advantageous offers of change. The eagerness with which new scholars flocked to us when we opened the new school-house at Faravohitra in February, 1870, fully justified its erection. From that time to the present, we have always had over 200 scholars on our books, being as many as we can comfortably teach, although several other similar schools have since then been opened in the town.

The practice of early marriages proved at first a sad hindrance to our work; girls would leave to be married at thirteen years of age, and we have known instances when they have not been more than ten or eleven. Often they would return, after a time, to learn, and, on being shortly divorced by their young husbands, would marry again. We allowed them still to learn, but after a second offence declined to receive them again. With the teachers, of course, we were much more strict, for if divorced and we found them to blame, we removed them at once, at the same time encouraging them to become scholars once more, and by good conduct regain their characters. This in one case was done with very happy results. There has been great improvement in these respects of later years, not unfrequently the girls remain unmarried till seventeen or eighteen.

These things have greatly tended to shorten the time our girls have remained with us. There has been a constant change of scholars, so that during the past twelve years, as near as we can tell, no less than 1800 have been for a longer or shorter time in the school. The frequent loss of our teachers too from the pressure of family cares is very trying; sometimes a class will change its teacher twice in a single session. One or two of the older teachers, however, have been with us for several years.

The Pilgrim's Progress formed our first reading-book, the set being passed on from class to class as they were required, as were also the slates; there are still half a dozen of the former and a dozen of the latter in use. As time went on,

and school-books became more plentiful, we were relieved of much of the drudgery inherent to teaching without books.

We have made it a rule from the first that our scholars learn a text of Scripture every morning, and they have thus learned by heart many passages, including some of the Parables. This forms a good introduction to more systematic Scripture teaching, which is an important part of our work. The sewing-classes form a useful adjunct to the school. All the girls learn to sew, and on attaining proficiency in the use of the needle are allowed to do fancy-work, many of our old scholars and others keep up their connection with us by undertaking work of this kind at home, the sale of which in England covers the cost of materials, and has also for the last three years been sufficient to pay the wages of our teachers; so that apart from the cost of the missionaries in charge of it, and incidental expenses, the school has been self-supporting.

Our first teacher, Ramatoa, has now the charge of the class specially devoted to grown up women, many of them wives of the country students training at Ambohijatovo. It is interesting to watch the change which takes place in the countenances of these ignorant women, as their minds gradually awaken under the influence of care and teaching, and how those whose powers more readily develope rise to the top, and are able to take their place in the general school. Many of them have gone back with their husbands, and are settled in the little villages in the west, whence gratifying reports sometimes reach us of their doings.

Many of our old scholars reside in town, where we often meet with them; some are teaching in the town schools or those in the country, of whom we have good reports from time to time, and believe that they are devoting themselves to help and benefit their fellow countrywomen; but of the greater number we have quite lost sight, especially when their stay with us was only for a short time. We know the power of the Spirit of God, and can trust that, even where we can no longer follow it, the seed sown in weakness, and infirmity will not be left uncared for, but will in many hearts be tended and fostered to His praise.

The *Printing Office* at Faravohitra had its beginning in 1872. At that time the people were still under the influence of the excitement caused by the sudden acceptance of Christianity by those in power, and there was an abnormal demand for books and school-material. For some years

there was almost more called for than could be supplied by the two Mission presses, but latterly that demand has very much fallen off.

With the kind help and advice of those in charge of the L. M. S. printing office, ours was soon in working order, and the energies of Mr. A. Kingdon found full scope in training in his art the score or more boys whom he employed to help him. He succeeded in giving them a thorough knowledge of their profession; and the ordinary branches of printing, bookbinding, and lithography are now successfully carried out under such oversight as one of our non-professional, and otherwise full-handed, missionaries is able to give.

In those eight years, in addition to a large amount of job printing, 539,468 copies of miscellaneous publications have been issued from our press, ranging from simple broadsheets to books of 700 pages. An illustrated monthly periodical, on the model of the "Children's Friend," with woodcuts from England, has been successfully issued for two or three years past.

We find the lithographic press a useful adjunct to our office. There is pretty constant employment for a native draughtsman in preparing drawings for illustrating books, or maps for use in the country schools.

It is now thirteen years since the Friends joined the Mission here. From small beginnings their work has grown and is still progressing, not so much numerically by an increase of nominal adherents, for that took place on the accession of the present Queen and the burning of the idols; but in a truer understanding of the things that make for salvation, of the requirements of Christian morality, and of a more enlightened public opinion, there has been a steady advance. We have seen in many a sincere dedication of heart to God and His service, and in many more an earnest desire to know more fully the way of Life, and a deep solicitude that their children might grow up in knowledge and understanding. In this way our district, along with the whole of Imerina, is advancing gradually and steadily. And as we look back over the years and see how, with comparatively small instrumentality and with little of noise or startling incident, the change is being effected, and the rays of the Sun of righteousness are gradually finding their way through clouds of darkness, ignorance, and sin, we are constrained to believe that the Spirit of the Living God is at work here, and reverently to acknowledge that "it is the Lord's doing, and it is marvellous in our eyes."

CHAPTER X.

THE WORK OF OTHER SOCIETIES.



IN addition to the London Missionary Society and the Friends' Foreign Mission Association, there are three other Societies who have missions in Madagascar, viz., the Lutheran or Norwegian Missionary Society, the Society for the Propagation of the Gospel, and the Roman Catholics. In order to present to our readers a complete view of all the Christian work which is being carried on in Madagascar, we deem it desirable to make a brief reference to the operations of each of these Societies.

1.—THE NORWEGIAN MISSIONARY SOCIETY.—The Norwegian Mission in Madagascar was begun in 1867, by the arrival of three missionaries from Norway, who, after spending a few months in the Capital, settled at Betafo, a populous district in North Betsileo. This Mission has been repeatedly strengthened since its commencement, and now consists of nineteen missionaries, whilst further re-inforcement is expected shortly. The labours of the Norwegian missionaries were, for some years, specially confined to North Betsileo. The district occupied by them is shewn in the Map which accompanies this Review, the part coloured *yellow* being exclusively under their superintendence. In addition to this, however, they have a representative Church, a Theological Seminary, a Medical Dispensary, a Central School, and two Asylums (one for boys and one for girls), in Antananarivo. In 1875, they began to extend their operations towards South Betsileo, thus entering upon ground already partially occupied by the London Missionary Society; and from that time they have continued to strengthen their Mission in that direction. In 1878, they stationed one of their missionaries at Fianarantsoa, where they have built a chapel, commenced a school, and opened a medical dispensary. They have also erected a number of chapels in the immediate neighbourhood, so that their efforts are now, more or less,

extended through the larger portion of the Betsileo province. Besides these labours in the central parts of the island, the Norwegian Society has also two missionaries stationed among the Sakalava, on the west coast.

From the first, a friendly feeling has existed between the Norwegian missionaries and those of the London Missionary Society. It is impossible for any close co-operation in general missionary work to exist between the two societies, on account of the peculiar Lutheran doctrines of our Norwegian friends, and the exclusive customs of their Church, the members of our churches not being allowed to join in their communion, and our missionaries and pastors not being at liberty to enter their pulpits. Still, it is possible for a fraternal Christian spirit to obtain among us, and we pray that this may never be impaired. The erection of a Lutheran Church in the Capital seemed, at first, somewhat ungenerous, and slightly out of harmony with the original understanding between the missionaries of the two societies; but this action was deemed necessary by the Norwegians in the interests of their Mission, and no great harm has come of it. The opening services of the Church were attended by most of the L. M. S. missionaries, though none of them could be invited to take a part. We are pleased to say that the Norwegian brethren have honourably abstained from extending their Mission in Imerina, in accordance with a friendly arrangement which was made when they first arrived in the country. Their action in South Betsileo has been somewhat different, and we cannot help regretting that they should not only have established themselves in the small town of Fianarantsoa (which was already almost too crowded with places of worship), but also have erected a number of chapels in the surrounding neighbourhood, and in close proximity with churches already in existence. We do not, for a moment, question their *right* to act thus, but we are afraid that unpleasant difficulties may arise in consequence of these proceedings; and we could have wished, in the interests of our common Christianity, that they had seen their way to take up work in some other part of the country *less* adequately provided with Christian teaching. We are aware that the London Missionary Society

can scarcely be said to have done its duty in the Betsileo province, but the L. M. S. Mission there has been attended by peculiar difficulties ; and in the hope of more thorough European superintendence being provided, we think that the immediate wants of the churches might, to some extent, have been met by means of native agents under the guidance of those missionaries who were stationed in the province. But, whatever mistakes may have been made in the past, we trust that in all future arrangements for the conduct of missionary work among the Betsileo, the missionaries of both societies will be influenced by such a spirit, and guided by such motives, as shall prevent any unseemly competition, or interrupt the free expression of true Christian fraternity. We have much pleasure in publishing the following account of the work of the Norwegian Mission, kindly supplied by the REV. L. DAHLE, the present Superintendent :—

The N. M. S. Mission in Madagascar was begun in 1867, by the arrival of Messrs. J. Engh and N. Nilsen, and some months later of Mr. Borgen, all of whom at first stayed in the Capital for a few months, in order to acquaint themselves somewhat with the people and their language, before they went on to the place where they intended to take up their work. At the end of that year they left the Capital, and went to Betafo, a village in Vakin' Ankaratra (North Betsileo), where they arrived on the 4th of December, and began their missionary work. In 1869, 1874, and 1875, new missionaries were sent out from Norway in addition to those mentioned above. Up to the middle of the past year (1879) twenty-one Norwegian Missionaries were stationed in the inland of Madagascar, of whom five were in the Capital, ten in Vakin' Ankaratra, three in the district between the rivers Imania and Matsiatra (in Manandriana and Ambatofinandrahana), and three south of the Matsiatra (in Isandra and Lalangina). But since then, we have lost two missionaries, one of whom (Mr. Hansen) was obliged to go home on account of ill-health, and the other (Mr. Pedersen, at Manandona) recently died. Consequently, the number of the N. M. S. missionaries in the inland at present is only nineteen; but others are expected shortly.

