



London Missionary Society.

TEN YEARS' REVIEW

OF

MISSION WORK

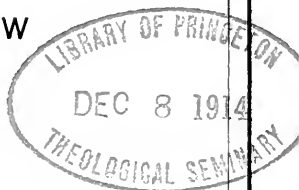
IN

MADAGASCAR.

1880—1890.

ANTANANARIVO:
THE LONDON MISSIONARY SOCIETY.

1890.



ANTANANARIVO.



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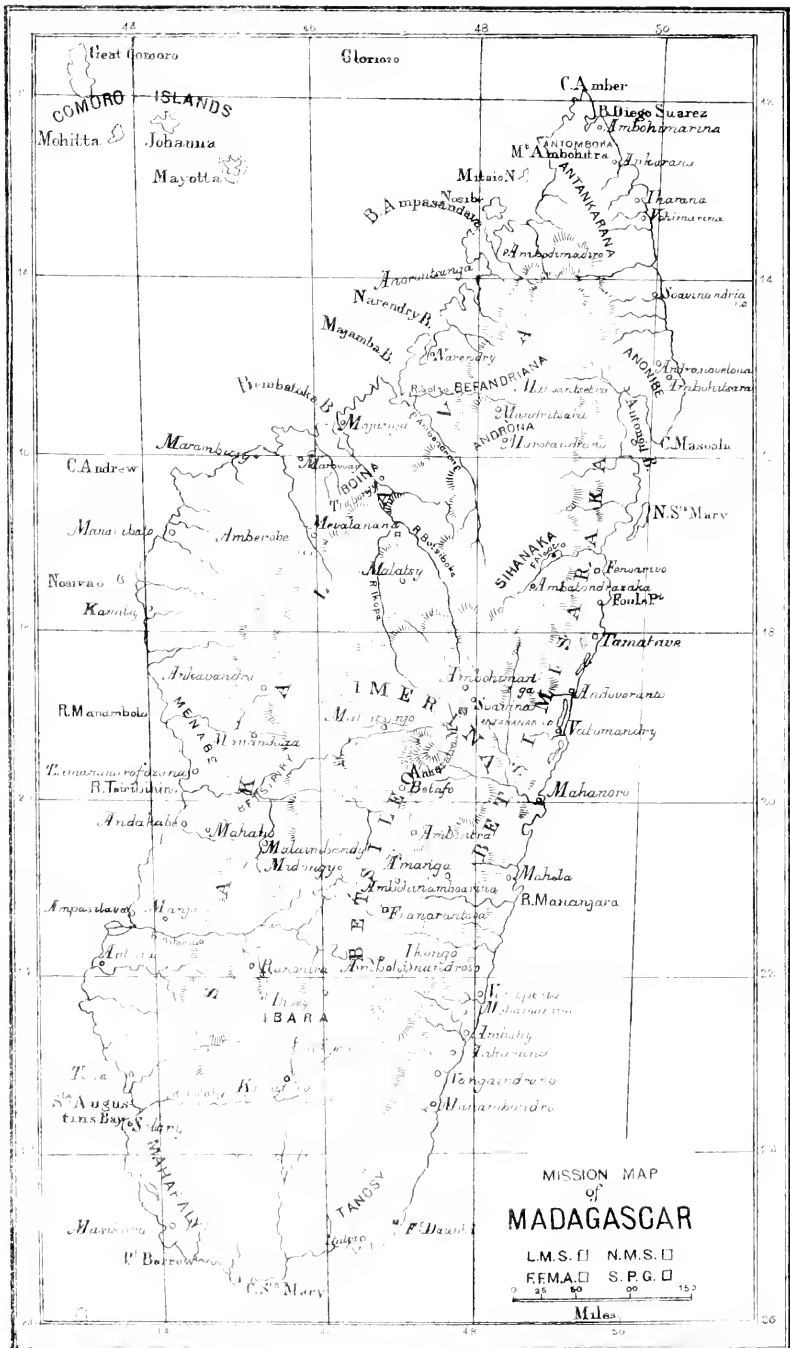
OF THE

London Missionary Society.

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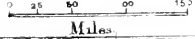


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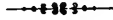
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of
MADAGASCAR

L.M.S. N.M.S.
F.E.M.A. S.P.G.

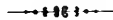


Miles

THE MADAGASCAR MISSION.



TEN YEARS' REVIEW. 1880—1890.



INTRODUCTION.

THE following report of mission work in Madagascar has been prepared in accordance with a regulation of the London Missionary Society requiring that a "General Review of the progress made in the Society's missions" should be drawn up at the end of every decade. The first Review of the kind, prepared by Rev. W. E. Cousins, was published in 1870, and contained a brief history of the mission during the preceding ten years. The second, prepared by Rev. B. Briggs, appeared in 1880. It consisted of over 300 pages, and was of a very exhaustive character. No period in the history of the mission in Madagascar has witnessed so many changes and such remarkable progress in the spread of Christianity among the people as that between 1870—1880: churches sprang up on every hand, the number of church-members increased more than threefold, schools multiplied, and numerous beneficial changes of a social and political character kept pace with the spread of the Gospel; and in order to enable the Directors and friends of the Society to comprehend the new order of things, it became necessary, at the end of that decade, to give the fullest details concerning our work here and to enter into particulars which, once told, it is no longer needful to speak of. The Review therefore published in 1880 remains to this day a valuable record of facts and events directly and indirectly connected with the work carried on, not only by the London Missionary Society, but by all the Protestant Missionary Societies in the island. The work of the past ten years has been one of consolidation rather than expansion, of growth in knowledge and Christian life among the churches rather than in numerical increase. As far as the central provinces are concerned, the old heathenism, with its barbarous and revolting customs, has now

passed into oblivion, and Christianity has been universally accepted. But though heathenism as such has disappeared, its baneful effects upon the mind and character of the people have not yet been eradicated, and the great work of the Christian missionary at the present time is to counteract and destroy this inheritance of evil by bringing to bear upon it the potent and purifying influences of the Gospel of Jesus Christ. By teaching, by preaching, by precept, by personal example before the people, it is his duty to present Christ as the Saviour from sin, by and through Whom their own characters may be made virtuous and beautiful. The people already outwardly acknowledge Him, they need to be taught to accept Him as the supreme Ruler of their lives. But there is one great difficulty with which we have to contend in our endeavours to build up the churches in the faith of Christ, and that difficulty arises from our very success: it is the great number of churches under our care. Our work is scattered over such a wide area that it is impossible to concentrate our energy on any single point with telling effect. It is not perhaps generally known, or, if known, not sufficiently remembered, that there are in Madagascar more congregations than in all the other missions of the Society put together. The number of churches under our care at the present time is considerably over 1200, while the number of missionaries is only 30. "What are these among so many?" When we think of all the claims and responsibilities attaching to the work of these numerous congregations, apart from our educational and other spheres of duty, we are often led inwardly to exclaim: "Who is sufficient for these things?" "the harvest truly is plenteous, but the labourers are few." And yet we suppose that to plead for more labourers is to plead in vain. The finances of the Society, or in other words, the liberality of the churches, will not allow of any increase in the staff of missionaries. O that God may supply the deficiency by an abundant outpouring of His Holy Spirit upon us His servants and upon the people He has committed to our charge.

In the preparation of the present Review a somewhat different plan has been followed from that adopted in its predecessor. The papers on the various subjects treated of have been written by different members of the mission; many matters contained in the Review of 1880 have been omitted, and instead of a report of each district, a general account of the evangelistic work of the districts as a whole has been given, thus avoiding much necessary repetition and monotony.

As the work of the Friends' Foreign Mission Association

is so closely allied with that of the London Missionary Society and is carried on on the same lines, Mr. Johnson, the Secretary of that Mission, has been asked to furnish a report of their work, to which request he has kindly acceded, and his report has been incorporated in the following pages. To Mr. Johnson our thanks are also due for the two small coloured maps, the one showing the Mission Districts in Imerina, the other the ground occupied by the various Missionary Societies in the island.

It will be seen from the contents of this Review that, notwithstanding failures here and disappointments there, notwithstanding too the low spiritual life of the churches as a whole, there is to be found, in taking a broad survey of the work, sufficient evidence of progress to fill our hearts with gratitude to God and to warrant us in taking a hopeful view of the future; but even apart from such evidence, so long as we believe in God, in Christ, in the Gospel, we cannot but rest assured of the ultimate success of our work. To doubt the progress and the final triumph of the truth seems to us no other than to doubt God. That the next Ten Years' Review may have to record a great religious revival, a deepening and strengthening of the spiritual life of the churches throughout the length and breadth of the land, is the earnest prayer of us all.

R. BARON, SECRETARY.



POLITICAL AND SOCIAL EVENTS.

THE FRANCO-MALAGASY WAR. The ten years treated of in the following pages opened in political matters with the arrival in the summer of 1881 of an embassy sent by the British Government to the Court of Madagascar. The British man-of-war *Euryalus* anchored in the harbour of Tamatave, and Admiral Gore-Jones and his staff came up to the Capital and spent some days in interviewing the Queen and Prime Minister, and in interchanging courtesies. About the same time a visit of a purely local and peaceable character was paid by two of our missionaries to the N. W. Coast. There can be no doubt that too great significance was attached by some to the visit of Admiral Gore-Jones; and the French appear to have looked upon both the visit of the Admiral and the journey of the two missionaries as being dangerous to their prestige and influence. The crisis culminated in the bombardment of Mojanga and other ports on the N. W. Coast in May, 1883; in their sending an ultimatum from Tamatave in June, 1883, and in its rejection by the Hova Court; and in their bombardment and occupation, after no resistance, of that port. On the firing of the first shots into Tamatave on Sunday, June 11th, the Hova retired to an entrenched position some miles inland, and here, as at Mojanga and elsewhere, for more than two years, by an obstinate yet mostly a passive resistance, they successfully repelled the frequent feeble attempts of the small French force to dislodge them.

It is not in our province to follow in detail all the vicissitudes of the desultory conflict; we can only notice such aspects of the case as have a bearing upon our work as a Missionary Society. It should be noticed, however, that in 1882 the Hova attempted to avert the impending catastrophe by sending an embassy to Europe and America, whose doings in Paris, London, and Washington are doubtless still in the remembrance of the constituents of our Society. Hostilities broke out while they were still on their mission; and they returned in the autumn of 1883, landing at a small port on the S. E. Coast, although they were the bearers of a safe conduct through the French lines at Tamatave.*

* *Ravoninahitriniarivo*, 15 Honours, the chief of this mission, was in 1887 degraded from his office of Chief Secretary for Foreign Affairs and sent into banishment to *Ambositra*; and *Ramaniraka*, 14 Honours, his companion, is now Governor of the town and district of *Thosy*, in the *Bara* country, in South Central Madagascar.

Immediately on the arrival in the Capital of the news of the bombarding and capture of Mojanga on the N. W. Coast, the wildest excitement prevailed. Meetings of the Cabinet and heads of the people were held; reinforcements were hurriedly sent away. The French residents, including the Jesuit Fathers and Sisters of Mercy, were ordered to leave the Capital for the coast. All our missionaries were immediately recalled from the country stations and had to take up their abode in the Capital, where they remained for about six months.

To add to the embarrassments of the situation, the Queen, Ranavalona II., the first Christian Sovereign of Madagascar, after an illness of many months' duration, died on the morning of July 13th, 1883. This event, coming about six weeks after the commencement of the war, seemed to be another blow to the progress of Christianity. In the ANNUAL REPORT for 1883 we thus referred to the two events:—

“For a time, after the outbreak of hostilities, the Government, the native pastors, and we ourselves were fearful as to the effect of the war upon our people. The wildest rumours were freely circulated, and the death of the Queen, happening only a month after the capture of Tamatave, deepened the already deep dislike of many of the natives to foreigners and religion. ‘They hated the sight of foreigners, and the English were looked upon with no more favour than the French’ Many pastors, deacons, preachers, and church members were sent away to strengthen the garrisons at Anorontsanga, Mojanga, Tamatave and other places. There were about 10,000 soldiers encamped for months in the suburbs of the Capital; and in June all the able-bodied men and the youths and boys in our schools were encouraged to be trained in spear and shield drill. Some of the churches were completely disorganized, and the College and schools of all kinds immediately gave half of each day to drill. . . . We all feared that our work in education would be almost, if not entirely, destroyed. For months this drill was kept up most regularly, and some of the schools in the more distant stations were completely broken up. Frequent proclamations were made by the Government forbidding the disruption of the schools, while urging on the drilling of the people; and to our great relief, immediately after the coronation of the new Sovereign in November, another proclamation was issued forbidding any school to drill more than once a week, and during December this was changed to once a month.

“A native pastor says: ‘When the soldiers went away to resist the French, many of them took charms with them and returned to their old heathen customs. They offered sacrifices to their ancestors, took earth from tombs to secure protection from the balls of the enemy, and to be sure of having their bodies, in case of death, brought to Imerina for burial in their family tombs. . . . When the priests were sent away, and the English were brought up to the Capital, and guards stationed at their houses, great numbers concluded that the ‘praying’ was at an end. In one part of the country, to the west of the Capital, it was publicly announced that the Prime Minister had given orders for all chapels to be closed. When, on the 14th of July, all the foreigners in the Capital went up to the palace to condole with the new Queen and the Government on the death of their beloved Sovereign, an old soldier was heard to say as they passed: ‘This is the last time

foreigners will come into the palace.' Mr. Peake reports that in a journey he made to a distant part of his district, soon after the Queen's death, he found the chapels closed, and the people were afraid to go into them until they had heard what were the intentions of the new Queen.

"How wonderfully has God dispelled our fears! Verily we have to mourn over some backsliders, but our hearts are full of gratitude for the proof we have had of the wonderful hold the Gospel has taken of the heart of many of the people. Our people have been thrown back upon God. Meetings for prayer have become part of our church work to a most gratifying degree. For some time daily, and now weekly, meetings are held for prayer in the churches. Mr. Montgomery well describes this: 'One very palpable good that has arisen out of the evils brought by war is that the people in our congregations are giving themselves to prayer. Prayer meetings are held every week in nearly all the congregations. Supplications are made to Almighty God for the protection of the country and for the rulers in this time of trouble. National sins are confessed and bemoaned before God. Occasionally, indeed, though seldom, rash expressions are to be heard at these prayer meetings, petitions couched rather in the spirit of the imprecatory psalms than in the 'manner of spirit' Christ's disciples should manifest. Sometimes too, on Sundays, we may hear rather martial sermons from young preachers. We have had more discourses lately on Naboth's Vineyard and kindred topics than I have cared to hear or hear about. But the true spirit of the Gospel comes out far more frequently, and I have heard some of our best men praying sometimes in words broken with emotion that God would have mercy on their enemies, and not destroy them, but send them away in peace, and give them grace for repentance and the acknowledgment of the truth.'

"We observed with great thankfulness, as showing how the Gospel is laying hold of the nation, the bearing of the Government and people towards those whom they regard as their enemies. We candidly confess that we feared some evil would befall the priests, whom they rightly or wrongly charged with having incited the French Government against them. When the expulsion of the French was decided on, it was carried out in a far more considerate manner than the most sanguine could have thought possible. The priests in the country districts were safely escorted to the Capital, and when all French subjects were ready for going, they were provided with bearers for themselves and their luggage, and an escort of soldiers saw them safely down to the neighbourhood of Tamatave; beyond the plucking of the beard of one of the priests, and the plunder of a box close to the Capital, no outrage was committed. Their property here is as safe now as when they left. Their chapels are opened regularly every Sunday for the usual services in all places where there are those wishing to worship.

"We only heard of one Catholic chapel destroyed, a wayside chapel that had been built for the lepers away from any town or village, on the day before the French were expelled. An outrage was also perpetrated upon the French cemetery some few miles from the Capital, but extra guards were immediately sent out by the Government, and the outrage has not been repeated. This occurred at a time when many Malagasy tombs were treated in a similar manner by a gang of robbers.

"We give God thanks for the control the Government had over the people, and for the self-restraint the people exercised over their own feelings in a time of very great provocation. Their Queen has been insulted; their towns, some twenty of them, have been destroyed without warning or with a warning of only a few hours; their fellow-countrymen have been kidnapped, imprisoned, and shot; their chapels have been burned and the bells taken into French forts, or carried away by sea; their country has been invaded and occupied on the east and west. Surely they have

'given their cheeks to the smiters,' and when they have been 'reviled, they have reviled not again.' The Christianity of Madagascar passed through a fiery trial, and so far we have seen little of which we need feel ashamed. The people have been taunted as being 'barbarians and savages,' but of such barbarians and savages the Christian Church need not be ashamed."

The preceding paragraphs were written at the end of 1883; the "war" continued until near the end of 1885, and during its whole course the attitude of the people underwent no change. Our churches acted very nobly towards their friends and companions who were sent to the neighbourhood of the blockaded ports. A patriotic fund was started in 1884, and the churches of all denominations subscribed close upon \$30,000 for the purchase of medicine, food, and clothing for the soldiers.

At the end of 1885 the war ended by a treaty being signed, the Malagasy Government agreeing to a French protectorate by which the foreign relations of Madagascar were to be controlled by France, but no control was to be exercised over her domestic policy. The Malagasy also paid an indemnity of £400,000, France undertaking to pay all claims by foreigners who had suffered during the war. This protectorate has been much misunderstood, and up to the present time is a source of much uneasiness as to what is or may be its true import. A French Resident-General with a large staff and an escort have been established in the Capital since 1886, and Residents have been appointed to various ports and to Fianarantsoa. The terms of this protectorate, as defined in the treaty of 1885, on which it is based, does not affect our work as missionaries in the slightest degree; we have the same freedom to teach, preach, and travel as before, nor should the official recognition of the protectorate by the British and other Governments last year injure our position or limit our freedom in any way. A spirit of conciliation, and a desire to stand well both with the Malagasy and the English, seem to animate nearly all French officials from the Resident-General downwards, and we sincerely trust this may continue.

In 1884 a Vice-Consul holding a commission from the Queen of England was sent to the Capital, and his presence has tended greatly to the public benefit. We should like to see Her Majesty's Representative in the Capital holding higher rank than that of a Vice-Consul.

DEATH OF RANAVALONA II. Some notice must necessarily be made of the death of the first and the accession and reign of the second Christian Queen of Madagascar, but for a fuller notice we would refer our readers to two articles in the ANTANARIVO ANNUAL, Christmas, 1883, pp. 1-12, 102-110.

Ranavalona II. was born in the year 1829, ascended the throne on the 2nd of April, 1868, and died on the morning of Friday, July 13th, 1883. When she came to the throne in 1868, she declared herself a Christian, and at her coronation, on the 3rd of September of that year, she proclaimed full religious liberty to her people. She was present at the opening of the Martyr Memorial Church at Ambohipotsy on the 17th of November, 1868; she and her husband, the Prime Minister, were publicly baptized on the 21st of February, 1869; and on the 6th of June of the same year she was admitted to the Lord's table.

On the 20th of July, 1869, she laid the foundation stone of the stone church in the palace enclosure, which was not opened, however, for public worship until April, 1880.

A mere list of the good things accomplished during her reign, and proofs of progress in religion and education, would fill many pages. Some of them will ever be remembered as beacons and landmarks in the progress of Madagascar from the grossest superstition and heathen practices towards a fuller appreciation of the light and liberty of the Gospel.

The burning of the idols, the abolition of Sunday markets, the proclamation and establishment of religious liberty, the public observance of the Sabbath, the building of the Palace Church, the emancipation of Mozambiques, the amelioration of the wretched condition of the soldiers, the codification of the laws, the absence of tumults and rebellions, the abrogation of the laws against brick and stone buildings in the Capital, the establishment of colleges, schools, and hospitals, the progress of elementary education, the abolition of polygamy, the establishment of a Native Missionary Society, and a host of other praiseworthy things will ever be remembered as marking the fifteen years' reign of the first Christian Queen of Madagascar.

The ceremonies attending her funeral were shorn of all the ancient heathen forms. The period of mourning was shorter than usual, ending on the 25th of August. All the observances usual on such occasions were at her request made as light as possible. Queen Ranavalona the Good, in her death as in her life, was full of thought of how she could benefit her people and make their burdens light.

The following were the chief things observed in the time of mourning. Men not to wear hats; women to wear their hair down; no public singing or playing musical instruments, except at religious services; no building or working in clay or mud; no assembling for sports; no spinning of cotton or silk; no spear-throwing. Twenty-two years before,

at the mourning for Ranavalona I., it is said that soldiers were made to fill up cannons to the muzzle with powder and shot, then screw in a plug, fire off the cannon, which burst and killed many. Fifteen years ago our missionaries saw every man, woman, and child go about for weeks with shoulders bare and heads shaved; no one then dared sleep in a bed, and any one daring to sing would have been guilty of treason. What a change the preaching of the Gospel has produced!

ACCESSION OF RANAVALONA III. The new Queen was proclaimed on the morning of the death of her aunt. She was known as Razafindrahety, and has assumed the name of Ranavalomanjaka III. She was born on the 22nd of November, 1861, and was baptized at Ambohimanga on the 5th of April, 1874. She was first educated in a country district by one of our native teachers, after which she entered one of the schools in the Capital. She was for a time in the school taught by Miss Gilpin, and for some years afterwards was a scholar in our school for girls at Ambodin' Andohalo. She is a member of the church in the palace. She had been married to a relative of the Queen called Ratrimo- arivony, who died in the early part of May, 1883. She has always been well behaved, and her accession gave great joy to the Christian part of the community. She has had no children.

At her coronation on the 22nd of November, on the great plain of Imahamasina, her throne was covered by the memorable canopy under which her aunt was crowned in 1868, with the words "God with us;" "Glory to God;" "Peace on earth;" "Goodwill to men," round the cornice. On her right was a small table with a marble top, on which was placed a large Bible. In the first paragraph of her speech she acknowledged that God had given her the kingdom. In the second she said that she hoped the blessing of God might rest upon her people. In the fourth she said: "My desire from God is to benefit you. . . . and to govern you in righteousness." In the ninth she explicitly declared that she placed her kingdom under the protection of God: "for I know that the kingdom which is governed in dependence upon God has strength and makes progress." "Remember that it is righteousness that exalteth a nation, and the fear of God is the beginning of wisdom." She concluded by saying: "Whoever forsakes the path of righteousness walks in the way of darkness."

She has now reigned for seven and a half years, and during that time she has fulfilled our hopes. Her life has been blameless. She has been as steadfast as her late aunt in at-

tendance upon public worship, and has taken a deep interest in all religious and philanthropic work. Many of our number have had the opportunity of preaching in the Palace Church during her reign, and we have all been struck with the deep and intelligent interest she has taken in the services.

THE ARMY AND MILITARY EXPEDITIONS.—During the decade very great attention has been given to the army, and as a result it is now much better drilled, clothed and armed than formerly. During the war the Government obtained the services of several English officers, and since that time two English and one French officer have been engaged in training young men in gunnery and musketry, these young men being appointed as officers or instructors for the whole army after finishing their term of study. The successive annual levies have been honourably set free as each has fulfilled its course of four years' training; although this is a vast change for the better, seeing that formerly soldiers were taken for life, it has not had the effect of making the service popular. As each yearly levy comes round, every imaginable means are used by the people to keep their sons from the conscription; much disturbance happens to the schools at the time, youths are hidden, or run away, or the officers making the levy in parts at some distance from the Capital are bribed to pass by certain individuals. Hence the poor are always taken up. We believe the great dislike to military service arises chiefly from the fact that the people have a great objection to being sent to the distant coast stations, where fever is so prevalent.

Of the doings of the army during the Franco-Malagasy war, nothing need be said here. In addition to this demand upon them, several rebellions of the distant tribes have been suppressed, and two expeditions were sent by sea from Tamatave round to St. Augustine's Bay and its neighbourhood for the subjugation of a tribe of Sakalava, who have long been the terror of travellers and ships and traders in those parts. The first expedition in 1888 was a failure; but the second, sent in 1889, successfully conquered the tribe and established Hova garrisons at St. Augustine's Bay, and at a place called Tolihara, at the mouth of the river Fiherenana. The expedition returned to the Capital in 1889, bringing some of the chief advisers of the ruling Sakalava prince to express his allegiance to the Queen. Norwegian missionaries have tried for many years to settle in the neighbourhood, and have suffered much from the cruelty and oppression of the chiefs. There is now hope that they will be allowed to work in peace.

In July of 1890 a review of the troops lasting three days

was held on the Imahamasina plain, at which the Queen, Prime Minister, the Resident-General of France, H.B.M. Vice-Consul, and many Europeans were present. Some tens of thousands of soldiers were put through a great number of military manœuvres, and those competent to judge spoke very highly of the bearing of the troops.

ADMINISTRATION OF JUSTICE.—In the administration of justice attempts have been made to check bribery and corruption. In our report for 1882 we referred thus to a new codification of the laws :—

“This code is superior to anything of the kind that has appeared in Madagascar before, and, if faithfully carried out and universally enforced, will mark a decided advance in the political and social condition of the country.”

The administration of this code has not realized all our hopes. Much improvement has doubtless taken place, justice has certainly been more promptly obtained than formerly; but what can be expected when every person engaged—judge, magistrate, police officer—has to do everything for the honour of serving the country. The temptation to bribery is too strong. Quite recently one of the most promising young men, who after being educated in our college had been appointed to a judgeship, deliberately falsified a judgment as the result of a large bribe. He and his companions were speedily degraded and sent away into banishment.

TREATMENT OF CRIMINALS.—In prisons and the treatment of criminals, things remain as before. There is not the cruelty of burying up to the neck, or the burning and hacking to pieces of condemned men, which were common in former years; but prisoners still have to keep themselves, and are allowed to pick up a precarious livelihood at whatever work they can get, going about with iron rings on ancles and neck, which rings are connected by iron rods reaching from the neck to the ancles. The death penalty has been carried out in a more becoming fashion. Two soldiers, who had deserted during the war, on being condemned to death in 1884, instead of being burned, surrounded by a howling rabble, were conducted to the suburbs in a most imposing manner, were clothed in new *lamba*, blindfolded and shot, their bodies being given to their friends for interment, instead of being thrown away to the dogs as formerly.

ROBBER RAIDS AND BURGLARIES.—Much has appeared in the newspapers of late about the inroads made by the Bara and Sakalava on the western borders of Imerina and Betsileo. It cannot be denied that ever since the unfortunate Franco-Malagasy hostilities, these raids have been on the increase, and that they have no longer been confined

merely to the border-lands. Numerous villages and even whole districts have been burned and pillaged, cattle and women and children being carried off captive. Border raids have always been chronic in the past, and large garrisons have had to be kept along the whole western frontier of the great central plateau to resist these raids. Since the beginning of the late hostilities these garrisons have become weaker, many run-away Hova soldiers have taken refuge among the border tribes, and others have fled from the unbearable labour connected with the working for gold; and all these seem to have combined for raiding purposes.

In the neighbourhood of the Capital too, burglaries, sometimes of the most daring character, and not infrequently accompanied by murder, have alarmingly increased in number within the last few years. We sincerely hope that the Government will soon take steps for the suppression, not only of these deeds of outrage in and around Antananarivo, but also of the raids made by armed gangs of robbers in the more remote districts.

GOLD-MINING.—The gold question is one that has been brought into prominence during the last few years. What was only supposed to be a source of great wealth has now become a fact. Gold undoubtedly exists in large quantities throughout the island. A number of miners from South Africa and Australia have come up to the Capital seeking for concessions, but most of them have gone away again disappointed, the terms asked by the Government being considered too high. One concession has been given to a French Company to the east of Mojanga, and report says that much gold has been found. It is said, however, to have been worked by forced labour; and whether the Government meant it so to be or not, it cannot be gainsaid that there has been much oppression and suffering caused in the districts of Vonizongo and Ambositra by the people being compelled to go seeking gold without payment or reward.

Up to within the present year it was an act involving penal servitude for a Malagasy to dig for or sell gold. This year permission was given to the people to seek it wherever they liked on paying the first ounce obtained for a license, and then selling the rest at \$10 per ounce to the Government. We have no means of knowing how far this has been successful. We know, however, that much gold has been secretly sold to foreigners of late years. There are representatives of financial companies in England and France now in the Capital seeking for concessions, and several Englishmen are out prospecting by permission of the Government.

Three or four concessions have also been granted by the

Government for the cutting and exportation of timber on the N. E. Coast, in the neighbourhood of Antongil Bay.

NEWSPAPERS.—No less than six newspapers have been started in Madagascar during the ten years. The first was a French paper at Tamatave, which still exists. The second was the *Madagascar Times*, established in the Capital in April, 1882, written in English, French and Malagasy. This, with a suspension during the visit of the Embassy to Europe and America, continued until February, 1890. The third was *Ny Gazety Malagasy*, commenced by the Government in June, 1883, and which has continued with more or less regularity to be issued ever since. The fourth is *Le Progrès de l' Imerina*, which has been issued since 1887, and is supposed to be the mouthpiece of the Residency. The fifth is a small sheet issued in Malagasy from the office of *Le Progrès de l' Imerina* and sold at a halfpenny a copy. The sixth is the *Madagascar News*, commenced in May last. Four of these papers, being in French and English, cannot be supposed to have much influence upon the Malagasy; but the free criticism upon the native Government and affairs in general sometimes appearing in one or another of them, makes evident the vast change that has taken place in the sensitiveness of the native authorities to public criticism. Things are printed and said in these days, both by foreigners and natives, that would have been looked upon as almost amounting to treason a few years ago. Freedom of speech is beginning to be understood in Madagascar.

BANKS, TELEGRAPH, ETC.—We have not space for more than a passing reference to the establishment of branches of two banks in the Capital and Tamatave. These are Le Comptoir National de France and the New Oriental Bank Corporation. The natives are said to be increasingly using them. A telegraph was erected for the Government by a French firm between Tamatave and the Capital in August, 1887, and is still in working order. An imposing and well equipped observatory has been built by the Jesuit Fathers on a hill a few hundred yards east of the Capital. It is said to be subsidized by the French Government.

In road-making hardly anything has been done, but in houses and public buildings there is a very decided advance to be noticed, especially in and around the Capital. Many hundreds of two-storied, well-built, brick houses are now in existence.

A small attempt to encourage local and self-government has been made by the formation of Village Councils (*fokon' olona*) for mutual defence; and quite recently the Govern-

ment have appointed young men in most of the towns and villages as Governors or local magistrates for the trial and settlement of minor civil and criminal cases in connection with these Village Councils, instead of having every case sent up to the Capital for settlement. We hear from several sources that the system seems to be working well.

DRINK, FANOMPOANA AND SLAVERY. There are three subjects, however, connected with the political and social condition of the people which affect our work and prospects more than any others. These are: (1) The Drink Question, (2) *Fanompoana*, or forced personal service for the Government, and (3) Slavery. Of the first of these it may be said that the Queen and Prime Minister have ever been examples of sobriety and temperance to the whole nation; the laws also are very strict on the subject, making it a criminal act for any Malagasy to make, buy, sell, or drink intoxicants within a very large area around the Capital and in the neighbourhood of most garrison towns. When and where these laws are fairly enforced, a drunken person is an exceedingly rare sight. But alas! for some reason or reasons the sale and use of intoxicants even in the Capital has increased alarmingly during recent years. The influx of foreigners has doubtless greatly tended to this change, for Creole and other foreign traders not only sell by retail themselves, but open dram shops in the public thoroughfares and appoint Malagasy subjects as their agents. So gross had the abuse become that about two years ago a conference of all the Protestant missionaries was held in the Capital, and a deputation appointed to wait upon the Prime Minister to urge him to take steps not only to enforce the law, but to make yet more stringent regulations for the control of the traffic. In taking this step we were heartily supported by Her Britannic Majesty's Vice-Consul, W. Clayton Pickersgill, Esq. The Prime Minister granted the interview, received its members most courteously, and freely expressed for himself and the Queen their great desire to do something to lessen the evils. We fear that there is too much truth in the fact he laid before the deputation that the Government are prevented from taking vigorous steps for fear of complications on the tariff and other questions with the representatives of foreign Governments. Meanwhile, because of this fear, and for reasons of a more delicate nature, the traffic increases or remains unchecked; and this with its attendant evil of brothels and other vices causes us considerable uneasiness for the prosperity of the country and the success of our work.

In regard to the second, *Fanompoana*, or enforced personal

service for the Government, we look upon it as being possibly a greater curse than slavery; we are powerless to do anything in the matter, as it concerns the internal policy of the Government. Every man and youth, and even the elder boys in the schools, are liable to be called upon at any moment to leave school, home, and business to do whatever the Government requires, without receiving any wages. Were it merely a matter of serving the Government only, the evil would not be so great, but it should be remembered that the officers who direct this work being themselves unpaid, must make something out of it. Hence those who have means may, by judicious bribing, secure some alleviation of the hardness of their lot; but as a matter of course, the very poor have to bear the greatest burdens. Again, men of the highest family and rank may be called upon to go as Governors or envoys to distant provinces, and as they receive no allowance or grant from the Central Government, their bearers and personal attendants cannot be paid, and so they must needs come down upon their slaves. *Fanompoana* makes domestic slavery almost a necessity, as the greater includes the less. We cannot point to a single enactment of the Government which tends to show any disposition to dispense with *Fanompoana*. Its abolition and the substitution of taxation is a matter which will require the utmost skill and prudence on the part of the Government. The question bristles with difficulties on every side; but we have no hesitation in saying that its abolition will be the greatest and grandest thing ever accomplished for the emancipation of Madagascar.

Meanwhile we cannot but think that the action of Missionary Societies in paying every native helper (some thousands in number now) for work done, and their insistence on the churches receiving helpers also paying some share of the allowance (in many instances the larger share) must have some influence upon the people, and make them see that "a fair day's wage for a fair day's work" is just and right.

