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*THE TAMIL TRANSLATION OF THE NEW  
TESTAMENT AS AFFECTED BY THE  
ENGLISH REVISION.*

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AFTER choosing the required number of boys to sing at a Tamil concert I informed the rest of the pupils in my school that if any one thought he could sing better than any of those chosen he might challenge him and sing with him for the position. One pupil did challenge one of the singers, and the trial disclosed enough of harshness and inaccuracy in the challenged party to cause his removal, although a third pupil and not the challenging one received the appointment.

Now the Revised version of the New Testament is a challenge to the Authorized version, and comparison has disclosed enough of inaccuracy in the latter to displace it, although there may be harshness in the challenging Revision sufficient to bar that too and require the substitution of a third version better than either.

Our Tamil translation was made upon the basis of the Authorized version. It does profess to start from the original, but a very careful comparison does not reveal any independence of the English translation. Differences there are and improvements too, but in some instances the variations are not justified by the Revised version. In

general nothing was omitted that was found in the Authorized version, whereas the omissions of the Revision are the most important of its changes.

I have carefully compared every chapter and verse of every one of the 27 books of the New Testament as revised with the Tamil translation, and besides the impression upon the mind with regard to the independence of the latter another impression is that the Tamil is weak in expression as compared with the Revised. I believe its style is less forceful than that of the Authorized, and understand that that was one of Father Spaulding's strong objections to it. But the changes required by the Revision expose its weakness much more.

For example :—

In 2 Timothy, ii, 3 the Authorized has "endure hardness," an expression which gives a definite idea to our minds of a willingness to "rough it." The Tamil says, தீங்கு அனுபவி, which means, experience evil, or misfortune, or defect, a very general idea. But the Revised tightens the phrase into "suffer hardship," which means "roughing it" to the extent of suffering and affliction. The Tamil can well be changed to வருத்தப்படு, which although in itself general yet in the passage mentioned must mean "suffer hardship." The weakness of the Tamil as compared with the English of either version is most distinctly seen in the first chapter of I Corinthians, where such an expression as "the weakness of God" is translated, தேவனுடைய பலவீனம் என்னப்படுவது, as if some weak-minded reader might be tempted to think that God was really weak. தேவனுடைய பலவீனம் · மனுஷரைப்பார்க்கிலும் பலமுள்ளது would be much more forceful than the text, தேவனுடைய பலவீனம் என்னப்படுவது மனுஷருடைய பலத்திலும் அதிக பலமாய் ருக்கிறது.

A third impression made upon the mind is that the narrative portions of the gospels are much more changed than those containing the direct teachings of the Lord. The accounts of journeys, miracles and other events seem to have been more easily misunderstood and misread by copyists than the words of Jesus. This impression is sustained by comparing the five chapters, John xiii-xvii and the three chapters of Luke xiv-xvi with the three chapters, John i, iv, v, and the two, Luke iv, vi, the former eight having about the same number of verses as the latter five. The eight chapters of Jesus's words have 27

corrections while the five narrative chapters have 47. This is further illustrated by the fact that Mark's Gospel which is so largely narrative has 75 more variations than any other book, and that Acts has the next largest number, *viz.*, 163.

This emphasizes the statement often made that the Revision affects mostly the unessential details of the Scriptures and leaves the great truths untouched.

If the variations were few in number and entirely included in trifling details we might rest satisfied with our translation. But the accompanying table of variations shows that the whole number is very great and that of these there are 312 important ones.

The great truths that cannot be changed can yet be set forth to the world by multitudinous details of narrative and description and illustration, and can be made convincing and powerful to thoughtful minds by lucid statement and direct, earnest logic. Any change then that quickens our perceptions of the truths recorded, or clears away uncertainties, or concentrates our thoughts upon the real foundations of our belief, be it ever so slight, is an important change. Upon a Tamil mind drawing simply upon the Tamil translation for his stores of spiritual truth I believe many of the variations would have such effects.

In the table referred to the variations for each book of the New Testament have been arranged in 11 classes as follows:—1. Words omitted, 2. words added, 3. changes in proper names, 4. in nouns, 5. in verbs, 6. in tenses of verbs, 7. changes in the order of words, 8. changes back to the authorized, 9. omissions of entire verses, 10. other important changes, 11. other unimportant changes.

This has been a very laborious task, occupying my attention for the past eight months, and yet owing to occasional weariness and to the inaccurate reading of English by Tamil men there may be a few variations overlooked. Moreover my judgment most likely differs from that of others in regard to the importance of changes, and perhaps a second comparison would modify it. But nevertheless the 1441 variations presented in the table may be taken as a fair statement of the changes required in the Tamil translation by the Revised version.