As to the work done and at present carried on by the N. M. S., I shall restrict myself to the following particulars : In the Capital we have only a representative church, situated

at Ambatovinaky (opened 24th of June, 1875), in connection with which there is a school for boys and girls at the same place. We have also in the Capital a theological seminary, an asylum for boys, and another for girls. The seminary was opened in 1871, and the first students from it were sent out in 1875. At present it has about twenty students, who are to pass their final examination about Christmas this year. The course is five years, of which, however, the first one is considered a testing year. New pupils are received only at the beginning of a course, consequently only every five years. The subjects of instruction are partly theological and partly—especially in the two first years—of a more secular character. Of foreign languages we have up to this time only taught Greek (New Test.) and Norwegian, and these only to the most clever of the students. Nearly all the students live in the seminary, and are under the constant care of its superintendent.

The asylum for girls was opened in 1872, and the one for boys in 1873. The former has at present about sixty, and the latter thirty pupils. The pupils are generally received at an age of from four to six years, and kept until they are fifteen. The object constantly kept in view in these asylums is of course not only the instruction of the children, but also—and chiefly—their Christian education, the good influence of a long stay in a Christian family, and the development of their religious and moral character.

In Vakin' Ankaratra we have a schoolmasters' seminary (at Masinandraina), with a short course of only two years. The first twenty pupils have just finished their course, and are to be employed as teachers in Betsileo. An asylum for girls in Vakin' Ankaratra is shortly to be opened at Fandriana.

Our small printing press at Ambatovinaky was set to work about two years and a half ago, and has hitherto been conducted only by natives and on a small scale. Amongst the publications issued from it, I may mention the first part of the "Confessio Augustana," an epitome of our Ritual, or "Book of Common Prayer," a new edition of our Catechism, a third edition of our Hymn-book, a small devotional manual, a small church history, a Malagasy Grammar, and two Geographies (a larger one for the teachers and the more advanced pupils, and a smaller one for beginners). A Malagasy "Reading-book" is in the press, a small Greek—Malagasy Lexicon for the New Testament is ready for printing, and a Malagasy—Norwegian Lexicon is preparing.

As to our general missionary work out in the country, I give below the names of our stations, the year when the work in each of them began, and the name of the missionary at present occupying them :—

Station.	When begun.	Missionary in charge.
VAKIN' ANKARATRA :		
Menabe.	{ Ambohimasina	1870 Rev. Egenes.
	{ Soavina	1870 Rev. W��lhelmsen.
Iarivo.	{ Betafo	1867 Rev. J. Engh.
	{ Masinandraina	1869 Rev. Vig.
Loharano.	{ Sirabe	1869 Rev. T. R��saas.
	{ Ambohimiarivo	1870 Rev. N. Nilsen.
Manandona	1870	Rev. Ny��gaard.
Ilaka	1875	Rev. B��kker.
Fissakana.	{ Sandriana	1871 Rev. Stu��land.
	{ Ambohipo	1873 Vacant.
BETWEEN THE IMANIA AND THE MATSIATRA :		
Manandriana.	{ Fihasinana	1875 Rev. M��nsaas.
	{ Fenoarivo	1876 Rev. Hansen.*
Ambatofinandrahana	1875	Rev. T. Nilsen.
SOUTH OF THE MATSIATRA :		
Isandra.	{ Tsaraindrana	1876 Rev. Hasland.
	{ Isoat��nana	1877 Rev. Lind��.
Fianarantsoa	1878	Rev. V��len.

As to the progress of our work, our success has been very different in the various places,—best in some of our older stations in Vakin'Ankaratra (as Ambohimasina, Betafo, Sirabe, Soavina, and Fandriana). Being by principle and experience

* Absent on sick-leave.

very cautious in admitting people into our churches, we have only been able to receive a small number into church membership. The total number of our church members is therefore only about 1400. The number of pupils at present attending our schools is between 6000 and 7000, and the average number of the people who congregate in our churches on Sundays is about 12,000. Our native agents (teachers and preachers) are about 150 to 200. The active opposition to our work is dying away, but the more passive one, of course, still continues.

Besides this inland mission, we have also had, since 1874, some missionaries on the coast. They were originally four, but as the Revs. Valen and Lindo were obliged to repair inland, because they could not stand the climate on the west coast, we have at present only two left, viz., Rev. Rostoy, at Tolia (near St. Augustine's Bay), and Rev. Jakobsen, at Morondàva. They also tried to occupy two other places, viz., Ranopàsy (south of Morondava), and Manja (further inland), but had to give them up again. They have been successful in baptising some few Sakalava, and have gathered around them a school of from twenty to forty pupils each. Two other missionaries for the west coast are just now on their way from Norway. Owing to the unhealthy climate in many places on the west coast, and the unsettled state of the political and social life almost everywhere there, the prospect of our Sakalava mission cannot be considered a bright one; but where the darkness is such as it is in these parts of the country, one feels thankful even for being permitted, by God's grace, to throw in some feeble sparks of heavenly light here and there.

2.—THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

—In 1870, when our last Ten Years' Review was written, the Church Missionary Society and the Society for the Propagation of the Gospel had missions in Madagascar. The former was represented by three missionaries, and had two stations on the east coast: one at Vohimaro to the north (commenced Nov., 1864); the other at Andovoranto, about two days journey south of Tamatave (commenced Nov., 1866). The Society for the Propagation of the Gospel had one missionary stationed at Tamatave. This Mission was commenced in August, 1864. At that time, strenuous efforts were being made by the Committee of the S. P. G. to strengthen and

extend their mission in Madagascar by the appointment of a bishop and staff of clergy, who were to reside in the Capital, and commence missionary operations in the districts already occupied by the London Missionary Society. This was in direct opposition to the mutual arrangement made in 1862 by Bishop Ryan, of Mauritius, as representing the Church of England, and Mr. Ellis, as representing the London Missionary Society, viz., that the L. M. S. should be left in undisturbed possession of Imerina, and that the Societies represented by Bishop Ryan should establish missions at Tamatave and among the coast tribes. The proposal of the S. P. G. to place a bishop in Antananarivo was an act of direct aggression on the work of the London Missionary Society in Imerina, and was felt by all sections of the Church to be out of harmony with those Christian principles which ought to regulate the proceedings of Missionary Societies in their conduct towards each other. It was also seen that the carrying out of such a proposal would be calculated to disturb the minds of the native Christians, who were just being brought to a knowledge of the Gospel, by introducing among them diversities of doctrine and new forms of worship. The Church Missionary Society honourably declined to be a party to such an ungenerous proceeding, and determined on withdrawing their missionaries from the island should the proposal of the S. P. G. be carried out. The subject was warmly discussed in the religious newspapers and periodicals of the time, and the proposal to send a bishop to Madagascar was universally condemned. A prolonged correspondence took place on the subject between the Archbishop of Canterbury, Earl Granville, Dr. Mullens, Secretary of the London Missionary Society, and others, but without finally preventing the appointment of a bishop for Madagascar according to the wishes of the Committee of the S. P. G. The Archbishop made an application, through Earl Granville, for the Queen's license to consecrate a bishop for Madagascar, but this was declined. Earl Granville, in his reply to the Archbishop, said:—"It would be neither desirable nor expedient to proceed to the creation of the proposed bishopric, or to move Her Majesty to grant a license for the consecration of a bishop whose advent in the island would be calculated to produce schism in the

Anglican community, and therefore have an injurious effect on the conversion of the heathen inhabitants of that country." The "post" was also offered by the Archbishop to several clergymen of the Church of England, who, after being made acquainted with all the circumstances involved, declined to accept it. At last, however, the Rev. Robert Kestell-Kestell-Cornish, M.A., of Corpus Christi College, Oxford, late Vicar of Landkey, Cornwall, accepted the appointment, and, at the request of the Archbishop of Canterbury, was consecrated by the Scottish Bishops, on the 2nd of February, 1874, as bishop for Madagascar. In the same year, Bishop Kestell-Cornish, with four assistants (one of whom was returning to Madagascar), left England for his new bishopric. The missionaries of the Church Missionary Society, who had laboured in the island for seven or eight years, were withdrawn from Madagascar, that Society not agreeing to the conditions on which the bishop was appointed.