When one of our missionaries was asked by the Government to take sole charge of the school erected by them at the north of the Palace for the education of the sons of the higher classes, we made it a *sine qua non* that money should be placed at his disposal for paying his native helpers, and for meeting the expenses incidental to the maintenance of a school of over 200 boys. To this the Prime Minister readily consented, and it is being kept up. Further, the employment by the Government of some half dozen Europeans at comparatively large salaries must serve the purpose of making it known that work and pay are closely connected.

Knowing as we do the grinding injustice of this *Fanompoana*, we have made careful enquiries as to whether any amelioration of its incidence could be noted, and we have pleasure in recording that while, as we have stated above, no enactment has been made tending to its abolition, the system is being quietly but silently undermined.

(1) No contribution has been called for from the people towards the repayment of the loan of £600,000 obtained by the Government from the Comptoir d'Escompte in 1886 for the purpose of paying the war indemnity; and every instalment towards its repayment has so far (Dec. 1890) been paid from Government funds or from the Queen's private purse. The indemnity paid to France many years ago was exacted from the people.

(2) During the last few years the 2000 soldiers who are on duty night and day in and around the Palace enclosure in the Capital have received sixpence per man per week, a sum sufficient to provide them with food. Formerly they received no stated pay.

(3) All guns and munitions of war introduced during and since the late war have been paid for from Government funds. Formerly a tax was levied upon the people for these purposes.

(4) All *lamba*, or cotton goods, that used to be received as customs' dues, when these were levied in kind, had to be brought up to the Capital by the dwellers on the coast; this was stored in the Government warehouses, and as each yearly *Fandroana*, or annual festival, came round, was distributed *pro rata* to all officers and soldiers as a present. Since payment in money has been taken for customs' dues, no *lamba* has been brought up, yet the distribution of the tens of thousands of yards has been continued as before at each *Fandroana*, the *lamba* having been bought by Government funds in the market of the Capital.

(5) In the departments of the public service in which foreigners are employed large sums of money are spent by them in buying building materials, bricks, lime, etc., which were formerly supplied by the people as *Fanompoana*. In one department alone we have ascertained that no less a sum than \$2800 has thus passed through the hands of one foreigner within the last two years. These facts taken singly may not perhaps be of great moment, but taken as a whole, they are surely as "straws in the stream" showing the flow of the current.

As to *Slavery* we must acknowledge a feeling of bitter disappointment in having to say that no advance has been made towards its abolition either at once or gradually during

the ten years since our last Review was written. Things are apparently just where they were then. The feeling among the more intelligent Christians that slavery must ultimately go is perhaps stronger than it was at that time, but the facts remain just as they were expressed by us in 1880 [Vide Ten Years' Review, 1870—80, pp. 27—31].

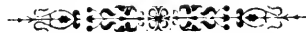
The relation of missionaries to slavery has been grossly misrepresented, and strong language has been used at various times in commenting upon it. We have, however, nothing to fear in our attitude to the matter being fully and generally known. The whole community knows well that we are opposed to slavery. Our schools and churches are as much open to the slave as to the free. We never hire a slave as such; we hire our servants and our palanquin bearers directly, having nothing whatever to do with their masters; and only when going on long journeys, where passports are necessary, is any attempt made to ask the consent of an owner, and this only because the laws of the country demand it. We always pay wages to the person employed, be he bond or free, and *never to the master* of a slave for service his slave may have rendered. Indeed many of our domestic servants, even down to water-carriers and horse-boys, are redeemed slaves, and in numerous instances their freedom has been obtained by the missionary lending money *without interest or security* of any kind whatsoever. There is scarcely a mission family which has not its freed slave, sometimes two or three, among its domestics, and these have been assisted by the missionary to obtain their freedom. A curious thing about the matter is that there are instances of slaves who have paid the full price of their freedom except the *last dollar*, which they leave *unpaid*, in order that while being really free, they are indebted to their former master to this extent, in order that they may not be enrolled among the free men and become liable to be called up to do *Fanomfoana*. Many slaves enjoy a greater freedom than thousands of free men, and seem to prefer the comparatively mild servitude of slavery to the possible grinding oppression arising from their being *poor* free men liable to be called up for *Fanomfoana*.

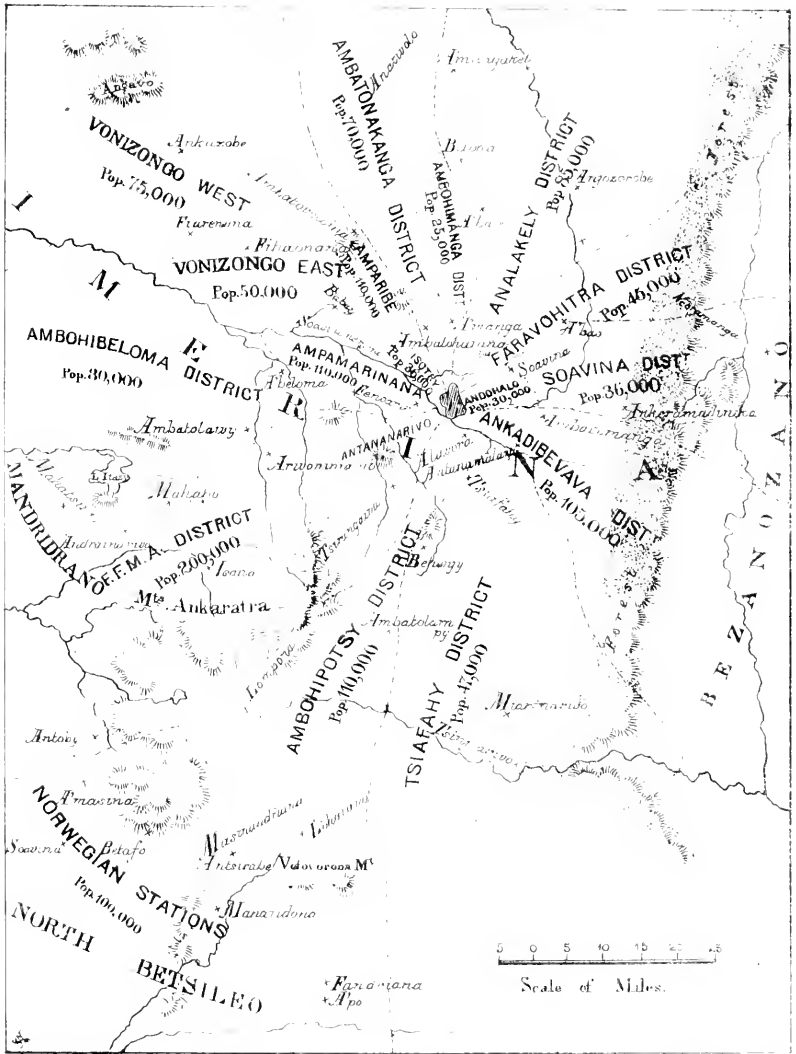
While, however, we have no public or legislative action tending to the liberation of the slaves to record, we are convinced that the conscience of the Christian part of the community is working. Some even have gone so far as to say that they would like to manumit their slaves,* but are afraid of

* Since the above was written we have been reminded of at least five slave-owners who have liberated all their slaves, their consciences no longer permitting them to hold human beings in bondage.

being leaders in what would draw down upon them the hot displeasure of the non-Christian part of their fellow-countrymen, or of doing what would be considered an unwise bid for notoriety among the merely professing Christians. It is said by those competent to judge that there is such an uneasy feeling on the part of the people generally on the subject of slavery, that the monetary value of a slave has decreased at least 20 per cent during the last decade. There are masters who give their slaves freedom to engage in trade, etc., and allow them to enjoy to the full their own earnings. Others require service of a merely nominal kind, and it frequently happens that masters have *to hire their own slaves* to carry them.

Let us hope and pray that in future years we may have the joy of seeing the two evils of *Fanompoana* and slavery effectively abolished in Madagascar; for we are persuaded that neither the one nor the other can be tolerated as a permanent institution in a community that has accepted the teaching and example of our Lord and His apostles. It is not within the province of a missionary's work to get up a crusade against either; our duty is to preach and live the Gospel, in which "there can be neither Jew nor Greek, there can be neither bond nor free," and surely the Great Head of the Church will in "the fulness of the times" purify His Church in Madagascar from everything that is contrary to His mind and will.





F.M.A. Lith.

Drawn by W.J. ...

MAP OF MISSION DISTRICTS CENTRAL MADAGASCAR.
with estimated population

THE IMERINA MISSION.



NATIVE CHURCHES AND EVANGELISTIC WORK.

THERE is one fact patent to even the most casual observer who enters this central province of Imerina from whatever side, and that a most significant one, viz., that, be the quality of it what it may, Christianity has taken a firm and general hold of the population. This is "writ large" all over Imerina, the characters that form the writing being the substantial church buildings scattered broadcast over the province, and forming quite a striking feature of the landscape whichever way one looks. Certainly, in most of the villages, the house built for the worship of God is far and away superior to any belonging to private individuals.

That, on further examination below the surface, much of heathenism is still to be found, no one who knows the Malagasy will hesitate for a moment to acknowledge. The following quotation from the report of one of the missionaries gives briefly an historical *résumé* of the state of affairs:—

"At the burning of the idols in 1869 the Malagasy Government assumed a new mental and professional attitude towards Christianity and Christian civilization. The vast majority of the people in the central province of Imerina and the adjacent districts and provinces followed the example set them by the Government; but they did so mainly from fear or loyalty, and not from any heart love of the Christian religion. Doubtless there were hundreds—I should like to believe thousands—who were actuated by higher and nobler motives, and who rejoiced and sincerely thanked God for the change of attitude which He, in His providence, had led the rulers of the land to assume; still, the fact remains, that the movement was mainly a political one, and could in no sense be truly and honestly called 'The conversion of the Malagasy to God' by any one who understood the real state of the case. The Malagasy as a people were not converted at the burning of the idols in 1869; their rulers and they took up a new attitude towards Christianity, and it became no longer a crime to worship God. As a result of this, and of the fact that the late Queen and the present Prime Minister professed themselves Christians, and were baptized and received into church fellowship, there was a rush made into the then existing churches, and they were all but swamped with heathenism, while some six hundred congregations were formed in the province of Imerina alone. These congregations, while professedly Christian, were essentially heathen, and could not have been expected to be anything else. How could they have believed on Him of Whom most of them had never even heard? And how could they have heard of Him when there were no preachers to tell of Him? Thus the work that has had mainly to be done during the last twenty years has been that of instructing heathen congregations in 'the first principles of the Gospel of Christ;' and there is still a great amount of that kind of work to be done here."

A great outward change may come over a nation in a day ; that change may later be found to have been a new beginning, the throes of a new birth. It takes years, however, for an intelligent appreciation of Christian truth to filter down through the mass and mould the individual conscience and character. A nation may be born in a day, but it cannot grow to manhood in a day. Is it then a wonderful thing that the ancient well-anointed sacred stones are yet to be found all over the land, that many of the still commonly prevalent customs of the people have an undoubtedly heathen origin, and in the minds of the majority are still closely connected with heathen ideas and practices? Is it to be wondered at that charms and witchcraft have still numerous votaries? It is in the low moral tone of the people, however, their craftiness and guile, their crooked ideas of morality, right and justice, honesty and purity, truthfulness and integrity—it is here that those who have had any long experience of the Malagasy and daily relations with them find the most persistent evidence of heathenism still existent. Such evils are not easily eradicated from the life of a people, fostered for centuries, as they have been, by their political relations, chief among which is the never-ceasing effort to avoid the claims of unpaid Government service by deceit, prevarication, hypocrisy, bribery, sycophancy, etc., their only means of escape from its stringent claims. Europeans too are frequently appalled by the low standard of individual and social purity existing among the Malagasy. An unexpected incident, a sudden turn of affairs, a casual remark, a trying case of discipline, gives one a glance into depths of depravity and corruption one had never even dreamt of before, remains of a period, now happily past, when moral purity was a thing unknown among them and undesired, and when the only sin in doing wrong was the want of skill in covering it up and its consequent discovery. We must always remember the pit out of which a people have been dug, if we would judge them fairly and estimate progress truly.

Idol worship, infanticide, the poison ordeal, polygamy, divination, heathenism in glaring outward forms, is now suppressed by law, has gone, or is slowly dying, hides in holes and corners where it still exists. Christianity is firmly established in broad daylight as a living presence among this people. It has come as a new vital energy into their midst, is slowly but surely changing timeworn customs, uprooting heathenism in practice and idea, sapping the foundations of ignorance and vice, moulding the life of the nation in its own inimitable fashion. Rome was not built in a day, no, nor in many a year. Nothing really solid and lasting comes quickly to

perfection. We must be patient, while not relaxing effort. We must learn to labour and to wait; both equally necessary. Taking the centuries through which the life of a nation extends as its day, these 20 years since the idols were destroyed are only as the early morning, when the sun is slowly dispelling the mists. True, to us working amid these mists and damps the action of the sun's rays seems slow, and the clearing process very gradual; but it is progress, necessary progress, a stage through which the people's life must pass in order to reach better things. The standard we wish to see attained is still far above the heads of this people, true; but a real standard has been introduced, thank God, such as was quite unknown before, and more or less accepted too, and slowly the people are awakening to realize the new state of things and change their evil habits accordingly. A public opinion in favour of Christian morality, purity, truth and righteousness, is slowly being created. A new and vital element has been introduced into the national, social, individual life. Surely this is a state of things calculated to greatly cheer the hearts of all Christian people. It cannot, will not, cease here. This is a leaven that works and works, and will go on working till the whole be leavened. This is a mustard seed slowly growing before our eyes, which will not cease to grow till it has become a great tree, and the birds of the air find shelter in its branches. One of the most respected of the early Christians here put it thus to a native audience one day: "When the praying was first introduced here, those who accepted it accepted it simply as a new custom introduced by foreigners; later the knowledge grew that it was a thing to be believed, a faith, a creed; now we know that it is a practical thing, meant to affect our character and to change our every-day life and practice." And there are many, thank God, who have been made new creatures by it, have accepted and are striving to live according to the teaching of the Gospel.

The province of Imerina is divided, so far as the work of the L.M.S. is concerned, into thirteen districts, each (when we have a full staff, which is seldom if ever the case) superintended by a European missionary, and containing native churches varying from 103 to 22 in number. The head-quarters of eight of these districts is in Antananarivo. It is there that the missionaries in charge of them live. Those of five are in the country, at a distance of from 12 to 30 miles from the Capital. Plurality of benefices is a common evil here, needless to say without plurality of income, though with great increase of labour and responsibility. The tutors at the College, the headmasters of the Normal and Palace Schools, the super-

intendents of education and of the printing office, while carrying on their own special work, also do what they can in the superintendence of small districts, while there are few missionaries in charge of districts who have not, from time to time, had to take over the charge of other districts in addition, during the absence on furlough of fellow-missionaries.

The work carried on in these thirteen districts, while each has its peculiar features, is in the main on common lines; hence it was thought advisable to write but one report, embracing, as far as may be, the work in all. Unfortunately some of the older missionaries are in England on furlough; some who have but just returned have not sent in reports of their districts at all, or but very brief ones, feeling themselves out of touch for the time with the state of things; three districts are in charge of new missionaries whose experience does not extend over the period embraced by this Review (in some cases but a few years of it), therefore the material sent in is limited in quantity, and this report must suffer in consequence.

MOTHER CHURCHES.—The individual churches consist of pastors, preachers, deacons, church members, and a general congregation. At the head-quarters of each district is the mother church, which, more or less (mostly the latter) fills the place of a parent to its numerous children, viz: the country churches throughout the district called by its name. In some cases a good deal of interest is felt and a good deal is done to aid these scattered children; in others the relationship is nominal, the missionary in charge being the real link of connection. Of the mother church of one of the town districts the missionary in charge writes:—

“During the ten years now under review the congregation at the City church has kept up its numbers and the work of various kinds which it carries on. The Sunday morning congregation may usually be reckoned at from 700 to 800 (sometimes more), and the afternoon one at from 300 to 400. A sum of from £ 100 to £ 120 is raised every year for the support of the pastor and the school teachers, and in aid of some of the evangelists in the district, as well as for other objects. In the early part of 1889 it was determined that the old church should be pulled down and a new one built on the same site. A subscription list was opened, and the sum of £ 280 subscribed, to which amount the Directors have subsequently generously added the sum of £ 100.”

Another missionary writes of the mother church of his district:—

“The number of additions to church membership has been smaller, as might be expected and perhaps wished, than during the previous ten years, when such a large influx took place from no very high motive, consequent upon the Queen’s adoption of the Christian religion. The character of church members for spiritual earnestness and consistency does not stand very high, and during the last few years a wave of indifference and worldliness has been passing over many of the people which has occasioned

me much grief and anxiety. On the other hand there are some, especially among the young men, in whose religious character I have the utmost confidence, and whose influence and energy are being employed for the good of others. It seems to me that, with regard to all our churches, we are approaching a separation time, when those who have no real heart interest in religion will gradually fall away, leaving behind a smaller but much purer community of professing Christians."

"The City congregation," says another, "has kept up splendidly. There is present in the congregation, I am thankful to say, a growing spirit of earnestness, which, I fondly hope, may lead to a really good work, even although there is much that is calculated to hinder any such work. We have been cheered by having additions to the church membership from the ranks of our elder scholars in the Sabbath schools, and several, who were only scholars when we began the congregational Sabbath School seven years ago, are now church members and Sabbath school teachers."

VILLAGE CHURCHES.—As to the religious life of the worshippers in our churches, one missionary writes:—

"My impression is (it is impossible to speak with certainty) that there has been some slight advance in this direction. No one is more conscious than myself of the low moral and religious status of the Malagasy, and yet I feel persuaded that, were we able to put the character of the people connected with our churches as it was ten years ago with that of to-day, we should see progress. . . . My heart often aches for the Christian people here as I think of their surroundings, their oppression, their homes, the baneful influences of their every-day life. It must be extremely difficult for a native to live an honest, upright, Christian life. Speaking generally, there can be no question, notwithstanding probable progress, of the very low spiritual condition of the people: knowledge has grown, but purity and religious life linger. Many of the pastors and preachers even, it must be confessed with grief and shame, manifest little or no earnestness in their work, and, judging from what one sees and hears, need themselves to be converted."

In some districts there has been a considerable decrease in the number of church members during the ten years. One missionary says:—

"The number of church members in this district ten years ago was 6524, it is now 5619, showing a decrease of 905. There is no doubt that in former years many were admitted as members of the church who were not worthy of such a privilege. During the past ten years there has been a growth in Christian intelligence and in knowledge of what is required of those who profess to be followers of Christ. The mark of distinction between the disciples of Christ and the children of the devil has become more manifest and is better understood, and the result is that many who were called Christians have felt their unfitness for the title, and have retired from the position for which they were totally unprepared. This increased knowledge also prevents others seeking Christian fellowship until they feel the power of Christian truth and the constraining influence of the Gospel."

In another district the missionary reports a decrease of 400 to 500 church members, while in both these districts there has been a decided increase in the number of congregations. In one of them the number of native pastors has increased from 48 to 110; of congregations, from 59 to 63; of adherents,

from 18,959 to 24,863; of money raised for various purposes, from £ 179 in 1880 to £ 1011 in 1890. Increase in every other respect, but a large decrease in the number of church members! This does not at all stagger us who know the true state of things. We rather see in it true progress in knowledge, public opinion, and a sense of what a profession of Christianity really means.

A missionary residing in a country district extending a day's journey to two day's journey from Antananarivo says:—

“A permanent obstacle to the spread of Christian knowledge and the growth of Christian life in our churches is the indifferent character of many of the pastors and church leaders. Some of our ministers can hardly read, and from lack of intelligence are altogether unfit for the position. Others are lords temporal, who covet the office because of its influence and immunity from state service. These practically compel the churches to elect them, although many of them possess no qualifications for the sacred office, and in some few cases are men of low habits, who oppress the people. Many of the congregations are correspondingly unenlightened and unprogressive, and it is often weary work trying to inculcate right principles into them. Being, however, a courteous people, they assent to most that you propose, but after a time you have the pain of learning that your suggestions, so unanimously agreed to, have fallen through, and the business is in precisely the same position as before. This lack of truthfulness is the weakness of the Malagasy. But, thank God, work here is not all discouraging. There are many signs which inspire me to go forward. We should be prepared to toil on in the face of failure in obedience to our Lord's command to make known the Divine love and grace to every creature; but it becomes how much more interesting when there are evident tokens that God is ‘working with us and confirming the word with signs following.’”

Another writes:—

“There are now over 100 churches in this district, 25 more than ten years ago, extending several days' journey eastwards. It is only those who have had charge of such a vast district, with very few really competent and trustworthy native helpers, who can fully realize the anxiety and responsibility which it involves. But, although the process to us seems slow, it is intensely interesting to watch the progress of the people out of dense heathen darkness towards Christian light and civilization. I find the people in nearly every village more friendly, more cleanly, and much more intelligent and ready to receive Christian teaching than they were even just before the late war. . . . I have felt for years that the great need of the district is personal contact with the people and continuous Christian teaching. I have done what I could, but, without a repetition of the miracle of the loaves and fishes, it can hardly be expected that one man can supply the wants of so large a district. The pastors, as a rule, though usually the most capable men in the village, are such only in name, and many know only the merest alphabet of the Gospel.”

“The native pastors,” says a third missionary, “have increased in this district in the ten years from 48 to 110, so that a large majority of the churches have two pastors each. These, however, are not pastors in the English sense of the term at all. They are simply presidents or superintendents of the work, which, in most cases, is done by others, or not done at all.”

WORK OF THE NATIVE EVANGELISTS.—The large districts under the charge of the European missionaries are divided up into smaller sub-districts of from four to twelve churches each, and these are placed under the charge of evangelists, most of whom have received a training in the College in Antananarivo, and are paid from the Society's native agency fund, the people undertaking to provide rice and a house for them. A few are paid by the Palace Church, of which the Queen and Prime Minister are members. In other cases the mother church helps towards the maintenance of one or two evangelists in a district ; while in others again the necessary funds are provided by the friends of the missionary in charge of the district. In many cases there is great difficulty in getting the people over whom these evangelists are placed to meet the engagements they have entered into even to supply sufficient rice for their maintenance. The usual salary is from 16/- per month to 20/- according to distance of station from Antananarivo.

With regard to the work done by these men, there is a good deal of variety of opinion, judging by the reports sent in. Of course there must be amongst any considerable body of men great variety of ability and consecration, gifts and no gifts. Some are earnest faithful men ; others, judging by the reports they monthly bring to the missionary, have a very easy time of it, and do very little work. On this point one missionary writes :—

“There are evangelists in my district who have charge of from eight to twelve churches each, and they are doing a very good work indeed. Recently some of them here engaged in what is quite new in Madagascar, viz : holding evangelistic services in the markets, and making direct and earnest appeals to the hearts of the people they meet there.”

Another missionary says :—

“The work of these men (evangelists) is moderately satisfactory, although not one of them can be described as a really hard worker. Probably it is within the mark to say that an evangelist considers about two hours' teaching or visitation a fair day's work. For the most part too the preaching of these men lacks the fervour and moral force calculated to stir the hearts of the hearers. And yet our work would largely suffer without them. Mediocre though they be, they are far beyond the average pastor, many of whom are mere cyphers, or at best figure-heads.”

A third writes :—

“This darkness is being gradually lessened by the work carried on by the native evangelists, who are stationed at sub-centres of work. The surrounding villages are under their care, and these they visit for preaching and Bible class instruction. Most of them have been trained at the College, and, as a rule, they have done good and faithful service.”

“The evangelists are picked men,” says another, “who have received training in the L.M.S. College. Seven are working in this district under my

supervision. Although not free from frailties, the more I see of their life and work the deeper grows my respect for them. Their duties consist in superintending the eight or ten churches and schools under their charge. In addition to this, some practise medicine, and thus extend their influence over the people. But they have much heathenism to contend with. Their main hope is in the young. Many of the older folk are so steeped and stiffened in superstition as to seem insensible to new influences. They attend church, but undergo no perceptible change.

“Yet there is a signal difference made by an evangelist’s residence in a village. The atmosphere is changed, intelligence is heightened and grossness refined. The forces of evil are not so rampant. Shame represses, and public opinion is gradually generated. In some degree such villages undergo a physical and moral regeneration. The thick heathen darkness is clearing away, and things are becoming illumined with pure sweet light.

“But the worst section of the people combine in opposition to this innovation. Darkness is their essential element, and they resent the light which exposes their villainy. The position of the evangelist is therefore sometimes a dangerous one. If they actively repress evil, they may reckon on tribulation. During the past year one had his house set on fire, but the flames, being discovered in time, were extinguished. Another’s house was fired and burned to the ground. A third had his household property disposed of during his absence.”

Another missionary reports :—

“The work of teaching or preaching the Gospel with any amount of moral earnestness, such as is calculated to arrest the attention of the hearers and impress the message on their hearts has still to be done by the missionary, as we have no native evangelists yet in any number equal to doing the work. In fact the great want of our work here yet is the want of native evangelists; the want of a body of earnest enthusiastic men whose hearts have been touched by the Spirit of God, and who have thus a burning desire for the conversion of their fellow-countrymen. With a few noble exceptions, the men who now occupy the position of evangelists are not very well fitted, either by force of character or training, for the positions they occupy; and, until we get a very different class of men, our work will continue in the main very much what it has been for years past. There must be a change in the labourers before there can be a change in the work and its results.”

The same missionary also says, in speaking of aiding the people from private funds in building or finishing their new places of worship :—

“I have also spent a very large amount from money sent by friends at home. I would much rather have spent the money in direct evangelistic work, but, since evangelists such as satisfy me as being fit and proper men to undertake the work to be done are not to be had in any number, I prefer spending the money in that way to its lying idle, as it pledges no one to anything, while at the same time it provides tools by which the work can be better done in the future by providing better and more comfortable chapels in which the people can meet to worship God.”

CHAPEL BUILDINGS.—In the matter of buildings for worship there has been very marked progress during the past ten years in all the districts. It is wonderful the zeal the people show and the sacrifices they willingly make in providing

themselves with these improved places of worship. The Society gives but small grants in aid to these village churches, varying from \$6 to \$30 according to the character of the building. The missionaries generally are expected to supplement these grants from their own private resources, or remittances from friends at home, if they are fortunate enough to get such. Here is a matter upon which we can place our finger and point out palpable undeniable progress. A recent missionary writes :—

“The rude mud structures with holes for windows and doors, and minus everything calculated to conduce either to the comfort or devoutness of the worshippers, have almost if not entirely disappeared, and been substituted by brick buildings with tiled roofs. Some of these are much in advance of the rest, with good stone foundations and facings, and built, on the outside at least, of burnt bricks. They are neatly coloured inside, and contain rows of seats and well-finished pulpits. There are six or eight of these buildings in my district now, so well and neatly finished that none of them would be other than an ornament to even an English village.”

The missionary in charge of another district says :—

“In outward appearance there are signs of progress throughout the district. New places of worship are being erected on all sides, and these are of a much superior character to those formerly in existence. A few years ago most of the chapels were plain mud buildings with rush or grass roofs. Those more recently erected are brick with tiled roofs. During the last two years there has been a further advance. At the present time there are three buildings in course of erection in this district of burnt bricks with stone facings and towers, and in other respects also much superior in style to any of those formerly in existence. These buildings are a great tax upon the people, but they go in for them notwithstanding, hoping, in most cases, for considerable help from the missionary, which is not always forthcoming.”

The above quotations apply with more or less truth to all the districts. Certainly all round there has been a great advance in the character of the buildings used for purposes of worship. The worst of it is that, in some cases, the buildings are such a tax upon the energies of the people that sometimes for several years they are unable to finish the large edifices they have erected, and so are obliged to worship in most comfortless places, until their energies are recuperated and a fresh effort is made.

NEW AND AGGRESSIVE WORK. A double process has been going on for some years past now here in Imerina. To the north and west robber bands have devastated the country, carrying off herds of cattle and hundreds of people into hopeless captivity in the Sakalava country. Thus the work over large areas has been entirely broken up, and it has been necessary to withdraw all native teachers and evangelists, for a time at least, from these robber-harassed districts. This

fact must be borne in mind in considering the statistics from the affected districts, viz: those of Ambatonakanga, Analakely, Ambohimanga and Vonizongo. Referring to this, one missionary says :—

“I am very sorry to report that the mission district of Anativolo has been almost completely broken up by bands of marauders, mainly, it is said, composed of deserters from the Malagasy army, runaway slaves, and Sakalava, headed by some Hova officers who have fled from justice. They made almost a clean sweep of the villages of Anativolo, burning them, killing most of the men, carrying off the poor women and children to sell as slaves to the Sakalava. Cattle by the thousand have been carried off too, and the district of Anativolo was left practically a desert. Their success there made them so bold that they extended their raids to within 30 miles of the Capital itself, ravaging the north-east end of the Vonizongo district.”

In the north Analakely district the state of things is pitiful in the extreme. No less than eight churches there have been completely broken up, and the villages are left desolate without inhabitant, the rice-fields growing grass, and the little patches of cultivation round the once smiling villages rank with weeds. In one raid, it is said, there were no less than 280 Sakalava engaged, all armed with guns. These raided a large district, carried off crowds of captives, tying them together in long rows with ropes, and making them carry their own household goods on their backs, even down to spades and cooking-pots, ruthlessly shooting down any who offered the slightest resistance or tried to escape. Great numbers of cattle too they carried clean off, from one village 300 head of cattle, from another 200, from another 400, and so on. The captives are taken far to the north-west, across the Betsiboka and Ikopa rivers, and a wide tract of uninhabited land, to Ambongo in the Sakalava country, which is several weeks' journey, and are there retained as slaves, very few escaping. Passing pitiful indeed it was to hear from the lips of those who had escaped the terrible accounts of wrong and bloodshed, of separation from loved ones they never expected to see again, children, wives, parents. All who can, of course, leave these raided districts, so that, in addition to the villages actually cleared out by the robbers, there is a constant thinning of the population. Many villages still unattacked by the marauders contain very few inhabitants, and these living in such a state of constant terror that no regular teaching can possibly be carried on amongst them.

But while to the west, north, and north-west of Imerina this state of things seems to have become chronic, to the east there has been a considerable extension of work within the past ten years. The districts chiefly affected by this are those of Ankadibevava, Andohalo, Isoavina and Faravohitra.

This extension of work is among the Bezanozano and Betsimisaraka tribes. After telling of efforts in past years among the Bezanozano people, the missionary in charge of the Ankadibevava district says :—

“A real move is being made now, I trust. The rum has been banished from some of the villages. There are seven chapels which are well attended, and five schools containing about 200 children; and the present teachers seem to have won the confidence of the people by their character and zeal. During my last visit I was greatly cheered by a gathering of 600 Bezanozano at an open-air service and school examination.”

In the Andohalo and Isoavina districts much good work is going on among the Bezanozano, chiefly of a preparatory kind. It is ploughing and sowing time there, and the work is chiefly that of teaching the children to read. East of the Mangoro river there are ten congregations and schools, while west of it are ten more, the latter in a more advanced condition. Here teachers are hard at work, chiefly school work; but there are also congregations which meet weekly, and buildings for worship have been erected, which are also used for teaching the day schools. As yet I believe there are no pure Bezanozano who have joined any of the churches east of the Mangoro river in this district, though there are a few west of it. Were funds available, teachers of the right stamp procurable, and the work encouraged as it ought to be (being purely mission work among the heathen), great results might confidently be expected.

Unfortunately no reports have reached us either from the Andohalo, Isoavina, or Faravohitra districts; but what has been said of the former applies, I believe, equally to the latter. From all I heard when among the Bezanozano, a year ago, the work in the Faravohitra portion is more successful and more energetically carried on than in the Andohalo portion, owing to the fact that the mother church heartily supports it, and frequent visits are paid by one or other of the native pastors of the Faravohitra Church to oversee, encourage and stimulate the good work carried on.

There is also a very interesting work being carried on among the inland Betsimisaraka people between Imerina and the east coast, in villages away from the main road, and mostly hid in the depths of the forest, but containing a numerous population.

“Very little is known of these people,” writes the missionary, “and I suppose I am the only European who has visited most of them. This is purely mission work amongst the most benighted of heathen, who have never been before visited by a single ray of Christian light. An evangelist is labouring at a place called Antanambao, with a school of upwards of 200 children, nearly half of whom have learnt to read the New Testament within the last two years. I have also another evangelist at Andrangaranga, a wide tract of

forest covered country five days' journey south-east of Antananarivo. This earnest young man and his devoted wife are throwing themselves heartily into their work, with a spirit of consecration and zeal that unhappily is not usual with most of our native assistants. There are no Hova or Christian companions within two days' journey of them, and in his last letter to me the evangelist says: 'It is often very lonely, and yet *not* lonely, because the Master is with us according to His promise.' These two faithful servants have gathered a school of 150 children, and are able to hold regular Sabbath services. The adult Betsimisaraka are reluctant to abandon their heathen customs, and yet many of them listen to the Word gladly. This year I spent a month itinerating in the Betsimisaraka portion of my district, and have been very much encouraged. I have succeeded in establishing new schools in ten villages, situated half a day's journey from each other, where no Christian effort of any kind had hitherto been attempted. Five boys followed me to the Capital that they may receive a training in the Normal School. From numbers of Betsimisaraka villages I am having requests for teachers, and I have never known the work in this part of the country so inviting and so promising as at present."