The probable rejection of some of these changes by a company of missionaries representing different societies does not affect the question; because the weight of learning and scholarship on the part of the body of revisers demands

our careful consideration of these numerous changes whether our final judgment coincide with theirs or not.

Let us notice the several classes somewhat in detail.

1. The most important changes are the omissions, and the number of words and phrases omitted amounts to a third more than the variations of any other class. The omission of phrases is not as frequent as that of words, but still quite frequent.

Certain words are frequently omitted : அமென் is left out 9 times. In the expression, "Jesus Christ," one or the other of the names is frequently omitted. Of course such omissions are quite unimportant. But the omission of the word fasting in Mark ix, 29, so as to read, இவ்வகையானது செபத்தினு லன்றி மற்றெதினாலும் புறப்பட்டுவாராது, is important as diminishing the importance of fasting. Other passages are also made to do the same thing, so that fasting sinks into insignificance as compared with prayer. So in I Timothy vi, 5, the omission of the sentence இப்படிப்பட்டவர்களை விட்டு விலகு as pertaining to heretics is important as removing from some who have a tendency to persecute an apparent justification of their conduct.

Of the 373 omissions only 81, or 21 per cent. are of this important character.

2. While copyists had always a tendency to insert words by way of explanation, or to repeat words and phrases already used, they were not very liable to omit. So when the manuscripts are carefully revised the necessity is to omit accretions rather than to insert omissions. We consequently find the additions of the Revised version comparatively few and these are mostly single words; some of them not being additions in the English at all, but additions required in Tamil by other changes in the English. The additions number 156, of which nearly 18 per cent. are important. The change of "people" into "multitude" requires the addition of திரளான in Tamil and this change occurs at least 21 times.

An important insertion of a word is found in Matthew xv, 5, where the addition of தேவனுக்கு makes the refusal of a son to aid his parents sacrilegious as well as undutiful. So in I Corinthians xi, 10, where it is said of the woman, தலை யின்மேல் முக்காடிட்டுக்கொள்ள வேண்டும் the meaning is greatly enlarged by the insertion of தான் அதிகாரத்துக்கு அடங்கினவள் என்னும் குறிப்பு before தலைமேல்.

3. The changes in proper names are confined to 8 books

and mostly found in Matthew and Luke where the genealogies are given.

These largely consist of changing the Greek to the Hebrew forms of names so as to make them conform to the Old Testament: such as Elijah for Elias, Beor for Bosor, Shealtiel for Salathiel, Zerubbabel for Zorababel. The only change of importance in this class seems to be that of Bethabara into Bethany as the place where John was baptizing, John i, 28.

4. Next to the omissions, the changes in nouns are the most important, both in their number and in the difference of meaning produced by them.

With nouns I have included pronouns or other nominatives in certain cases where the thing or person specified was changed by some such word. For instance, in II Corinthians v, 17, after பழையவைகள் ஒழிந்தபோயின the எல்லாம் is changed to அவைகள் making it mean that the "old things" referred to have become new instead of everything in general.

The changes of ஆவி into வெளிச்சம் in Ephesians v, 9, (வெளிச்சத்துன் கனி சகல நற்குணத்திலும் நீதியிலும் உண்மையிலும் விளங்கும்), of பிள்ளை into கிரியை in Matthew xi, 19, (ஞானமானது அதன் கிரியைகளால் நீதியுள்ளதென்று ஒப்புக் கொள்ளப்படும்), of கண்காணிப்பு into உத்தியோகம் in Acts i, 20 (அவனுடைய உத்தியோகத்தை வேறொருவன் பெறக்கடவன்) are specimens of the 67 important changes of nouns. On the other hand the frequent change of பிள்ளை into புத்திரன் or vice versa, that of பிதா into கர்த்தர், of தேவன் into பிதா and தெய்வம், of கர்த்தர் into கிறிஸ்து and கிறிஸ்து into கர்த்தர் are quite unimportant except in one or two cases where such a change makes the equality of Christ and God much more distinct than it was before. Another unimportant but interesting change is that of உற்புதம் into அடையாளம் in every instance where it occurs in John, e.g., at least 8 times.

It is also interesting that these changes are most frequent in the narrative books, Acts and Mark, these two having 57 such variations while the next three in order, John, Luke and I Corinthians, have but 58 together.

5. The changes in verbs are little more than one-half of those in nouns and of these less than 13 per cent. are important.

The first of these important verb changes occurs in the beginning of Luke where நம்புகிற becomes நிறைவேறியிருக்கிற so as to read, நமக்குள் நிறைவேறியிருக்கிற சங்கடிகளை.