In the meantime, mission work in connection with the S. P. G. had been commenced in Antananarivo. In the early part of 1872, the Rev. A Chiswell, who had been in charge of the mission at Tamatave, paid a visit to the Capital, and commenced holding services. He also formed classes for young men, and did his best to secure the influence of some of the chief families in favour of his proselytising efforts. A little later, two or three village stations were formed, through the influence of a man who had been expelled from one of our churches for adultery and general bad conduct. After the arrival of the bishop, efforts were made to extend the S. P. G. Mission* in Imerina. In addition to the temporary church which had been opened on the east side of the Capital, another was erected near the large weekly market; two schools were commenced in the Capital, one for boys, and one for girls; a small children's hospital was opened, and placed under the superintendence of a European nurse; a college for the training of native catechists has also been commenced at Amboatany, near to Ambohimanga, the ancient capital, where a stone church,

* This Mission is always represented to the natives, by the S. P. G. missionaries as the Church of England Mission.

and other mission buildings are being erected; and perhaps, a dozen village stations have been established in different parts of Imerina, many of which are in the same villages, and in close proximity, with churches under the care of the London Missionary Society. Were the operations of such different societies in the same field of labour, and the unsightly spectacle of opposition churches standing side by side in the same village, the result of intelligent and conscientious scruples on the part of the natives, one could have some sympathy with the present state of things in Imerina; but when it is remembered that all this is the result of the unfriendly proceedings of a section of English Christians, who, uninvited, have pressed their services upon the natives, we cannot but feel that the name of Christ is dishonoured, and the cause of truth greatly hindered, by such undesirable exhibitions of sectarian Christianity.

As to the success which has attended the efforts of the S.P.G. missionaries, we have not much to say. It has evidently not been such as they were, at first, led to expect, and we believe they are disappointed with the results, though their reports do not say so. So far as we are able to judge, the success of their efforts in the country consists as much in impairing the work of others as in advancing their own. Several of their teachers are young men who were formerly in connection with the L. M. S. Mission, but were suspended or expelled from church fellowship on account of unchristian conduct; and many of their village stations have been formed by means of persons of like character, who have left our churches under similar circumstances. One of our missionaries, writing of the agents of the S. P. G. in his district, says:—

In every place where they effect an entrance they simply do harm to us by unsettling the minds of the people, without making any real progress themselves.

Another writes :—

The S. P. G. have been invited more than once by dissatisfied members of our congregations and churches to establish places of worship. Attempts have been made, but hitherto without success. An intriguing spirit is still rife among some of the natives, which manifests itself on any occasion of special church discipline or difficulty, and which is fostered by the hope of still being able to introduce discord and schism. It seems a grievous

thing that English money, and the lives of educated English gentlemen, should be available, either directly or indirectly, for the fostering of so mean and unchristian a spirit.

3.—THE JESUIT MISSION.—The Roman Catholics have the honour of being the first of any Christian Society who sent missionaries to Madagascar. Their first missionaries were stationed on various parts of the coast, and on the adjacent islands. Their first mission in the island was at Fort Dauphine on the south-east coast, but this was long ago withdrawn. The Jesuit Mission in Antananarivo dates from the year 1862, when the London Missionary Society's Mission was also re-established. Their Mission at Tamatave was, we believe, also commenced about the same time. In 1870, or the beginning of 1871, the Jesuits commenced a Mission in Fianarantsoa. These—Antananarivo, Tamatave, and Fianarantsoa—are their three centres of operation, and they have a strong Mission at each place. It is impossible for us to give any statistics of their Mission, or even to give the total number of the priests, laybrothers, and sisters. In the Betsileo province, there were nineteen agents (male and female) a few weeks ago, but they are frequently changing. In Imerina there is a much larger number, and in Tamatave there are, perhaps, four or five. The total number cannot be less than about fifty.

In Antananarivo, the Jesuits have four large chapels, one of which ought, perhaps, to be dignified with the name of Cathedral. This is a large stone building situated at the west of Andohalo in the city, and is the finest place of worship in the Capital. It has not yet been formally opened, but seems to be nearly completed. It has two towers, one at each corner of the front, and in the eastern tower is a clock with two dials, one to the north and another to the east. There is a fine circular window in the centre of the front, and above this window, on the apex of the front gable, stands a full-sized image of the Virgin, which is an object of wonder to the natives. The Jesuits have four or five large schools in the Capital, and a printing press, which appears to be well worked, considering the number of devotional and other publications which are constantly being issued. In 1870, they

had not more than twenty outstations in the island, but now they have this number in Betsileo alone, and in Imerina they have been equally aggressive during the last few years. They are now putting up chapels in nearly every important village in the country, with what intent is not easily seen, except it be in the hope of a speedy revolution in their favour, and of checking the influence of Protestantism.

Notwithstanding all these aggressive efforts, they do not seem to gain much hold on the adult portion of the population, and their congregations are usually very small. They have more success with the children and young people, partly on account of the small presents which they freely distribute among them; but even this success is seen more in the evil effects on our schools than in any increase in theirs. We have already referred, somewhat at length, to the intrigues of the priests, and to the various means made use of by them to accomplish their ends. It is not necessary that we should here repeat what has been said in a former part of this Review. Believing, as we do, that the spread of Roman Catholicism will not be for the permanent good of the country, we desire that Protestant teaching may be increased, and that such superintendence may be provided for the churches throughout the land as shall protect them from the wily influence of the Jesuits, and save them from the erroneous doctrines they are seeking to propagate.



CHAPTER XI.

ENGLISH MISSIONARIES.

THE number of English missionaries in connection with the Madagascar Mission at the close of 1870, including those then absent in England, was seventeen. Of this number, fifteen belonged to the Imerina staff, and two were appointed to Betsileo. Fourteen of these were ordained missionaries, and the remaining three were, a builder, a schoolmaster, and a printer. This represents the whole strength of the Madagascar Mission at the beginning of the present decade, and includes two missionaries who were then in England.

Since then, great changes have taken place. The staff of English missionaries has, from time to time, been increased by new missionaries sent out from England; whereas, some have died, and several others have left the Mission. Since 1870, eighteen new missionaries have joined the Madagascar Mission; but, on the other hand, six have left the Mission and three* have died, leaving an increase of nine, and making the present number of Madagascar missionaries *Twenty-six*. Of the eighteen new missionaries sent out by the Society during the ten years, four left England in 1871, four in 1872, six in 1873, one in 1874, two in 1875, and one in 1879. In addition to these, Miss Bliss was sent out in 1876 to take charge of the Girls' Central School in Antananarivo, and Miss Cockin in 1879 to take charge of a similar institution in Fianarantsoa. Of the twenty-six male agents of the Society now connected with the Mission, twenty-two are married. We would again remind our readers that the missionaries of the Friends' Foreign Mission Association are working in friendly co-operation with those of the London Missionary Society, though their efforts are confined exclusively to the Imerina province.

* The three deaths here referred to are those of the Rev. J. T. Wesley, the Rev. T. G. Beveridge, and the Rev. R. Toy: Mr. Wesley died in Madagascar, after six months' residence in the island; Mr. Beveridge, with his wife and two children, perished in the wreck of the "*Cashmere*," when on his return to England; and Mr. Toy died at sea, also on his way home. Mr. Cameron's death is not noted here, as he was not in full connection with the Society.

It is necessary to take this fact into consideration in endeavouring to form an estimate of the real strength of the Mission. The accompanying table will shew the number of English missionaries, male and female, *in connection with* the Madagascar Mission at the close of each year from 1870 to 1880.

Date.	Agents of the L. M. S.		Agents of the F. F. M. A. in friendly co-operation with the L. M. S.	
	Male.	Female.	Male.	Female.
1870	17	16	2	2
1871	21	18	4	4
1872	24	21	5	7
1873	30	27	6	8
1874	30	27	6	8
1875	30	26	6	8
1876	30	28	5	7
1877	27	25	5	6
1878	26	23	5	5
1879	27	25	4	5
1880	26	24	4	5

The following table will shew the number of English missionaries, male and female, *actually resident* in Madagascar at the close of each year from 1870 to 1880. The difference between these two tables will give the number of missionaries absent, either on sick-leave or furlough, at the end of each year.

Date.	Agents of the L. M. S.		Agents of the F. F. M. A. in friendly co-operation with the L. M. S.	
	Male.	Female.	Male.*	Female.*
1870	15	16	2	2
1871	18	17	3	4
1872	20	20	4	6
1873	28	25	5	7
1874	27	24	6	8
1875	27	25	6	7
1876	28	27	5	6
1877	26	24	4	5
1878	25	22	4	4
1879	22	19	4	4
1880	20	17	4	4

* The numbers given in these columns are the same as those given on page 104, the agents of the F. F. M. A. being all resident in Imerina.