GENERAL DISTRICT WORK. In most of the districts, teaching of *Bible classes* and *preachers' classes* at various centres during the week has been steadily carried on; while at the central stations of the country districts *medical work* has taken up a great deal of the time and been a considerable strain upon the missionaries in charge of those districts.

"In addition to the two days a week (Wednesday and Saturday)," says one country missionary, "devoted to the sick when at home, I take my medicine case and a stock of drugs on all my journeys among the churches. Usually, after a week's tour of visiting one village each day, doing church business and dispensing medicines, I get back worn out in mind and body. It is an additional tax on one's strength, but, in my opinion, it is work of the highest value in the interests of humanity and missions."

So popular was the medical work of another country missionary, that frequently on his days for seeing patients they began to collect round the house by daybreak; and even on one occasion several came the evening before to wait all night near the door, so as to secure an early admittance when the door was opened in the morning!

At several of the country stations too *training classes* have been carried on, in addition to the ordinary day schools, in order to give the brighter youths from the village schools in the district a higher training than they could obtain in their own villages, and to enable them to take their certificates as qualified school teachers. The lads in some of these training classes have done very well indeed, obtaining second, and some of them first, class certificates. One missionary writes:—

"Instead of making my training school exclusively for the education of teachers, I threw it open to all who desired a higher education than that afforded by the country schools. To my astonishment, boys and

youths came from all parts of the district to the number of 55 instead of 20, as in the previous year."

Four monthly meetings are held at centres in each district for the discussion of important matters affecting the welfare of the churches, and dealing with church difficulties. These prove most useful as a means of instruction, as a bond of union of pastors and churches, and as a means of settling difficult questions by bringing the united opinion of the surrounding churches to bear on them.

Once, twice, and occasionally thrice even on Sundays the missionaries meet their *preaching engagements*. In some districts a regular plan is drawn up six months beforehand, and engagements are so arranged as to insure regular visits, as frequently as possible, to all the congregations in the districts on the Sundays.

Sewing classes for women and girls, supplemented by religious teaching, also form a feature of the work carried on at the central station of each district wherever practicable. The ladies of the Mission in some cases manage to provide sewing material for the evangelists' wives in their husbands' districts as well, thus enabling them to carry on sewing classes in the more distant parts of the districts.

Preaching at chapel openings, funerals, Christmas and New Year gatherings in the open air, united monthly meetings on the first Monday in each month, harvest festivals, giving addresses to meetings of young men, at Orphan Society meetings, etc., form a perceptible addition to the general work of a district. In many cases too writing articles for periodicals published monthly for the good of the natives, and books for their benefit, takes up a considerable portion of a missionary's time and thought.

Of the *Union Meetings* in Antananarivo, to which delegates from all the churches in Imerina come every six months, I need not speak here, as a special paper has been prepared on this head.

DAY SCHOOLS. In connection with each congregation there is a day school. It is the responsibility of the church to provide the chief part of the teacher's salary, in the majority of cases, as well as to give him a house to live in, and rice enough to support him throughout the year. The numbers of scholars in these schools, the quality and attainments of the school masters, the amounts raised by the congregations for their support, vary infinitely. There are schools of 200 to 300 scholars; there are schools of 10 to 20. There are thoroughly qualified teachers trained in the Society's Normal School in the Capital, or in the training classes at the central stations of some districts; there are teachers whose attain-

ments and abilities are of the very slenderest. There are some who receive 8/- per month with house and rice; there are some who are fairly satisfied with 1/-, and the 1/- per month in most cases is a fair equivalent for the work done by those who receive that sum. A glance at the table of statistics will show the extent of this branch of district work. The missionary in charge of any district of course has also the charge of the day schools in that district as well. Every month, or in the cases of teachers at far distant places, once in three months, the teachers bring their registers to be examined by the missionary, and receive the small pittance given them as grant in aid from the Society. As from 30/- to 37/- per annum is the total available grant for each school, and in no instance is that amount granted to every school in a district, but only to a certain proportion of the schools actually in existence, and according to specific regulations rigidly adhered to, and as, from this total average grant for the year, registers, school materials, and prizes (the total spent on which may not exceed 20 per cent of the whole grant) must somehow be squeezed, it will be readily apparent that, if anything like satisfactory results are attained, the money must be well and carefully expended. It is difficult to maintain any number of properly trained teachers in any district under these circumstances, and so most of our teachers of village schools are youths from the neighbourhood, who, in the hope of escaping unpaid Government service, and in consideration of what they can obtain from the congregation in their native village, supplemented by the small grant in aid mentioned above, are willing to do what they can in teaching the children. We have, moreover, a regulation of Committee, according to which no teacher may receive anything from L. M. S. funds who has not passed an examination (conducted annually for the purpose by the superintendent of schools) and obtained a teacher's certificate. Yearly examinations of all the schools are conducted throughout each district by the missionary in charge and the superintendent of schools or his native assistants. One missionary, after speaking of numerical progress in his schools, says:—

“But it is not merely numerical progress. Examinations have been held annually according to rule, and each year has shown an advance in knowledge and intelligence, and, what is chiefly aimed at, a better acquaintance with the Scriptures. Schools are not now so dependent on the fitful and not altogether salutary help from the Government as formerly, and it is pleasing to find many parents taking a deep interest in the education of their children, and needing no pressure to send them to school. Difficulties and prejudices occasionally arise through the Government seizing the elder boys for soldiers, and sometimes taking the whole school for forced unpaid service of some kind. No doubt progress would be more rapid if we could afford to pay better teachers. In most places

the people are too poor or too indifferent to give liberally to the support of their school teachers."

Another missionary writes :—

"There has been a great advance in the schools of the Tsiafahy district, the number of scholars having been at one time three times as large as in 1880. The schools are, I fear, just now in a very unsatisfactory condition. In some places it is said to be almost impossible to get boys to learn at all, so great is the fear of the parents lest their sons should be taken for soldiers."

"Ten years ago," writes another, "there were 1043 children who passed the examination in reading in my district; at the last examination there were only 773! This low number was quite exceptional, and was accounted for by two facts: (1) The military conscription which took place last year, and the consequent removal of many of the elder lads for soldiers, and the flight of others lest they should be taken; (2) The employment of all the scholars, except the very smallest, in a large number of schools, to search for gold, recently found in the district. If it had not been for these two things, the increase in the number of readers on ten years ago would probably have been considerable."

Two years ago a general conscription of soldiers took place. From all the districts the elder lads were taken as soldiers, and this greatly thinned the schools, and especially the number of children able to read in them. It is true, in some cases, that the total number of scholars is not permanently reduced; but the statistics of examination of many of the schools are a year old, or nearly so, many of the scholars were then quite new, and so, of course, the numbers able to read are much reduced. This, however, time will rectify, and it is the object of the schools' existence to have a constant stream of new children passing through them and out into the world as they grow big. In some districts, at the sub-centres, *monthly united gatherings of schools* are held, and the missionary thus meets the scholars regularly, giving Scripture instruction to them. Afterwards the elder scholars remain behind and join the preachers and other adults in Bible classes taught by the missionary. At the central station of some districts gatherings of schools are held weekly, Scripture and singing being the chief subjects taught.

It has been attempted in the above pages to give a summary of the work carried on in the various districts of Imerina during the past ten years, and to estimate, as far as may be, the progress made. The writer of this paper has not had the statistics which will be published along with it before him as he writes, nor perhaps has it been necessary. But the reader should carefully look through those statistics, and by that means will more fully realize the amount and extent of the mission work carried on by our Society in this central province of Imerina, the numbers of congregations, pastors, preachers, church members, evangelists, schools and scholars. Occasional visitors here, who take the trouble to look into it,

are astonished at what they see of the work carried on. The great numbers of people who, every week, in this Mission, as church members or adherents, are brought within the sound of the Gospel message is a thing to be greatly rejoiced at; and, while it is no doubt true that the message they hear is often a very imperfect one, and sometimes anything but helpful even, yet Christ is preached to them, they hear of His love and mercy, and learn to know His name, and therein we "do rejoice, yea, and will rejoice." No doubt there is much in the state of the churches to be deplored, and sadly different from what we would have it, but that is why we missionaries are here, and it is our duty and privilege to try and improve these things.

This land has passed through many vicissitudes during the ten years now under review. It would not be a strange thing had the work shown marked retrogression all round, judging by merely human standards. At one time a serious break-up seemed imminent. We have abundant cause to thank God and take courage. While much still remains to be done, much has been and is being accomplished. The people are advancing in intelligence, and more clearly realize what a profession of Christianity really involves than formerly. State influence, at first so powerful an impulse to outward success, is becoming less and less felt in our congregations. The people who "prayed" merely to please the Queen, or because it was the fashion, are beginning to see that "the praying" means much more than imitation of their Queen in the performance of outward rites, in fact that in following their Queen they have enthroned a King, one Jesus, Who claims their homage and their obedience. Among the young men and women especially there is much to gladden our hearts, while also some of whom bright hopes were entertained have failed to realize those hopes. Outward results can be tabulated and estimated in figures; spiritual growth refuses to be so treated, yet it too is undoubtedly here. If we go forward working patiently and waiting upon God, we may fairly hope to see a great advance in the coming ten years.

God has during this decade wonderfully overruled all events for good to this people. What the next ten years may bring forth we know not. It is not ours to know. Peer as we may, strain our eyes as we will, we cannot see into the future. It is veiled from us. Enough for us that God is with us, will be in the future as in the past. We may be quite sure that He will take care of His own work, and that alone, after all, do we greatly care shall stand.

ISAN-ENIM-BOLANA.

(Congregational Union.)

THE *Isan-Enim-Bolana*, or Six-Monthly-Meeting, a "Union" of the churches in Imerina in connection with our Society and that of the Friends' Mission, which held its forty-fourth half-yearly meeting last October, owes its origin to one of the many valuable suggestions of the late Dr. Mullens, the sagacious Foreign Secretary of the London Missionary Society. Its object, as understood from the commencement, is not to formulate a creed or to enact laws which shall be binding upon the associated churches and so induce absolute uniformity amongst them, but to afford an opportunity for mutual conference at stated periods and to form a bond of fraternal union between them.

The assembly, composed of delegates from all the churches of Imerina, some coming from a distance of two or three days' journey, has met regularly every half year without a single break since its formation in December, 1868. The largest churches in the Capital, in which the meetings are held, are always thronged, and often numbers crowd round the doors and windows unable to obtain even standing room within the building. A collection of twelve hundred or more professedly Christian men to consider matters relating to the prosperity of the Kingdom of Christ in their land is a sight to make one's heart glad. Missionaries and natives have read papers, followed by free discussion, on: "The Obligation of Christians to spread the Gospel;" "Sunday and Day Schools;" "Preaching;" "Christian Union;" "Duties of Pastors and Preachers;" "What constitutes a Christian Church;" "Hindrances to the Spread of the Gospel," and other subjects bearing upon the religious, social and educational welfare of the people.

The discussions are generally animated and interesting, and give the missionaries a valuable opportunity of seeing the native mode of looking at things. There is rarely any lack of speakers, for most Malagasy have the gift of public speech, and nervousness or timidity in addressing an audience is seldom known. Half a dozen men will rise together to give utterance to their thoughts, sometimes not very lucid and far from relevant, and the chairman has no little difficulty in deciding who shall have the precedence or in persuading the others to resume their seats until their turn shall arrive. A novel remark or proposal of special interest is followed by a hubbub of loud talk all over the church, so that it is necessary

to allow a few minutes for general conversation "to let off the steam," and then a dog whistle is called into requisition in order to restore silence and give the next speaker an opportunity of being heard.

Formerly one of the missionaries always presided at the *Isan-Enim-Bolana* meetings, and another missionary acted as secretary; but as the object we keep steadily in view is, as soon as practicable, to lead our native brethren to manage their own ecclesiastical affairs, and not depend too much upon their foreign teachers, and as we now have pastors and others who are men of capability, the chair is now occupied alternately by a missionary and a native. A missionary and a native also act conjointly as secretaries. There is a Committee, composed of the missionaries and pastors and one representative from each City church, which elects office bearers for the year, decides upon subjects to be discussed, and arranges all the preliminaries for the half-yearly meeting. Some time ago it was proposed that this Committee, or a certain number of members elected from it, should be constituted into a "Court of Reference" whose counsel might be sought in serious cases of church discipline which arise from time to time and cause considerable disturbance and divisions, but this was strenuously opposed by the majority as an encroachment upon the independence of individual churches.

The meeting held in 1887 was favoured with the presence of Mrs. Leavett, agent of "The Women's Temperance Society" of America, a lady who was travelling round the world to advocate the principle of total abstinence from intoxicants, and who, after spending some months in India, China, and other countries, paid a brief visit to Antananarivo. For a lady to stand up and address a large audience composed entirely of the sterner sex was quite a novelty to the Malagasy, but the most appreciative attention was paid to the stirring speeches which she delivered, interpreted by an intelligent native, and the cause of temperance acquired not a few new adherents.

We cannot well over-estimate the utility and importance of our *Isan-Enim-Bolana*. It not only affords a periodical religious stimulus, the influence of which extends all over Imerina and beyond, but it is the means of supplying information and guidance in matters connected with church and school that are greatly needed, and brings the hundreds of churches scattered throughout the central province into such sympathetic unison with each other that, in all great and important affairs, they may act on common lines. Although the *Isan-Enim-Bolana* is not a legislative assembly, and its resolutions are not intended to have the force of legal enact-

ments, yet the associated churches, as a rule, recognize the moral obligation to observe them. When the late Mr. Cameron, the shrewd correspondent of the "Standard" newspaper, was in Antananarivo just before the Franco-Malagasy war, he remarked that the weakness of our Mission was in the lack of organization and combination, and that the churches, so far as he could ascertain, were so many separate atoms, without cohesion. The *Isan-Enim-Bolana*, together with the *Isan-Efa-Bolana* (Four-Monthly-meetings), held in different parts of the country, supply some of the needed "cohesion" of mutual help and spiritual sympathy.

Simultaneously with the holding of the great assembly of representatives of the churches every half year, a meeting for women only is held in the Memorial Church at Ambatona-kanga. This is not a gathering for the transaction of business or discussion, but for devotion and counsel relative to the social and domestic, as well as the religious, life of the people. The arrangements are entirely in the hands of the ladies of the Mission who, with the assistance of some of the native women, read suitable papers, deliver addresses, and conduct the whole proceedings. The church is nearly always filled with women and girls; and the results of such meetings cannot but shew themselves beneficially in the home life of the Malagasy.

In the afternoon immediately preceding the day of the *Isan-Enim-Bolana*, a preparatory service both for men and women, is held in one of the churches, when a sermon is preached, and prayers are offered for the Divine guidance and blessing on the meetings to be held. This service, open to all, is well attended, and is not the least interesting or profitable of the various gatherings of the week.

Identified with the *Isan-Enim-Bolana* there is also a Native Missionary Society for sending evangelists to labour in parts of the island which are still wholly or in part in heathen darkness. This Society is supported by the Christians of Imerina, most of the churches contributing, those in the country in sums from twopence to a dollar, and those in town about five dollars each every half year; the contributions are brought up to the Capital when the pastors and delegates assemble for the six-monthly meeting. During the past ten years a total of more than £3000—a large sum for this country—has been subscribed for the Missionary Society. One of the missionaries of the L.M.S. or F.F.M.A. acts as treasurer, but the selection of candidates for evangelistic work and all the details of business are managed by the *Isan-Enim-Bolana* Committee. Reports are published twice a year and are paid for out of native funds.

Since our last Review twenty-three young men, evangelists and school teachers, have been appointed to labour amongst the Bara in the south, the Tanosy in the south-east, and the Sakalava in the west, north, and north-west—all heathen tribes amongst whom little or no Christian effort had hitherto been attempted. Some of these young men died shortly after commencing their work; others retired from ill health or other causes, and one or two had for a time to relinquish their work on account of the violent opposition of the natives. The Hova have rendered themselves so obnoxious to the surrounding tribes by past years of cruelty and oppression that these tribes are by no means eager to have anything to do with the “praying,” which is regarded as the Hova religion; and teachers from Imerina are looked upon with suspicion and distrust. It betokens a great change, which only the grace of God could effect, that Christian Hova are willing to go forth with no weapon but the Gospel in their hands, and their fellow-Christians in Imerina are ready to support them with their offerings and their prayers, while they endeavour to lift up to the knowledge of God’s love those sunken in ignorance and degradation, whom their fathers treated with nothing but contempt and brutality.

At the present time five or six agents of the *Isan-Enim-Bolana* are labouring in distant parts of the island. Much of our work near at hand suffers from insufficient missionary oversight, and this must be especially so in places so far away that they can be but seldom or never visited by us. Yet there can be no doubt that, amidst much that is not quite satisfactory, the evangelists are accomplishing a really good work, and are gradually cutting a Christian highway into the dense forest of heathen darkness. There are no full and reliable statistics to hand, but probably these evangelists have not less than fifty churches—more correctly, perhaps, with regard to most of them, preaching stations—and the same number of schools, with three or four thousand scholars under their supervision and instruction. This indicates a fair amount of success judged even according to the logic of the world, and if only a portion of those whom the evangelists are teaching can be rescued from sin and idolatry and won to Christ, the Saviour of men, then success has been attained in the very highest sense. It has long been our fond hope, our constant prayer, that the Malagasy who have received the Gospel should be so imbued with the Christian spirit of love and self-denial that they would carry the message of Divine mercy to the three millions or more of their fellow-countrymen who have never heard of Christ. May the work of the *Isan-Enim-Bolana* extend until Madagascar

becomes in reality, what it is now often incorrectly described to be, a Christian island.

The *Isan-Enim-Bolana* is yearly becoming a greater power, and, amongst its more indirect influences, it must help to infuse ideas of liberty, freedom of speech, mode of conducting public business, which, under present conditions, could hardly be obtained in any other way. To prevent misapprehension it may be well to say that, although His Excellency the Prime Minister has been occasionally present at some of its meetings, and the Palace Church contributes to its funds for evangelistic purposes, the *Isan-Enim-Bolana* has been subject to no interference on the part of the state and has received no Government money for its support.



THE COLLEGE.

FIRST in importance of all our educational institutions in Madagascar is the College. This was commenced in 1869, and was carried on for seven years as a Theological Seminary for the training of Malagasy pastors and evangelists; but in 1876 its scope and teaching were widened by its being formed into a General College for secular as well as theological students.

ORIGIN AND DEVELOPMENT.—The various steps by which the College and its teaching was developed into the present position, which it has now held for many years, were so fully and clearly described by the Rev. G. Cousins in the last *Ten Years' Review*, that it is unnecessary to do more here than give the briefest outline of its history, referring any one who desires fuller information on the subject to Mr. Cousins's paper. Suffice it to say that the great, although very superficial, movement in the year 1868 in favour of Christianity, when the national idols of Imerina were burnt, the late Queen and the present Prime Minister were baptized, and thousands of ignorant people came flocking into our churches, was one of the chief reasons which made it necessary that more systematic attempts should be made to train a native ministry.

After some tentative measures to test the wish of the Mala-

gasy to take advantage of the instruction offered to them, and their ability to make use of it, Messrs. Toy and G. Cousins commenced regular teaching, and in January, 1870, the College was definitely established. The visit of the deputation from the Directors in 1874 resulted, among many other forward movements, in the enlargement of the teaching of the institution, so that in addition to its special and chief work of training evangelists and pastors, it should also give higher education to young men of the upper class of native society, who had passed through the schools of the Capital, and who would, in many cases, fill important positions in government and other service.

At the time of preparing the last *Ten Years' Review* the work of the College was carried on in some temporary class rooms erected on the lower terrace of the present site; but a large and substantial building was then in progress and was nearing completion, and the history of the College during the last decade now under review, is its history since it has been established in its permanent and commodious home at Faravohitra, the northern part of Antananarivo.

THE OPENING SERVICES.—These were thus described by the Rev. G. Cousins in a letter to the Directors in the early part of 1881 :—

“My chief reason for writing by this mail is to inform the Directors of the completion and successful opening of the new College. The Society long since determined to provide a building worthy of itself and of the objects sought; and, at last, after six years spent in raising it, the new College is finished, and on the 18th of January was formally opened. Speaking from a tutor's point of view, it is all that one could desire: substantially built, roomy, convenient, and adapted for much and varied usefulness. In England it would perhaps attract but little notice, but here in Madagascar causes constant surprise, and the natives wonder what on earth we can intend doing with such a large and, to them, strange looking edifice.

“The meeting at which the building was opened was held in the lecture hall, the only room in it large enough for the purpose. We had a carefully selected audience of about 350 admitted by ticket, and the appearance of the hall, its walls decorated with maps and diagrams, and its tiers of seats rising one behind the other, and filled with eager listeners, was a grand sight. It soon became evident that there would be no difficulty in speaking or hearing in the hall, and, with that, any lingering hesitation as to success was banished. The Prime Minister graciously and heartily consented to be present and occupied a prominent place on the platform; and he brought with him about twenty of the leading members of the Government and Court. Immediately in front of the platform, at the left hand side, sat the *Vazaha* (white people), assembled in goodly number. The United States' Consul, the missionaries of the Norwegian Society, of the Friends' Foreign Mission Association, our own missionaries and a few other friends, were present, sixty in all. Behind them, and on the same side of the room, sat a number of the old students, those who in past years have been sent forth to labour for the Master, or to do good service as

agents of the Government, filling about two-thirds of the seats, and those still in the College occupying the remainder. On the other side, directly opposite the Prime Minister, the rising seats were filled with pastors, with representatives of the City churches and picked men from the country stations, with school masters, medical students, and others who had obtained tickets. The assembly therefore represented quality rather than quantity, and was in every respect worthy of the occasion.

"The Prime Minister arrived at 10 o'clock, and the meeting was commenced forthwith. The Rev. C. F. Moss, as chairman of the District Committee for the year, and representative of the Society, presided. After a hymn had been sung, the Rev. J. Peill read a selection of passages of Scripture and offered prayer. Then followed a hymn invoking God's blessing on the Sovereign, at the conclusion of which Mr. Moss, after explaining the object contemplated by the London Missionary Society in erecting the College, and alluding to the Society's missions in other lands, presented the usual *hasina* (a dollar as the token of acknowledgment of the Queen as Sovereign). The Prime Minister then rose and addressed the meeting. He first of all conveyed to us, and asked us to transmit to the Directors, the hearty thanks of Her Majesty the Queen for all the Society is doing for her people, and especially for building the College; and he gave us her Majesty's assurance that she will continue to do all in her power to foster that and similar institutions, and to give to her subjects the benefits of education, but, above all, the blessedness of the knowledge of the Lord Jesus Christ. The Prime Minister added his own thanks and assurances, and avowing his gratification at the good already accomplished by the College and its former students, urged one and all to diligence and faithfulness, and expressed the earnest hope that the future might yield yet greater fruit than the past. His speech elicited much applause. It was suitably replied to by Mr. Moss in our name, by Radaniela as spokesman for the present students, and by Andrianaivoravelona as representing the old students. Another hymn followed this, and then it fell to my lot to read an historical statement as to the origin of the College, its progress and development, the scope and character of our teaching, the results already achieved, and the various purposes the new building was intended to serve. The Rev. C. Jukes then offered the special dedicatory prayer.

"We sang once more, and then listened to an address from my brother [the Rev. W. E. Cousins], who had been chosen by his brethren to give one. He dealt with the future, showing that, while much has been done in Madagascar, and every encouragement given us to go forward, after all we are but beginning and just starting on our journey. Towards the close he indulged in a beautiful day dream of what Madagascar might some day become, and thus awakened intense interest and enthusiasm in the more intelligent of his hearers. Their beaming faces, as one fascinating detail of the dream after another was given, will not soon be forgotten by those of us who watched them from the platform. Many a year must pass before the dream becomes a reality, but the seed of thought and purpose sown will spring up, and the harvest will surely appear. At the conclusion of my brother's address, Andriambelo offered prayer, a final hymn was sung, and the assembly was dismissed with the benediction. Everybody seemed delighted and hopeful. A good beginning had been made, and one might well be sanguine about the future.

"I can hardly describe my own feelings. Thankfulness and hope were uppermost; but Mr. Toy was continually in my thoughts, and I never missed him so much as on that opening day. His love for the College was so deep, his belief in it so full, his delight in working for it so keen, his anticipation of the advantages and opportunities for extended usefulness which the new building would ensure was so well known, that it

seemed strange to me that he should have been called away so soon, and not even be permitted to see it. Truly God's 'thoughts are not as our thoughts.'"

THE COLLEGE BUILDINGS.—For some time after classes were commenced, the teaching was conducted in small temporary buildings in Andohalo, the triangular open space in the centre of Antananarivo. But after considerable trouble, a piece of ground of sufficient extent for the erection of a large building was secured on the eastern side of Faravohitra, the long narrow extension of the Capital northwards. Faravohitra is the English quarter of Antananarivo, most of the English missionaries and other foreign residents having houses there; there also is one of the Memorial Churches, the Friends' Girls' School, their Printing Establishment, the London Missionary Society's Normal and Training School, and the British Vice-Consulate, etc. But it is extremely difficult to get a level piece of ground of any size in Antananarivo, on account of the City's being built chiefly on the summit and steeply sloping sides of a long narrow ridge. And the College site at Faravohitra was the rough steep slope of the hill-side, so that before any building could be commenced, a large amount of work had to be done and much money expended in making a level space by cutting away the ground on one side (the west), and building up a massive retaining wall on the other (the east). A large quantity of granite rock had also to be blasted and broken up; but this was all utilized in building the great retaining wall, which is thirty-five feet high in some parts. The College site consists therefore of two terraces,—an upper and larger one, on which the permanent building is erected, and a lower and smaller one, on which temporary class-rooms were put up while the other structure was in progress. The main terrace abuts on the chief road of Faravohitra, but is twenty feet below it.

The College building consists, in its main features, of entrance-hall, lecture-hall, and class-rooms in the centre, and of two houses for the English tutors, forming the wings, at the northern and southern extremities respectively, one at either end of the block. The central portion projects from the line, and, by a bold arched doorway with shafts, we come into the vestibule and entrance-hall. On the left is a large waiting-room for the students, and beyond it, under the gallery of the great hall, is a workshop, in which wood-work for repairs to the fabric can be made, and models for experiments and lectures prepared. On the right hand is a corridor leading to the two largest class-rooms and to one of the tutors' residences. Passing up the spacious

staircase, we come to a small room used as a library, where is a small but valuable collection of books for the use of the tutors and missionaries, and a lending-library of all the books yet published in Malagasy for the students. Close to this is the main door of the lecture-hall, which occupies the whole height of the two stories, and is seated theatre-fashion, sloping, with curved steps, down to the platform. The walls are tinted in various colours, and are also adorned with maps and large diagrams for illustrating and teaching various sciences. The hall will seat comfortably 450 people, but it is frequently filled at lectures, concerts, and other gatherings with one or two hundred more. In it are held the daily morning prayers, which commence the work of the day, and here also the wives of the students are taught by Mrs. Sibree. The front centre room is occupied by the nucleus of a museum, cabinets of native rock specimens, fossils, shells, birds' nests and eggs, and by a collection of native plants, the gift, as are also most of the geological specimens, of Mr. Baron. To the left is a corridor leading to the two upper class-rooms and to the committee-room, where the business of the Imerina Mission is arranged, and where, as far as our strength and numbers allow, the spiritual interests of over 200,000 people (about half of the whole number of adherents of the Society in all parts of the world) are considered. Above the library is a small laboratory, with chemical apparatus, models, etc., for teaching elementary science classes; and over the little museum is another room, which is occasionally utilized as an extra class-room. It must be added that the College also possesses two fine telescopes, two powerful microscopes, a spectroscope, and a valuable collection of English fossils and minerals (by Tennant), together with many sets of diagrams for illustrating lectures. Most of these were presents from friends in England given to the Rev. G. Cousins, especially in Bristol. It will be seen, therefore, that the Antananarivo College is well furnished with appliances for carrying on high-class educational work, and indeed many more students than have ever been on its lists could be efficiently taught without adding to the teaching staff.

From the peculiar nature of the site, it is very difficult indeed to get a good photograph of the College. From anywhere close to the building to the west, it is too low down to be seen properly, while from across the valley to the east, it is too far off to distinguish any details. It is very substantially built of red brick and stone, and the whole block forms a very prominent object in every view of the City from the east and north-east.

The Society may well congratulate itself on having such a substantial and commodious public building in the Capital for carrying on such an important part of its work in Madagascar. For besides its special and main purpose, the College building forms a centre and rendezvous for much of the other religious work of the native churches: for meetings of various kinds, for the committees of the Congregational Union and (until recently) of the Bible Revision, and for kindred work. It must be added that the building was designed by Mr. Robins, architect, of London, but the great labour and responsibility of the erection was undertaken by Mr. W. Pool, who designed and built so many of the churches and chapels which now adorn the Capital and its neighbourhood. The total cost was about £4000.

COURSE OF STUDY AND SUBJECTS TAUGHT.—From the very commencement of the College up to the present time, it has been the wish of the missionaries and the tutors to give as wide and liberal a training to the students as the general standard of intelligence among the Malagasy would allow. It was felt that the teaching must be something more than a succession of Bible classes, or even of theological classes; and that while these studies should of course form the most prominent feature of the instruction given, it was of the highest importance to train the *minds* of the students, to teach them to *think*, and to impart, as far as practicable, knowledge of some subjects outside the Scriptures and theology, but yet very helpful to a better understanding of them both. The first curriculum proposed therefore included not only the elementary subjects of reading, writing, arithmetic, geography and grammar, but also the English language, mathematics, the elements of logic, psychology, morals, Scripture and church history, evidences of Christianity, homiletics, and exegetical and systematic theology. This scheme of study has, in the main (with some additions to be hereafter noted), been carried out; but for several years one of the greatest difficulties which the tutors had to contend with was the want of the necessary class-books for teaching the various subjects. These had to be prepared as the subjects were taught; and it must have been no light burden upon the tutors to have to prepare and write out every evening three or four lectures for the classes to be taught on the following day. It is no wonder that Mr. Toy's health gave way more than once under the heavy strain; and it is to the lasting honour both of Mr. Toy and Mr. Cousins that, during the period of their connection with the College as its tutors, they not only carried on the daily teaching of the various classes, but also wrote a number of valuable class-books,

which have wonderfully lightened the labours of their successors, and will long remain as memorials of their industry and devotion to their work. Among these books are the following. By Mr. Toy: *Theology of the New Testament*, *Systematic Theology*, *Natural Theology*, *Elements of Logic*, *Physical Geography*, *Astronomy*, as well as exegetical lectures on the *Hebrews*, and lectures on *Pastoral Theology* not yet printed. By Rev. G. Cousins: *Scripture Hermeneutics*, *Life of Christ* (Part I.), *Exegetical Commentary on the Galatians*, *The Bible and how we obtained it*, *Apostolic Church History*, *Manual of Homiletics*, *Christian Dogmatics*, *Malagasy Grammar*, *Brief Scripture Geography*, *English Conversations*, and an *English Reading-Book*, which last was prepared by Mr. Cousins conjointly with Mr. Richardson. Many other books are used as well as the above in the College course, but these are standard works, and their mere names will give some idea of the literature now available for higher teaching. It may be noticed here that subsequently elementary science, history, and vocal music were also added to the subjects taught to the theological students; and, more recently still, that these students, in the last year of their term of study, also attend classes at the mission hospitals in medicine and surgery and the treatment of the sick, and are taught school management at the Normal Schools.

The following books, prepared by subsequent tutors and others, have been used in the College teaching in addition to those already mentioned:—*Mathematical Geography*, *History of Rome*, *History of the Greeks*, *History of England*, *History of Madagascar*, *Geometry*, *Algebra*, *Church History*, *Manual of Public Worship*, *Botany*, *Physics*, *Chemistry*, *Tonic Sol-fa Lessons*, and *Lectures on School Management*.

For several years after the commencement of the College the term of study for ministerial students was four years; but as it became evident that it would be highly beneficial for the majority of such students to receive some medical training, it was decided in 1884 that the term of study be, as a rule, lengthened to five years. During the fifth year therefore, as above noticed, the time of the ministerial students is chiefly given to attendance at the Analakely and Andohalo hospitals and the classes taught there by the medical missionaries.

The term of study for the secular students has been three years from the time when such students were first received up to the present; but when special ability is shown by any student, an additional year is often allowed, and this is chiefly devoted to mathematical and physical science studies.

THE STUDENTS.—The first men received into the College

were undoubtedly superior in attainments, and most of them also in social position, to the majority of the men admitted in subsequent years. Most of them were young men living in the Capital, who had already availed themselves very diligently of all the means of improvement at their command, especially in the study of the Scriptures. They entered the College, therefore, tolerably well prepared to take advantage of fuller and more systematic instruction. Most of our later students have, as a rule, come from a lower rank of society, and many of them have come into the institution with but slender endowments. Still, among these men, some have developed exceptional ability during their term of study, and have taken honourable positions after completing their College course. There have of course been many failures: some who have entered chiefly from hope of worldly advantage; some who have proved incompetent and slothful; some who have "made shipwreck of faith and of a good conscience;" and a few who have left us and have joined other Christian communities. But, on the other hand, we can thank God for a goodly number of good and earnest men: some who are able and faithful preachers; some who are laborious evangelists and native missionaries in the central provinces and in the more heathen parts of the island; and others who are filling important positions as members of the native Government, and as governors in various parts of the country.