Another important one occurs in Romans vii, 15, where instead of Paul's saying நான் செய்கிறது எனக்கே சம்மதியில்லை as if his will was overruled we have his statement that his knowledge was deficient (நான் அறியேன்); which has a bearing on the discussion whether the latter part of the seventh chapter relates the experience of a converted or unconverted mind.

Among the 118 unimportant changes only a few are repetitions, one of them being the frequent change of வஞ்சிக்க into மோசம்போக்க in Matthew. Only 7 of the New Testament books have more than 4 such changes.

6. Three changes in the tenses of verbs are noticeable but not important or numerous.

7. The order of the words is evidently important in a few cases and as evidently devoid of importance in very many cases. Less than 14 per cent. of the 65 changes of this class seem of importance. The largest number is to be found in John, and one of those, together with one in Matthew, is the only important change in the Gospels. Acts has 3 important ones while II Corinthians, I Timothy, Titus and 1 John contain the other four.

In Matthew xxv, 15, it is said of the man travelling into a far country by the Authorized, உடனே பிரபாணப்பட்டுப் போனான்: the Revised transfers உடனே to the following verse so as to read, ஐந்தாலந்தை வாங்கினவன் உடனே போய் விபாபாரம்பண்ணி. In John xvi, 23, the phrase என் நாமத்தினாலே is changed in the sentence, நீங்கள் என் நாமத்தினாலே பிதாவினிடத்தில் கேட்டுக்கொள்வதெதுவோ அதை அவர் உங்களுக்குத் தருவார், so as to read, அதை அவர் என் நாமத்தினாலே உங்களுக்குத் தருவார், representing us as asking the Father and the Father as granting us our request in Christ's name. In Acts 1, 13, the words, யாக்கோபும் யோவானும் are transposed bringing John's name first and indicating his precedence notwithstanding juniority.

On the other hand the change of the position of உடனே in Mark ii, 12, of மறுபடியும் twice, and the transposition of common nouns, as மச்சங்கள் and பறவைகள் in I Cor. xv, 39, தாய் and சகப்பன் in Mark x, 29, of proper names, as எர்மா and எர்மே in Romans xvi, 14, and especially of, இயேசு and கிறிஸ்து at least seven times in Romans, II Corinthians, I Timothy, II Timothy, and Titus, are of no special importance.

8. In 27 instances of variations on the part of our Tamil translators from the Authorized the Revised version

does not justify the changes adopted but sustains the old version. It seems a pity that the changes made should not have been such as could be universally accepted; but we never find it so. Yet the variations are only few comparatively and confined to eight books, and all but two of these are of no importance.

The statement of Paul in Antioch as recorded in Acts xiii, 18, that God suffered the manners of the people of Israel forty years in the wilderness is changed in Tamil to வனந்தரத்தில் அவர்களை ஆதரித்தார்: the Revised would require அவர்கள் நடக்கையைச் சுகித்தார். In James iv, 15, "If the Lord will we shall live and do this or that" is changed to ஆண்டவருக்குச் சித்தமானால் நாங்களும் உயிரோடிருந்தால், but the Revised brings it back to ஆண்டவருக்குச் சித்தமானால் நாங்கள் உயிரோடிருந்து இதையாவது அடையாவது செய்வோம்.

The unimportant character of most of these changes is shown in I Timothy i, 12, where Christ Jesus was changed to Jesus Christ but is retransposed by the revision. John xvi, 31, is hardly more important: there the question, "Do ye now believe," was changed to the assertion, இப்பொழுது நீங்கள் விசுவாசிக்கிறீர்கள், but is maintained as a question by the revisers.

9. The omission of entire verses is relatively of more importance than many changes, and if we include a few passages like the doxology of the Lord's prayer which are almost equivalent to entire verses this class of omissions has attracted the most attention. A writer in the *New York Independent* mentions 16 verses, 10 in the Gospels and 6 in the rest of the New Testament, but there are really 17 omissions because in Mark ix, the 44th and 46th verses, both of which are omitted, are precisely the same. And as they are the same as the 48th the omission is unimportant. The statement, அங்கே அவர்கள் புழு சாவாமலும் அக்கினி அவி யாமலும் இருக்கும், is just as true and dreadful stated once, at the close of the passage as if stated three times at intervals. The other unimportant omissions occur in Matthew xviii, 11, where மனுஷ்குமாரன் கெட்டுப்போனதை ரட்சிக்க வந்தார், in Matthew xxiii, 14, where மாயக்காரராகிய வேதபாரகரே, பரிசேயரே, உங்களுக்கு ஐயோ! பார்வைக்காக நீண்ட செபம்பண்ணி விதவைகளின் வீடுகளைப் பட்சித்துப்போடுகிறீர்கள்; இசுனிமித்தம் அதிக ஆக்கினையை அடைவீர்கள், and in Mark vii, 16, where கேட்கிறதற்கு ஒருவன் காதுள்ளவனாயிருந்தால் கேட்கக்கடவன், என்றார் are simple repetitions of statements elsewhere made.