From the first of these tables it is seen that the highest number of L. M. S. missionaries, at any one time *connected with* the Madagascar Mission is thirty, whilst from the second table it is seen that the greatest number ever *resident* in the island, at the same time, is twenty-eight, and this has only occurred twice, viz., in 1873 and 1876. The number of English missionaries connected with the Mission at the present time is nine more than in 1870, but the number actually resident in the island, when we write this Review, is only five more than it was ten years ago. The average number of male agents in connection with the Mission during the last ten years is a little over twenty-six, but the average number of those resident in Madagascar at the close of each year, and available for the work of the Mission, is only a little more than twenty-three. The average number of female agents is somewhat below this mark.

Several changes have been made in the appointments of missionaries during the last few years. Mr. Pearse and Mr. Pickersgill, who formerly laboured in Imerina, have been removed to form new missions at Ambatondrazaka and Mojanga. Mr. Baron, also a member of the Imerina Mission, has been labouring for the past two years in Fianarantsoa. Some of the missionaries, originally appointed to the Betsileo Mission, have also been transferred to Imerina. Various other changes have from time to time taken place, as the health of the missionaries, or the exigencies of the Mission, seemed to direct.

The present staff of English missionaries in Madagascar is far from sufficient to do the work which needs to be done. Literary work, and some of the educational establishments in Antananarivo and Fianarantsoa, have recently suffered much on account of insufficient attention, and the want of more constant superintendence. Most of the districts in Imerina are much too large to allow of ample supervision by the missionaries in charge, especially as a great deal of the time of some of them is taken up by extra duties, caused by the absence of brethren in England, and other circumstances. The schools throughout the country are suffering most sadly for want of more systematic inspection and more constant

supervision. The Betsileo Mission has been nearly destroyed by the intrigues of the Jesuits, and much harm has been done to large churches and schools in Imerina by the same means ; but a great deal of the evil might have been prevented had there been a larger number of earnest missionaries to look after the flock and protect it from the ravages of the enemy. The churches are still weak, even the strongest of them, and cannot yet be left to the sole care of the native pastors and evangelists. If European superintendence be diminished now, nay, if it be not speedily increased, much of the good which has resulted from the teaching of the missionaries in the past will be lost for ever, and the churches will fall irrecoverably from that faith and order in which they have been trained. We wish the Directors and all our friends to know that the time is yet far distant when the number of English missionaries in Madagascar can be safely diminished, and that it is absolutely necessary to the well-being of the churches and the prosperity of Christ's kingdom that the number be at once increased. In addition to the great demand for more missionaries in Imerina and Betsileo, there are yet many large tribes to the east, west, north, and south of us, who are living in heathen darkness. We wish to carry the Gospel to these tribes, and though we look to the native churches to afford much help in this glorious work, yet it cannot be left to them alone, and with our limited strength we cannot, we dare not, undertake more than we have on our hands at present. We trust, and pray, therefore, that the Directors, and the Christian public in England, will come to our help, and complete the work they have so well begun, and which God has so abundantly blessed, in Madagascar.

The number of male agents of the Society resident in the island should never be allowed to fall below thirty. There is work for forty, or even more ; but we know that the resources of the Society are limited, and that other missions have also claims upon the consideration of the Directors, and we would not be extravagant in asking for more than the work imperatively demands. But with the pressing needs of the churches, the aggressive efforts of the Jesuit priests in all parts of the country, the still dense ignorance and gross superstition of many of the people in the central provinces,

and the numerous tribes still destitute of the Gospel, ever before our eyes, we cannot hold our peace until our cry is heard, and the help for which we call is provided.*

In addition to the loss of six missionaries, who, for various reasons, have left the Mission during the past ten years, the Mission has also sustained several losses by death.

Though not a Madagascar missionary, yet we cannot omit a passing reference to the lamented death of the REV. DR. MULLENS, the late Foreign Secretary of the Society. In his death, the Madagascar Mission, in common with many others, and, perhaps, more than some, sustained a heavy loss. His recent visit to the island had not only increased his information, but had deepened his interest in the Mission, and had also made him known and respected by a large number of the native Christians. We fear it will be long before any one occupying the same influential position can possibly have an equal acquaintance with the details of our Mission, and take the same interest in all that concerns its welfare.

The death of the REV. W. ELLIS, on the 9th of June, 1872, is an event which was not without its influence on the Madagascar Mission, and demands a record in this Review. Mr. Ellis may be fairly classed among the Madagascar missionaries, for though he left the island in 1865, after about three years' residence, his interest in the Mission, and his efforts on its behalf, did not cease till his death. We have referred to his work and influence in a former part of this Review,† and all that it is necessary for us to do now, is to give his name a place in the obituary of the Mission.

A further loss was sustained both by the Mission, and by Madagascar as a nation, in the death of Mr. JAMES CAMERON, which took place on the 3rd of October, 1875. Mr. Cameron first came to Madagascar in September, 1826. He was thus one of the earliest band of missionaries, and took a prominent part in the first efforts to civilise and Christianise the Malagasy. He taught the people many useful arts, and

* By last mail we received information that two new missionaries are now on their way to Madagascar. For this we are devoutly thankful; and we trust we may soon hear that others are to follow them.

† See pp. 60 and 61.

shewed them how to utilise many of the resources of their country for the purposes of their daily life. After nine years' residence he left the island in 1835, on account of the hostility of the then reigning sovereign to all Europeans, especially to the religion they had come to teach. When the country was again open to Europeans, and to Christian teaching, Mr. Cameron was among the first to return to Madagascar, where he spent the remaining portion of his life in most useful and active service, partly in connection with the Mission, and partly also in connection with the native Government. He died at the age of 76, highly respected, not only by all the European residents, but also by the Queen, the Prime Minister, and the natives generally, on account of his excellent character, and the good he had done in the country.

The REV. J. T. WESLEY was sent out by the Society in 1875, and appointed to labour in the Sihanaka province. As the Sihanaka Mission was then being newly formed, Mr. Wesley was advised to remain in Imerina for a few months, so as to have better opportunity of learning the language. Whilst here, his health failed, and, to the regret of all who had witnessed his earnest and self-sacrificing spirit, he passed away on the 19th of December, 1875, having been only between five and six months in the island, and before he had seen the station to which he had been appointed by the Directors.

Further sadness of feeling is revived as we recall the melancholy circumstances attending the death of the REV. T. G. BEVERIDGE, who, with his wife and two children, was lost at sea, when on their return to England. Mr. Beveridge left England in 1872, and after five years' residence in Madagascar (during the last three of which he had been in charge of the Tsiafahy district), he found it necessary to return home. He, his wife, and their three children, were strong and well when they left the island, and they were looking forward with joyful anticipations to meeting their friends and relatives in England. But their hopes were never realised. On the 5th of July, 1877, the "*Cashmere*," the steamer in which they were making the voyage, became

a total wreck near Cape Guardafui, and all were lost, except one of the children. Mrs. Rogers, the wife of another of our missionaries, and one child, were also lost in the same wreck.

The most recent painful event to which we have to refer is the death of the REV. R. TOY, which took place at sea, on the 19th of April of the present year (1880), when, with Mrs. Toy and their youngest child, he was returning to England. Mr. Toy had so recently left us, and had for many years been so closely associated with us in mission work, that it is difficult to realise the fact that he has now gone to the better country. In writing of Mr. Toy we feel that we are writing of one of ourselves. He was the senior of the first lot of missionaries, who left England in 1862, sent by the Directors to re-establish the Madagascar Mission, after the long reign of persecution. In 1863, a few months after his arrival in the island, Mr. Toy, with a few native Christians who gathered around him, formed the Ambohipotsy Church at the south end of the Capital, which has now grown into one of the most influential churches in the city. He continued to labour in connection with this church, and in the increasingly large district associated with it, until 1870, when, on account of failing health, he returned to England under medical certificate. After spending three years in England, his health was deemed sufficiently restored to enable him to return to Madagascar. On his arrival in Antananarivo in 1873, he at once commenced his duties as one of the tutors in the College, a position to which he had been appointed previous to his visit to England in 1870. Teaching was his great delight, and he threw his whole soul into the work, frequently to the injury of his health. He was extremely conscientious, and sensitive to a fault, in the discharge of what he considered to be his duty. He was never physically strong, and repeatedly suffered intensely from severe nervous headaches. He has often continued his classes in the College with his head tightly bandaged to suppress the pain, and gone straight to bed immediately his duties for the day were ended. But, notwithstanding his continued ill-health, he did a great deal of work of various kinds. In addition to his duties as tutor in the College, he had charge of one of the

city churches with a small district attached, was for two years a member of the Bible Revision Committee, and took an active part in general literary work. He wrote several books in the native language, which will be lasting memorials of his unwearied labours and his diligent study. In the death of Mr. Toy, the Mission has lost one of its most earnest missionaries, and Madagascar has lost one of its warmest friends.

In addition to the deaths among the male agents of the Society, already recorded, eight ladies, all of them wives of missionaries, have, during the ten years, been called from their earthly life of toil to join in the service above. Of these, five died in Madagascar, two were lost at sea, and one died in England. The names of these ladies, with the dates of their decease, are given in the following table. It is not desirable to attempt to describe the desolate hearths, the comfortless homes, the darkness which has, from time to time, been cast over the Mission, and the aching hearts of friends and relatives in England, which have been caused by the death of these wives and mothers. All this can be more easily imagined than expressed.