It is, of course, a matter of regret to us that those who have been trained for the work of Christian pastors and evangelists should be taken away for what we must regard as a lower position, but we are unable to prevent it, the Queen and her ministers reserving to themselves the right to call upon any of our pastors, school-teachers, or evangelists in common with every subject of the Queen to undertake any public duty, should their services be required. On the other hand, we cannot but rejoice that some of the highest and most responsible posts in the country are filled by men of Christian character and of superior intelligence. And it is quite possible that, in the long run, these men may have an influence for good quite as powerful (or more so) as they could have had even as evangelists. Most of them remain preachers, many of them are Sunday school teachers, and they form a power for righteousness in the highest political circles, for which we must thank God.

The total number of ministerial students received since the commencement of the College up to the present time (excluding those who proved incompetent or untrustworthy) is 196. Of these about 90 are now evangelists (some few, pastors), stationed chiefly in the central provinces of Imerina and

Betsileo, but including several in the more distant and still heathen parts of the island. Of the rest, many of them have done good service, but have retired from the position of evangelists, some from failure of their own health, and others from family circumstances, and many have died. The ministerial students now under instruction number 33. The number of secular students received since the year 1880 up to the present is 64, of whom 16 are still in the College. Besides these, for two years (1884 and 1885), the junior medical students from the mission hospital were received for a year's teaching together with the secular students. For some years past the total number of students under instruction has averaged from 40 to 50, two-thirds being trained for the ministry, and one-third for secular positions.

It must not be omitted to be mentioned here that for several years past the wives of the students have also received instruction in the College, in order to fit them, as far as possible, to be helpmeets for their husbands when these are appointed to work as evangelists. Two mornings a week they are instructed in reading, arithmetic, geography, grammar, Scripture, and plain and fancy needlework, lace-making, etc. Several ladies have been engaged in this work, especially Miss I. Dawson (Mrs. E. Mellor), Mrs. Toy, Mrs. G. Cousins, Mrs. Capsey (for a short time), Mrs. Stribling, and since the latter part of 1883, Mrs. Sibree, under whose management the teaching has become more complete and systematic during the last six or seven years. Every year we see more clearly the importance of this part of our work. For it is lamentable to find what ignorant and unsuitable girls some of our best and most intelligent students have often got for wives; but of course all this largely arises from the old and persistent native habit of betrothing young folks while they are yet children and know nothing of each other, the keeping of property together and the family interests being the chief (almost the only) things considered. So that it is all the more important that these girls should have some little training and teaching before they go away with their husbands.

No one can go about this country and take such a journey as that of the writer's in June and July, 1888, to the Betsileo province, without seeing what an influence for good our College-trained evangelists are, and what an irreparable loss it would be, were it withdrawn. All along the road from the Capital to Fianarantsoa and Ambohimandroso we came to the stations of these native brethren (most of whom had been under our own care) and their wives, pupils of Mrs. Sibree, and nothing has so much cheered and encouraged

us as what we saw of them and their work. From Behenjy, a day south of the Capital, to our furthest point, 200 miles further south, we passed their stations, either on the main route, or a little way from it, every day, and saw nearly twenty of them, in two or three cases no longer evangelists, but acting as governors and lieutenant-governors, and doing much good in these influential positions.

TEACHING STAFF.—There have been several changes during the last ten years in the missionaries taking charge of the College work, which must be briefly detailed. At the commencement of the period under review, the Revs. G. Cousins and J. Peill were the tutors, assisted by Radaniela and Andriambalo. These native brethren have continued to labour uninterruptedly during the whole ten years, and have given much satisfaction by their steady and faithful work. Radaniela has recently been chosen one of the pastors of the Faravohitra Memorial Church, and his influence especially, and earnest religious character, are very powerful for good among the students.

The first change in the European staff was made by the departure of Mr. Peill for England in 1881, and his resignation as tutor. The Rev. T. Capsey, B.A., was appointed by the Directors to fill the vacant post, who, with his wife, arrived in the Capital in August of that year, Mr. Capsey soon became an efficient teacher, and was much beloved by all who knew him ; but his wife's lamentable death in 1883 much unsettled his mind, and in 1885 he left for England on furlough. It was hoped that he would return refreshed by his home visit, but a sad and mysterious close came too soon ; for on Monday, April 12th, 1886, he left his lodgings in London, and no trace of him has ever since been discovered. Before this, however, Mr. Cousins also had completed a second period of service, and in 1883 he left for England on furlough. After some months, family circumstances rendered it advisable for Mr. Cousins not to return to Madagascar, and in 1884 he accepted the position of Editor of publications, etc., at the Mission House, thus terminating a very honourable connection with the College of fourteen years, and with the Madagascar Mission of nineteen years. To Mr. Cousins and to Mr. Toy the College owes a very great deal for their earnest unwearied work in its establishment, and the many valuable books they wrote for the use of the tutors and students. Before Mr. Cousins had left Madagascar, the Rev. James Sibree had been appointed by the Directors to fill the vacant position, at first a temporary, and afterwards a permanent, appointment ; and in 1886 the Rev. A. Wilson was appointed to the position left vacant by Mr. Capsey, arriving in the Capital

in the latter part of that year. Messrs. Sibree and Wilson are therefore now the tutors of the College. During part of 1885 and throughout 1886 and 1887, Razakariasa, the senior student at the time, acted as third assistant tutor, doing very efficient service.

PUBLIC LECTURES.—It has already been noticed that a large lecture-hall is one of the most important parts of the College building, and, as its name implies, it was designed chiefly to provide accommodation for public lectures. Accordingly, since the opening of the building, courses of popular lectures every year (with the exception of the years 1889 and 1890) have formed an important part of the work in connection with the College. Two courses of four or five are generally delivered by the missionaries of our Society, of the Friends' Mission, or of the Norwegian Missionary Society, during each term. These lectures are very varied in subject, embracing biography, description of other countries, popular science, history, etc., and are frequently illustrated by diagrams, models, and experiments. On these occasions the hall is usually well filled, and often densely crowded. A concert, sometimes by the students and scholars of the Normal School, sometimes by Europeans, has occasionally finished the course. These lectures have certainly been of great value, and enable us to bring important influence to bear upon the most enlightened portion of the community.

SOME SUGGESTIONS FOR THE FUTURE.—During the last two or three years the number of our ministerial students has been less than the average of the preceding years, but it is to be hoped that their number will not be allowed to become permanently lower than it now is, for there are not many of those who have finished their course of study during recent years whose services have not been called for; and owing to death, retirement from ill-health, the claims of Government, and other causes, there is always a steady demand for a certain number of men to fill vacant positions.

But there are other points in connection with our College teaching which deserve fuller consideration than has yet been given to them. When the institution was commenced, it was designed for the instruction of native pastors, as well as evangelists and missionaries, and among the first students who were received there were several who have held the pastoral office, and some (in the Capital) who still hold it. But of later years hardly any one has been admitted but those who have looked forward to being employed either by the native churches, or by the L.M.S., or by the Palace Church, either as evangelists in Imerina and Betsileo, or as native missionaries in distant parts of the island. Now while the importance of such work is very great and must

never be neglected, the other branch of the intended work of the College has for a long time been practically left alone. And yet the building up and instruction and guidance of the 1200 churches and congregations in connection with our Society is a work whose importance and urgency is second to none. A very pressing problem therefore presents itself to us now, viz: how can we make this College—with its commodious building, its experienced teaching staff, its books of instruction, its methods of training, and its varied and complete appliances—how can we make it all of more service to the large number of ignorant and inefficient native pastors? Can no plan be devised to help them—perhaps by receiving men for a short course, or by allowing them to attend certain theological and Scripture classes, or by encouraging them to come for say a month at a time to attend classes, if constant attendance were impracticable?

Again, we have in Imerina some 3700 native preachers. Can we not do something to help them, at any rate those near the Capital, so as to make them more intelligent and instructed teachers of others? Could we not at least help the 300 or 400 native preachers in the Capital itself and its suburbs by teaching them in some of our classes, or by forming special classes for them? Have we got into too stereotyped a way of carrying on our work? And do we not need more adaptation to the changing needs of native society and the native churches at the present day?

And it may also be said that the anticipations of the tutors and the missionaries, that a large number of young men would be wishful to take advantage of the secular classes, has certainly not been realized. For several years past an average number of only six or seven secular students have been under instruction, while at least treble that number could have been taught with practically no more labour on the part of the tutors. How can the number of the secular students be increased?

Such are some of the points in connection with the College which we think should be carefully considered. The institution has already done very valuable work, but we believe its power for good could be greatly increased and widened. Men taught within its walls have for long been doing good service in various parts of the island, but we long to make its influence beneficial to a much larger number and to help those upon whom the heavy responsibility rests of teaching Sunday after Sunday many thousands of people, and those others who guide and influence several hundred native churches in this central province of Madagascar.

In conclusion, it will, we think, be clear, from what has been said above, that the London Missionary Society's College in Antananarivo is one of the most important of the various agencies at work for the enlightenment and evangelization of Madagascar. And we are sure that every reader of this Review will unite with us in the wish that it may be increasingly a power for blessing in this country; that within its walls numbers may still be trained for, God's work and the ministry of Christ's Gospel, men who shall be "mighty in the Scriptures," "workmen needing not to be ashamed, rightly dividing the word of truth;" and that when, in days to come, the Malagasy church shall no longer need the helping hand of its English mother, from the Antananarivo College there may still go forth men who shall be pastors, evangelists, and missionaries, "for the work of the ministry, for the edifying of the body of Christ," throughout the length and breadth of this great island.



THE NORMAL SCHOOL.

THIS institution was established by Mr. Stagg in 1862 at Ambodin' Andohalo, in a building the site of which had been given in 1824 by King Radama. After Mr. Stagg's death in February, 1864, the school was carried on by native teachers, with the occasional superintendence of some of the missionaries. Mr. Sewell of the F.F.M.A. had charge of it in 1867-8. In 1869 Mr. Barker began receiving youths to be trained as teachers; and on his retirement in 1872, Mr. Richardson was appointed to its charge by the Directors, and he still holds the position of head-master. At the close of the year 1880 the number of youths in the school was as follows: students 95, 32 of which were sent by the Government; scholars 176; total 271. On the removal of the Government students, the number of scholars was increased, and the students decreased. Mr. Richardson resumed charge of the school after his furlough in England in August, 1881.

The number of students and scholars in the school during the last ten years has been as follows:—

1881, 255;	1882, 251;	1883, 162;
1884, 150;	1885, 100;	1886, 204;
1887, 204;	1888, 304;	1889, 304;

1890	{	Students	67
		Scholars	143
		Infants	94
		Total	304

It will be noticed that the numbers were greatly reduced during the war time, sinking as low as 100 in 1885. In 1888 an infant department was inaugurated, at first with 25 children, but the applications for the places have been so numerous that the number has now increased to 100, and we are still repeatedly receiving applications.

The following is the standard for admission to the students' department :—

Candidates for admission as students at the Normal School must be youths of good moral character, recommended by the church and pastor whence they come, and be approved by the missionary in charge of the district. They must be over 15 years of age. They shall be examined in the following subjects :—

- (1) *Handwriting* : which must be legible.
- (2) *Reading* : half a page from the monthly magazine *Good Words* (*Teny Soa*), fluently and intelligently.
- (3) *Dictation* : a paragraph of not more than 100 words from *Teny Soa*, with not more than five mistakes.
- (4) *Arithmetic* : ten sums or problems based on the first four rules of simple numbers, money, and vulgar fractions. Three-fourths of the maximum number of marks required for a pass.
- (5) *Scripture Knowledge* : the facts contained in the three school catechisms, the Lord's Prayer, and the Apostle's Creed. Three-fourths of the maximum number of marks required for a pass.
- (6) *Grammar* : the meaning of Subject, Predicate, Hyphen, Accent, and Apostrophe; and to parse a simple sentence, with full explanations of nouns, adjectives and pronouns. Two-thirds of the maximum number of marks required for a pass.
- (7) *Geography* : the meaning of the divisions of Land and Water; the positions of the Continents and Oceans; the Countries of Europe with their Capitals; and the chief divisions of Madagascar. Two-thirds of the maximum number of marks required for a pass.

Candidates successfully passing the above shall be sent to the doctor for examination, and, the report being satisfactory, shall be received for a six months' probation, and afterwards for a three years' course of training. All school books shall be provided by the Society. An examination shall be held every Christmas.

After a course of three years an examination for a teacher's certificate is held in accordance with the following standard drawn up by the Committee :—

- (1) *Reading* : to read well an extract from any book or newspaper in Malagasy.
- (2) *Writing and Composition* : to write an essay of not less than 300 words on a subject chosen by the examiners. Part of the essay must be written to show skill in handwriting.

- (3) *Arithmetic* : all ordinary work including and up to the extraction of Square and Cube Roots and Mensuration.
- (4) *Scripture* : the two school catechisms, general and biographical, and generally on the Gospel of Matthew.
- (5) *Grammar and Analysis of Sentences* : the large text books.
- (6) *Geography* : the large text book of the Geography of the whole world.
- (7) *School Management* : the small text book prepared by Messrs. Richardson and Thorne.
- (8) *Honours Subjects* : the *First English Lesson Book*, and *First English Reading Book*. To draw from the plane and model. The first book of Euclid, and Algebra to the end of Simple Equations.

The teaching of the students has been to prepare them for the above examination, but in addition, the majority have obtained the elementary certificate in singing from Tonic Sol-Fa, and in Scripture much more is taught than is included in the above.

During the ten years 201 youths have obtained certificates, and the great majority have reached the first class, many having passed in *all* the honours subjects. At the last examination (Dec. 1890), when 15 youths completed their course, 13 obtained first class certificates, one a second class, one retired from the examination from illness, 10 obtained certificates in Singing, 12 passed in Euclid, 12 in Algebra, 9 in English, and 7 in Drawing. This is a fair specimen of the attainments of the teachers during the ten years.

One of our most devoted native pastors in a speech in the Committee of the Congregational Union, two or three years ago, said that the teachers trained in the Normal School were the most hopeful and useful workers the church had in Madagascar, as they became not merely teachers in the day schools, but also in the Sunday schools, and as preachers they were most willing and trustworthy workers.

Many, after having taught for several years, have entered the Society's College, and have become evangelists to the distant tribes. Youths trained at the Normal School are to be found at nearly every mission station, near and far (Mojanga, Maroantsetra, Antomboka, Betsileo, Betsimisaraka, Antsihanaka, S.E. Coast and S.W. Coast, as well as in Imerina), as teachers, evangelists, and missionaries. Some have been taken by the Government and are governors and judges; a few have gone over to the Lutherans and Anglicans.

While the students are in training, all books are provided from the Society's funds, and a small allowance per month (from sixpence to two shillings) is given to assist them in buying food.

The teaching in the practising school is mostly a preparation for the standard of admission to the students' classes, but the first and second classes go much beyond, and are almost on a level with the requirements of the certificate examination. They buy their own books, only slates and ink being provided by the Society. Up to the end of 1889 a little help in money was given to youths from a distance. This has now been discontinued.

In the infant department, commenced in January, 1888, the training begins with the alphabet, and is carried on in Malagasy and English from the day of entrance. It has been a very great success; and at a public examination in September, 1890, at which a number of our missionaries and others were present, the little boys acquitted themselves right well. They repeated the Lord's Prayer, the 23rd Psalm, nearly the whole of the 5th chapter of Matthew, some hymns, such as "Jesus loves me," etc., some pieces of poetry, and the first chapter of a Scripture Catechism; they conjugated parts of the verbs "to be" and "to have," etc., and did some sums in written and mental arithmetic, *all in English*, to the great delight of those who were present. One of the visitors, a gentleman from South Africa, and who has been engaged in educational work in England, said that he had not heard such clear pronunciation of English in the island as he had heard that morning, and that there were hundreds of schools in England where the pronunciation was not as good. The final test was the hymn in English, "The Son of God goes forth to war" to the tune "Ellacombe." The tune was first sung to the Sol-Fa syllables, the words were read over once, and then, the infants taking treble and alto, and the students tenor and bass, the whole hymn was gone through. This hymn and tune were entirely new to them. A few weeks afterwards an English barrister and his wife spent two hours with us at a somewhat similar examination, and they spoke in the highest terms of the work we are doing. Their last words to the head-master on leaving were: "We had no idea that such work was going on here. We have seen nothing like it before, and we are sure that the people in England have not the faintest idea that such results are obtained in Madagascar."

The grant made by the Society for the conduct of the school was £100 per annum up to the end of 1889; in some years this has not all been drawn, and for 1889 only a grant of £80 was asked for. The school could not be carried on for so small a sum were it not that the students in their last year are the teachers of all the classes except four. The building in which the work is carried on is of two stories, five class-

rooms below and a large room above, built by the Society in 1878 at a cost of £1000. The upper room is furnished with desks on iron English standards, the cost of which, including carriage out, as also the blackboards and a large harmonium, were met by funds subscribed by the head-master's personal friends in England in the years 1880 and 1881.



THE PALACE SCHOOL.

THIS school was established in 1870 by the Prime Minister for the education of his own sons and those of the chief officers in the Government. During the first ten years of its existence the number of scholars averaged sixty, and some good work was done under the superintendence of one or other of the missionaries, who, however, having in addition to carry on work in some mission district, were not able to devote as much time and labour to the school as its needs demanded. Some of the former scholars passed from the school to the secular branch of the College, and most of these and some others are now occupying more or less responsible positions under the Government. From 1880 to 1889 the school had declined somewhat in numbers and efficiency, owing to the lack of continuous missionary superintendence and other causes. A second Palace School (Besakana), with which our mission had nothing to do, but which was entirely managed by natives, had also been started and carried on for some years in one of the oldest royal houses in the palace yard. This also was in a very declining condition, when early in 1887 the Imerina District Committee appointed a sub-committee to wait on the Prime Minister, and arrange with him, if possible, some scheme for re-organizing the Palace School with a view to its greater efficiency. The overtures then begun, and continued at intervals during the next two years, resulted in the erection of a new school-house just outside the palace yard, the union of the two schools, and their re-organization with a sufficient staff of native assistants under Mr. J. C. Thorne as head-master. It was not, however, till June, 1889, after some months had been spent in securing a suffi-

cient quantity of furniture and apparatus, that the school could be re-opened.

The inauguration took place on June 6, 1889, in the presence of the Queen, the Prime Minister, the Court, and many of the scholars. The Queen was graciously pleased to name the new school-house Mahaizamirindra (Agree with one another), in memory of an ancient building in the palace yard, and also, no doubt, in reference to the union of the two former schools. The school re-opened with the names of 158 scholars on the books. The average daily attendance from June to December, 1889, was 162, thirty-two scholars not missing an attendance. The average daily attendance for 1890 was 176, and the number at present on the registers is 232, as many as the building will properly accommodate.

While careful attention is paid to the teaching of English and other secular subjects, earnest attempts are made, by daily Bible reading and religious instruction, with a practical application to the present and probable future circumstances of the scholars, to mould their characters on lines of righteousness, purity, mercy, and truth. The head-master invites all Christian friends reading this report to unite with him in seeking that the Holy Spirit's influence and teaching may inspire, pervade, and bless all the human effort put forth.

Most of the lads are well conducted in school, and quite amenable to a kind but firm discipline. In the homes of many of them, however, there is a sad lack of wholesome influences, and the society in which many of them have a place abounds in coarse and degrading vice. But even such we believe can be reached by the magnificent and beneficent grace of God. A few of the scholars appear to be thoughtful and earnest young Christians, striving to follow their Lord in pure living and in doing good.



GIRLS' CENTRAL SCHOOL.

A school having once been fairly established, the years pass on with few changes and with comparatively little to report. Such has been the case with the Girls' Central School; but for the information of those whose acquaintance with the school is of recent date, it may be well to give a few particulars which were referred to in the last Review.

THE BUILDING.—For some years past we have been feeling the need of a new school-house on a better site, and the Directors having granted £ 1000 for the purpose, we at once began to look out for a suitable position. This we found to be a very difficult task, and it has only quite recently been accomplished; so that we are now in possession of a piece of ground in the centre of the City not far from our present school, on which it is hoped to erect a suitable building shortly. Meanwhile the work will be carried on in the present premises into which the school was moved in 1878. This is a one-storied building with a second story added over one of the class-rooms, so that we have three class-rooms in addition to the large school-room. This accommodation is, however, too limited, as the classes have to be placed very near together, thus interfering with discipline. The school furniture is of native manufacture and in good condition, and we have a good supply of maps and pictures which help to make the room look bright and cheerful.

THE LADY SUPERINTENDENTS.—Until the close of 1883, the school was much indebted to Mrs. Briggs and Mrs. Parrett, who kindly undertook Miss Bliss's duties when her health failed and during her furlough in England. From January, 1884, to May, 1890, Miss Craven has been constantly at work, and for several years of that time Miss Bliss also was able to resume her former position, so that the school has had the advantage of two lady superintendents for a considerable part of the ten years. On Miss Craven's leaving for her furlough in England in May, 1890, Mrs. Richardson took charge of the school until Miss Bliss's return in December.

THE TEACHING STAFF.—This consists of two Malagasy men teachers and eight Malagasy women teachers. The two former were trained in the Normal School at Faravohitra, and six of the latter have been trained in our own school; we still retain the services of an old lady, who has been connected with the school from its commencement;

and the remaining teacher received her education in the Friends' Girls' School at Faravohitra. The two male teachers have been with us four and five years respectively, four of the women were on the staff ten years ago, and the remaining four have been taken on as others have left or the needs of the school have increased. They are painstaking in their work, and are all anxious that those under their care should be brought into the fold of Christ. The connection between ourselves and our teachers is of the closest kind; all being acknowledged disciples of Christ, we feel that we are not merely employers and employed, but fellow-workers in the same vineyard; and this feeling has been much strengthened by our weekly meetings for prayer and conversation. For several years past there has been a teachers' class held out of school hours, and this has assisted them in keeping up their knowledge. Rabary, the second class teacher, has very willingly given up some of his spare time in thus assisting his companions, who include old pupils now settled as teachers in some of the town schools, he taking two out of the four subjects taught.

THE PUPILS.—These are taken from all classes of society, and, as a rule, have passed through one or other of the elementary schools before being received by us. It is our rule not to receive any girls into the school without a note from the missionary in charge of the school they have attended, and we also decline those who do not come up to a certain standard. This is a lower one than that of the schools for boys, but we have this year raised it slightly, and hope to do so still more as time goes on. The question of fees has been considered, but it has been thought that, as the girls buy their books, etc., it is undesirable at present to make any other charge. The numbers have varied considerably, but have steadily though slowly increased from the commencement of the school. The average attendance in 1880 was 130, and in 1889 it was 160; this is not a large increase, but we must remember that the education of girls is not considered by the Malagasy of the same importance as that of boys. Very few girls continue to attend school after marriage, but boys frequently do so for several years; and as many girls marry at twelve or thirteen years of age, this tends to keep down the numbers.

At various times the wives of some of the students at the College and Normal School have attended the Girls' Central School, but at no time has their number been sufficient to justify us in engaging a teacher specially for them, neither can we find room for another class; naturally married girls and women feel rather ashamed

to be learning with our junior classes, for which only they are, as a rule, fitted, and they are soon discouraged and give up coming to us. This has been of little importance, as Mrs. Sibree has had classes twice a week for the wives of the College students, and has willingly included amongst them the wives of the Normal School students who were wishful to learn.

THE STANDARD OF EDUCATION.—There is no standard which must necessarily be reached by girls in our school before they leave, and during the last few years we have been often disappointed and grieved to find our girls leaving us simply because they have reached the first class, though by no means a high position in it, or because they consider themselves too big to go to school any longer. There has, however, been a marked advance in the standard reached since the publication of the last *Ten Years' Review*. All the classes receive instruction in the Scriptures, reading, writing, arithmetic, mental arithmetic, geography, grammar, singing, sewing, etc., and eight of the classes learn English and drawing in addition. Examinations are held in all the subjects once every year, and are looked forward to by the girls with great delight; they extend over a week and are a most thorough test of the knowledge of the girls. As in English schools, the temptation to copy is great, but we are always watchful to prevent it, and the practice has gradually decreased until at the last examination Mr. Thorne reported that he had not been able to detect a single case; this is probably due in part to their fear of disgrace, but in a much larger measure to the improved moral tone of the school.

HOURS OF TEACHING.—During the first seven years and a half, we had morning and afternoon school, making in all about four and a half hours daily; but two and a half years ago we made a change, and now meet at 8 a.m. and leave again at 1.15 p.m., a quarter of an hour at 11 a.m. being allowed for recreation. The hours seem long, but, on the whole, we think the present arrangement preferable to the former, especially during the summer months, when the rain often commences between 3 and 4 p.m. and necessitates a sudden dismissal of the school.

DISCOURAGEMENTS AND ENCOURAGEMENTS.—Some of the former have already been mentioned, viz: early marriages and unwillingness to learn after a certain age; but a still greater difficulty with which we have to cope is the indifference of the parents to the moral as well as the mental condition of their children; as one of our teachers said one day: "If a fowl is missing at roosting time, it is searched for until found and

brought home ; but if boys or girls are missing, the parents think little of it, as *they* are sure to turn up again." This is a very sad state of affairs, but often is only too true, though there are parents who are exceptions to the rule, who try to train their children well, and to shield them from harm as much as they can. It is mostly by personal contact with the parents that we can hope to foster a right appreciation of their responsibility ; and in our frequent visits to their homes, we have tried to bring this subject before them, meeting often with the reply : "Yes, we must pray to God," meaning, that having done that, they are quite free from the responsibility of caring for their children. Many old customs too, which, to the native mind, are quite right and proper, are seen by us to be productive of immorality and other evils. Another hindrance to our work is the increase of drinking ; and when it is known that, while an immoral person does not necessarily drink, it is almost invariably the case that a drinking person is also immoral, it will be seen that temperance work among the young is of great importance. We have therefore started a pledge book with three pledges, viz : to abstain (1) from wine and other strong drink, (2) from snuff, and (3) from immoral conduct and all that is unbecoming to Christians. A girl may sign one or all as she wishes, and we have found that, except in a few cases, no one has taken the pledges without great consideration, especially the third, which they rightly look upon as a very serious one. That the pledges are broken in some cases is no doubt true, but we believe that by most they are faithfully kept, and as they read "by the help of God," the words are a means of drawing the girls to place their dependence upon the Almighty One ; this is also strongly urged when, once a month, they are invited to sign the pledges. We look upon the temperance movement as one of our encouragements, especially as it is so entirely on a Christian basis.

It has been thought too frequently that it is of little use to expect the Malagasy to speak freely to us about their personal experience of sin and salvation, but we have seen great reason during the last two or three years to change our ideas on that subject ; not only our teachers, but also many of our girls, have come to us about these important matters, and we have had the joy of welcoming some of these into the fold of Christ, while others we feel sure are not far from the Kingdom. There is no doubt that the Holy Spirit is working amongst our young people ; it remains for us to nurture and train these young converts, and to this end a meeting is held once every week, to which young Christians and those who are seeking Christ are invited, the attendance being quite voluntary.

We also feel encouraged when we see the position of some of our old scholars, and the influence exerted by them. Some, as wives of evangelists and teachers, are working well in the country districts; others are teachers in some of the town schools; some are doing good work as trained nurses; and others again are striving in their own homes to bring up their children in the nurture and admonition of the Lord. All have to endure great temptations; is it any wonder that many fall into sin? Let us, however, take courage when we see what true Christians some are, and remember that the same power that raised them can and will raise others also to be examples to their fellow-countrywomen.



SUNDAY SCHOOLS.

THE school held every Sunday afternoon in the large room of the F.F.M.A. at Ambohijatovo was for some years almost our only Sunday school, and was, and still is, supplied with scholars and teachers from most of the City congregations. It has proved a great blessing in imparting religious instruction to numbers of young people who otherwise might have been running wild in the streets. The pressure of work upon the missionaries necessarily involved in the oversight of so many churches, and the scarcity of natives competent and willing to render their services as teachers, prevented for a time the commencement of many congregational Sunday schools; but during the last few years, with the increasing number of educated Christian young men and women, schools have been established in connection with the ten City churches, including that in the Palace, and some of the suburban churches. Many of these are well conducted, under the direct superintendence, when possible, of one of the missionaries or a missionary's wife, and are becoming a means of much spiritual good. The Malagasy are not unduly eager to speak of their personal religious experience, but we are not without instances in which conversion to God has been attributed to the teaching received in the Sunday school. Only recently we heard of an irreligious father being brought to decision for Christ by his little girl repeating to

him the lesson she had learnt in school on Sunday afternoon.

Bible classes for adults are held by the missionaries or some of the older Christian natives, which are well attended and create considerable attention. A few years ago a separate special class was begun by one of the ladies of the Mission in the lecture-hall of the College for the much neglected palanquin bearers, but a combination of slaves even to study the Scriptures gave offence, excited suspicion and distrust, and a request was actually made that the class should be disbanded, to which it was deemed prudent to accede.

The Sunday school movement is extending amongst the nearer village churches in which there are persons capable of giving religious instruction; but the great need is for teachers who themselves know the truth and are able to make it interesting and attractive to others. Probably there are upwards of a hundred Sunday schools in Imerina. In some cases the Sunday school, and rightly so, consists of nearly the whole congregation who, after the ordinary service, remain to a Bible lesson given by the pastor, one of the preachers, or the school-master.

Small books containing a series of suitable Scripture lessons, prepared by Mr. Clemes and Mr. Clark of the F.F.M.A., have been most useful, but these having been repeatedly employed, Mr. Lord has been engaged during the last two years in preparing "notes" of lessons which have appeared regularly in our monthly magazine. These supply a much needed help to Sunday school teachers, and are much appreciated.

We had for a time a "Sunday School Union" which did good service in the stimulating and organizing of Sunday schools. Meetings of all the teachers in the associated schools were held at stated periods, and a great deal of interest was manifested in the discussion of subjects relating to the religious education of the young. Some of the most intelligent young men in the Capital were members of the "Union," and for a while at least carried on the work with much zest and earnestness; but several of these, we regret to say, have of late found other and less commendable outlets for their sympathies.

The Palace Church has shown its appreciation of Sunday schools by having a school of its own, and by occasionally inviting the scholars and teachers of one of the City or suburban schools to hold a special service in the presence of the Queen and Prime Minister. Such an important occasion, when boys and girls are requested to worship in the same building with their Sovereign, naturally gives rise to much

excitement. Some days are given to preparation, special hymns are sung, the children are catechised, addresses are given, and at the close a collection is made to assist in meeting the expenses of the ensuing year.

One of the most pleasing of our numerous large gatherings in the Capital is the annual united meeting of the City Sunday schools. The largest church is crowded to its utmost limit; and to look upon the sea of bright intelligent faces of Malagasy youths met to hear of the children's Friend, and remember that, but for the Gospel, all that vast congregation of young people would be brought up in sin, ignorance, and filth, with no other knowledge of prayer than that offered to idols or the spirits of the dead, makes one's heart bound with gratitude and joy.

We are often astonished at the knowledge of Bible history displayed by the children in answer to a few questions, and there is no doubt many are well and carefully and, we hope, prayerfully instructed in the Scriptures which "are able to make them wise unto salvation." Perhaps many of the teachers are apt to lose sight of what should be the chief aim, namely individual conversion to Christ.

Increased knowledge and devotion in the churches will be accompanied by corresponding growth in the Sunday schools. Sunday schools (as indeed most of our churches) are yet in their infancy, but they are increasing in number and usefulness, and by God's mercy we hope they will become as great a blessing to Madagascar as they have been to England and other lands.



ELEMENTARY EDUCATION.

THE history of elementary education during the last ten years presents few incidents of special importance. Work has been steadily prosecuted along the lines laid down during the previous decade, and a careful survey gives the impression of real, if not startling, progress.

THE TEACHERS.—One very encouraging change for the better noticeable during the last ten years is the increase in the num-

ber of teachers who have received a training either in our own Normal School, or in the Friends' Foreign Mission Association School at Ambohitavovo. As a result of this displacement of untrained and poorly furnished teachers by trained ones, a marked improvement in the attainments of the children and in the discipline and general management of the schools has taken place. At the annual examinations the school under the charge of a trained teacher, by the more numerous and higher passes obtained in the different subjects, and the smarter and quicker way in which the children do their work, is readily distinguished from the school conducted by the ordinary untrained teacher. Considering the trying circumstances and discouragements under which many of our trained teachers have to do their work, the irregularity of attendance on the part of the children, and the many interruptions to school routine, the results achieved by them are highly creditable, and speak loudly for the care and ability and energy displayed by those under whom they were trained.

During the year 1884 a system of examination for teachers' certificates was introduced by the Committee. All teachers then in charge of schools connected with our Mission were required to present themselves for examination, and certificates were issued to the successful examinees according to the attainments they had shewn. By this means a good idea was obtained of the qualifications and general character of the teachers; and as the Committee decided that no teacher who had failed to secure a certificate should receive help from the education grants, a number of incompetent teachers were got rid of. These examinations for teachers' certificates have been held yearly since they were first instituted, and there can be no doubt that they have proved very useful in various ways. They give a status to the teachers who succeed in obtaining certificates, and they guarantee a certain efficiency and knowledge—comparatively small it may be—as being possessed by the teachers conjointly employed by the missionaries and churches; and as a short report of the condition of his school as shewn by the annual examination is written on the teacher's certificate, a ready means is afforded of gauging the progress made. Of course the certificate can be withdrawn on clear evidence of misconduct or incompetence and failure when the teacher is in actual charge of a school. The withdrawal of a certificate from a teacher would be a severe punishment for him.

It may be well to give the chief regulations finally adopted by the Committee in respect to the conduct of these examinations for certificates. They are as follows:—

(1) Once a year in June there shall be held in the Normal School two examinations of candidates for teachers' certificates.

(2) One of these examinations shall be for an upper grade of candidates, comprising normal students who are on the point of completing their course, and such school teachers as are presented by the Society's missionaries.