One of the most important is that of John v, 4, *எனெனில் சில சமயங்களிலே தேவதூதன் ஒருவன் அந்தக் குளத்தில் இறங்கித் தண்ணீரைக் கலக்குவான் ; தண்ணீர் கலங்கின பின்பு யார்முந்தி அதில் இறங்குவானே அவன் எப்போர்ப்பட்ட வியாதியஸ்தரையிருந்தாலும் சொஸ்தமாவான்*, thus removing one of the miracles supposed to be performed by angels. Another is Acts viii, 37, *அதற்குப் பிலிப்பு, நீர் முழு இருதயத்தோடும் விசுவாசித்தால் தடையில்லை, என்றான. அப்பொழுது அவன், இயேசுகிறிஸ்துவை தேவனுடைய குமாரனென்று விசுவாசிக்கிறேன், என்று சொல்லி*, whereby the idea that Philip required assent to a little creed before baptism is removed. In Acts, which, by the way, has more important omissions than the other 6 books containing them, xxviii, 29, *இப்படி அவன் சொன்னபின்பு யூதர்கள் தங்களுக்குள்ளே மிகவும் தர்க்கம்பண்ணிக்கொண்டு போய்விட்டார்கள்*, has to go the way of the whole 17.

While several of these were to be expected some are surprises.

10. Besides the changes mentioned there are 96 variations of one kind or another scattered through all the books except seven which do not belong to the classes mentioned but which must be regarded as important.

For instance the very first one is in Matthew v, 37. It is the substitution of the personal *தீயோன்* for the neuter *தீமை*, and might have been classed under the 4th division, but was not as being not a change but an impersonation of the idea. In Mark vii, 19, "purging all meats" which is translated into a most useless qualifying phrase, becomes by the Revision *எல்லாப்போசனங்களும் சுத்தமென்று காட்டும்படி இதைச்சொன்னார்*, a statement of great value to our Tamil work. In Luke ii, 14, the song of the angels becomes *பூமியிலே அவர் பிரியப்படுகிற மனுஷருக்குள் சடாதானமும்*, not an attractive change but one that will shut the mouth of Roman Catholic authorities who have long pointed this passage out as an instance of the inaccuracy of the Protestant version. In Paul's speech at Athens, Acts xvii, 22, *மிகுந்த தேவதாபக்தியுள்ளவர்கள்* becomes *கொஞ்சம் மூடபக்தியுள்ளவர்கள்*. Romans v, 1, *தேவனிடத்தில் சமாதானம் பெற்றிருக்கிறோம்* becomes an exhortation, *பெற்றிருப்போமாக*. The command in I Peter i, 16, *நான் பரிசுத்தர், ஆகையால் நீங்களும் பரிசுத்தராயிருங்கள்* becomes a promise, *பரிசுத்தராயிருப்பீர்கள்*. In II John, 7 the denial of the *வஞ்சகர்* who are in the world is not a general denial of Christ but of the fact that he came in the

flesh. Jude, 22, நீங்கள் பகுத்தறிவுள்ளவர்களாயிருந்து சிலருக்கு இரக்கம் பாராட்டி" becomes நீங்கள் சந்தேகிக்கிற சிலருக்கு இரக்கம்பாராட்டி, a very different idea, viz., that they should be charitable towards some who were in doubt.

11. Besides all the variations mentioned we have a list of 242 that are even more various than those of the 10th division but of no importance. They are to be found in every book except 11 Thessalonians which has none of any kind and Philemon which has only 3.

Some of these many changes are simply such as are consequent on those in the other classes, and if there be any importance in the change of the passage it lies in those others on which these are consequent. For instance in Mark x, 1, where யோர்தானுக்கு அக்கரையிலுள்ள தேசத்தின் வழியாய் யூதேயாவின் எல்லைகளில் வந்தார் changes to யூதேயாவின் எல்லைகளிலும் யோர்தானுக்கு அக்கரையிலும் வருகிறார், with other and important changes we have the உம் connecting two words before separate, an addition of no importance in itself. In like manner the case of a noun is often changed to suit a verb change. Other and independent changes of words and of a few phrases are frequent but call for no special notice.