Fifteen children of the Mission families have also been removed by death within the time now under review. This fact, too, represents an amount of sorrow which can only be understood and appreciated by those who have witnessed it, or who have been called to pass through similar trials themselves. The presence of the Saviour is the chief consolation of his servants in all such times of grief, as well as their strength and encouragement in all their efforts to extend His kingdom ; and He has said : "Lo, I am with you alway, even unto the end of the world."

TABLE SHEWING THE LENGTH OF SERVICE OF EACH
MISSIONARY WHO HAS BEEN CONNECTED WITH THE
MADAGASCAR MISSION WITHIN THE LAST DECADE.

Name.	Station.	Date of appointment to the Mission.	Date of decease, or retirement from the Mission.
J. Cameron*	Antananarivo (Imerina)	1826 & 1863	1875
R. Toy	" "	1862	1880
W. E. Cousins	" "	"	
J. Parrett	" "	"	
B. Briggs	" "	1863	
J. Pearse	Imerina and Antsahanaka	"	
G. Cousins	Antananarivo (Imerina)	1864	
J. Sibree	Ambohimanga "	1863	1877
W. Pool	Antananarivo "	1865	
C. Jukes	" "	1866	
J. Barker	" "	1868	
J. Richardson	Betsileo and Imerina	1869	
J. Wills	Antan. and Ambohimanga (Imerina)	1870	
P. G. Peake	Antananarivo and Isoavina "	"	
W. Montgomery	Antananarivo	"	
T. T. Matthews	Vonizongo	"	
C. F. Moss	Antananarivo	"	
W. Attwell	Fianarantsoa (Betsileo)	"	1874
T. Brockway	Ambositra "	1871	
G. A. Shaw	Fianarantsoa "	"	
E. H. Stribling	Vonizongo (Imerina)	"	
J. A. Houlder	Tsiafahy	"	
H. W. Grainge	Antananarivo "	1872	
T. G. Beveridge	Tsiafahy	"	1877
R. Baron	Imerina and Betsileo	"	
J. C. Thorne	Antananarivo (Imerina)	"	
T. Lord	" "	1873	
W. C. Pickersgill	Imerina and Iboina	"	
J. Peill	Ambohibeloma (Imerina)	"	
G. W. Parker	Fianarantsoa (Betsileo)	"	1875
J. Riordan	Ambohimandroso "	"	1878
T. Rogers	Betsileo and Imerina	"	1877
W. D. Cowan	Fianarantsoa (Betsileo)	1874	
C. T. Price	Fanjakana "	1875	
J. T. Wesley	Antsahanaka	1875	1875
T. Rowlands	Ambohimandroso (Betsileo)	1879	
Miss Cameron*	Antananarivo (Imerina)	1872	1876
Mrs. Hogg	" "	1877	1879
Miss Bliss	" "	1876	
Miss Cockin	Fianarantsoa (Betsileo)	1879	

* Mr. and Miss Cameron were only partially connected with the Mission.

ENGLISH MISSIONARIES IN 1880.

Name.	Date of appointment by the Society.	Date of arrival in Madagascar.	Station.	Department of Labour.
W. E. Cousins	1862	Aug. 9, 1862	Antananarivo	Bible Revision
J. Parrett	1862	Aug. 9, 1862	Antananarivo	Mission Press
B. Briggs	1863	May 29, 1864	Antananarivo	Ampamarinan.D.
J. Pearse	1863	Oct. 7, 1863	Ambatondrazaka	Sihanaka Dst.
G. Cousins	1864	Aug. 14, 1864	Antananarivo	The College
W. Pool	1865	July 17, 1865	Antananarivo	Building
C. Jukes	1866	Aug. 16, 1866	Antananarivo	Ankadibevava D.
J. Richardson*	1869	June 8, 1869	Antananarivo	Normal School
J. Wills*	1870	June 5, 1870	Ambohimanga	Ambohimanga D.
P. G. Peake*	1870	June 5, 1870	Isoavina	Isoavina Dst.
W. Montgomery*	1870	July 15, 1870	Antananarivo	Ambohipotsy D.
T. T. Matthews*	1870	July 15, 1870		
C. F. Moss	1870	Sept. 1, 1870	Antananarivo	Ambatomanga D.
T. Brockway	1859	July 14, 1871	Ambositra	Ambositra Dst.
G. A. Shaw	1868	July 14, 1871	Tamatave	District work
E. H. Stribling	1871	July 14, 1871	Fiarenana	Vonizongo Dst.
J. A. Houlder	1871	July 14, 1871	Tsiafahy	Tsiafahy Dst.
H. W. Grainge	1872	Aug. 13, 1872	Antananarivo	Andohalo Dst.
R. Baron	1872	Nov. 10, 1872	Antananarivo	Palace Schl, etc.
J. C. Thorne	1872	Nov. 10, 1872	Antananarivo	Superintendents of Schools.
T. Lord	1873	July 18, 1873	Antananarivo	
W. C. Pickersgill	1873	Oct. 25, 1873	Mojanga	Iboina Dst.
J. Peill	1873	Oct. 25, 1873	Antananarivo	The College
W. D. Cowan	1874	Sept. 30, 1874	Fianarantsoa	District work, etc.
C. T. Price	1875	July 26, 1875	Ifanjakana	N.W. Isandra D.
Miss Bliss	1875	June 29, 1876	Antanánarivo	Girls' Central S.
J. Rowlands	1879	Aug. 25, 1879	Ambohimandroso	S. Iarindrano D.
Miss Cockin	1879	Aug. 25, 1879	Fianarantsoa	Girls' Central S.

* In England.

DEATHS OF MISSIONARIES FROM 1870 TO 1880.

Name.	Date of appointment by the Society	Date of arrival in Madagascar.	Station.	Date of decease.
Mrs. Moss	1870	Sept. 1, 1870	Antananarivo	Jan. 28, 1871
William Ellis	1815	June 16, 1862*	Antananarivo	June 9, 1872
Mrs. Baron	1872	Nov. 10, 1872	Antananarivo	May 9, 1873
Mrs. Thorne	1872	Nov. 10, 1872	Antananarivo	April 16, 1874
James Cameron	1826	Sept. 6, 1826	Antananarivo	Oct. 3, 1875
Mrs. Pool	1865	July 17, 1865	Antananarivo	Nov. 4, 1875
J. T. Wesley	1875	July 26, 1875	Antsihanaka	Dec. 19, 1875
Mrs. Thorne	1876	Sept. 20, 1872	Antananarivo	Mar. 29, 1877
T. G. Beveridge	1872	Nov. 23, 1872	Tsiafahy	July 5, 1877
Mrs. Beveridge	"	"	Ambatomanga	"
Mrs. Rogers	1873	Oct. 28, 1873	Fianarantsoa	July 25, 1878
Mrs. Baron	1877	June 18, 1877	Antananarivo	April 19, 1880
Robert Toy	1862	Aug. 9, 1862		

DEATHS OF CHILDREN OF MISSION FAMILIES
FROM 1870 TO 1880.

Name or Parentage.	Date of decease.	Age.
A daughter of the Rev. T. Brockway	Sept. 22, 1871	2 days
A son of the Rev. W. Montgomery	July 16, 1873	11 days
A son of Dr. G. W. Parker	Feb. 4, 1875	6 days
A son of the Rev. R. Toy	Dec. 23, 1875	6 days
A son of Mr. T. Lord	March 4, 1876	11 months
A daughter of the Rev. T. G. Beveridge	June 24, 1876	5 days
A son of the Rev. C. Jukes	July 22, 1876	2 years and 7 months
A daughter of the Rev. J. Richardson	March 16, 1877	1 year and 3 months
A son of the Rev. J. Pearse	May 14, 1877	2 months and 21 days
A daughter of the Rev. J. Riordan	June 1877	3 years and 6 months
A daughter of the Rev. T. Rogers	July 5, 1877	10 months
A son of the Rev. T. Rogers	July 5, 1877	2 years and 1 month
A son of the Rev. T. G. Beveridge	July 5, 1877	9 years
A daughter of the Rev. T. G. Beveridge	Aug. 23, 1877	7 years
A son of Mr. J. C. Thorne	April 17, 1877	5 months and 7 days

* This is the date of his arrival in Antananarivo on his last visit, which extended over three years.

CHAPTER XII. PROSPECTIVE WORK.