(3) The other examination shall be for candidates of a lower grade, and the successful among these shall receive certificates of the third class.

(4) The minimum of attainment for a certificate of the third class shall be the same as that for candidates for admission to the Normal School.

(5) The syllabus of subjects in which candidates for the higher grade certificates are examined are the same as those for students who have completed their course at the Normal School (see p. 52).

THE SCHOLARS.—During the last three or four years there has been shewn by the parents a greater willingness to send their children to school at an earlier age than formerly; at the same time, however, they are removed at an earlier age. Still it is a great advantage to get hold of the children while of tender years, as the labour expended upon them gives higher and more gratifying results than the same labour bestowed upon older children coming fresh to school would produce. The immense majority of the children in our schools now are *bona fide* scholars, and not, as was often formerly the case, big boys and girls whose attendance was very irregular and intermittent, and who were too old and too much occupied to receive much benefit from the school instruction. It is far more gratifying to have presented for examination a number of bright children, whose ages vary from six to thirteen or fourteen, than to have a crowd of youths who make a mere pretence of attending school, and who are brought up to the examination in order simply to swell the numbers.

The fact of the children being sent to school at an earlier age, together with the generally improved quality of the teaching, is producing better results than formerly at the examinations. It cannot be questioned that, during the last few years, the number of young children passing in the higher standards, especially in the three R's, has been steadily increasing. The instruction in Scripture knowledge also has, on the whole, shewn improvement. A fair number of the young children pass in the first catechism, and of the higher classes a considerable proportion shew a creditable acquaintance with the second catechism, and with the main facts of the Gospel History as well. We could wish, however, for greater intelligence and power in teaching moral and religious truth. Few of the teachers seem able to give a good Bible lesson. They, as a rule, lack freshness in their teaching, and content themselves with following rule of thumb methods.

GOVERNMENT HELP.—As regards the support and general direction of the schools, the experience of the past ten years has

shewn more clearly than ever that educational work could not be carried on apart from the Missionary Societies. Were the grants-in-aid for educational purposes made by the various Societies and the supervision of European missionaries withdrawn, it is not too much to say that the school system at present existing would entirely collapse. Neither the Government nor the churches have the requisite resources material and moral to enable them to maintain even the most elementary school system in operation. Hitherto the beneficial action of the Government in relation to the schools has been confined to the exertion of a modified and intermittent pressure on the parents to send their children to school, and to a general countenance and encouragement of educational work. The Government has borne no part in supplying the necessary funds for meeting the expenses of teachers' salaries, apparatus, etc.; the money for these purposes has been supplied by the Missionary Societies conjointly with the churches in connection with them. Perhaps we may say that, considering the political institutions of the country and the methods of government in vogue, it would have been very difficult, if not impossible, for the State to have established and maintained a school system of its own with even fair efficiency and success. And certainly the churches by themselves would be unequal to the task of carrying on school work. The missionaries of the L.M.S. firmly insist upon the churches bearing a share in the expenses of the schools; and it is encouraging to find that some of the churches manifest considerable readiness and willingness to contribute for this purpose. Still it cannot be doubted that, if the regular and persistent pressure brought to bear by the missionaries upon the churches were to cease, their contributions would rapidly decline and soon fail altogether. At present and for years to come the grants-in-aid from the Society must be maintained, the system of examination and inspection and the general direction and management of the school must be in the hands of the missionaries, if our school system is to continue.

A few words must be said concerning recent Government action in regard to our schools. During the last few years our educational organization has been more and more used by the Government as a means of recruiting their military force. Youths are taken directly from the schools and drafted into the army. Moreover, recently the evangelists and teachers have been made responsible for handing over the youths liable to military service to the authorities when a levy is called for. The consequence is that the old suspicion of the school has been revived in the minds of the people, and

a general feeling prevails amongst the country people especially, that the school is simply a sure and ready instrument in the hands of the Government for laying hold of their sons for military service. It is much to be regretted that the Government do not allow two or three years to elapse between the time of a youth leaving school and his being drafted into the army. And the use which the Government makes of our evangelists and teachers in requiring them to present scholars of suitable age for enrolment as soldiers is much more to be regretted. Their influence with the people is weakened, their efforts to get children into the school meet with much suspicion and opposition, and their position as religious teachers is compromised.

ENCOURAGEMENTS—Notwithstanding, however, the hindrances and difficulties of various kinds which our school work has to encounter, and its defects and imperfections, it is unmistakeably advancing, and its present position gives great cause for thankfulness and hope for the future. It is undoubtedly making itself increasingly felt as a power for good in the life of the people. In its influence on the children the benefit of the school is seen in their improved speech, appearance and manners, and in the air of quickness and alertness it imparts to them. The habit of mixing with their fellows at school twice a day produces a feeling of fellowship and consideration for others, and tends powerfully to break up the mutual suspicion and distrust which so strongly characterise the Malagasy and make it difficult for them to undertake anything requiring union and combination. The instruction the children receive in the school prepares them for a purer and more intelligent manhood; it sharpens their minds and enables them to see the folly and absurdity of some of the old customs and superstitions, such as those connected with fate, divination, taboos, charms, etc.; and above all it opens their minds to, and imparts a knowledge of, the one true and living God. The nation too derives benefit from the education given in our schools in the general diffusion of knowledge, the amelioration of manners and social life, and the general quickening of intelligence. Our schools are doing something towards opening the minds of the people and predisposing them to make the most of the resources of their country and to discern the help they may derive from European science and inventions. From our schools too the churches are supplied with better instructed members and more capable preachers and office-bearers. In fact the elementary school, by its varied and beneficial influence, is demonstrated to be an indispensable department of mission work.

LITERATURE.

IN the *Ten Years' Review* published in 1870 it was remarked that "at present the literature of Madagascar is but in its infancy." Ten years ago again, when reviewing literary progress here, it could be affirmed that much advance had been made in the previous decade, and a list of some 260 works, large and small, including sermons, reports, tracts, and lesson books, issued from the L.M.S. Press, was appended to show what had been done to supply the Malagasy with educational and religious literature. And it was then hoped that the next ten years would witness "still greater results in this department of work than had been realized in the last."

Although a great deal *has* been done since 1880, and many valuable and standard works have been issued from our Press since that date, it can hardly be said that the hopes expressed in the above quotation have been fully realized. When we consider the yearly increasing proportion of the population in the central provinces who can read, as well as the extension of mission and educational work both by European and native missionaries in distant parts of the island, it might have been expected that there would have been a larger demand for books of all kinds than has been the case during the last few years. A taste for reading and a willingness to spend money in the purchase of books is still confined to a small section of the population, even of the professedly Christian and more enlightened portion of it; and it is discouraging to find that numbers of pastors and preachers will never purchase one of the numerous commentaries or other helps to the understanding of the Scriptures which have been prepared specially for their instruction, and that many grudge even the outlay of a few pence for the periodicals which are issued monthly expressly for their benefit. Possibly we need greater variety and attractiveness, and a larger employment of illustrations, in our literature; and we certainly do need that a larger proportion of our number should make writing for the press a regular part of their work, instead of leaving it to a comparatively small section of their brethren, upon whom it often falls very heavily and somewhat unfairly. Perhaps also more constant and systematic effort on the part of us all is desirable in bringing the subject of reading and the study of books before our people; and possibly more might be done than has yet been attempted in the selling of our publications by colportage, and in the markets, and also by the evangelists and

school teachers. It is true that occasionally we find a real love of books and an anxiety to obtain immediately the latest production of our Mission Presses; and it is pleasant to see in the houses of many of the evangelists well-filled bookshelves, containing not only all their M.S. books of College lectures, carefully written out when the owners were still students, but also a copy of almost every book yet issued in the native language, with neatly bound volumes of the various periodicals, Congregational Union Reports, etc., etc. But these are exceptions; and we believe that all who know the Malagasy will endorse the statement already made, that a love of reading and of books is still rare among them, and will agree that a great deal has yet to be done to diffuse literature of all kinds among them, and to awaken a more earnest desire for enlightenment and information on all subjects.

It may be convenient to divide our notices of the literary work of the past decade into two sections, viz: Biblical, and General, the first including the revision of the Malagasy Bible, and the issue of various editions of the Holy Scriptures in whole or in part; and the second comprising general literature, together with periodicals and educational books.

BIBLE REVISION AND EDITIONS OF THE BIBLE.—In the last *Ten Years' Review* a full and detailed statement was given by the Rev. W. E. Cousins, the chief reviser, of the various steps which had been taken in previous years towards a complete revision of the Malagasy Bible, and of the principles on which it had been carried on by a joint-committee of the four Protestant Missions at work in the island, under the auspices and at the expense of the British and Foreign Bible Society. At the time when that report was being written (June, 1880) the work was in active progress, and the first revision of the Pentateuch and of the Four Gospels had been completed, while the principal reviser had also prepared his preliminary revised proofs of the books of Psalms and Joshua and most of that of Judges.

From that date until April 30th, 1887, the work proceeded steadily, the first revision being completed on October 28th, 1885, and the second (in which the whole Bible was carefully gone over once more, and numerous doubtful points finally settled, and a uniformity of style in renderings, punctuation, etc., effected) on the first named date. The books of the Old and New Testaments which had still to be revised were issued in parts, as they were successively finished; and then the Revision Committee, which had been at work, with certain intervals, for nearly thirteen years and

a half, was dissolved, leaving to Mr. Cousins the task of carrying the new Bible through the press during his approaching furlough in England.

The completion of the first and most important revision is thus described by Mr. Cousins* :—

“Could the readers of the *Missionary Chronicle* have been introduced about mid-day on Wednesday, October 28th of last year [1885], into the Committee-room of the London Missionary Society, which forms part of the great block of College buildings that are now such a conspicuous object on the Faravohitra hill in Antananarivo, they would have seen, seated round a long office table, seven European missionaries and two native pastors. At the head of the table is seated the chairman, the writer of the present paper; on his right are the Rev. L. Dahle, superintendent of the Norwegian Mission, Mr. H. E. Clark, of the Friends' Mission, and the Rev. T. T. Matthews, of the London Mission; on his left are seated the Revs. W. Montgomery and R. Baron, F.L.S., of the London Mission, and Bishop Kestell-Cornish, of the Anglican Mission. Opposite the chairman are Joseph Andrianaivoravelona and Andrianony, both of them College-trained men of good ability and large experience. On the table are scattered books and papers, such as Polyglot Bibles, concordances, dictionaries, commentaries, and printers' proofs. The Committee met at half-past eight, and after a short prayer for help, began its morning's work, viz: the Book of Malachi. The work has gone on steadily for nearly four hours, and now the solemn and awe-inspiring words that form the last paragraph of the Old Testament are reached, and the first revision of the Malagasy Bible is complete. Books are closed with a sigh of relief, and all faces are brightened by the consciousness that a great work has been accomplished.

“Twelve years before this the Revision Committee began its work; but of the original members who took part in the work of the first session, only three are present this morning, viz: the chairman, the Rev. L. Dahle, and Pastor J. Andrianaivoravelona. At the suggestion of Mr. Dahle, all kneel round the table, and, with the revised version lying before them, unite in a few words of earnest and joyful thanks to God, and commend to Him the work upon which the labour of so many years had been spent, beseeching Him to make this new translation a stream of life and blessing to the Malagasy people.”

The second revision was carried on chiefly with a view to the general simplification and improvement of style from a native point of view; and in order to effect this before the time when several members of the Committee would be leaving the country, the work was left mainly to Mr. Cousins and to the three native helpers, the Committee exercising general superintendence and holding meetings once in two months to decide on difficult and disputed points.

Soon after Mr. Cousins's return to England on furlough in the middle of 1887, the printing of the Revised Version was commenced, a small-sized edition of the New Testament being first put in hand. This was completed in 1888, and the first instalment of the edition was received at Antanana-

* See *The Chronicle of the London Missionary Society*, July, 1886, pp. 272-281; also *Antananarivo Annual*, No. X, 1886, pp. 209-215.

rivo in October of that year. The printing of the entire Bible was at the same time being proceeded with, and in the early part of 1889 was completed, the first consignment of 500 copies reaching us in August. The new version is a thick volume of 1642 demy 8vo. pages, and is therefore unavoidably a rather heavy and cumbrous book; but the printing in long primer type is beautifully clear, well-spaced, and pleasant to read; and a slight comparison of a few passages from this revision with the same verses from the earlier editions will show at once how very greatly superior it is to its predecessors in clear and idiomatic Malagasy. Hundreds of passages which were formerly obscure—now and then almost meaningless—have become full of life and interest; and what was intelligible before has, in very many instances, become vivid and graphic.

The time has not yet come for a full criticism of the merits and defects of this new version; it needs still to be tested by daily use both by ourselves and the most intelligent Malagasy; but we do not think that further familiarity with it will materially affect the judgment already given, that it is a great advance upon any previous version of the Malagasy Scriptures, and a work upon which all who have had any share in it may look with satisfaction, as giving more clearly in the native tongue than had ever previously been done, the mind of the Holy Spirit in the written Word of God.

One more extract from Mr. Cousins's paper already quoted from must complete what we have to say here about the Revised Version. He remarks:—

"To others must be left the final verdict as to its merits. But I can say that our version is a *bona fide* attempt to represent faithfully the original Hebrew and Greek texts. Whilst, however, we have endeavoured to be faithful translators, we have aimed not merely at fidelity to the words, but to the thoughts. There is a false literalism that destroys utterly the claim of the translation to be a faithful representation of the mind of the writer. Our aim has been to steer between the scylla of a mechanical literalism, and the charybdis of an over-free paraphrase. We have also kept before us constantly the fact that our version is being made for popular use, and we have tried to make the language as clear, intelligible, and euphonious as possible. With the valuable help of the natives we hope to produce a version that, from its simplicity and purity of style, and its fidelity to the idioms of the language, shall be received with pleasure, and shall exercise an elevating and purifying influence on the literatine of the future We have been working not for the present generation, and should prefer to be judged by the verdict that will be passed on our work after it has been in use for say twenty or twenty-five years. May God accept the result of our united labours, and use our translation for the good of future generations of the Malagasy people!"

Besides the editions of the fully revised New Testament and entire Bible here described, two or three others have been issued during the decade. Previous editions of both

Testament and Bible having become exhausted, it was necessary to print partially revised versions of both while the revision was still in progress. A small-print edition of the Bible was therefore printed by the Bible Society in 1882 and 1883, in which the whole New Testament was given according to the first revision of the Committee, and the Old Testament books also from Genesis to Ruth and the book of Psalms. The remaining portions (the bulk of the Old Testament) were only very slightly revised, but the whole was arranged in paragraphs, and the poetical portions in parallelisms. This edition became known to us as the 'Interim Bible,' from its filling up an intermediate place, and was carried through the press by the Rev. J. Sibree, who was one of the original L.M.S. delegates on the Revision Committee, and was then in England on furlough. This Bible reached us towards the close of 1883. Mr. Sibree also partly carried through the press a small-sized edition of the New Testament reprinted from the text of the Interim Bible; but on his leaving again for Madagascar before its completion, it was finished by the Rev. C. T. Price, formerly of the Betsileo Mission.

A small-sized edition of the book of Genesis was also printed at the L.M.S. Press here in 1876. This was a reproduction of the Committee's first revision.

GENERAL LITERATURE —Notwithstanding the want of interest in books and reading on the part of the Malagasy generally already alluded to, continued efforts have been made during the past ten years to add to the previously existing literature in the native language, as well as to issue fresh editions of school books and some few others for which there is a constant demand. The L.M.S. Press at Imarivolanitra has been kept constantly at work, new buildings having been recently erected for some of its requirements; and a new press, larger than any that had been previously brought into this country, was added to its working plant during the past year. The issue of publications of all kinds from the Press during the ten years has not been less than 1,500,000; and this number would certainly have been much larger but for the political troubles arising from the Franco-Malagasy war during the years 1883-1885, which greatly decreased the ability of the people to buy books, and was a heavy strain upon their resources. It must be remembered also that the Friends' Mission Press has been under energetic management during the whole of this time, and has also issued a large quantity of books, especially of periodical literature. The Presses of the Norwegian and Anglican Missions have also issued some standard works,

although much more limited in number than those from our own and that of the F.F.M.A.; while that of the Roman Catholic Mission has chiefly been employed in the production of devotional and controversial literature for their own adherents, and so hardly comes at all in competition with the Protestant Mission Presses.

We must not omit to notice here that Mr. John Parrett, who came out on the resumption of mission work in Madagascar in 1862 to take the superintendence of the L.M.S. Press, and who had been in charge of it ever since that date, resigned his connection with the Society in 1885, subsequently accepting an appointment under the native Government. To Mr. Parrett is due the first training of the present generation of Malagasy printers and bookbinders; and the beautiful workmanship of most of the productions of our Press is due to the skill and patience with which he taught these native workmen all the processes concerned in the production of books. For some time after Mr. Parrett's departure the Press was superintended by the Rev. J. Wills, and then by the Rev. J. H. Houlder; but in the latter part of 1887, Mr. Stowell Ashwell was sent out by the Directors to take charge of the establishment.

The following are a few of the publications issued from the Press since 1880:—

(1) Our monthly magazine, *Teny Soa* (or 'Good Words'), commenced in 1866, and therefore the oldest as well as the most widely circulated periodical in the native language, has been issued every month, without any interruption, during this decade. Its circulation is now about 3000 monthly; and for the last year and a half it has been enlarged and its value increased by giving full notes on Sunday School Lessons, prepared by Mr. Lord, and intended for the help of the teachers of Sunday schools. (2) Our Quarterly Magazine *Mpanolo-tsaina* ('Counsellor' or 'Thought-giver'), which had been discontinued in December, 1880, after being issued for three years and a half, owing to want of support, was recommenced in July, 1888. This was done, not only because we felt that there was room for a magazine of a more advanced kind than *Teny Soa*, but also from the encouragement we felt in the fact that a number of the most intelligent young men of the Capital came forward with a request for the re-issue of the magazine, and at the same time guaranteed the sale of a certain number of copies, so as to prevent actual loss to the Press in its publication. This, however, has again been discontinued, partly because of its very limited sale, and partly because of the pressure of other and more important work. (3) A quarto 4-page

sheet, with page illustration, and called *Anjaran-jaza* ('Children's Portion'), is issued every three months in connection with the Madagascar Branch of "The Children's Scripture Union." This publication is given to all children who are members of the Union as an encouragement to persevere in Bible study; it was commenced in January, 1883, and 28 numbers, comprising over 280,000 copies, have been issued. (4) A *Bible Dictionary*, the first two parts of which were issued in 1877, had been discontinued for some years, but in 1886 its publication was resumed, and in 1888 the work was completed, forming a large volume of more than 900 pages, with maps and illustrations, the largest work, excepting the Bible of the first missionaries, ever published at our Press in the Malagasy language. (5) *Commentaries* on the Sermon on the Mount, the Acts of the Apostles, Romans (first half), 1 Corinthians (latter half), the Pastoral Epistles and Philemon, as well as Notes on the Parables and on the Miracles of our Lord, have been issued. (6) In Theology and Church History chiefly for College classes, works on New Testament Theology, Systematic Theology, and Soteriology, as well as Manuals for Preachers and for Pastors, have been published, and also an Apostolic Church History. (7) The second part of the *Pilgrim's Progress* has been translated and printed, together with the first part, which was such a favourite book with the early Christians. (8) A new and fuller edition of the *Malagasy Hymn-book* has been issued, including all the old hymns in use in the time of the first missionaries. (9) *A New Malagasy-English Dictionary*, with a *Concise Introduction to the Malagasy Language*, a volume of 832 and lix. pages, crown 8vo, is one of the most important productions of our Press during the last ten years. (10) Among more advanced school and class books may be mentioned: Histories of Rome, and of Madagascar, and manuals of Botany, Geometry, Algebra, and School Management. (11) The *Antananarivo Annual* has been issued every Christmas since 1881. This is an English publication, and is designed to be a record of information of all kinds on the topography, history, and natural productions of Madagascar, and on the customs, traditions, language, folklore and religious beliefs of the Malagasy. In the fourteen numbers already issued a large amount of original information has been collected with regard to this country and its people, including many papers of permanent value on the language and dialects, the superstitions, the botany, the geology, and the natural history of the island. This publication has been highly appreciated by scientific men in Europe, as well as by friends of mission

work in various parts of the world. (12) Our thanks are again due to the Committee of the Religious Tract Society for repeated grants of paper, and also for casts for book illustration; through the first of these, about 130,000 Tracts have been put into circulation; and to both gifts our periodical publications are greatly indebted, enabling us to print them at a cheaper rate than would otherwise be possible, besides making them much more interesting to our readers. (13) Lastly, many editions of our *First Lesson-Book*, comprising several hundred thousand copies, have been printed and sold during the last ten years.

In order to give completeness to this sketch of literary work done in Madagascar during the period now under review, we may here refer briefly to the more important publications of the other Mission and general Presses in Antananarivo.

The F.F.M.A. has issued for more than twelve years past an illustrated monthly magazine called *Sakaizan' ny Ankizimadinika* ('Children's Friend'), lately altered to *Sakaizan' ny Tanora* ('Friend of the Young'), which is largely circulated; and since January, 1884, a monthly magazine in newspaper form, called *Ny Fiangonana sy ny Sekoly* ('Church and School'), which forms a useful medium of information on religious and educational matters, and also for the discussion of such subjects. Among the more important publications of this Press are the following: *Scripture History*; *Moses and Joshua*; *Samuel, David, and Saul*; *Israel and Judah*; *Life of the Apostle Paul*; *The Life of Christ*; *Commentary on the Acts*; translation of Bunyan's *Holy War*; *Moody's Sermons*; *Manual of Chemistry*; *The Theory and Practice of Teaching*; *History of the Church in Madagascar*, etc. Besides these, the F.F.M.A. Press has also printed several works for the Medical Mission, on *Pathology*, *Anatomy*, *Therapeutics*, *Nursing*, and *Clinical Lectures*. Besides many valuable school-books, the Friends have made good use of their lithographic apparatus to produce a number of maps for school purposes, as well as for book illustration. Among these are maps of the World, the Four Continents, Canaan, Palestine, three editions of a map of Madagascar, as well as of many separate portions of the island.

The most important works issued by the Anglican Mission are as follows: *Commentary on the Gospel of John*; the *Psalter*, printed for chanting; the *Prayer-book*; translations of *Bishop Pearson on the Creed*, of *Bishop Harold Browne on the Thirty-nine Articles*, of Archdeacon Paley's *Horæ Pauline*, and of *Theophilus Anglicanus*; and a monthly magazine, *Tantara sy Hevitra* ('Stories and Thoughts'), since January, 1887.

The following are the most noticeable of the productions of the Norwegian Lutheran Mission: *Biblical Archeology*; *Commentaries on the Gospels for the Year*; *Commentary on the Epistles*; *Church History*; *Dogmatics*; *Pastoral Theology*; *Homiletics*, etc.; and a monthly magazine, *Ny Mpamangy*, ('The Visitor'), since July, 1882.

The most important publications of a general character issued by the Roman Catholic Press are the following: *History of the Sovereigns of Imerina*, 3 vols.; *Vocabulaire Français-Malgache*; *Grammaire Malgache*; and *Dictionnaire Malgache-Français*.

A general newspaper, entitled *The Madagascar Times*, was issued weekly from April, 1882, but, about a year ago, its place was taken by *The Madagascar News*, which is also published weekly. At its Press have also been printed some works on *Diplomacy*; *English Government Offices and Officials*; and *Manufactures, Trade, and Wealth*, for the native Government.

From the Malagasy Government Press is issued at irregular intervals a *Government Gazette*, and occasional Red-books containing State papers, as well as other official documents.



THE MEDICAL MISSION.

A ten years' review of work written by one who has been in Madagascar but a little over two years must necessarily be chiefly a compilation from the reports and labours of his predecessors. From the perusal of these reports we are at once able to conclude that continuous progress has been made, and that the ten years' labour in this branch of missionary work in Madagascar has not by any means been in vain.

ITS REORGANIZATION.—For four years (1876 to 1880) no Medical Mission existed, and the hospital at Analakely remained empty. Such a lengthened break in the work necessitated a thorough recommencement and reorganization when, under the auspices of the Friends' Foreign Missionary Association, assisted by the London Missionary Society, and controlled by a joint-committee representing the L.M.S and F.F.M.A. in Antananarivo, it was decided to re-open the hospital for medical missionary work.

When Dr. J. Tregelles Fox arrived in August of 1880, he found a difficult task before him. True, there was the hospital already built, but he was single-handed, did not know the language, and there were no nurses or students at all competent to render him much assistance. The Malagasy did not take long to discover the arrival of an English doctor among them, and as soon as he was settled in his house, Dr. Fox's garden became a public waiting-room, where the sick folk congregated from all parts of the town and also from the country, to seek advice and medicine. It very soon became evident that this could not long continue, and that a definite time and plan for consultation would have to be appointed. Accordingly the out-patient department was opened at Analakely on the 2nd of October, and from that time patients were seen on three days a week at 9 a.m. On the 18th of the same month a special meeting of missionaries and town pastors was held in the hospital to re-dedicate it to medical missionary work and implore the Divine blessing on the place and on the people resorting thither. From the very commencement it was felt to be best to make the people pay something for their medicine, and accordingly all who were able to do so paid at least twopence for their prescription. By the close of the year Dr. Fox had seen about 600 patients.

Still the hospital remained empty as regards in-patients, for there were no nurses available to attend to the sick. It was not till the following year that the work can be said to have been thoroughly started. In fact 1881 may be termed a year of recommencement of work all round. Miss Graham came from Ambohimanga to superintend the nursing department, and the hospital was opened in April for in-patients; the out-patient work was established on a firmer and more regular footing; native youths were taken on by the doctor for training and helping; and the work of educating native nurses was commenced. These have been the four main features of the work ever since, and each, in its special way, has made great progress during the ensuing years.

The former work of Drs. Davidson and Mackie had of course done much to prepare the way. A few Malagasy taught by Dr. Davidson were practising successfully in Antananarivo. Many of the native superstitions and prejudices regarding matters medical had broken down, ensuring a certain amount of willingness to enter the hospital and submit to European treatment. Had it not been for this preparatory work, Dr. Fox would have found his task infinitely harder. The numbers treated during the year testify to the appreciation of the work by the people. The total number of new

out-patients treated from October 2nd, 1880, to December 31st, 1881, was 2304. Their return visits amounted to 3613; total 5917. There were received into the hospital from April to December 224 in-patients. On Miss Graham fell the great bulk and burden of the nursing, for there were then no natives fitted for the work; everything had to be taught them from the beginning. Dr. Fox had previously to this taken on one nurse to assist in the out-patient department. That there were many discouragements and disappointments is not to be wondered at. The want of attention, kindness, cleanliness, and interest in their work were hard obstacles to overcome.

Very soon after Dr. Fox's arrival, Malagasy youths began to apply for medical training, and as early as 1880 two students were taken on by the doctor and given elementary lessons in Anatomy, Physiology, and Chemistry in his study. They also helped him with the out-patients, and Mrs. Fox taught them the art of dispensing. In February, 1881, four more lads passed a preliminary examination on general subjects, and then commenced their medical training. Mr. T. Lord kindly relieved the doctor of one of the classes by teaching the students chemistry.

PROGRESS OF THE WORK.—The reports of the following year are very satisfactory, and tell how prejudices were further breaking down and the people becoming submissive to the, in their opinion, strict rules of the hospital. So great was the change that, instead of being afraid to enter the hospital, some manifested considerable reluctance to leave and make room for others worse than themselves. The large number of 376 in-patients was received during the year. The out-patients numbered altogether, new and old cases, 4751.

Twelve or thirteen nurses were now doing the work of the hospital and receiving training from Dr. Fox and Miss Graham. Speaking of these, Dr. Fox says:—

“We have now about twelve women, most of whom are in pretty good social positions, and, for Malagasy women, fairly educated. Two of them belong to the so-called nobility, two are slaves, the rest are ordinary Hova; but all have to go through the same routine of work and take their share of what is unpleasant, - no difference being made, except on account of ability and faithful service rendered. It is interesting to see the growing pride in their work, and I think it may be said that this little band are becoming as intelligent and as earnest a set of native women as may be met with anywhere.”

The teaching of students continued as before, but no fresh ones were admitted. Dr. Fox much regretted not being able to devote more time to them, but this, with his other numerous engagements, was impossible.

The political events of the year 1883, viz: the war with France and the death of Queen Ranavalona II. caused considerable interruption in the work. But that much was accomplished the figures show. Over 5000 out-patients, new and old cases, and 349 in-patients were treated in the hospital. Four more students passed the entrance examination and joined the medical classes, but some of the seniors were drawn off by the Government to the seat of war, where they rendered good service to the poor soldiers, in spite of their limited knowledge and means. The desirability of establishing a medical school now became very apparent, and the doctor also wished to promote a school for women, where proficient midwives might be trained.

All these plans for enlarging and increasing the work were frustrated for the time, and the following year was a very trying one on account of Dr. Fox's very serious illness. In fact for many months the work of the Medical Mission was at a standstill, and the dispensary alone was kept open by the kind and willing assistance of Mr. W. Wilson of the F.F.M.A. Mr. Wilson, in addition to his own work, did his utmost in nursing Dr. Fox, treating other sick missionaries and their families, and in the work of the dispensary.

By this time it became evident that one man could not possibly carry on the work efficiently in all its varied and important branches, and in 1885 the home Committee were fortunate in securing the services of Dr. J. D. Allen, who arrived in Antananarivo in July, and at once took over a good proportion of the work. Dr. Fox's hands and time were thus left free to complete several medical text-books on which he was engaged. There were treated at Analakely during the year 2676 out-patients and 226 in-patients. It was during this year that the movement for establishing a new hospital commenced. The old building, owing to its surroundings and position, became more and more unhealthy, this being shewn by the tardy recovery of many of the patients, and by the slow healing of wounds, even under the greatest care.

MEDICAL MISSIONARY ACADEMY.—The important question of forming a training school was further considered. Dr. Fox and Dr. Allen, together with the Rev. Dr. Borchgrevinck and Dr. Guldberg of the Norwegian Missionary Society, drew up a scheme of regulations; and after these had received the sanction of the three Missionary Societies concerned, the Medical Missionary Academy was established in 1886. This placed the instruction of medical students on a definite footing, and provided for their training in the recognised branches of medical study, and for their examination therein, and also for the recognition of

their passing such examinations by the granting of the diploma of M.M.M.A. (Member of the Medical Mission Academy) and L.M. (Licentiate in Midwifery).

The first final examination was held in September, and eight students were granted the diplomas of the Academy at a large public meeting in the presence of the Prime Minister and others. The Academy has since done admirable work, and by thus devoting much time and labour on the few, it has conferred benefit on the many, and we trust may still continue to do so. The young doctors, by the time they pass their final examination, have undergone a pretty full course of training for four or five years, and the standard of the examination is such that none, having a mere smattering of medical knowledge, can succeed.

THE NURSES.- Miss Graham, it was now evident, required rest and change, and in October was much relieved by the arrival of Miss Byam, who soon took over the management of the nursing department. By her careful and practical teaching of the nurses, she has trained a goodly band of women, who are really very competent nurses, and in some respects would compare favourably with their English sisters at home. Moreover, she has instilled into them her own earnest and self-sacrificing spirit; and these Malagasy nurses now, I believe, really love and take a deep interest in their work, disagreeable as it often necessarily is. Their numbers soon increased, several of the probationers coming from the distant district of Vonizongo.

THE MEDICAL STAFF.—In July of 1887 Dr. Fox and Dr. Allen left for England, and the work was again crippled from want of workers, but not stopped altogether. Dr. Ralarosy, one of the students who passed the first final examination of the M. M. Academy, was left in charge, and during the absence of a European medical man, did his work well and conscientiously. The teaching of the Academy also continued as far as possible. Mr. W. Wilson and Miss Byan rendered very valuable assistance to the missionary families in times of sickness; and thus the time was tided over until our arrival in August of 1888.

In December of that year the old hospital was thoroughly cleaned and whitewashed, and in January, 1889, was re-opened for the use of in-and out-patients. Dr. Fenn found the senior students of very great assistance in many ways, and was agreeably surprised at the attention, cleanliness, order, and the quietness of the native nurses. The work has all along been continued on the same lines that Dr. Fox recommenced on, as it would be difficult to lay down better. The hospital remained open for in-and out-patients during ten months of

1889, and during that time 447 in-patients and 3000 out-patients were treated and heard something of the glad tidings of a Saviour's love. Besides these over 700 visits or consultations were given outside the hospital. In August of this year Dr. C.F.A. Moss arrived, and has since shared the work and responsibilities with Dr. Fenn.

RELIGIOUS SERVICES.—It is the custom in all our dispensaries to open with a short service, conducted at present usually by one or other of the students. In the hospital Miss Byam has had worship morning and evening, besides embracing the opportunities she has had of speaking to the patients individually. On Sunday also a service is held in each ward by one of the missionaries. Thus Gospel influences have been brought to bear on very many. The difficulty of the ready assent which the natives give to all one says makes it difficult at times to tell who are truly Christian; but in many little ways they are tested, and it is pretty apparent who are merely pretenders.

THE NEW HOSPITAL.—Another important event of the year was the commencement of the new hospital on a hill to the east of the Capital during the dry season. Mr. W. Johnson (F.F.M.A.) is the architect and builder, and is erecting a really fine and substantial building, with many more conveniences than obtain in the old place, and under infinitely better sanitary conditions. It consists of a large central block containing the children's, the lying-in, and several private wards, as well as operation and waiting-rooms and dispensary. On either side of this extend the two wings, each containing two large wards capable of holding twelve or sixteen beds each. If necessary, the hospital might accommodate ninety in-patients, but we hope not often to be so full as that. We trust the whole buildings will be completed by July or August of 1891.

WORK OF THE ACADEMY.—The work of the Academy has continued to progress satisfactorily. Two more students were granted their diplomas in January of 1889, and another obtained his in June of the same year. Four of these young doctors are now settled in country districts, and are thus enabled to relieve much suffering and overthrow the old superstitions and charms to which the people still cling in many parts. The arrival of Dr. O. Thesen from Norway this year, 1890, to take charge of the Norwegian Medical Mission, has strengthened our teaching staff considerably, and at present the students receive as much instruction as they have time for.

NUMBER OF PATIENTS.—The numbers seen at the hospital during 1890 are as follows: 488 in-patients and 3625

out-patients. Dr. Fenn paid 699 professional visits, and received 786 visits at his house; total 1485. Dr. Moss received and paid a total of 1006 visits. At the Ilazaina dispensary 1198 visits were paid; the number of new cases was indifferently registered. At the Fenoarivo dispensary, in four weeks, 98 new cases were seen, giving a total of 168 visits. These figures shew a total of 7482 visits paid and received in connection with our Medical Mission work during the year.

COUNTRY DISPENSARIES. — From all directions round about, at various distances from the Capital, we have had letters and calls from churches and communities to come and heal their sick. This of itself is a good sign, indicating the progress of enlightenment and the overthrow of superstitious belief in charms and witchcraft. Of course it is impossible to comply with all these calls, but we do entertain the hope of very shortly possessing four good dispensaries, at about ten or twelve miles' distance from the Capital, north, south, east, and west, to which sick folk can resort once a week. We shall thus somewhat relieve a wide area of 20 miles in all directions round Antananarivo. As time goes on, we trust further to help the country villages by sending out to them fully qualified native medical men, trained at the Medical Mission Academy.

The dispensary at Ilazaina, nine miles to the north, has been in existence for six years, under the superintendence of the Medical Mission, and is now worked by Dr. Andrianavony every Wednesday. The total number of visits paid by patients last year was 1198. The church subscribes \$12 annually towards the expenses, and provides a house and dispenser. In future we intend taking over the work more into our own hands, and visiting the dispensary ourselves on alternate weeks with Dr. Andrianavony.

During the past year we received two urgent appeals from the church and people of Fenoarivo, a large village eight miles or so west of the Capital, and the centre of a largely populated district. As in the case of Ilazaina, the church offered a house for a dispensary and promised to subscribe \$12 annually towards expenses. Under these circumstances, after careful consideration, the Medical Mission Committee decided to comply with the appeal, and to establish medical missionary work there. Dr. Fenn went on October 14th with the Rev. B. Briggs (the L. M. S. missionary in whose district Fenoarivo is situated), and met with the pastors and teachers, who put two or three houses at their disposal, of which the most suitable was chosen. They agreed also to whitewash and furnish it for use. Daniel, the teacher there,

came to town to learn dispensing, and is now very fairly capable. In every way the people showed themselves willing to do their part, and we felt encouraged in this extension of our sphere of work. The dispensary was opened on December 9th, and is visited every Tuesday at 9 o'clock. During the four weeks of December 168 visits were paid, giving an average of 42 per day. A short service is always held with the patients assembled, before they are prescribed for. Thus half of our scheme for the country is already in existence; in a year or two more we trust to have the whole.

Our present ideas for a dispensary to the east are to work it conjointly with the Rev. P. G. Peake, the L.M.S. missionary stationed at Isoavina. Mr. Peake is very desirous of doing something to relieve the wretched and outcast state of the lepers of Imerina; and if he is successful in obtaining the necessary funds, would build a small leper village with its school-room, chapel, and hospital. Should he be able to achieve these excellent plans, it would fall to our willing lot to assist him with the medical care of his patients, and the lepers of Imerina, who are at present more or less cared for by the Jesuit Mission, would enjoy the same privileges as are afforded already to their fellow-sufferers in the Betsileo province by the Norwegian Missionary Society.

NATIVE MEDICAL MISSIONARY SOCIETY.— During the latter part of 1890, several of the students and young doctors trained at Analakely had it laid on their minds that they should promote a Native Medical Missionary Society, and send one of their own number out as medical missionary to some darker part of their country. They accordingly appointed a day early in January, and all, with the exception of Dr. Rabenja, who is at Tamatave, met at our house-surgeon's (Dr. Ralarosy). Their deliberations lasted several hours, and finally concluded with the appointment of office-bearers, and they collected a sum of \$208 as a nucleus upon which to gather more. This we feel to be exceedingly encouraging, especially so, coming, as it does, without any suggestion from us.

From what we have said, it will be seen that the Medical Mission work of Antananarivo has, during the past few years, made steady progress. God grant that during the next decade the work may continue to increase and prove yearly a greater blessing to the progress of His cause and the good of the Malagasy.



STATISTICS OF THE IMERINA MISSION FOR THE YEAR 1890.

DISTRICT.	When begun.	No. of Churches.	Native Pastors.	Preachers.	Church Members.	Total Native Adherents.	Average Sunday Attendance.	Adults able to read.	No. of Bibles, Testaments.	No. of Scholars.	SCHOOLS.				TOTAL LOCAL CONTRIBUTIONS.					
											No. of SCHOLARS ON REGISTER.		No. of Scholars able to read.	Teachers Fees given by the Churches.						
											Boys.	Girls.								
Ambatonakanga	1831	49	76	369	5972	16399	9729	3024	3540	1495	1751	1265	1770	902	78	7	4	342	1	7
Amparibe	1861	77	129	445	7170	25124	13947	4054	4341	799	2343	1925	2378	1176	72	18	10	677	11	8
Analakely	1861	68	40	329	5107	17337	10426	4601	5196	774	1770	1680	2118	962	93	15	1	719	15	9
Ambohipotsy	1863	68	70	499	8659	26209	14190	3453	4120	597	1660	1578	1731	420	50	13	0	504	7	1
Ankadibevava	1863	98	109	500	7309	25962	15564	3861	4801	988	3184	3692	4370	1132	110	13	2	490	1	8
Ampamarinana	1864	63	105	401	5718	23086	14613	3059	4341	1264	1940	1750	2143	1500	51	1	8	462	14	10
Andohalo	1864	24	23	164	2861	8065	4410	1331	1320	710	601	530	768	399	34	7	9	598	13	4
Isoavina	1868	37	35	187	2001	11006	5127	1357	2029	393	1207	1407	1495	1125	81	15	4	207	3	0
Faravohitra	1868	41	30	176	2639	11242	2920	1026	1888	316	1004	690	1120	947	43	18	0	210	11	8
Ambohimganga	1862	25	27	122	2348	8430	4230	1437	1344	343	761	518	771	411	39	9	0	127	15	3
Ambohibeloma	1863	58	41	151	942	11529	5578	8807	1007	—	1038	758	854	471	31	4	0	88	4	0
Tsiafahy	1869	54	54	155	1502	11982	6621	1165	1366	135	1051	1248	992	234	25	5	10	88	5	3
Vonizongo	1838	107	108	197	1655	18252	5946	3184	3077	131	1040	912	1083	515	38	18	8	162	13	9
Ambohitantely (F.F.M.A.)*	1864	140	86	366	3028	23000	16290	2750	4878	1320	9480	8497	2913	2679	144	18	0	315	18	2
Totals		909	933	4061	56911	237623	129591	43109	43248	9265	28830	26450	24506	12873	£897	5	8	£4995	17	0

* This District, it will be observed, belongs to the Friends' Foreign Mission Association.

THE BETSILEO MISSION.



THE L.M.S. Mission to the Betsileo may be said really to have commenced in the year 1870. The work taken up at that period, and carried forward till 1880, is referred to in the *Ten Years' Review* published in that year. In the following year the Directors made some new arrangements for the Mission, and the Rev. J. Pearse, Rev. A. S. Hockett, and Rev. H. T. Johnson were invited to succeed Rev. C. T. Price and Rev. W. D. Cowan at Fianarantsoa. Miss Cockin remained at this town, Rev. T. Brockway at Ambositra, and Rev. T. Rowlands at Ambohimandroso. In 1882 the Rev. E. Taylor joined Mr. Rowlands at Ambohimandroso, but, after a service of five years, he was compelled to return to England on account of the illness of Mrs. Taylor. Miss Fredoux succeeded Miss Cockin in 1887. There have been no other changes in the mission staff during the decade now under review.

We acknowledge with devout gratitude that, in God's good providence, the missionaries who are still in Betsileo, with their wives and children, have enjoyed almost uninterrupted health, and no serious sickness or calamity has befallen any member of the Mission, with the single exception that the infant son of the Rev. A. S. Hockett died in Fianarantsoa about two months after their arrival.

With only occasional and slight interruptions, during the Franco-Malagasy war, and at certain places which have been exposed to the incursions of banditti from the west, the missionaries, and the native agents associated with them, have been able to carry on the work of the Mission in its various departments during the whole of the decade. Some brief details of the nature and progress of the work are recorded in the following pages.



POLITICAL AND SOCIAL EVENTS.

OF matters political but little can be said by the missionary. A truthful verdict would probably be that, whatever improvement has otherwise been observed in the island, politically matters have darkened. The war with France has been prosecuted and closed, with advantage to the French; and a warlike expedition to the south-west coast has resulted, it is said, in advantage to the Hova. Governors have been appointed to the districts of Ambohinamboarina and Ambositra, and the enforced government service (*fano-mpoana*) has increased in these districts to a most burdensome extent, affecting, unhappily, the social condition of the people, many preferring to join the wandering bands of robbers to wearing life away in unhealthy districts in such service, or toiling day after day at labour unprofitable for the workers. The discovery and working of lead, copper, and gold, has increased and intensified the burdens of the common people, especially of the Betsileo tribes. The number and boldness of the large robber bands has increased, and their depredations seem at most unchecked.

Socially there have been attempts at improvement on behalf of the people in many ways, and these have not been unsuccessful. Better houses, affording increased accommodation for the people, have been built; and a great improvement is witnessed in the clothing of the people, so that a casual glance will no longer suffice, in many cases, to distinguish Betsileo from Hova. The increase of native converts happily affects the marriage bond; and education has greatly improved the children.



NATIVE CHURCHES AND EVANGELISTIC WORK.

CHURCHES AND SERVICES.—In this branch of mission work we are able to report a considerable advance. There are at present connected with the four mission stations—Fianarantsoa, Ambositra, Ambohimandroso, and Ambohinamboarina—286 preaching stations, as against 156 in 1880,

besides those in the outlying provinces, to which special reference will be made. In each of these stations, in addition to the teaching of Scripture to the children during the week, religious services are regularly conducted on the Lord's Day, mostly by the school teachers, pastors, or local preachers, and sometimes by the missionary or trained native evangelist. Preachers from the larger centres are also "planned" to preach in the villages around, some even travelling very long distances; so that altogether the Gospel is now brought within the hearing of a large proportion of the Betsileo.

The sermon preached is often of the simplest type, and too often sadly lacking in force and unction; yet "Christ is preached" over a large area, where a few years ago His name had not been heard, and herein we do rejoice. The attendance at these services is very uneven, depending, as it does, on a variety of circumstances, especially on the false notions the Betsileo yet have concerning the "praying;" of late there has been a decided change for the better, especially at the larger centres, where the first principles of the Gospel are understood. About one-third of these stations are organized churches, with a roll of membership and monthly communion.

Side by side with this rapid development, the work of consolidation has gone on apace, and this has necessitated a large number and variety of agencies and organizations, especially at the principal centres.

CENTRAL STATIONS.—These stations, where the European missionary families reside, are necessarily the chief centres of influence, and the work therein differs greatly in degree, if not in character, from the general district work. These centres are the hearts of the several districts, forcing, as they do, the life-blood of Christianity to every nook and corner, and ever spreading further in every direction; therefore the missionaries endeavour to concentrate as much of their energy as possible on these, and so influence indirectly the whole area under their superintendence. At each of these stations, in addition to the general conduct of church business and services (where there are large congregations and hundreds of communicants), Bible classes for men and women, homiletic and singing classes, etc., are regularly conducted by the missionaries and their wives and picked native assistants. Sunday schools are well attended and, on the whole, efficiently conducted; meetings of Christian workers and Sunday school teachers are held as occasion calls; Young Men's Christian Associations; Christian Bands; Bands of Hope; and similar organizations under different names are more or

less successful ; and some amount of "from house to house visitation" has been carried on, principally by the ladies and native Bible women.

NATIVE EVANGELISTS AND PASTORS.—It is, however, impossible to work districts of such dimensions satisfactorily from the central station, consequently other plans have to be formed for the greater efficiency and consolidation of the whole. To this end the districts are divided into sub-districts, each group consisting of from five to twelve village stations, and superintended by trained native evangelists, of whom some have received College training in Antananarivo, while others are men of superior intelligence and integrity selected from among our own teachers. These are stationed at large central villages, and are expected to superintend the work and workers in the neighbouring villages, conduct Bible classes alternately with the missionary, teach and examine candidates for membership, advise, counsel, and stimulate the Christians, preach the Gospel, visit, and even dispense a few simple medicines ; in short the native evangelists are to the sub-districts in a measure what the missionary is to the whole. Ten years ago only 9 such agents were employed, now there are 33, the majority of whom may be said to be really zealous and efficient workers.

There are also a number of honorary pastors in charge of the different churches, who, notwithstanding the lack of grasp of Christian principles and work and general weakness, have rendered the cause some service which seems to justify their position.

CHAPEL BUILDING.—This essential but most trying branch of mission work has received a considerable impetus during the last few years. The old lath-and-plaster and ugly and uncomfortable mud buildings have, in nearly all the villages, given place to neat sun-dried brick structures, some being of superior finish. These have been put up by the people with the help of a small grant of from £1 to £2 from the Society. This advance, however, is not so real and satisfactory as may appear, for in the majority of cases probably a large amount of the work has been done by forced labour imposed by the local authorities, the buildings being considered school-rooms rather than chapels. This is most unsatisfactory, especially as a comparatively small addition to the annual grant would enable the missionaries to put it on a satisfactory footing. It is, however, most gratifying to notice the advance made at the principal stations, where the Christians liberally and willingly contribute labour and money towards the erection of the house of God. Five years ago a good chapel was opened at Ambohimandroso (which is, however, already far

too small, and will have to be rebuilt), and another is in the course of erection; while at Fianarantsoa a large, commodious, and well-finished church was opened recently, and another is approaching completion. We need larger grants to help the heathen; the Christians are beginning to help themselves.

CIRCULATION OF THE SCRIPTURES.—In addition to the agencies referred to, the circulation of the Word of God, as well as other Christian literature, has been on a large scale. Especially is the small fourpenny New Testament circulated by thousands annually. In connection with this may be mentioned “The Children’s Scripture Union,” with its many hundreds of members who have promised to read at least the allotted portion of God’s Word daily, and the Word is “spirit and life.”

GENERAL PROGRESS.—Though not in any sense presuming to tabulate the results so much clamoured for now-a-days, a few facts may be stated as showing to some degree at least what is the present state of the Mission.

There is a dark side. We cannot escape the fact that, during the ten years under review, and especially in recent years, evil in many ugly forms has been apparently on the increase:—rum drinking, social impurity, robber-raids, which have depopulated whole districts, crushing *fanompoana* (forced government labour), as well as social and political corruption generally, which have necessarily interfered with the evangelization of the people, and are the cause of grave anxiety for the future.

Hardly less pernicious is the false morality fostered by the Jesuit Mission, with whom “the end justifying the means” becomes the rule of life and conduct. This is also a force with which we have to calculate.

And yet notwithstanding all this, we are able to report a substantial advance, both as regards the numerical increase of Christian converts and the deepening of spiritual life generally, besides a great deal of indirect influence, manifest enough to eye-witnesses, but difficult to tabulate. In the last REVIEW the number of communicants reported was 3119; now there are 4009 on the roll, being a nett increase of 890. This, however, does not represent the real increase. Ten years ago the existing churches in Betsileo were in a most unsatisfactory state, the majority of the members being people who had nominally accepted Christianity after the burning of the national idols, but who were (with a few exceptions) still heathen in heart and life, and should never have joined the church at all. When the excitement had worn away and the Gospel fan had begun to work, many relapsed into heathenism,

and large numbers were expelled for unsatisfactory conduct ; especially for their connection with the liquor traffic. In one year nearly 200 were expelled for this reason alone, so that roughly speaking *over one half (in one district about two-thirds)* of the present number of communicants are those received during the decade, with a few from Imerina and elsewhere. Still more gratifying is the manifest increase in knowledge and spiritual life, and the striving after a higher Christian ideal on the part of the present members. Not that all is satisfactory ; on the contrary, there is still much to be desired. Heathen propensities die hard, and time and again our most hopeful converts are caught in the meshes of temptation ; the spiritual life of many is still little more than “smoking flax ;” and yet, as compared to the nominal Christians of ten years ago, they present a pleasing contrast ; the majority being able *at least* to read their Bibles, while a small proportion have attained a comparatively high Christian experience, and are really efficient and zealous workers.

The mother churches are practically self-supporting.

All the churches have also recognised the principle of total abstinence among the members, so that no one who is known to make, sell, or drink *toaka* (rum) is allowed to retain membership.

PREACHING.—The preaching at the central stations, and by our trained men especially, has been revolutionized during the past few years. The wordy meaningless essay, badly read, is now the exception, while some of our young natives preach with considerable power and unction the “unsearchable riches of Christ ;” and even the village preaching is fast improving.

PSALMODY.—A most pleasing change has taken place in this also. A large number of young people have learnt the Tonic Sol-fa, and, with voices more or less trained, heartily sing tunes familiar to the churches and schools at home ; and at the larger churches the four parts are well sustained. This is especially gratifying when we remember the quality of the singing and the class of tunes in vogue ten years ago. The village churches too are following apace.

SPECIAL SERVICES.—Three-monthly or four-monthly meetings have been held at different centres where the workers and representatives of churches within a certain area assemble for prayer, and discussion of Gospel truths, and church problems. Special meetings for women and children have been held occasionally, all of which have tended to open their minds and develop Christian ideas and sympathy among the workers. Some of these meetings especially have been verily “times of refreshing,” deepening the spiritual life of the Christians,

and bringing a large number of young people to a decision. And these "revivals" have not ceased with the excitement of the moment, but as "streams in the desert" have still followed the church on her pilgrimage.

Special mention must be made too of the annual meeting called the *Isan-kerin-taona*. These are our "May meetings,"—Congregational Union and missionary meetings combined. They are always held at the central station, Fianarantsoa, where there assembles a very large gathering of Christian workers from every part of the province. The addresses, papers, and discussions at these meetings are mostly exceedingly lively and edifying, and some of the meetings have risen to a high pitch of enthusiasm. Already seven evangelists and three teachers are at work under the auspices of this Home Missionary Society, and are supported by it.

OUTLYING DISTRICTS.—Within the last few years many doors have opened to receive the Gospel among the turbulent and warlike outlying tribes. Five stations have been opened in the Ibara province to the south, nine in the Tanala to the east, and two (2) in the Sakalava country to the west. This, however, being comparatively new work, it is yet too soon to report concerning it, excepting that the prospects are hopeful.

Glancing then at the whole field, we find that, notwithstanding many serious drawbacks which often grieve and disappoint us, the work of the past ten years has been crowned with a very rich blessing, and the church in Betsileo to-day is incomparably more spiritual, and consequently more zealous and powerful for good, than at any previous time. Especially is this seen in the rapidity with which our native workers are assuming the responsibilities of the work. During the decade three districts were for over two years severally without a resident missionary, and yet, not only was no ground lost, but a substantial advance made in the different departments of work, the *principal native leaders, in several instances, being converts of less than ten years standing!* Surely "This is the Lord's doing, and it is marvellous in our eyes." And yet, let it not be supposed that the European missionary's superintendence can be soon withdrawn, as the Mission is as yet in its infancy, and will still require much love, patience, and fostering care on our part; neither let it be supposed that the Betsileo are already evangelized, the fact being that only the fringe of heathenism has been touched even in the immediate districts, not to speak of the teeming thousands of savage and warlike people in the outlying districts beyond. Still we believe that this young Mission is full of healthy vigour, which we trust will still grow and

develop, and so be the means of bringing, at no very distant date, the whole of the Betsileo to the feet of Christ.

In common with other parts of Madagascar, we need a more manifest and continued baptism of the Spirit upon the churches and different organizations; and especially do we need more missionaries to occupy the fields that God has graciously opened up to us in this interesting country. If we rightly understand the "signs of the times," there are still troubles in store for the church of Christ in Madagascar; shall we not forestall this by so consolidating the Mission, and occupying every province and district in the Master's name, while this is still possible? It is quite within the power of the wealthy churches of England to send forthwith 20 or 30 missionaries to occupy fresh ground. Will the churches not respond?



EDUCATION.

CENTRAL INSTITUTIONS.—The Normal School for boys and the Central School for girls, commenced in 1872, have, during the past ten years, increased in importance and usefulness. A large number of students and their wives, who have received training, are now engaged in mission work, either in the districts, or among outlying tribes. In 1885 a school-room for girls was opened, and it is with pleasure we record the completion of the commodious building and dwelling-house. These institutions, while paying considerable attention to religious education, offer higher instruction to youths in the town and country stations who may be desirous of seeking such. A general elementary school was formed in 1882 for children in the town, the teachers being supported by the native churches.

At Ambositra and Ambohimandroso training schools also exist, and the students and their wives live for a time in houses in or near the missionary compound. The results of these central schools have been extremely satisfactory, and these, together with sewing classes conducted twice or thrice a week, have given, not only an impetus to Christian work in the towns, but have been of

incalculable importance in providing workers for the country districts.

COUNTRY SCHOOLS.—The number of schools in 1880 was 116; the present number is 274, being an increase of 158 in ten years. The number of scholars in the schools in 1880 was 7364; at the close of this decade we have upon the registers 21,331, an increase of 13,967. But the nett increase is even larger than that; for of the 7000 scholars, ten years ago, very few, if any, now remain. All scholars from sixteen years of age and upwards have been removed from the schools, the boys enlisted many of them as soldiers, the girls, in some parts of the districts, and boys also being forced into the work of gold-digging, or some other government service. Both schools and congregations have suffered severely in these and other ways.

During the war in 1883-86 many of the scholars of the Jesuit schools came under our influence, and some have remained with us; but since the cessation of the war, the number and activity of the Jesuit priests has increased, and schools have been opened, where we had previously provided means of educating the young people.

A very great change has been made during the decade in the staff of teachers under our charge. The larger number have been trained in our central institutions, and only a few remain, who were teachers in 1880. The training some of these have received has been only slight, however, and among such a number there are necessarily some who are in many respects unsatisfactory, but there are also not a few who are good, earnest, diligent teachers, and a small proportion eminently satisfactory. As a class they are incomparably better, in every respect, than those engaged in teaching ten years ago.

Education is not voluntary, the scholars are enrolled by the Government at intervals of three to five years, it being left to the parents to choose any school they like in connection with the three Societies at work in Betsileo, viz: the Norwegian, Jesuit, or L.M.S.

The pay of the teachers is arranged according to an annual examination, and they receive from the funds of the L.M.S. 4/6, 3/-, 2/- and 1/6 respectively per month. This examination, together with the general progress of the schools, forms the basis of their pay from year to year. The teacher's house and rice are no longer a generally recognised share of the people's contributions, except in towns where a Christian church exists; and so in many villages the Society is appealed to to help in providing a house and giving rice to the teacher. This arises from the perfect indifference of

the people, and the fact that the Jesuits give considerable help in these directions.

The education in the country schools is of the most elementary kind, not extending much beyond reading, writing, and arithmetic. Considerable attention has, however, been paid to moral and religious truth by catechising, and at special services conducted by the missionary and evangelists, when careful explanation and enforcement of the truths learned previously by heart has been supplemented by an address. The annual examination of schools has been conducted on the basis of examination in Imerina, and so tabulated results can now be framed for all parts of the island in which the Society is at work. A final examination has been conducted by the missionaries, and such children as have reached a certain standard are released from being scholars if they desire to leave.

The large number of Bibles, Testaments, and slates sold, as well as all other books and materials employed in education, has given us one of the greatest pleasures experienced in mission work.

The great drawback to the parents and scholars taking an interest in the work of education is the fact that there is no practical result to be seen after the scholars leave the schools, in getting employment, or in otherwise turning their knowledge into channels of usefulness, and so we find the people very reluctant to have their children enrolled by the Government.

In taking a retrospective view of the past ten years, we can unhesitatingly say that the influence of the schools is for good everywhere, and is an ever increasing power in our congregations. We have better preachers, more members able to read, and a more intelligent idea of sin and its consequences is manifested, together with a fuller appreciation of the saving power of the Gospel of Jesus Christ. It is gratifying to see that the work of education is being carried on in many schools among the Tanala and Bara tribes, and to observe that slowly, but surely, these outlying people are being leavened for good, although at the present time it is only a day of small things.



MEDICAL WORK.

IN the province of Betsileo there is abundant scope for uniting medical work with the more direct evangelistic and educational efforts of our Mission. There are among the natives a few *masina*, or medicine-men, and to these some of the poor sick folk resort, and follow, with a devotion worthy of a better cause, the advice that is given to them. These native medicine-men, however, are entirely ignorant of anatomy and physiology, of the symptoms and signs of most diseases, of general therapeutics and surgery, and they have no knowledge of the simplest rules of hygiene. No intelligent reader of this REVIEW will therefore be surprised that the benefits they confer are very limited.

The Betsileo, and also the Hova who dwell among them, are subject to various diseases. Some which afflict them they have inherited; others are caused by contagion; not a few may lawfully be traced to their immorality, their unclean habits and dirty dwellings; and some again are undoubtedly brought on by the things they eat and the manner in which they cook and devour their meals.

During the decade now closing the province has been visited by epidemics of small-pox, measles, whooping-cough, and remittent fever, and for a short time during 1890, in and around Fianarantsoa, there were many cases of a new disease, bearing symptoms remarkably analagous to those which have been described as frequently developed by the "Russian Influenza." With a view to check the ravages of small-pox, vaccination has been earnestly and continuously prosecuted through the province. Thousands have availed themselves of it, and among our people there is now a wide-spread feeling in its favour.

With the small staff of missionaries who have resided in Betsileo during the past ten years, it has been impossible to attend to the medical work as its importance demands. However, such time as could lawfully be spared has been devoted to it. At Ambohimandroso, the station occupied by the Rev. T. Rowlands, medicines have been regularly dispensed, and many patients have availed themselves of the help our brother has been able to render. At Ambositra the sick have always found a ready friend in the Rev. T. Brockway, the resident missionary. More recently the medical work at this station has been further developed and succesfully carried forward by Miss Graham, a lady with medical

knowledge and experience in nursing also residing there.

Fianarantsoa, being the Capital of the province, has demanded that considerable attention should be given to the medical department; and, as three missionaries are resident there, it has been possible, to some extent, to meet the demand. Here also the medical work has been carried on uninterruptedly during the decade, and thousands of sick people have attended at the dispensary, which is now opened four days every week from early morning till about mid-day. During the present year we have been engaged in erecting new and more commodious premises in which to carry on our mission of mercy, and we have nearly completed a building which combines a dispensary for out-patients and a small hospital for in-patients.

At our several stations medical work has been increasing on our hands, and as year after year of the decade has passed away, it has been exerting a greater and yet greater influence for good. It has, to some extent, already undermined the working of the ignorant, superstitious, and crafty native medicine-men; it has undoubtedly relieved a great amount of suffering; it has lengthened many lives; in not a few cases it has averted death; it has manifested the tender and compassionate character of Christianity; and it has given many special opportunities of speaking of spiritual disease and pointing to the Great Physician, and thus has proved a valuable auxiliary to the special work of the missionaries.



STATISTICS OF THE BETSILEO MISSION FOR THE YEAR 1890.

DISTRICT.	When begun.	No. of Churches.	English Missionaries, Male.		NATIVE AGENTS.		Church Members.	Other Native Adherents.	SUNDAY SCHOOLS.		DAY SCHOOLS.		Fees.	LOCAL CONTRIBUTIONS.
			Pastors.	Preachers.	No.	Scholars.			Schools.	Boys.	Girls.			
Isandra	1863	47	1	36	146	832	3293			42	1233	2302		73 13 6
Iarindrano	1864	40	1	3	75	339	1862			40	647	1095		11 4 0 130 6 0
Ialangina	1870	65	1	10	85	689	2700			65	1297	2144		12 0 0 41 0 0
Ambositra	1873	44	1	22	261	1265	3048	36	2741	44	3437	3568		15 16 10 63 19 4
Tanala				1	12	30	500		140		400	600		12 0 1 0 0
Ambohimandroso ..	1875	58	1	18	126	773	3500	19	700	59	1860	2303		35 14 0 55 8 8
Bara		4			5	9				4	71	65		10 0
Imanandriana.....	1869	25	1	2	40	185	717			25	310	740		8 0 0 22 0 0
Total		283	6	92	750	4122	15620	55	3581	279	9255	12817		£83 6 10 £387 17 6

There are many other Sunday schools in existence, but they have been too recently formed to warrant us in giving statistics of them.

THE ANTSIHANAKA MISSION.



EVANGELISTIC AND EDUCATIONAL WORK.

IN giving a review of the Antsihanaka Mission, it should be mentioned that for more than six out of the past ten years there has been no resident missionary. The Mission was practically commenced in 1875 by the Rev. J. Pearse, who, after six years' earnest and faithful work, left the province to undertake another important service among the Betsileo. After an interval of six years, Messrs. Stribling and Mackay arrived in Antsihanaka in July, 1887. It will be easily understood that progress in the work had been seriously interrupted, notwithstanding the valuable aid rendered by several of the missionaries in Imerina by visits and a general oversight of the vacant district.

THE MISSIONARIES AND THEIR WORK.—The settlement of two missionaries instead of one, and after a long vacancy, gives the first note of advance in this review. On our arrival in 1887, Mr. Mackay at once proceeded to re-open the medical work which had been closed in the year 1881 by Mr. Pearse's removal to the south; and during three years the natives have thus had golden opportunities of receiving aid, not for the body only, but also for the soul. By the services regularly conducted before the medical treatment, by the temporary cottage hospital erected by Mr. Mackay, as well as by the various visits made to their homes, the Sihanaka and other tribes have received real benefits, which it is difficult to enumerate here. The town church of Ambatondrazaka, with the country districts of Ambohitromby and Ambodionoka and others more distant, have also received valuable aid in various ways from the medical missionary. Mention must not be omitted of the work carried on also by Mrs. Mackay, who has from the first rendered very efficient service. By conducting educational classes for native girls and women, and also by the superintendence of the Society's book depôt at Ambatondrazaka, Mrs. Mackay has considerably aided the Antsihanaka Mission.

In May last Mr. and Mrs. Mackay commenced a new mission station a day's journey from Ambatondrazaka, at the town of Imerimandroso, on the east shore of Lake Alaotra. An evangelist has also recently removed to this town, who will assist Mr. Mackay in the work of the Mission. We may therefore

fairly report progress in this the medical department of our work. The increasing number of the Sihanaka and others who have shewn confidence in the foreign missionary, leaving their own medicine-men in several cases, and the increase in the native contributions towards the expense of drugs, may be mentioned in evidence of advance already made.

We notice here very briefly some of the work in which we have engaged during the past four years now under review.

(a) *Teaching Reading to the Adults.* Special efforts have been made to advance a knowledge of reading among the adult Sihanaka, whom we found notably indifferent in this respect. Numerous villages throughout the province have been supplied with the large printed lesson sheets from the Friends' Mission Press. In not a few of the towns and villages some progress has already been made in this somewhat tedious work. The increase seen in the number of adults now able to read has in some measure been assisted by our efforts. Since the year 1880, the number has been increased from 200 to 1250, giving the encouraging total increase of 1015.

(b) *The Congregational Union.* Some good work has been effected by our six-monthly meetings, in the form of a conference of delegates from the various churches meeting at the mission-station. At these services the general condition of the work in church and school has been reported, and various papers have been read or addresses delivered, followed by suggestions and resolutions for the more effective carrying on of the work of the Mission. Advice has also been given in cases of difficulty, and practical sympathy rendered by money contributions or offers of personal service for the extension of the Gospel to heathen towns and villages of Antsihanaka.

(c) *Training of Teachers.* About sixty young Sihanaka have been selected, after a preliminary examination, from various parts of the province, and are now under instruction with a view to becoming school teachers and catechists. They are being educated at five of the more important centres by the missionaries and the evangelists, and have already, in several cases, given good promise of proficiency. From several new villages in distant parts of the province requests have been made for school teachers, and these requests, together with the present inefficiency of some of our teachers, tend to stimulate us in the work of preparing these young men for the service.

(d) *Examination of Schools.* All the schools have been examined annually since our arrival here. The examinations have been held at seven different local centres; those in 1888 being conducted by Mr. J. C. Thorne, and the rest by

ourselves, assisted by the evangelists and three of the catechists who are from the Normal School in Imerina.

(e) *The Total Abstinence Society.* This Society has made steady advance from the date of its formation in the year 1888. The number of members now on the books is about 950, and we are still determined to advance this important work in a province where the terrible curse of intemperance is seen everywhere. We are also intending to enlarge our organization by commencing a Band of Hope.