THOSE of our readers who have taken the trouble to follow us through the previous chapters of this Review, and have given attention to the statistics and numerous facts that have been presented, shewing the progress of the Mission in its various departments, will be prepared to acknowledge that, under God, a great work has been accomplished in Madagascar by the agents of the London Missionary Society and those who have been in friendly co-operation with them. In this Review, our attention has been specially confined to the work and events of the past ten years, but it must not be forgotten that much of the fruit, which has been recently gathered, is the result of many years of toil and foundation-work, in the previous history of the Mission. For fifteen years (1820-1835), the early missionaries were labouring incessantly in the island amid great difficulties and discouragements, and it was then that the foundation of the Church of Christ in Madagascar was laid. Though the longed-for results of their arduous labours did not immediately appear, but seemed rather to be effectually prevented by the enemy, yet the work that was accomplished at that time was destined to produce abundant fruits in future years. The seed of the Kingdom, which was sown by these first missionaries in reducing the native language to writing, in translating and circulating the Word of God, and in preaching the Gospel to all who were willing to listen to it, germinated, and sprang up, and grew, during the long years of persecution that followed; and when the missionaries arrived in 1862 to recommence the Mission, they found that the seed, which at first was but as a grain of mustard seed, had become a comparatively large tree, under whose branches many earnest disciples had found shelter and rest. According to a native calculation, there were twenty-five congregations with 740 church members and 7000 native adherents, ready to receive the missionaries on their arrival, and anxious to profit by their teaching.

From that time till 1868, the work of evangelisation was carried on without intermission, though sometimes in the face of manifest disapproval on the part of those in authority; and the Gospel slowly spread through the country, and became a power in the hearts of many of the people. But it was not till the accession of the present Queen in 1868, that all obstacles were removed, and the Gospel had free course through the length and breadth of the land. Then, the missionaries were, for the first time, at liberty to organise such institutions as they deemed necessary to the permanent interests of the Mission. It was not, however, till 1870, that many of these institutions were brought into efficient working order; and from this it will be seen, that it is chiefly within the last ten years that the results of missionary work in Madagascar have been specially manifest. These results, so far as they can be handled and tabulated, have been presented in the preceding pages of this Review. Briefly summarised they are as follows:—

(a) In regard to general church life, we behold these results in the 1142 Congregations, with which are associated 604 Native Pastors, 124 Evangelists, 4134 Native Preachers, 71,585 Church Members, and 244,197 Native Adherents, which, together, have raised, within the last ten years, for the evangelisation of the country and general mission work, the sum of about £40,000. In these congregations there are, also, 26,217 adults who are able to read, and 38,090 Bibles and Testaments. One of these congregations assembles in a handsome and appropriately finished Stone Building, erected by the Queen within the precincts of the Palace, and in which Her Majesty is one of the most constant and devout worshippers. Four of the congregations meet in large, substantial, stone Churches built in memory of the martyrs, on, or near, the spots where they suffered and died for their Saviour. Two hundred of them worship in neat brick chapels, some of which have tiled roofs and glass windows, and in other respects also are suitably finished; and though the rest are, at present, provided only with clay or rush buildings, some of them, we are sorry to say, doorless, windowless, and almost roofless, yet, ere long, we hope to see them more becomingly accommodated.

(b) The fruits of missionary work in educational matters, we find in the 862 Elementary Schools, containing 43,904 scholars, 25,586 of whom are able to read, besides being considerably advanced in writing, arithmetic, and other branches of useful knowledge. We also rejoice in the 109 trained Evangelists which have been sent forth by the College, and in the 120 School-teachers who have been trained in the Normal School, and are now scattered through the country in discharge of their educational duties. The greater intelligence and improved manners of the young women and girls of Antananarivo also shew the good that has been done by the Girls' Schools, and by the various efforts of the ladies of the Mission in the interests of female education. The suitable and commodious Educational Buildings, such as the College, the Normal and Boys' Schools, the Girls' Schools, and the Congregational Schools, which are now to be seen in the Capital, are marks of the growing interest in education, and of the great progress it has made during the last few years. The generally improved tone in the social life and conversation of the people, and their more refined tastes with regard to dress and other matters, are also pleasing evidence of the happy results of advancing education.

(c) In literary work, also, there has been great progress. In the Revision of the Malagasy Bible, in the circulation of 132,902 Scriptures, and in the more than 2,000,000 Publications, which have issued from the L. M. S. and F. F. M. A. presses since 1870, there is manifest proof, not only of the activity of the missionaries, but also of increased intelligence on the part of the natives, and of a greater thirst for Biblical and general information.

(d) It has also been seen that something has been done to extend the blessings of the Gospel beyond the limits of Imerina and Betsileo; and from the newly-formed missions in the Sihanaka and Iboina provinces, as well as from the stations recently occupied by native evangelists, we receive, from time to time, encouraging evidence that the work of the Lord is prospering.

(e) In addition to these special results of missionary work, there are others, which, though less direct, are never-

theless, unmistakable proofs of the power of the Gospel. The reformation which has taken place in the laws of the country, and the more just and impartial administration of these laws; the amelioration in the system of government service; the more merciful treatment of criminals, and the more Christian conduct of military expeditions, when found to be necessary to the peace and prosperity of the kingdom; the liberation of all foreign slaves; the repeated attempts to suppress bribery, polygamy, divorce, drinking, and other moral evils; the improvement in the houses, and in the general condition of the people, with many other reforms which are evident to every one who has spent many years in Madagascar, are all, we believe, the unquestionable results of Christian teaching, and of the hold which the Gospel has secured on the hearts of many of the people, and, more especially, of the rulers of the country.

Such, then, is some of the work already accomplished in Madagascar; but much more remains to be done in this great island, before the existing churches are perfected in the knowledge of the Gospel and the whole of the people are made acquainted with the Saviour. We trust our readers will not think for a moment that because so much has been achieved little remains to be done, and that the native churches may be safely left to carry on and complete the work of evangelising the rest of the country. Such a conclusion would be a great mistake. The labours of English missionaries in Madagascar have hitherto been chiefly, though not entirely, confined to the central provinces of Imerina and Betsileo, and the results of missionary work hitherto recorded are, almost exclusively, such as are to be found in these provinces. Even here, however, a great deal that presents itself to the eye is superficial, and we are frequently reminded that "all is not gold that glitters." The statistics we have quoted above may, perhaps, be misleading to those of our readers who do not take the trouble to look below the surface. If it be supposed that because a man is a church member he is a true Christian, or that because he is an adherent of the Mission he is perfectly acquainted with the saving truths of the Gospel; if it be imagined that the 4134 native preachers are all workmen that need not to be

ashamed, rightly dividing the word of truth, and that each of the 604 native pastors is thoroughly furnished for every good work, in every respect blameless, and suitably qualified for all the duties of his office; then, statistics may be misleading, and they had better not be given. But, if the character of the native pastors and preachers be considered in the light of the explanations already given in this Review, then there will be no fear of any one being led astray, or of a wrong impression being produced with regard to them. And if it be remembered that the large majority of those who are connected with the Mission as church members or adherents were, a very few years ago, immersed in heathen darkness and superstition, and that many of them have only joined the churches because it was fashionable to do so, then it will be understood that many of the so called churches are imperfect, and that many years' teaching will be required before the people in these central provinces have attained to that knowledge of the truth, which shall make them free from all their superstitious notions and heathen practices.

But, leaving the character of these native churches and adherents, which are, to some extent, within our reach and placed under Christian instruction, we wish it to be understood that these embrace but a small part of the population of Madagascar, and that there are yet many tribes and millions of people in the island, who have no knowledge of the Gospel of Christ. Even in the central provinces of Imerina and Betsileo, not more than one-fourth of the population can be said to be receiving any religious training. We believe the 244,197 adherents to represent, pretty nearly, the aggregate attendance at the places of worship in association with the L. M. S. and F. F. M. A. Missions; and, in addition to these, there are perhaps forty or fifty thousand more who consider themselves to be nominally connected with us, but who have not been included in our statistics. But notwithstanding this, there are at least three-fourths of the people in Imerina and Betsileo who are still living without God, and ignorant of the way of salvation. And even if ample provision were made for the evangelisation of these central provinces, there would still be much remaining to be done before the whole of Madagascar would be put in possession

of the Gospel. The provinces of Imerina and Betsileo are undoubtedly the most important, and perhaps also the most thickly populated parts of the country; still, they form but a very small portion of the whole, and some of the distant tribes cover a much larger area, and are, probably, much more numerous than the Hova and the Betsileo. We have no means, at present, of ascertaining the exact population of Madagascar, or of comparing accurately the size of one tribe with another. The estimates which have been formed of the entire population of the island have varied between two and a half millions and five millions. The truth probably lies, as is usually found in such cases, between the two extremes. We have repeatedly received reports, both from native and European travellers, which have led us to conclude that some of the distant parts of the island must be more thickly populated than has often been supposed. We think, therefore, that we may safely reckon the population of Madagascar to be at least four millions; and if this estimate be correct, there are still more than *three millions* of people in the island who have no knowledge of the Saviour.

We would call the attention of our readers to the Map which forms the frontispiece to this Review, and for which we are indebted to Mr. W. Johnson, of the F. F. M. A. It is designed to correct the erroneous opinion of some people in England that Madagascar is now a Christian country, by shewing the comparatively small portion of the island which is under the influence of Christian teaching. The coloured spaces in the map represent those parts of the country which are more or less provided with Christian teachers; while the blank spaces represent the dark places of the land, which are as yet unvisited by the saving light of the Gospel. The parts coloured *pink* shew the districts occupied by the agents of the London Missionary Society and the Friends' Foreign Mission Association, the lighter shade representing the portions occupied by the former, and the deeper shade that occupied by the latter. The part coloured *yellow* represents the district occupied by the Norwegian Missionary Society. The stations of native evangelists on the east coast and in other parts of the country are underlined with red; and the thin red lines shew the missionary journeys that have been taken during the

last ten years. The Jesuits are to be found in nearly all the places occupied by the agents of the L. M. S., especially in Imerina and Betsileo; and the S. P. G. have several stations in Imerina and on the east coast, but they have no special district of their own.