(f) *The Antsihanaka Missionary Association.* This new effort was started in the year of our arrival, 1887, and has for its object the partial support of eleven catechists, who are to be sent to the most populous and destitute towns of Antsihanaka. The full number of agents has not yet been obtained, owing to the scarcity of trustworthy and educated men who are free to engage in the mission. As will be seen, however, on another page, several have already gone forth to the service, and we are hoping to obtain the remaining four still needed. A sum of £27 has already been contributed by this young Society; and when we remember how few are the professing Christians at present in Antsihanaka, the amount may be considered as fairly encouraging. Voluntary contributions appear to have been hitherto extremely rare, and as the sum mentioned above is chiefly a free-will offering, we are the more gratified by the result.

(g) *Evangelistic and other Services.* Services have been conducted in every part of the province, the larger number being in Ambatondrazaka. The total number during the three years ending 30th June has been 450, and have been held in the various towns and villages and at the mission station. These have consisted of religious meetings in the churches, at the Saturday market, school and cottage services, classes for enquirers and preachers, and special evangelistic meetings and lectures. The attendance at these services has varied from 25 at a cottage meeting to 1200 at the open-air assembly under the shadow of some wide-spreading tree.

(h) *Sale of Educational Books.* The sale of books has formed an encouraging feature of the work from the time of our arrival here; and through seasons of difficulty and depression this continued sign of progress has often cheered us. While the Sihanaka and others are willing to spend their money on books, without any pressure or advertising, we cannot but hope that our educational work is going forward. During the past few months we have been increasingly gratified at the steady and constant demand for school-books, and especially for the revised version of the Malagasy New Testament. The total amount received in the sale of books,

etc., and sent to Antananarivo during the past three years is £167 15 7.

(i) *Numerical Increase.* There has been a considerable numerical increase in regard to congregations, schools, etc., within the last ten years, the particulars of which may be seen in the Table of Statistics given later on.

(j) *Church Members.* The number of candidates for Christian baptism at the close of 1889 was 28, and the increase in the members during the past two years has been 90, of whom some are transfers from churches in Imerina. The numbers might have been increased very largely, had we been merely desirous of obtaining nominal Christians for our church members. In relation to religion, the people may be divided into three general classes, viz: the majority who are practically heathen; the few professing Christians or church members; and those who are indifferent, but who attend the Sunday morning services occasionally. As their rulers profess Christianity, an idea prevails among some, especially those from Imerina, that it is proper to go to church once a day on Sunday; and some again would advance further and persuade us to receive them into church fellowship, although altogether unworthy. But the fearful prevalence of strong drink, with its accompanying evils, leads us to exercise a vigorous opposition to the advance of such professors. Many of the church members seem to have but little conception of their obligations. No outward acts of immorality have been found against them, they have attended church almost regularly on Sunday mornings, and a few times even on Fridays, or the monthly prayer meeting on Mondays. "Is not that enough?" some of these members would seem to reason. Once in the church, however, and after partaking of the Lord's Supper for a few times, alas, how few we see of them at the monthly church meeting, the Friday weekly service, or the monthly missionary meeting. We pray for the blessing from on high to give fresh energy and life to all who profess the name of Him who gave Himself a sacrifice for sinners.

WORK OF THE EVANGELISTS.—The full number of trained evangelists in Antsihanaka is six, being the same as in 1880. The district of Ambodinonoka has been vacant, however, for some time, owing to the unsatisfactory character of Rakotomanga, the evangelist; and we are now awaiting the arrival of a student from the Society's College to fill the vacancy. The evangelist also at Ambohimanga (Rakotonirina) has proved unworthy of confidence, and has been removed since January from his station. As to the remaining four evangelists, three of them have been at work for about

eleven years ; the other, Ratovondrahona of Ambohitromby, came to us in the year 1888.

The results of the work of the evangelists are somewhat difficult to tabulate. They each persevere in the service, and have gathered a fair number of young people together in the schools and higher classes. Year by year some additions have been made to the churches ; and the number of adults able to read the Scriptures is in part a result of the evangelists' work.

The most satisfactory station is that of Amparafaravola, the next town in importance to Ambatondrazaka. It is at this place that our evangelist Ezekiel Andrianarana has been labouring for several years ; and of the evangelists under our charge during many years past, we certainly have not met with his equal. A thorough missionary at heart and a true friend of the Society we have always found him. The energy this good man, although by no means physically strong, puts into his work, is something remarkable. Teaching a higher class of young men for future service in the Mission, superintending the day-schools, teaching reading to a class of 24 poor slaves, preaching at the Thursday market, superintending his five country churches, preaching at the Amparafaravola church, lecturing, and teaching preachers' classes, to say nothing of his earnest efforts to alleviate the sufferings of the sick and the destitute, may be mentioned among the works of our good friend Ezekiel. The candidates for baptism in his district last year numbered 15, being over that of any other local station in the province. The influence and work of the evangelists' wives should not be forgotten. Both at Amparafaravola and at Ambohitromby we are encouraged by the Christian service cheerfully rendered by the wives of our evangelists.

THE CATECHISTS.—With the increased grant made by the Directors in 1888, we decided to employ, not only fresh evangelists, but also several catechists. By this plan we are enabled to secure a larger number of agents, the monthly allowance they receive being only little more than half the amount paid to the evangelists. Some of the men employed as catechists are from the Society's Normal School in Antananarivo, and have had experience for some years in Imerina as school teachers. We have also others who are volunteers from our more experienced preachers in Antsihanaka, and previously employed by the Society as teachers in these mission schools. In most cases these new agents have charge of two congregations and schools each, and work under the supervision of the missionaries and the evangelists. Their special work is among the adult Sihanaka, whom we found

lamentably behind in knowledge and unable even to read the Scriptures. In several cases, the congregations our catechists superintend have no other preacher, and no members. Their work chiefly consists of preaching in the various towns and villages, teaching reading in the homes of the people, visiting the needy and afflicted, assisting the day and Sunday schools, the Total Abstinence Society, but above all, we urge them by every available means to strive to lead the people to Christ.

THE CHURCHES.—The number of churches reported by Mr. Pearse in 1880 was 15. These have been increased by 16, now making a total of 31 acknowledged and aided by the Society. This number will have to be increased during the coming year by at least four others, viz : at Ambatobe, to the east of Anosimboahangy, Morafeno, south-west of Ambohitromby, Iarinarivo, to the north-west, and Andakana, to the south of Ambatondrazaka. The last two named are new garrison outposts recently established by the Government. Iarinarivo, being a town in the midst of a Sakalava tribe, may prove eventually an important position for further advance among that numerous and important heathen people. The number of members is given at the close of this REVIEW, and the character of some of them is also referred to under the head of DIFFICULTIES.

That some of these church members are real Christians there is no doubt ; but of the 270 reported, how many may be called in the words of the Apostle, "our epistle, written in our hearts, known and read of all men," it would be hard to say. It will probably be noticed that the somewhat sad strain in which our predecessor wrote his review in 1880 pervades ours also at this time. We know, however, that there are some at least, if but few, who are valuable witnesses for the Lord our Master. Surrounded by the most deadening influences to spiritual life, they are yet striving to live as becometh the saints. Men and women of heathen parentage, still seriously handicapped by evil customs, such as slavery, and yet endeavouring to live the Gospel of Christ in holiness of life, and by helping to ameliorate the condition of their poor slaves, these are they from whom we may take courage.

We are unable to report much progress in our church buildings. In two or three towns a new Sihanaka church has been quickly put up (of wood, bamboo, and rush), but the brief time taken (a month or two) is a witness that too much pressure has been exercised from without. And rather than increase such kind of service in the erection of our churches, we prefer even enduring the present miserable buildings, awaiting the good time coming, when the people's love for

God's house shall increase, and when, without any special pressure, they may arise and build in the name of the Lord of Hosts.

THE SCHOOLS AND TEACHERS.—Since the year 1880 thirteen new day-schools have been formed, each having its teacher, supported chiefly by the churches, and aided by grants from the Society. It is gratifying to report that the native portion of the teacher's income, consisting in most cases of a dollar monthly and about 50 bushels of rice a year, is generally forthcoming, although prejudice against the schools may still be seen by occasional delays in the payments.

The number of scholars on the registers in 1880 was 1211, it is now 2672. In addition to the day-schools, there are also the 60 young men in our higher classes for training as teachers and catechists, making a total of 1461 increase since the year 1880. The subjects taught in the schools are reading, writing, arithmetic, grammar, geography, with special instruction in the Holy Scriptures; and in several of the schools singing is also taught.

Of the thirty-one teachers, five have been educated at Antananarivo, and the others by the missionaries and evangelists, or by Ratsiba (a school teacher and evangelist in one), who laboured here for ten years. Ratsiba was one of the best agents the Society has had in Antsihanaka, but he was not allowed to remain, being removed by the Government last February, to our intense regret. This good man and his earnest wife Rasoa, are two of the best Christians we have yet met with in Madagascar; and their removal from the work is an unspeakable loss to the Antsihanaka Mission. As teacher of a mission school, preacher, secretary to the Ambatondrazaka church, and also secretary to our Congregational Union, Ratsiba had proved a real helper to us. The Imerina District Committee did what they could to assist us, and the Secretary wrote to the Government informing them of the excellent character Ratsiba had long held throughout the province; but there is no hope of his being restored to us. In Antsihanaka, where really earnest Christian workers are unusually scarce, I cannot tell the loss we have sustained by the removal of Ratsiba and Rasoa.

Twenty out of the thirty-one school teachers are now professing Christians, and some of them are also preachers; three are about to be baptized, while the remaining eight have not yet made a public profession, although three of them are in the training class, and we have hope that all will ere long come forward as open disciples of the Saviour.

It may be mentioned that, excepting four, all our school teachers are of the Sihanaka tribe.

At Anororo, a well-known town on the west of Lake Alaotra, there is a remarkable earnestness and intelligence among the school children. This has been brought about largely by the efforts of Rabesolo, formerly the teacher, but now a catechist at Morarano. At this town may be found a large number of young Sihanaka well-behaved and attentive to the teaching, while all around the town a semi-heathen darkness may be felt. That little chapel, filled by present or former scholars, reminds one of a candle lighted in some large cave, where the darkness prevails everywhere, yet there shines the little light of the candle. At Anororo the candle is still burning, though somewhat dimly. Rabesolo, the teacher who first took the light to Anororo, is one of the fruits of Mr. Pearse's labours.

DIFFICULTIES.—The heathen customs, the rum-drinking, with the superstitions and indifference of the Sihanaka, we have met as difficulties to be expected, and with as brave and hopeful a heart as possible have gone forward in our Master's strength. This year, however, we have to record trials from within the church itself at Ambatondrazaka, where we had hoped to see the most prosperous church in the province. On arriving here in 1887, we certainly were hopeful of making good advance against the heathen majority, and of making an impression upon the remarkable inertness of the church members. Year by year, however, we have had to realize how difficult it is to influence the Sihanaka for good, while many of the professing Christians from Imerina remain so indifferent to public worship, or to any effort for advancing the kingdom of Christ. Attending a class for preachers, Sunday school work, or preaching (although professed preachers), are really regarded as irksome and very often eluded by excuses. The cause of this we could not understand for a long time. But during this year we have been gradually discovering, to our unspeakable grief, that not a few of the Ambatondrazaka church members have been living lives of gross immorality. Drunkenness, adultery, cruelty, and, in the case of a preacher at Ambohitromby, a return to heathen customs, are the sins into which several have stumbled, and very sad indeed is the present prospect for our mission churches in several parts of the province. Evangelists, preachers, and church members are among the backsliders; and at the present time we are engaged with a sub-committee of seven preachers from the mission church here to investigate several of these cases. Some of those of whom we

have the gravest suspicions are men of high position in the native Government. As will readily be believed this state of affairs has not only been extremely painful to us, but has caused much anxiety for some months past. What may be the outcome of it all we cannot say. But our work is God's, and we go forward, striving to know His will and to do the right, feeling confident that none shall stay His hand.

PROSPECTS FOR THE FUTURE.—Looking forward, there is naturally much to give us grave concern. Deep-seated heathen practices zealously conserved from past ages; the alarming prevalence of rum-drinking; not to speak again of the immorality of several of our church members; all tend to make one very anxious for the future. But with a full complement of missionaries, six trained evangelists, and twelve catechists, we may look forward hopefully.

There are scarcely any pastors at present, and our preachers in many cases are too fully occupied in government and other work to render us any substantial help. Until we obtain more Sihanaka agents, we must depend chiefly upon the workers from England and Imerina. In a year or two we hope to obtain a fair supply of intelligent young men from our training classes, who will go forth as catechists, preachers, and school teachers.

The past three years have afforded us a striking proof of our utter dependence upon God Himself for success. Many plans have been proposed and organizations started, and in some ways progress has been made; but with such a bad example set by professed Christians from Imerina, how can we expect the heathen Sihanaka to respect Christianity? Nothing can avail us but the power of the Holy Ghost. The love of Christ as seen in His sacrifice on Calvary, this can still avail to rouse the poor heathen from their fatal sleep. More faith, more self-denial, are among our present needs in Antsihanaka. With such increase of power, we may look forward without any fear. And in persevering toil we hope to advance this deeply interesting Mission to the Sihanaka, until we receive the Master's word to return, or His summons to the higher service above.



MEDICAL WORK, ETC.

IT is just three years since we arrived in Antsihanaka, having been appointed by the Directors in the summer of 1886 to accompany the Rev. E. H. Stribling, and take up more especially the medical branch of the work. These have been our first years of direct work in the mission field, years of learning as well as of using the knowledge already stored up. We have learned among other things that God's ways are not as man's ways. Whereas we would like to see our methods and principles carried out in immediate action, His ways are slower by far, but nevertheless sure. We have also seen that the great need here in still dark Antsihanaka is the same Gospel that has carried light and power to heathen hearts in other parts of the world.

Comparatively few of the Sihanaka have as yet received the light of the Gospel, but there are not wanting signs of better times to come, as of rays before the great sun-rise, rays to gladden the missionary's heart, while all around is dull, dark, and depressing.

POLITICAL SITUATION AND CHANGES.—Our arrival in Antsihanaka was coincident with the near recall of the late Governor, Andriamihamina, 12 honours. His recall was, as far as it concerns the Mission, partly due to his action in taking out of the schools many of the boys who were under the legalized age, to form a corps of young soldiers called *marakely*. This action greatly weakened the schools, and ever since the effect has been felt, more especially in the unwillingness of the adult Sihanaka to send their children to school or pay up their share of the teachers' salaries. In fact, the people consider the schools as mere government traps to catch youths for soldiers.

The new Governor, Rabeony, 12 honours, came immediately after the departure of his predecessor, and was received with great honour, after the usual Malagasy style. To speak the truth, his policy, as far as it has affected the Mission and its Congregational Union, has been that of indirect opposition "all along the line," though professing the greatest friendship for the missionaries and a deep interest in their work. The great ambition of the Government here has been to secure the largest number of soldiers possible for the army, and various pretexts have been resorted to for enrolling the elder boys who are in the schools, irrespective of the government standards of age, efficiency, etc. But for the continual watchfulness which Mr. Stribling

and myself, along with certain of the evangelists and our late teacher at Ambatondrazaka (who was, as is well known, put out of his place for being too honest and faithful), the schools would be in a much worse condition than they are. About two years ago an officer was set over the schools as a kind of sub-minister of education for the whole province, but his conduct was so disgraceful in the discharge of his duties, that it became necessary for the Congregational Union of the province to request of the local Government his immediate dismissal from the office he held. This was at once granted. Since then the officer appointed to succeed him has done nothing worthy of note either one way or another.

Although one cannot go along with the general current of the worldly policy of the Government in doing all they can to increase the army both in numbers and efficiency at the expense of crippling the educational agency all round, yet we cannot help noting that the discipline, so far as it goes, has done the Sihanaka youths good. Instead of having nothing to do of a practical nature except tending their rice-fields and cattle, the youth of the province, who are not scholars in the schools, are now called up at stated intervals from all parts of Antsihanaka to drill. They are required to clothe themselves in white cotton trousers and other articles of a less cumbersome nature than the *lamba*. The exercise in the open air is beneficial, and they must necessarily be the better for learning obedience to the word of command. They are also not allowed to wear their hair in flowing curls and ringlets, as is the usual custom. In as far as the training for the army goes, it must do the youth no little good, and already a considerable improvement in the general cleanliness of our young friends is very noticeable. We have, on the other hand, to note, however, that there has been, up till lately (now happily we think becoming less), a feeling of distrust of the Mission and its agents. Wrongly considering that the attendance at service on Sundays and school on week-days was their previous *fanompoana* (unpaid compulsory State service), they generally, and naturally, thought that, having been made soldiers, they were merely transferred from one form of *fanompoana* to another, and were not expected to attend church any more. We trust that the agents of the Society may soon be able to dispel this delusion, which is mingled with a good deal of heathen prejudice.

Of late a number of stockaded villages, some of them new, have been occupied by what may be styled sub-governors. These villages are situated to the west and north on the extreme

borders of the province. They have small garrisons, supplied by the lately enrolled native soldiers and a sprinkling of Hova officers. The object is twofold, first, to extend the Hova power, and secondly, to secure greater safety on the western and northern borders from marauding bands of cattle-lifters and others, who have, for some years past, as in other parts of the island, largely increased in number and done much harm. This new departure touches the Society in so far as new schools and churches have been formed at the new outposts. Already three or four new schools have been commenced, or teachers have been asked for, and doubtless the number will increase during the next few years.

The Congregational Union of Antsihanaka was reorganized by Mr. Stribling soon after our arrival, and has, with one exception, met with regularity. It is quite clear that the authorities look with a jealous eye on the power which such a combination of the churches must necessarily have, although it aims not at any political influence whatsoever.

We shall now endeavour to state in detail the various aspects of the work committee to our care.

MEDICAL WORK.—Our dispensary days at Ambaton-drazaka were Wednesdays and Fridays. At first nearly all the dispensing was done by Mrs. Mackay, but for a long time past it has been done by boys trained by us. The numbers in attendance fluctuate very much, sometimes as many as forty or fifty come in one morning, at others ten or twelve, more often twenty to thirty, which may perhaps be stated as the general average. Lately we have started a vaccination day, when a goodly number attend.

Soon after our arrival in Antsihanaka, we opened a little cottage hospital. Since our removing north to Imerimandroso, it has been closed. In all we had 240 in-patients, medical, surgical, and obstetric. Some of the surgical cases were major operations for stone, necrosis, elephantiasis of leg, etc., with one death from shock from amputation. We have tried to make even such a temporary hospital as useful as possible by training some of our young friends as nurses, clinical clerks, and dressers, as well as by having the most useful appliances to the extent needed for efficiency. We have printed case books, temperature charts, prescription papers, and even a small book, written specially by Mrs. Mackay, called *Toro-lalana ho any ny Mpitsabo* ("Advice to Nurses"), which we have found very useful. The hospital medicines are, for the most part, paid for out of the grant of the Society, while the board of patients, payment of nurses' wages, cook, etc., come out of the 1/6 per week which we charge patients who can pay. A number are unable to pay at all. Two or

three friends at home keep a bed for cases of the latter description, in memory of the late Mrs. Hedges, by subscribing the necessary £ 4 per annum. To these we are very thankful, and would like to see others follow their example in the future, when the new hospital is finished. We have also on our hands permanently an old man of over 90, affected with *paralysis agitans*, who came to us one evening after dark some months ago.

Besides dispensing, we have for the past year and a half, taught, as far as time would allow, Anatomy, Medicine, Physiology, Therapeutics, and English, to our young helpers, especially to two youths who live with us. These are not only able to do most of the general work of the wards, but have administered chloroform (under supervision of course), and have acted as special nurses on operation cases, etc.

EVANGELISTIC WORK, ETC.—The actual mission work has been carried on in the shape of medical mission services, evening prayers in the hospital, special Bible classes for in-patients and their friends on Tuesdays, conversations in private and in public, “in season and out of season,” visitation and medical mission journeys, two of which were made last year, the longest being round Lake Alaotra, which took a fortnight and three days. In that we had a lengthened course of daily prescribing, dispensing, and preaching the Gospel by the aid of Mr. Stribling’s magic lantern. We have also at times tried to help some of the in-patients, who have expressed a desire to learn to read, so as to enable them to read God’s message of love. Some of these have had presented to them copies of the Gospel of Luke and other suitable literature. In the Tuesday evening class we have gone through a good part of Luke’s Gospel, using the Rev. J. Sibree’s book on it as a text-book. In general it is by no means difficult to find out that the native mind is extremely dull through non-use on matters of spiritual concern. But when the people come to such close quarters as in the hospital, their ignorance can be felt; and in conversation on spiritual things, one is often sorely puzzled how to proceed, as they so indiscriminately agree to nearly everything one says on the subject of religion. It is only by very great patience on our part that we are able to get them to come to anything definite.

So far we have treated of the medical mission in its two aspects. What we want specially are spiritual results. It is difficult to say how far the influence of a medical mission may penetrate, but it is ours to keep up, by God’s help, the flame of the sacred fire in our own hearts

and that of our several helpers, and where that is not already kindled in the latter, to call on God to come in the power of the Holy Ghost to convert and consecrate to His own service such as we have endeavoured to influence in the right direction. We are not, however, without sure signs that God has blessed the work.

Notes on a few cases may be of interest. We well remember one girl of 17 or 18 years of age, who was nursed by us previous to our going up to Imerina in 1888. Our leaving necessitated her going to her friends in the Capital. On bidding her good-bye, with little hope of seeing her alive again, she intelligently expressed her trust in the Saviour.

Another, a young man from this town of Imerimandroso, (N. Antsihanaka) came to us last October, and though suffering from advanced consumption, got much better under treatment. We believe he had previously learnt something of Christ, but whilst with us, he seemed to develop a real heartfelt trust in his Saviour, and a corresponding loss of the fear of death. When the *Fandroana* festival was near, he determined to go home, much against our advice, and to almost certain death, as his disease had taken just then a turn for the worse. He said he did not fear, as his trust was altogether in the Saviour. Since coming here, we learnt that he died soon after his arrival.

Another case is that of a Hova, stationed here in Antsihanaka for many years as overseer of cattle for some Government official in Imerina. His name was Rakotovao, and he was about 45 years of age. He came to us twice as an in-patient, latterly for pneumonia, which went on to phthisis. We had known him as an exceptionally good example of Hova Christianity, though there was nothing specially remarkable about him, except his quiet sincere manner, and his patience under suffering. One night soon after the ill-defined crisis of the pneumonia, he suddenly became extremely exhausted. He thought himself dying, and but for energetic application of stimulants, etc., he would most likely have departed this life at the time. His wife was alarmed, sent for friends, etc., while he himself prayed aloud in the most perfectly trustful spirit, that he might there and then be safely landed on Jordan's further bank, through the merits of the Saviour. He, however, rallied, and soon got well enough to leave Ambatondrazaka for a change of air. On our coming north, we met him and his devoted wife on their way up to Imerina. It was to us a sad sight, as he was going up evidently only to die amongst his friends and relations, who, hearing of his rapidly wasting condition, sent bearers to bring him to them.

He was hardly able to speak above a whisper, and was very weak. Our leave-taking was cordial and in "sure and certain hope" of meeting again, if not on earth, above.

The late lieutenant-governor of Amboavory, also named Rakotovoao, a man of about the same age, and having the same disease as the preceding, we met for the first time on our journey round the stations last year. He was very kind to us, and we had the use of his house. For some months he improved under treatment, but once or twice he had dangerous fits of hypomyrtis. He at last turned up at Ambatondrazaka, and when we came north to this our new station, he followed us, got a house in an enclosure ten minutes' walk from us, "to be near the missionary," as he put it. He had been a Christian for a number of years, but his last conversation with me, just a few days before he died, will always be remembered by us. "Oh," he said, "I have no more any father or mother, sister, wife or children, relations or friends, but I have a Brother, even Jesus Christ." It was pleasant to hear such a definite expression of faith in the Lord Jesus, as the Malagasy professing Christians are generally so hazy and indefinite about their real relationship to God as their Father and Jesus as the Brother, Saviour, Friend. The morning we moved our rush house up here to the top of the Alarobia hill, with the aid of a number of friends, he sent me a message to say how sorry he was not to be able to send any one to help; and next day he himself changed his temporary residence, "the house of this tabernacle" for "one eternal in the heavens."

These two last cases we cannot claim to have influenced towards Christianity, but we give them to shew how we are cheered in God's goodness from time to time.

Ever since we were able to take a part in the services of the church, we have preached on an average to the seven village congregations round Ambatondrazaka, and also to the central one, on an average of thirty-five to forty times a year. The Sunday school for the first year and a half was taken in hand by me, but without permanent success. As to the preaching in the little village preaching stations, styled "churches," though without members or pastors, we can quite agree, even at this date, with what our predecessor, the Rev. J. Pearse, said, viz: that the Sihanaka are splendid listeners to all outward appearance, but that when all is over, they simply forget all about what was said, if even they took it in.

Mrs. Mackay has all along busied herself in different spheres of usefulness, as health has been granted her. Sewing classes have been held regularly, and we are deeply indebted to the Rev. E. H. Stribling and his friends in England,

as also to Mrs. Weymont, London, for their supplies of patchwork and other articles of real value to such work. Mrs. Sibree also, Mrs. Richardson, Miss Bliss, Miss Craven, and Mr. and Mrs. Matthews deserve our warmest thanks, both for sewing materials and hospital requisites, etc. Without the aid of these friends, the hospital would have been put to the expense of coverlets, etc., which, as things stand, were made by the children by means of material provided so kindly.

Another class held by my wife was one for midwifery, which was attended at first by four, latterly by three, trustworthy women. These have all passed a somewhat stiff primary examination on the lately published useful little work on the subject by Miss Byam. Two of these are at Ambatondrazaka, and are in demand by their several sisters in trouble, while the other is our hospital nurse here with us, and goes to cases now and again when the people have faith enough to call in her help.

A young people's Christian Union was started by Mrs. Mackay some five months ago. This began quite of itself, as it were. Three little girls from the Sunday school came to my wife one day, after hearing some very earnest Gospel words, and especially the last utterances of their then departing teacher, who spoke with tears in his eyes, and broke down with emotion; they came to say that they had made up their minds to trust and follow Jesus. Whereupon we started the above class, and though far apart, we hope, by means of letters and occasional meetings, when we happen to be at Ambatondrazaka, to keep the little flock together, and to strengthen and help them to shine as lights "in the midst of a crooked and perverse generation."

During the three years just terminated we have had charge of the districts of Ambodinonoka and Ambohitromby, which are contiguous, a day's journey to the west, over a large swamp. To the former of these little personal attention could be given. For the first year our want of native help in carrying out our local medical mission work prevented our giving it the attention it would otherwise have received. During the second year the evangelist in charge (Rakotomanga) was dismissed, as we had found out that he was doing other than an evangelist's work, bringing dishonour on his sacred office; and during the past year small-pox has hardly left the district, preventing our visiting it (except the eastern portion), to settle a new evangelist in the place of the one gone away. The district therefore is in a very backward condition, but now, it is hoped, a fresh start will be made, as a new evangelist is in prospect.

The second district has been created since our coming, by lopping off the northern portion of the former, and placing one of the Society's College trained evangelists (Ratovondrahona) in charge. He and his wife have got on very well so far, and as the latter is very energetic, teaching the school, obstetrics, and sewing, with considerable vigour, there is good hope that the district of Ambohitromby will soon be what it never has been, viz: a bright oasis in the desert of the south-west portion of Antsihanaka.

In the two districts there are only seven churches, with no pastors, and but two or three members. These are qualified to preach and teach the schools during the week.

One of the teachers from the Ambodinonoka district (Rabesihanaka) we had the pleasure of baptising on his professing Christ as his Saviour. Another teacher has also lately applied for baptism, also one of the natives of the province. These, with others still to be raised up, we trust may yet be faithful preachers of the word "in power and demonstration of the Spirit" in days to come.

The Antsihanaka Congregational Union has recently settled a catechist at Mangantany in the Ambodinonoka district. This is part of a scheme of the native churches, proposed by Mr. Stribling, to supply men for the more especial purpose of getting at the adult population, to teach them to read and otherwise get them interested in the Gospel.

DRUNKENNESS.—It is necessary to at least briefly notice this subject in any paper relating to the welfare of the Sihanaka. It is the curse of this part of the country. Sugar-cane is grown in nearly all the sheltered watered hollows between the ridges of the low-lying hills, bordering on the great plain and elsewhere. Sugar is not made by the Sihanaka. The cane is nearly all used in making spirit, which is sold at twopence the quart bottle. At marriages, funerals, circumcisions, and ceremonies of all kinds, it is sent for and collected all round the country side, and men may often be met, sometimes four or six together, carrying pitchers full of it, two by two, swung on poles between them. Nearly every village, especially here in the north, has its refuse heap of cut and used up sugar-cane, its wretched tumble-down distillery, with native still, which consists of earthen pitcher and wooden trough with water, and a pair of hollow reeds running through to act as worm. In many places the distillation is carried on in the open air, quite publicly. It is sad to see how the natives are addicted to this cheap curse, and to see so much good sugar-cane thrown away by conversion into what brings its victims into a far worse state than the

animals around them. We have often thought that if some Christian friend, somewhat overburdened with a heavy purse, and of truly philanthropic spirit, were to send out some sugar-making machinery, sugar might perhaps be made here by the Sihanaka themselves under superintendence, on a business footing. We believe, with a comparatively small outlay, sugar could be made of a much better quality than is now made by the Hova, even good enough for Europeans, and could be sold profitably in Imerina. Of course it could not compete with Mauritius white sugar, our principal idea being to supply a better article than is usually sold in Imerina.

SALE OF BOOKS.—The selling of school and general literature has fallen to our lot more or less entirely, and we are glad to state that, generally speaking, as the following figures shew, we have been the channel through which not a little has passed to enlighten the otherwise dark and ignorant native mind.

Bibles sold (and 30 given)	114
Testaments sold	852
Gospels, catechisms, temperance and Gospel tracts, etc.	2000
Hymn Books	1362
Lésson books, slates, and copy books	5677
General literature—books, etc.	620

The value of all articles sent out from the two Mission Presses (L.M.S. and F.F.M.A.) to our own and Mr. Stribling's orders during the past three years amounts to about £167. The quantity of periodical literature sold has not been at all up to what we could wish, but remembering that there has been so far no active pushing of our wares on the attention of those capable of appreciating them, the general sales may be said to be very satisfactory, and encourage the hope that, in coming days, may we trust not far distant, we may see the fruit of so much good seed scattered abroad so plentifully.

CHANGE OF RESIDENCE.—From the very beginning of our sojourn in Madagascar it had been fully intended that eventually we should build a residence, and that most likely at a new station. Had it not been for the unexpected and sudden bereavement of our friend and colleague in the loss of his dear wife at the Capital in the latter part of 1886, we doubtless long ere this would have been in new quarters. As it is, the Directors have but lately granted our request to build at Imerimandroso, on the border of Lake Alaotra, in what is styled North Antsihanaka.

We came over here several months ago, and are set up temporarily in a native house of wood and rushes, which

cost about £4. We had it removed to the present site for the sake of health and convenience to the work. The site is on the top of a high heather hill, facing Lake Alaotra, giving splendid views of golden sun-sets. To the west of the lake are seen the mountains of the second forest belt, whilst at our back to the east and north is the first forest belt and range of mountains, with many bare jagged peaks. Our new position is open to all the breezes that blow (in fact at times it is somewhat too breezy), and should prove, with proper accommodation, healthy, not only for ourselves, but for those also whom we hope to have the privilege of nursing. The most thickly populated part of the province is in this neighbourhood. A day's journey to the north is Anosimboahangy, our northernmost outpost at present. In this neighbourhood there are eight churches with day-schools and teachers.

It had been our original intention to build our new house this year, but circumstances prevented this, and we fear a building, which can afterwards be used as class-room, is all we shall be able to erect this winter to serve as dwelling-house during the coming summer. Two reasons can be assigned for this, reasons that can be well appreciated by my colleagues in Madagascar, viz: the slowness of the Government in coming to an engagement about the land and having the papers signed, and the exceeding avariciousness of the Hova artizans, who try to get about double the right amount when making agreements for bricks, etc. We do not mean to give in, so prefer to wait till next year.

COTTAGE HOSPITAL, etc.--For money to build a permanent cottage hospital for Antsihanaka, we sent out a preliminary short appeal to friends at home in March last. Since then the temporary concern at Ambatondrazaka has been closed, and we see patients here on Mondays, Wednesdays, and Fridays, with monthly visits to Ambatondrazaka, but have no indoor cases, as we have no shelter for them at present. We long to have some permanent structure for their benefit, and trust that friends of the Society, on being officially, as well as privately, informed of our wants, may be led to contribute towards the building and furnishing of a small cottage hospital capable of accommodating about sixteen patients for this still heathen province. The amount needed is about £250 or £300. The following is an extract from the Foreign Secretary's letter on the subject:—

“No grant has been made for the erection of a hospital, it being felt to be desirable that, as far as possible, provision for this should come from other sources, and that the arrangements should be of the simplest kind compatible with satisfactory work.”

One great felt difference here is that which comes from being in the midst of one's own district, instead of being a day's journey away from it. With the aid of the evangelist and a Normal School teacher for the school at Imerimandroso, we hope to be able to accomplish a good deal in the coming years for the Sihanaka round about. The following will give some idea of our work hitherto :—

(1) Three medical mission days a week.

(2) Visiting and reorganizing the village classes for adults, and holding cottage meetings.

(3) Preaching every Sunday in the district and holding a Thursday prayer meeting with evangelists.

(4) Evening prayer meeting started and kept up in houses of communicants, the place of meeting being changed weekly.

(5) Reorganization of higher class for youths. We have added the teachers to this class, who come here weekly for eight hours' instruction in Geography, Physical Geography, Physiology, Preaching, Singing, Bible Notes, Old Testament History, advanced Grammar and Arithmetic. They learn on Tuesday evenings and Wednesday mornings. The evangelist and myself take four hours each weekly, and satisfactory progress can be seen already.