A glance at this map will shew the comparatively small portion of Madagascar which has, as yet, been brought under the influence of the Gospel. We have already stated that with few exceptions—and even these are of a recent date—all Christian efforts have hitherto been concentrated in the central parts of the island; whilst the large and numerous tribes on the east, west, north, and south, have been almost entirely neglected. Whilst using all the means in their power to build up and strengthen the churches already in existence, to send the Gospel to all these heathen tribes, as soon as circumstances will allow, is the great work which the missionaries have before them. To accomplish this will, necessarily, be the work of many years, and will involve a large expenditure of strength and funds; but it is a glorious work, and is worthy of every needful sacrifice. As to the way in which the work should be proceeded with, experience has shewn us that it would be unwise to place teachers among some of the more distant tribes, before the nearer districts are occupied. But there are some places where missionaries might be stationed at once, with great advantage to the churches and the country, and many others which might be occupied by native evangelists, so as to prepare the way for still further extension. The immediate want is men, of the right stamp, to occupy the fields which are white already unto the harvest. Tamatave, and the populous districts on the south-east coast, and also Ihosy, in the north of the Ibara country, ought to be supplied with English missionaries. All these places have, for a time, been worked by native evangelists, and are ripe for more advanced teaching and more thorough superintendence.*

* Since writing the above, we have been informed by the Directors that Mr. G. A. Shaw, who has spent several years in Betsileo, and is now returning to Madagascar after taking furlough in England, has been appointed to Tamatave as his future station. The wants of this important sphere of labour will thus be met, and we trust that much good will result to the large Betsimisaraka tribe.

Any wide extension of the Mission, however, cannot be effected without additional missionaries, as the present staff is scarcely adequate for the work in the central provinces; the first requirement is that the districts already occupied should be efficiently superintended, so that the existing churches may be more firmly established in the faith, and the inroads of the enemy prevented. When the vacancies in the Imerina and Betsileo Missions, which have been caused by deaths and removals, are filled up, then the missionaries will be able to take into serious consideration the further extension of the Mission among the distant tribes.

There are several things connected with the work in these central districts, which we feel to be of the utmost importance to the Mission and to the country at large, which require the earnest attention of the missionaries, and need to be constantly kept in view in all our missionary operations. Some of these may be briefly mentioned, for the information of the Directors and friends of the Society in England.

1.—One of the things demanding serious attention, and which must occupy a large share of the missionaries' time in the future, is *literary work*. The great importance of this work is evident from the advance which education has made during the last few years. The constantly increasing number of educated evangelists and young men from the College, of trained school-teachers and other youths from the Normal and general schools, and of the adults and children throughout the country who are able to read, makes it imperative that more time and attention be given to the preparation of a native literature. The Malagasy have no literature of their own, and are at present incapable, unaided, of producing any. It has all to be provided for them by the missionaries. Much has been done in this direction during the last ten years, but recently the work has been somewhat held in abeyance, on account of the fewness of the missionaries, and the pressing claims of other duties, which could not be neglected. It is to be hoped that greater advance will be made in this department of work during the next few years, for except suitable books be provided for the people, much of the time now spent in teaching will be lost, and the teachers will, to some extent, have laboured in vain.

2.—Another important matter, much to be desired in the interests of the churches, is a *higher standard of Scripture knowledge* on the part of the country pastors and preachers. The very limited knowledge possessed by the majority of these Christian workers has already been stated in this Review, and the statement need not be repeated here. The importance of Biblical knowledge on the part of those, who, Sabbath after Sabbath, minister to the people who meet together in our country chapels is evident to every one; and it is often matter of deep regret that so many of them are so inadequately qualified for the work. A high degree of attainments in the present condition of the churches is not absolutely necessary, but a thorough acquaintance with the fundamental truths of the Gospel is indispensable to the profitable preaching of the Word, even to the most ignorant congregation. It is impossible for many of the country pastors and preachers to attend classes at the College in Antananarivo, or even at the mission stations in the country; and as most of them receive no remuneration for their services in the churches and have to provide a livelihood for themselves and their families, it is further impossible for them to attend classes at all, except about once or twice a week. All that can be done for the majority of them, therefore, is to hold weekly classes in central parts of the various districts, and to give such instruction and hints as may help them in their private study of the Scriptures and their public ministrations. This is our universal practice, and both the missionaries and the native evangelists take part in this work. Progress is necessarily slow, but a great deal of good has been done in this way; and there has been a decided improvement in the preaching of the natives during the last few years. By continued application to this mode of teaching, and with such other help as can be given by means of practical commentaries, and elementary books on theological and other Biblical subjects, we may hope that still further progress will be made, until a sufficient number of young men have been trained in the College to supply the places of the present pastors.

3.—We also desire to see a *higher tone of spiritual life* in the churches, both in town and country. There is great need of this. Religious duties seem to be performed as mere matters of

form and custom. We should like to see greater prayerfulness among the churches, and a deeper and more earnest spirit in connection with Christian worship and Christian work generally. To promote this higher Divine life among the native Christians must be the object of our constant prayers and unceasing efforts. We have no doubt that the very imperfect knowledge of many of the people in regard to the nature and requirements of true religion has much to do with the formalism which we see in many of the churches. So far as this is the cause, it can only be removed by the continued teaching and preaching of the Gospel. As, however, true spiritual life is the gift of the Spirit of God, all that we can do will be ineffectual without His presence and power; but these, we know, have been promised in answer to prayer.

4.—The *independence of the churches* of all secular and external patronage and control, we also regard as a matter which needs to be constantly kept in view, and to be guarded as a sacred right. The missionaries have ever been mindful of the right of the churches to manage their own affairs, and have been watchful against any infringement of this prerogative. During the past ten years, this subject has at times occupied a great deal of attention, and, occasionally, there has been cause for anxiety. Latterly, however, there has been no sign of any wish, on the part of those in authority in the island, to interfere in the affairs of the churches, except it be by petty officials in some country villages to which no importance whatever can be attached. We would not say, however, that all danger is past, and that there is no further need for watchfulness in this matter. The nature of the Malagasy, the national tendency to centralisation, and the servile disposition of the people generally, are still unchanged, and, in the absence of the missionaries, would be sure to shew themselves in ecclesiastical as in political affairs. Still, we believe the danger to be less than it was some years ago, and, with the continued presence and judicious influence of the English missionaries, we have no need to fear any retrograde movement.

5.—Turning from the churches to the schools, we are anxious to see a *better system of education* adopted by the Govern-

ment, and impartially enforced throughout the country. This educational question has already been referred to at considerable length, and our difficulties in connection with it have also been put before the reader. From what has been said, it will be evident that the work of elementary education can only be carried on successfully by the aid of the Government. We have neither funds nor influence sufficient to enable us to carry on the work, as it ought to be done, without such help. The majority of the people decline to send their children to school without pressure from the Government. The Queen and Prime Minister have given great assistance in this work during the past few years, and it is chiefly by means of their influence that so much progress has been made. This influence, however, has been exerted locally, and spasmodically, and has not been uniform through the country. There has been no system, and no educational laws, by which the action of the Government could be regulated. These spasmodic and irregular efforts, for the first two or three years, did much good, and gave great stimulus to education; but latterly they have landed both the Government and ourselves in such difficulties, especially with the Jesuit priests, as have obliged us to decline any further assistance until a definite system of education be adopted to be applied to all alike. The whole question, with its numerous difficulties, has been faithfully represented to the Prime Minister, and for several months we have been hoping that something would be done in the matter. His Excellency sees the difficulties in which the question is involved as well as we do, and is anxious to secure the best means of overcoming them. We believe he is carefully preparing a scheme, but hitherto nothing has been publicly said about it. Our present duty appears to be to wait as patiently as possible, trusting that in course of time our patience will be rewarded. We cannot, however, let the matter finally rest, until some satisfactory measure be adopted.

(6) The last subject to which we refer, one which is destined to take a prominent place among the social and political reforms of the future, and on which the native conscience needs to be still further educated, is *slavery*. We have

already explained the kind of slavery that at present exists in Madagascar, and have stated our opinion as to the course which it seems to us prudent to adopt with regard to it. Our only object in referring to the matter now is to place it among those subjects which need to be kept in view as important questions of the future. There can be no doubt that the time is coming when slavery will be entirely abolished in Madagascar, but it is desirable that the people should be better educated, and that several other social and political reforms should be effected, before the grand event takes place. The subject of slavery is beset with great difficulties, and can only be approached with the greatest care and prudence. At the present time, it is impossible to speak about it in public, or to write about it in any of our periodicals or other books to be circulated among the natives, without producing a most undesirable excitement. The question, moreover, is so closely mixed up with the politics of the country that it seems to us unadvisable for the missionaries to take a very conspicuous position with regard to it. Still, it is also a question which is covered by the broad principles of the Gospel, and is not always to be suppressed by the Christian teacher. Whilst, under present circumstances, it would seem unwise to go out of our way to attack the evil, yet when it comes in the ordinary course of one's teaching, it cannot be overlooked, or passed by in silence. The direct teaching of the Gospel, however, in the present sensitive state of the native conscience, will be more powerful than any arguments of the missionary, and will make a much deeper impression. This teaching is already working, and, in God's time, will produce its destined results.



**LIST OF ENGLISH BOOKS AND PAMPHLETS ON
MADAGASCAR PUBLISHED SINCE 1870.**

The Translation of the Malagasy Bible. By the Rev. W. E. Cousins, Missionary L. M. S. F. F. M. A. Press. Antananarivo. 1873.

Recollections of Mission Life in Madagascar during the early days of the L. M. S. Mission. By Mr. James Cameron. F. F. M. A. Press. Antananarivo. 1873.

Proceedings of a Missionary Conference held in Antananarivo, in January, 1874. F. F. M. A. Press. Antananarivo. 1874.

Notes of a Journey to Antsihanaka and back. By the Rev. J. Sibree, Missionary L. M. S. F. F. M. A. Press. Antananarivo. 1874.

From Fianarantsoa to Mananjara : Notes of a Missionary Journey. By Mr. G. A. Shaw, Missionary L. M. S. F. F. M. A. Press. Antananarivo. 1874.

Twelve Months in Madagascar. By the Rev. Joseph Mullens, D. D., Foreign Secretary of the London Missionary Society. London. 1875.

The Sakalava : Notes of a Journey from Antananarivo to some towns on the Border of the Sakalava Territory, in June and July, 1875. By Mr. Joseph S. Sewell, Missionary F. F. M. A. F. F. M. A. Press. Antananarivo. 1875.

From Fianarantsoa to Ikongo : Notes of a Missionary Journey. By Mr. G. A. Shaw, Missionary L. M. S. F. F. M. A. Press. Antananarivo. 1875.

Joseph S. Sewell and his work in Madagascar. By Mr. Henry E. Clark, Missionary F. F. M. A. F. F. M. A. Press. Antananarivo. 1876.

South-East Madagascar. By the Rev. J. Sibree, Missionary L. M. S. F. F. M. A. Press. Antananarivo. 1876.

Remarks on Slavery in Madagascar, with an address on the subject delivered at Antananarivo. By Mr. Joseph S. Sewell, Missionary F. F. M. A. London. 1876.

Some Remarks on writing Malagasy. By Mr. Louis Street, Missionary F. F. M. A. F. F. M. A. Press. Antananarivo. 1876.

A Reply and a Justification : A Critique on "Some Remarks on writing Malagasy." By the Rev. J. Richardson, Missionary L. M. S. L. M. S. Press. Antananarivo. 1876.

The Malagasy Language : A Paper read before the Philological Society. By the Rev. W. E. Cousins, Missionary L. M. S. London. 1876.

North-East Madagascar : A Narrative of a Missionary Tour. By the Rev. J. A. Houlder, Missionary L. M. S. L. M. S. Press. Antananarivo. 1876.

An Ancient Account of Madagascar. Translated from the German. With Introductory notice by the Rev. J. Sibree, Missionary L. M. S. F. F. M. A. Press. Antananarivo. 1877.

Lights and Shadows : or Chequered Experiences among some of the heathen tribes of Madagascar. By the Rev. J. Richardson, Missionary L. M. S. L. M. S. Press. Antananarivo. 1877.

The Church in Madagascar. Reprinted from the Friends' Quarterly Examiner. By Mr. Henry E. Clark, Missionary F. F. M. A. London. 1878.

The Church in Madagascar : Reports of the S. P. G. Mission, for 1874—1879, and 1877—1878. London.

The Madagascar Mission : A Statement in reply to Recent Criticisms. By the Secretary of the Imerina District Committee. L. M. S. Press. Antananarivo. 1878.

Three Years of Mission Work at Andovoranto, East Coast, Madagascar. By the Rev. H. W. Little, Missionary S. P. G. Mauritius. 1878.

The Antananarivo Annual for 1875, 1876, 1877, and 1878. L. M. S. Press. Antananarivo.

Madagascar : The Great African Island. By the Rev. J. Sibree, Missionary L. M. S. London. 1879.

Reports of the Madagascar Mission for 1876, 1877, 1878, and 1879. L. M. S. Press. Antananarivo.

Reports of the Friends' Foreign Mission Association (referring principally to Madagascar) for each year from 1871 to 1880.



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Rev. B. Briggs.....	<i>Secretary.</i>
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Rev. H. W. Grainge }	<i>Auditors.</i>
Rev. J. Peill.....	

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THE following are the missionaries of the FRIENDS' FOREIGN MISSION ASSOCIATION, labouring in friendly co-operation with the missionaries of the LONDON MISSIONARY SOCIETY:—

Mr. H. E. Clark, Mr. W. Johnson, Mr. S. Clemes, Mr. W. Wilson, Miss Gilpin, and Miss Pumphrey.

* Changes are in contemplation, which may materially alter the constitution of this Committee.

NATIVE PASTORS AND EDUCATED EVANGELISTS.

Name.	Date of leaving College.	Position.	Church or District.
Andriambelo	—	Pastor	Amparibe Church.
Andrianaivoravelona	1873	"	Ampamarinana Church.
Rainimanga	—	"	Ambohipotsy Church.
Rainijesy	1873	"	Faravohitra Church.
Rainibao	"	"	Analakely Church.
Ratsiarovana	"	"	Andohalo Church.
Andrianony	"	"	Ambohitantely Church.
Rabe	1874	"	Ankadibevava Church.
Rajaonary	—	"	Ambatonakanga Church.
Razaka	—	"	Fihaonana Church.
Rainisoa	—	"	Sambaina Church.
Ravelo	1874	Evangelist	Ambatonakanga District.
Ranizafinia	1876	"	"
Rainitsimba	1879	"	"
Rasoavelo	"	"	"
Andrianifahanana*	1878	"	Ambohidratrimo District.
Ranaivo*	1878	"	"
Rajona	1876	"	"
Radofa	1877	"	"
Ralaiseheno	1873	"	"
Rainidonia	1878	"	"
Rambelo*	1878	"	Analakely District."
Rakotovao*	"	"	"
Rahanetra	1877	"	"
Rainisolofo	1878	"	"
Ratsimba	1879	"	"
Ranaivoramboarina*	1878	"	Ambohipotsy District.
Rarija	1876	"	"
Rafaralahingita*	1878	"	Tsiafahy District."
Ralaiseheno	1878	"	"
Ravelona	1879	"	"
Ramananjanahary	1878	"	Ankadibevava District.
Rakotovao	"	"	"
Rabenahy	1879	"	"
Rabadaoro*	1878	"	Ambatomanga District.
Rainiavelo	"	"	"
Rakotovao*	"	"	Ambohitantely District.
Rakotovao*	1878	"	Ampamarinana }
Andrianaivo	1873	"	Ambohitantely District.
Rakotovao	1875	"	Ampamarinana District.

* Supported by the Palace Church.

NATIVE PASTORS AND EDUCATED EVANGELISTS.

Name.	Date of leaving College.	Position.	Church or District.
Rainitandra	1874	Evangelist.	Ambohibeloma District.
Andrianary	1878	"	" "
Rainijoelina	1877	"	" "
Rabarijaona	1878	"	" "
Rainimanana	1873	"	Andohalo District.
Radavidra	1874	"	" "
Rajaona*	1878	"	" "
Ratrema*	1876	"	Isoavina District.
Andriamanantsiety	1873	"	" "
Rainizatovo	1878	"	" "
Ramanitra	1878	"	" "
Rasoamaharo	1875	"	Faravohitra District.
Rainimisa	1879	"	" "
Radavidra*	1878	"	Ambohimanga District.
Andrianavalona	1877	"	" "
Raobelina	"	"	" "
Rainimarosaona	1879	"	Vonizongo."
Andriamanisa	1876	"	"
Rainibanona	1878	"	"
Andriankoto	"	"	"
Rarinosy	1875	"	"
Rakoto	1878	"	"
Radaniela	1877	Teacher	College.
Andriambalo	1878	"	"
Rainijaofera	1876	Evangelist	Antsihanaka.
Andrianaranana	"	"	"
Rakotomanga	1878	"	"
Rajaofera	1878	"	"
Rahaingo	1879	"	"
Andriamiraho	1875	"	Tamatave.
Rarivo	1873	"	Betsileo.
Rabenjamina	1878	"	"
Rainidamary	1877	"	"
Rainimalanjaona	1879	"	"
Andrianarosy	1877	"	"
Ranjoanina	1879	"	"
Andrianatoro†	1877	"	South-east coast.
Raobelina†	1878	"	" "
Rainiamboazafy†	—	"	Ankavandra.
Raobelina†	1878	"	North-east coast.
Andrianaivoramirahot†	1878	"	Mahanoro.
Rainijaona	1879	"	Vatomandry.
Ravokatra	1878	"	

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