(6) Tuesday morning sewing class by Mrs Mackay.

In conclusion, we need above all things an outpouring of the Spirit of God here in Antsihanaka. Prayer is the instrument given God's servants with which to assail the battlements of heaven. And when, with an ever persevering, heart-felt, heaven-heard cry of "Rend the heavens and come down," we call night and day to the God of Sabaoth, surely we cannot but trust and believe and expect, with the fullest assurance, that His Spirit shall be made manifest in this as yet "valley of dry bones." In this hope and trust we intend, God helping us, to labour on till "the day dawn, and the shadows flee away."



THE TAMATAVE MISSION.



IT is exceedingly difficult to give anything like an adequate review of the Society's work on the east and north-east coast during the last ten years, owing to the lack of suitable materials for the purpose. In the year 1880 the sphere of operations was limited to the local district of the chief port, and the statistics then published had reference to that district alone. Subsequently it was considerably enlarged and placed under the superintendence of Mr. Shaw. The responsibilities of the missionary now extend to a tract of country about as long as from one end of the island of Great Britain to the other, having a breadth of from 20 to 50 miles, including some thirteen provinces, from the size of Middlesex to that of Yorkshire, and containing a population perhaps of from 50,000 to 60,000 souls. A comparative estimate therefore of the position of affairs in the entire district at the beginning and end of the decade cannot be satisfactorily made. We can but give some idea of how things stand at present, and indicate generally their relation to the past.

It has not been easy to gather statistics that are even approximately correct. The distances are so great, communication so difficult, and people so unaccustomed to give definite answers to definite questions, that many of the papers sent out have not been returned, and those that have come in are not all thoroughly reliable. In some instances therefore we have had to fill in the answers ourselves, and in others to correct those that have been received. As much care has been taken as possible, however, in the hope of obtaining a somewhat more satisfactory basis of comparison for the next decennial period. These statistics are given on page 128.

THE CHURCHES.—The majority of the 75 congregations in the district were in existence in 1880, many having sprung up indeed at the commencement of the previous decade as the result of the adoption of Christianity by the Court and the burning of the national idols. About twenty have been added during the last ten years; others, however, have died out from various causes. The number of adherents is probably about the same as it was ten years ago; for although they have somewhat increased in the extreme north, owing to the strengthening of the garrison and the influence of Christian officers, they have apparently decreased in the centre and the

south, in consequence of the disturbing effects of the late war, and possibly of the diminution of zeal on the part of some of the local authorities. Here at Tamatave there is no pressure of any kind brought by the heads of the people to induce them to attend church, and somewhat less than there used to be in other districts. This, however, is little to be regretted, as it gives religion an opportunity of caring for itself and propagating itself in its own way.

The comparatively few pastors, preachers, and communicants afford some idea of the state of the congregations on the coast. In fully one half there are no persons capable of administering the ordinances of the Gospel and conducting the affairs of a church. The places in which they meet are but preaching stations. What teaching the people receive is usually given by Hova soldiers and traders from the interior, who are not always the most consistent of characters. Hence the Gospel they proclaim does not invariably commend itself to the hearts of the hearers, and has little chance of effecting a change in their lives.

The vast majority of Betsimisaraka will have nothing to do with Christianity. They regard it as a matter that entirely concerns their oppressors, the Hova, and their foreign friends. They go to service occasionally, but, as a rule, only when they cannot avoid going, or are not able to send their children in their place. The marked scarcity of adults in some of the small congregations to which we minister is quite a feature of church life in the lowlands, and is to be explained partly by the dense ignorance and superstition in which they are embroiled and the gross immorality in which they are sunk, but principally, we suspect, by the unspeakable political and social system under which they live. Still, a few have been brought to see that the religion constantly commended to their notice is not altogether a matter of trivial import, to be thoughtlessly and carelessly put aside at their caprice, but a thing of grave moment, demanding their instant and solemn consideration. In and around Tamatave we only know of one or two who have learned thus to regard Christianity. As for the rest, we can only hope that the gradual spread of Christian education will result in a corresponding increase of preparedness to receive and adopt the truth.

THE SCHOOLS.—Under the superintendence of the evangelists at Vatomandry, Mahanoro, Tamatave, Mahavelona, Fenoarivo, and Anonibe, the schools have made some advance during the last ten years, although we are unable to gauge it accurately. There are about forty-three schools, of which, however, it has been found impossible to examine more than twenty-three. About one-third of the children are able to read, and

more than one-fourth are able to write. It would be misleading to take this proportion as a measure of the others, which are not within reach of even a pretence to efficient superintendence, and many of which are schools only in name. In almost all the congregations children are written as scholars, but there is comparatively regular teaching in a few only.

Good teachers are seldom to be had, and adequate means for their support are not always forthcoming. The Society renders aid to various schools, but that of itself is not sufficient, and the congregations are not sufficiently alive to the importance of education to induce them to contribute liberally towards the maintenance of an instructor for their children. Indeed many parents would rather pay for the privilege of keeping them in ignorance. Hence little is to be expected in the shape of material advancement. In some places, however, people are being stirred up to a sense of their duty, and evangelists and teachers are doing something towards preparing lads who shall have the future charge of schools. At Tamatave we have upwards of forty who have been brought up from various places in the district with the view of training them for teachers. Something may be done with them perhaps, but we are not very sanguine of success. The experiment was tried before and failed. Many of the boys ran away, and of those that remained and had some training, there are not any who are engaged in the work of teaching. The only one we know got well nigh starved out by the people whose children he undertook to teach, and the last we saw of him was at Diego Suarez, where he had taken refuge under the French flag, and had found a much more lucrative business of a very questionable character.

The monetary difficulty is certainly a very serious one. If the lads at present in training could receive material assistance until such time as they are able to be employed as teachers, and if then there could be a fair prospect of their receiving sufficient remuneration to enable them to live decently, there would be a better hope of pushing forward educational work, and laying a more solid foundation for the spiritual superstructure we are so desirous of erecting. In this, however, as in other things, we can but do our best. By and by perhaps, if more mission funds are not available, and even if they are, the Government and the people will wake up to a sense of their duty to the children and provide the necessary funds for their education. In the meantime, the native church is not unmindful of their interests. Every congregation where there is a school does something, though that something is not much; and at the yearly meeting held at Tamatave last June, so important did the work appear

to the representatives of the churches, that they resolved to devote the whole of the sums brought up in aid of the Local Missionary Association, amounting in all to about £ 10, to the assistance of the most needy schools.

SALE OF BOOKS.—Considerable attention has been bestowed on the sale of books and other school materials in the belief that that in itself is a powerful means of spreading education. Much must have been done in this direction before 1887. Since July of that year we have been able to dispose amongst other things of the following :—

Bibles	102
Testaments	712
Hymn Books	1362
Elementary lesson books	3900
Catechisms and small books	2850
Arithmetics	149
Slates	859
Grammars	620
Geographies	520
Commentaries for preachers, etc.	353

This is not all by any means that ought to have been done. But it is sufficient to prove that our native helpers have not been idle, and that there is something like life in the people amongst whom we are labouring; for when a Malagasy parts with his money, it is a sure sign that he values the thing he gets in exchange for it. This diffusion of the means of useful knowledge over a wide and sparsely populated district, and the active attempt to impart it by week-day teaching and Sunday preaching, cannot be and is not in vain. The result to us sometimes appears to be nothing or worse than nothing in the form of wilful persistence in evil. But God surely has the work in His own keeping, and although the workers are often weary and despondent over apparently unfruitful toil, He himself will send the blessing in His own way and in His own time.



THE SOUTH-EAST COAST MISSION.



COMMENCEMENT OF THE MISSION.—As a mission district of the London Missionary Society, the work was commenced here in October, 1887, by the settlement of a missionary at Farafangana or Ambahy, a central point, and from which access to the various parts of the district can be obtained with comparative ease. Some years previously to this, evangelists had been sent from the native Missionary Society in the Capital to attempt work in this south-eastern corner of the island, but the result only goes to prove, what has been felt by most missionaries, that even the best of the Malagasy are but weak-kneed, and very apt to quickly deteriorate and lose their first enthusiasm when far removed from the influence of the European. There was in 1887 very little to shew that any attempts at teaching or preaching had been made previously, even in the chief towns, and for all intents and purposes of mission work, this was virgin soil.

Preceding the missionary by three months, another batch of native evangelists had been sent from the Capital to work under his superintendence at the four principal towns, viz: Ambahy, Mahamanina, Vohipeno, and Ankarana. By the time the missionary arrived, a small school had been formed in each place, and a rough building erected as school-house and chapel. But civil war broke out soon after, involving several of the largest tribes, and entirely preventing any attempt at work in the villages. Fortunately, though sharp and disastrous to some tribes, the war was short; and early in 1888 endeavours were made to influence the villages. Meanwhile the mission house, school-room, dispensary, teachers' houses, etc., had been erected in Ambahy, and by assistance rendered to the many wounded, the fact that a missionary had come to reside among them was noised about over the whole district and beyond it.

EDUCATION.—Where darkness reigns and superstition is rife, there can be little doubt that the education of the young is a matter of primary importance. The mind of the scholars is not only susceptible to influences for good, but the heart has not become so imbued with reverence for ancient customs and foolish rites, with the fear of evil designs on the part of the spirits of the dead, and with the power of the diviners. They have not yet learned to pray to their dead ancestors, and are easily led to lift up the *voice* to the only Hearer of prayer; and what is at first

merely a form becomes, by the Spirit's influence, a devout raising of the heart to God.

By the help of the native chiefs, as well as by the assistance of the Hova officials, schools have been formed in many of the larger centres of population. At first a successful effort was made to enlarge the existing four schools, and an appeal was made to the brethren in the Betsileo province for teachers. We secured three, and then an extension of the means of education was at once made. As a few of the elder boys gave proof of ability, they were separated from the general school, with a view of receiving additional training to fit them for teaching the merest rudiments to the scholars of the newly-formed schools under the superintendence and guidance of the evangelists and the Betsileo teachers. In this way progress has been made, and there have been established during the three years since the Mission commenced 55 schools, with about 3000 scholars in daily attendance, of whom 905 have learned to read in the New Testament, also to write and work some arithmetic.

In the mission compound is a house for the accommodation of those under training for teachers. Of these there are now nine, drawn from the various tribes around, and who have entered into an engagement to remain at least three years. The evangelist has a room in this house, and takes the supervision of the lads when they are not in the school practising, or in their classes with the missionary. By keeping them constantly near the mission house, a salutary effect is more quickly produced, and last July we had the gratification of baptising the eldest lad, the first-fruits of our prayers and solicitude. Another dwelling close to the mission house is occupied by the female evangelist, who came at her own request from the Capital to work among these people. She and her assistant take charge of nine girls under the superintendence of the missionary's wife. In this way a more direct and effective influence is being exerted on those of the young who will, in the future, be the leaders, it is hoped, in the good work. These have not been gathered without trouble. It was long before the people had sufficient confidence in the white man to allow even their sons to come and live in his compound, and greater difficulty was experienced in the case of the girls. But now all is changed, and there are more applicants than accommodation, and some have had to be rejected.

ITINERATING.—Most of the villages of any size have been visited, and many of them frequently during each year. Examinations of schools have been conducted every six

months, and prizes distributed to the deserving children; and the Gospel has been preached to all who could be assembled together. Often this has meant that the missionary has gone from house to house seeking his congregation, especially during the first two years of the Mission, when he was regarded with a certain amount of distrust, if not of actual fear. In the early stages of mission work, itinerating forms an important part of the missionary's labour.

MEDICAL WORK.—Three times a week patients are seen and medicine given in the dispensary. After a short service has been held in the waiting-room, each patient is examined and treated separately. The number varies greatly. Sometimes there are only 5 or 6, at other times over 30. Many of these come from a long distance, and we trust are a means of carrying some of the truths of the Gospel into the unknown interior.

SUNDAY SCHOOLS.—These have been formed at Farafangana and Ankarana, the former with an attendance of 120, and the latter with nearly 100. These are taught by the evangelists and day-school teachers, and by the missionary's wife at the mission station. A very great deal of interest is manifested, and good is being done.

SUNDAY SERVICES.—These are conducted by the missionary, the evangelists and teachers, and a few Christian Hova located in the district, and in some places the Sabbath is now recognized and kept as a day of rest. Two years ago there was very little difference between Sunday and the other days in Farafangana, whereas now it is but seldom that any one is seen fishing or at work on the Sabbath, and the congregation, which then consisted of 20 or 30, numbers now between 500 and 600.

ENQUIRERS.—Too short a time has elapsed for us to feel any impatience for the highest results, and so we feel cheered that some have come forward as candidates for baptism without any undue persuasion. And now in Farafangana there is a class of nine men and women from different villages learning once a week with the missionary, with a view to being baptised and received as members of the church of Christ.

CLASSES.—Two classes have been formed here, one taught by the female evangelist twice a week, and one by the missionary's wife. From these great results are expected, as gaining the women means an influence on the whole family.

Bible classes and preachers' classes are also held on Saturdays, when the teachers from the villages near come to join with the Hova preachers and teachers here. They have been well attended, and the effect has been visible in increased usefulness in the Sunday services.

TABLE SHOWING THE LENGTH OF SERVICE OF EACH MISSIONARY WHO HAS BEEN CONNECTED WITH THE MADAGASCAR MISSION WITHIN THE LAST DECADE, WITH THE STATION OR STATIONS HE HAS OCCUPIED.

Name.	Station.	Date of Appointment.	Date of Retirement or Decease.
W. E. Cousins	Antananarivo	1862	
J. Parrett	"	"	1885
B. Briggs	"	1863	
J. Pearse	Imerina, Antsihanaka and Betsileo	"	
J. Sibree	Ambohimanga and Antananarivo	"	
G. Cousins	Antananarivo	1864	1884
C. Jukes	"	1866	
J. Richardson	Betsileo and Antananarivo	1869	
J. Wills	Ambohimanga and Antananarivo	1870	
P. G. Peake	Antananarivo and Isoavina	"	
W. Montgomery	"	"	1889
T. T. Matthews	Vonizongo and Antananarivo	"	
C. F. Moss	Antananarivo	"	1882
T. Brockway	Ambositra (Betsileo)	1871	
G. A. Shaw	Fianarantsoa (Betsileo) and S.E. Coast	"	
E. H. Stribling	Vonizongo and Antsihanaka	"	
J. A. Houlder	Imerina and Tamatave	"	
H. W. Grainge	Antananarivo	1872	1882
R. Baron	Betsileo and Imerina	"	
J. C. Thorne	Antananarivo	"	
T. Lord	"	1873	
W. C. Pickersgill	Imerina and Iboina	"	1883
J. Peill	Ambohibeloma and Ambohimanga	"	
W. D. Cowan	Fianarantsoa (Betsileo)	1874	1881
C. T. Price	Fanjakana "	1875	1882
T. Rowlands	Ambohimandroso "	1879	
J. Taylor	Tsiafahy (Imerina)	1880	
A. S. Hockett	Imerina and Betsileo	"	
T. Capsey, B.A.	Antananarivo	1881	1885
C. Collins	Ambohibeloma (Imerina)	"	1886
H. T. Johnson	Fianarantsoa (Betsileo)	"	
J. R. Bennett	Antananarivo	1882	1883
E. Taylor	Ambohimandroso (Betsileo)	"	1888
J. H. Haile	Ambohibeloma (Imerina)	1886	
A. W. Wilson	Antananarivo	"	
J. G. Mackay	Antsihanaka	"	
J. Flockhart	Vonizongo	"	1888
S. Ashwell	Antananarivo	1887	
W. Hockett	Vonizongo	1889	
R. Hitch	S. E. Coast	"	1890
R. Roberts	Ambohinamboarina (Betsileo)	1890	
Miss Bliss	Antananarivo	1876	
Miss Cockin	Fianarantsoa (Betsileo)	1879	1889
Miss Craven	Antananarivo	1883	
Miss Fredoux	Fianarantsoa (Betsileo)	1886	

MISSIONARIES STILL CONNECTED WITH THE MISSION (1890).

Name.	Date of Ap- pointment.	Date of Arrival in Madagascar.	Present Station.	Department of Labour.
W. E. Cousins	1862	Aug. 9, 1862	Antananarivo	Ambohipotsy District
B. Briggs	1863	May 29, 1864	„	Ampamarinana „
J. Pearse	„	Oct. 7, 1863	Fianarantsoa	Isandra „
J. Sibree*	„	Sept. 30, 1863	Antananarivo	College & Analakely „
C. Jukes	1866	Aug. 16, 1866	„	Ankadibevava „
J. Richardson	1869	June 8, 1869	„	Normal School, etc.
J. Wills*	1870	„ 5, 1870	„	Faravohitra Dist.
P. G. Peake	„	„ „ „	Isoavina	Isoavina „
T. T. Matthews*	„	July 15, „	Antananarivo	Ambatonakanga „
T. Brockway†	1871	„ 14, 1871	Ambositra	Ambositra „
G. A. Shaw‡	„	„ „ „	S.E. Coast	S.E. Coast „
E. H. Stribling	„	„ „ „	Ambatondrazaka	Antsihanaka „
J. A. Houlder	„	„ „ „	Tamatave	Tamatave „
R. Baron	1872	Nov. 10, 1872	Antananarivo	Amparibe „
J. C. Thorne	„	„ „ „	„	Palace School, etc.
T. Lord	1873	July 18, 1873	„	Superintendent of Sch.
J. Peill	„	Oct. 25, „	Ambohimanga	Ambohimanga Dist.
T. Rowlands	1879	Aug. 25, 1879	Ambohimandroso	Ambohimandroso „
J. Taylor*	1880	Oct. 28, 1880	Tsiafahy	Tsiafahy „
A. S. Hockett*	„	„ „ „	Fianarantsoa	Iarindrano „
H. T. Johnson	1881	July 19, 1881	„	Ilalangina „
J. H. Haile	1886	Nov. 1, 1886	Ambohibeloma	Ambohibeloma „
A. W. Wilson	„	„ „ „	Antananarivo	College, etc.
J. G. Mackay	„	„ „ „	Antsihanaka	Medical work, etc.
S. Ashwell	1887	Sept. 5, 1887	Antananarivo	Printing Office, etc.
W. Hockett	1889	„ 8, 1889	Vonizongo	Vonizongo District
R. Roberts	1890	Aug. 20, 1890	Ambohinambo- [rina]	Manandriana „
Miss Bliss	1876	June 29, 1876	Antananarivo	Girls' Central School
Miss Craven*	1883	Nov. 24, 1883	„	„ „ „
Miss Fredoux	1886	„ 1, 1886	Fianarantsoa	„ „ „

* In England. † 12 years in S. Africa previously. ‡ 3 years in South Seas previously.

DEATHS OF MISSIONARIES OR MISSIONARIES' WIVES
FROM 1880 TO 1890.

Name.	Date of Appointment.	Date of Arrival in Madagascar.	Station.	Date of Decease.
Mrs. Capsey	1881	July 19, 1881	Antananarivo	April 10, 1882
Rev. T. Capsey, B.A.	"	" " "	"	" 12, 1886
Mrs. Stribling	1871	" 14, 1871	Ambatondrazaka	Nov. 29, 1886
Mrs. Haile	1886	Nov. 1, 1886	Ambohibeloma	Dec. 24, 1888

DEATHS OF CHILDREN OF MISSION FAMILIES
FROM 1880 TO 1890.

Name of Parentage.	Date of Decease.	Age.
Frankie, son of Rev. P. G. Peake	Nov. 15, 1880	7 years
Winnifred, daughter of Rev. R. Baron	Dec. 1, 1883	7 months
Marion, daughter of Rev. W. E. Cousins	Dec. 21, 1885	18 years
Margaret Elizabeth, daughter of Rev. C. Collins	Mar. 12, 1888	13 months
Charles, son of Rev. C. Collins	July 13, 1888	6 years
Arthur Willie, son of Rev. A. S. Hockett	Nov. 6, 1889	3 months
Katie Margaret, daughter of Rev. J. A. Houlder	Nov. 17, 1889	4 months
Ursula, daughter of Mr. J. C. Thorne	Jan. 9, 1891	1 month



TOTAL STATISTICS OF ALL L.M.S. MISSIONS IN MADAGASCAR FOR 1880 AND 1890,
 ALSO OF L.M.S. AND F.F.M.A. COMBINED FOR 1890.

STATIONS AND OUT-STATIONS.	No. of Churches.	Native Pastors.	Native Preachers.	Church Members.	Total Native Adherents.	Average Sunday Attendance.	Adults able to read.	No. of Bibles and Testaments.	Sunday Scholars.	SCHOOLS.				TOTAL LOCAL CONTRIBUTIONS.				
										No. of Scholars on Register.	Total Attendance.	No. of Scholars able to read.	Teachers Fees given by the Churches.					
Imerina (excluding the F.F.M.A.)...	769	847	3695	53,883	214,623	113,301	40,359	38,370	7945	373,023	215,93	10194	752	7	8	4679	18	10
Betsileo	283	92	750	4122	15,620	?	?	?	3581	22,072	?	?	83	6	10	387	17	6
Antsihanaka	31	0	59	270	7211	4500	1250	915	?	26,72	?	866	76	10	1	154	6	5
Tamatave	75	20	137	832	7324	4598	1992	1105	?	25,08	1297	700	102	4	3	268	8	10
S. E. Coast	45	?	27	97	?	?	?	?	220	3000	905	?	?			?		
Iboina	20	12	61	411	3330	2500	?	?	?	632	?	189	?			?		
Total for 1890 ..	1223	971	4729	59,615	248,108	?	43,601	40,390	11,746	68,187	?	11,949	1014	8	10	5490	11	7
„ „ 1880 ..	1024	589	3837	68,227	225,460	?	24,554	35,836	300	39,259	?	23,472	787	6	2	2916	13	10
Total of L.M.S. and F.F.M.A. for 1890.	+ 199	+ 382	+ 892	- 8612	+ 22648	?	+ 19047	+ 4554	+ 11446	+ 28928	?	- 11523	+ £.227	2	8	+ £.2573	17	9
	1363	1057	5095	62643	271108	?	46351	45268	13066	86164	?	14628	£.1159	6	10	£.5806	9	9

COMPARATIVE TABLE OF STATISTICS OF THE DIFFERENT L.M.S. MISSIONS
IN MADAGASCAR FOR 1880 AND 1890.

(Increase +, Decrease -)

STATIONS AND OUT-STATIONS.	No. of Churches.	Native Pastors.	Native Preachers.	Church Members.	Total Native Adherents.	Adults able to read.	No. of Bibles and Testaments.	Sunday Schools. No. of Scholars.	SCHOOLS.				TOTAL LOCAL CONTRIBUTIONS.				
									No. of Scholars on Register.	No. of Scholars able to read.	Teachers' Fees given by the Churches.						
Imerina (excluding the F.F.M.A.)	1880	728	536	3314	63927	170971	22613	31338	300	27636	18806	652	1	2	2202	10	6
	1890	769	847	3695	53883	214623	40359	38370	9200	37303	10194	752	7	8	4679	18	10
Betsileo	1880	+41	+311	+381	-10044	+43652	+17746	+7032	+89001	+9667	-8612	+100	6	6	+2477	8	4
	1890	156	24	349	3119	40001?	1210	3125	0	7364	3360	60	0	0?	500	0	0?
Antsahanaka	1880	283	92	750	4122	15620	?	?	3581	22072	?	83	6	10	387	17	6
	1890	+127	+68	+401	+1003	?	?	?	+3581	+14708	?	?	?	?	?	?	?
Tamatave S.E. Coast Iboina	1880	15	0	10	?	2160	200	200	0	1211	589	?	?	?	10	0	0
	1890	31	0	59	270	7211	1250	915	0	2672	866	76	10	1	154	6	5
		+16		+49	?	+5051	+1050	+715		+1461	+277	?	?	+144	6	5	

The statistics of these districts both for 1880 and 1890 are too imperfectly known to allow of comparison.

NOTES ON THE TABLES OF STATISTICS.

THE accompanying statistics require a few notes of comment and explanation.

The table on page 128, as will be seen, gives the total statistics of all the L.M.S. Missions throughout the island for the years 1880 and 1890, as well as those of the L.M.S. and F.F.M.A. combined for 1890. It has been found impossible, for various reasons, to get the figures complete, hence the queries in many of the columns. Had we been able to fill in these gaps, the totals, under many of the headings, would of course have been larger than they now are.

It ought also to be remembered that many other scattered churches exist in distant parts of the country where Hova are settled, but of which it has been impossible to obtain any statistics.

In the table on page 129 may be seen the numerical increase (or, in a few particulars, decrease) in the number of churches, etc., that has taken place in each Mission within the last ten years. On the whole, the figures are extremely satisfactory and encouraging, showing, as they do, good sound progress. A few of them, however, are noteworthy. For example, under the Imerina Mission it will be seen that the number of adults connected with the churches who are able to read has gone up within the decade from 22,613 to 40,359, or nearly double. This and other similar facts speak for themselves. As regards the number of children in the Sunday schools, it will be seen that, whereas in 1880 there were 300, there are in 1890 as many as 9200. There are also nearly 10,000 more names of children on the day-school registers than there were in 1880. As for the total contributions raised by the churches, it will be noticed that they have been more than doubled.

On the other hand, there is a decrease to the extent of over 10,000 in the number of church members, and of 8612 in the number of scholars able to read! These therefore demand a word of explanation. In regard to the decrease in the number of church members, it is not perhaps a matter which ought to be regarded with much regret, inasmuch as it shows that there is a more spiritual conscience growing among the churches. Many of the unworthy have either retired or been expelled from church membership, and the churches are evidently becoming more careful as to the character of those whom they receive.

The large decrease in the number of scholars able to read

is startling, and, at first sight, one is inclined to suspect an error somewhere in the figures. It seems, however, undeniable that the 18,806 readers in 1880 have gone down to 10,194 in 1890! This is explained to a large extent by the fact (as stated more fully on pp. 66 and 67) that the elder boys in the schools have, especially during the last two or three years, frequently been removed by the Government and enrolled as soldiers, or taken from school to search for gold for the Queen, thus not only thinning but injuring the schools and prejudicing them in the eyes of the people.

In regard to Betsileo, the figures, as will be seen, are also of a cheering character, the only exception, and that merely a seeming one, being in the number of adherents. The missionaries in Betsileo, following a different standard, give under "Other Native Adherents" (p. 97) the number 15,620, though the *Report* for 1886 gave 44,177. Not improbably the 15,620 refers to the average total in attendance on worship on Sundays. What is meant in Imerina by "Total Native Adherents," however, is the number of those who are supposed to attend the churches either regularly or occasionally, the "Average Sunday Attendance" being given in another column. The number 15,620 may be replaced therefore by, say, 45,000. The amount given to teachers and the total contributions for 1880, as given in the last two columns, were only approximations to the truth, but the latter of these is doubtless much too large. It will be seen that within the decade the number of children's names on the school registers has increased three fold, a very pleasing and encouraging fact. It would have been interesting to know the number of readers, but our friends in Betsileo have unfortunately not supplied us with the figures. Probably 12,000 or 14,000 will not be far from the truth.

In Antsihanaka the totals are extremely satisfactory. The number of the churches within the last ten years has been doubled, of adherents more than trebled, the Bibles and Testaments in circulation more than quadrupled, whilst the number of preachers and of adults able to read has increased six fold. The progress in regard to the schools and native monetary contributions are equally encouraging.

For all this remarkable increase, and the progress of the people which it implies, we give God thanks, and pray that in the year 1900 we may have to record a great spiritual harvest, of which we have begun already to gather the first-fruits.



THE FRIENDS' FOREIGN MISSION ASSOCIATION.



[As the missionaries of the Friends' Foreign Mission Association work in such close co-operation with those of the London Missionary Society, we here append a brief report of their work during the last ten years.]

THE Friends' Mission in this country during the past decade has consisted on an average, year by year, of four married missionaries, two and sometimes three single ladies, and one single gentleman.

While uniting with the agents of the London Missionary Society in all common work, such as Bible Revision, the conduct of the Imerina Church Union and Missionary Society, the Medical Mission, in preaching, and in other ways, the Friends have their own clearly defined sphere of work, extending from the Capital towards the south-west, the charge of a congregation in the Capital, which is the "mother-church" of those under their care in the country, their own High Schools in the Capital, a Printing Press, and a small mission to the Sakalava, supported by their adherents.

The most important feature of the country work has been the opening of two mission stations, each consisting of a suitable residence for the missionary, with an adjoining High School and Cottage Hospital. That in Mandridrano, eighteen hours to the west of the Capital, was occupied in 1888, and has proved of great value in bringing the missionary into close quarters with his people and work. And the natives, even those not interested in his religious teaching, greatly appreciate the medical help which his residence among them affords. The same may be said of the second station at Arivonimamo, eight hours west. Here the missionary has been settled since the close of 1887, renting a native house till a more suitable residence could be put up. This has since been successfully accomplished, with the addition of rooms for a single lady, who will assist in the work among the women and girls.

The country congregations under the care of the Friends have increased by 22 since 1880, and now number 140. The preachers have increased by 69, but the church members have fallen off to the extent of 330, leaving as the present total 3028. This shows a growth of enlightenment on the part of the people, who no longer rush into the churches to

prove their loyalty to their Queen, or at the bidding of the local authorities; and we hope it means that the heathen element is being gradually eliminated from our congregations. There have been new members received year by year, but they do not yet, as a whole, outnumber those who drop away. There are 1087 more adult readers than there were ten years ago, and 2624 more Bibles and Testaments in their hands. Many of the old chapels have been replaced by more substantial structures, though even these still leave much to be desired both in character and appearance.

The "mother-church" of Ambohitantely, while it has lost a third of its "members," has largely increased its "adherents" and those able to read. Bibles and Testaments have nearly trebled in number.

Our High Schools for boys and girls have been in successful operation throughout the decade. The standard of the entrance examinations has been raised from time to time, in order to exclude such as may be suitably instructed in the elementary schools, and the ground covered by the scheme of education has been much enlarged. In spite of the higher entrance test, however, the schools remain full, and we could find more scholars if the accommodation were increased.

There has been manifested of late years an earnest Christian spirit in many of our scholars past and present. They shew an intelligent understanding of the Gospel teaching they have received, and exemplify its power by lives of purity and uprightness, by unselfish acts of kindness and love, by maintaining a number of little daily prayer meetings in private houses, and, on the part of some, by preaching in chapel, market, and country village.

The country elementary schools have become much more numerous of late years than they were. A more intelligent and efficient class of teachers is gradually being introduced, from whom we may hope for improved results.

The F.F.M.A. Printing Office has found abundant work in producing school books and other printed matter, as well as maps and book illustrations. A monthly paper called *The Church and School* was begun in 1884, and occupies a useful and popular position, as does also *The Friend of Youth*, an illustrated periodical for young people.

There is no doubt that the spiritual culture of the churches here is slowly progressing. The minds of the more thoughtful people are being led to estimate truly much that is evil about them, and though as yet there is much fear of man, preventing a courageous stand for the right, that will also grow in due time. The feet of many are turned to follow their Lord, and the outcome is sure.

MISSIONARIES OF THE FRIENDS' FOREIGN MISSION ASSOCIATION.

Name.	First Term.	Second Term.	Third Term.
Miss Gilpin	19 June, 1869—10 Aug., 1875	2 July, 1877—9 June, 1887	5 Sept., 1890
Henry E. Clark and Mrs. Clark	22 July, 1871—20 July, 1877	17 Sept., 1879—14 July, 1887	5 " "
William Johnson	" " —15 July, 1881	19 Dec., 1884—	" "
Mrs. Johnson	3 Oct., 1872—13 June, 1879	" " "	" "
Samuel Clemes and Mrs. Clemes	4 Aug., 1873— Dec., 1881	Left the Mission.	" "
William Wilson and Mrs. Wilson	22 Sept., 1877—11 Oct., 1880	22 July, 1882—13 Sept., 1890	" "
Miss Brockway (Mrs Gaze)	24 Aug., 1878—22 May, 1881	Left the Mission.	" "
Miss Pumphrey (Mrs. Baron)	17 Sept., 1879—9 Nov., 1882	" " "	" "
Herbert F. and Mrs. Standing	25 May, 1881—6 May, 1890	Still in England.	" "
Miss Herbert	22 July, 1882—15 June, 1889	" " "	" "
John C. Kingzett	29 Oct., 1882—26 May, 1886	19 Nov., 1887—	" "
Mrs. Kingzett	" " "	" " "	" "
John Sims	19 Dec., 1884—	" " "	" "
Mrs. Sims	31 July, 1886—	" " "	" "
Miss Deane	9 Aug., 1888—	" " "	" "
Miss Clark	9 Aug., 1889—	" " "	" "
Joseph F. Radley	19 Sept., 1889—	" " "	" "

MISSIONARIES OF THE MEDICAL MISSION.

Name.	First Term.	Second Term.	Third Term.
Dr. J. Tregelles Fox and Mrs. Fox	14 Aug., 1880—9 June, 1887	Left the Mission	" "
Miss Graham*	1882—21 June, 1887	" "	" "
Dr. John D. Allen and Mrs. Allen	25 July, 1885—28 June, 1887	" "	" "
Miss Byam	31 " 1886—	" "	" "
Dr. S. B. Fenn and Mrs. Fenn	2 Aug., 1888—	" "	" "
Dr. C. F. A. Moss	17 July, 1889—	" "	" "
Miss Bowesman	6 Oct., 1890—	" "	" "

* Now working as medical missionary at Ambositra.

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