But there is a point to be considered in regard to these and all the other unimportant variations, and that is whether their number is such as to give them importance.

The late Charles Darwin in proving his doctrine of natural selection, brought forward instances of variation in pigeons. Now it is very easy to change the breed of pigeons and a few instances would have no weight, but the immense number of cases presented by him by their very numbers carried conviction with them. So it is with these unimportant variations in the Tamil text. Any one class of them would hardly require a revision of the Tamil Testament. But the great number of them, amounting to 1129 is such as to make them of importance. Add to these 1129 changes those of 9 of the divisions that number 312 and are all important in themselves and the conviction is forced upon me that our Auxiliary Bible Society in Madras should make immediate arrangements for the appointment of a representative committee to carefully revise the Tamil translation.

I believe it can be made more accurate and powerful.

BATTALAGUNDU,

J. S. C.

Differences between the Revised and the Tamil Versions.	Matthew.	Mark.	Luke.	John.	Acts.	Romans.	1 Corinthians.	2 Corinthians.	Galatians.	Ephesians.	Philippians.	Colossians.	1 Thessalonians.	2 Thessalonians.	1 Timothy.	2 Timothy.	Titus.	Philemon.	Hebrews.	James.	1 Peter.	2 Peter.	1 John.	2 John.	3 John.	Jude.	Revelation.	Important.	Unimportant.	Total.	
	1. Words and Phrases omitted.	46	74	45	29	39	13	18	10	6	4	2	1	9	4	2	1	8	6	9	3	11	3	4	26	81	292	373			
2. „ added ...	8	28	18	20	24	2	5	2	3	1	2	2	2	2	1	7	11	2	5	4	6	3	28	128	156						
3. Changes in Proper Names...	16	1	24	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
4. „ „ Nouns ...	18	24	19	20	33	10	19	10	3	6	8	3	4	10	7	6	10	13	4	3	1	2	9	67	175	242					
5. „ „ Verbs ...	17	19	17	14	14	3	16	2	1	1	2	4	2	4	2	10	4	1	2	1	1	3	1	17	118	135					
6. „ „ Tenses of Verbs.	6	15	2	12	1	2	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
7. „ „ Order of Words.	3	10	2	11	6	5	5	3	3	1	2	3	1	2	1	3	2	2	1	1	1	4	9	56	65						
8. „ back to the Authorized	...	2	...	3	10	5	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
9. Omission of Verses ...	3	5	2	1	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
10. Other important Changes ...	12	11	11	10	12	5	8	8	2	1	1	2	1	1	1	2	1	3	1	1	1	3	96	...	96						
11. Unimportant Changes ...	26	49	21	38	20	9	24	3	3	1	1	2	4	1	4	1	5	12	4	3	3	1	1	1	5	...	242	242			
Total...	155	238	161	161	163	48	102	41	18	13	12	10	9	28	23	14	3	41	54	24	22	24	7	2	19	49	312	1129	1441		

*A TOUR TO CHIKMAGALUR AND BANAWAR.*

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THE following random jottings of an eight days' tour in the Kadur District of the Province of Mysore may interest some of the readers of the *Harvest Field*.

I left Hassan on the evening of Friday the 28th July and reached Chikmagalur, 36 miles west, at about one o'clock the following afternoon. Why it should take fifteen hours to travel that distance with post bullocks will of course be unintelligible to those living in more civilized districts and using more frequented roads; on this journey my patience was tried more than usual, for every bullock was in request by the peasants for ploughing and other field work, and although I gave the required notice of three days to the Amildars of each Taluq I seldom found animals in readiness.

*July 29.*—I visited the few European families and in the evening baptized the child of one of the members of our Chikmagalur congregation in the new Chapel. Gave an address on child-training and was pleased to find that not the least attentive of my hearers was my friend the Munsiff, who, with two or three other native gentlemen had accepted the invitation to be present.

Afterwards all the European community spent a social evening in honour of the event at the parents' home. A sumptuous tea, such as would make many of our friends in England stare, was provided. Round games followed, and I was asked to close a pleasant evening with family-prayer. Our English games were entered into with great zest by a Muhammadan gentleman who was present. I could not help regretting that so few of his countrymen seem disposed to follow his example. There was nothing in the evening's programme to shock the caste susceptibilities of any one, and perhaps nothing could be suggested, for bringing European and native together, better than such gatherings as these. It is so good when we can lose sight of the fact that we are of different races and can for even a brief hour, mix together simply as social human beings.

*July 30.*—Sunday.—I conducted an English service at 7-30; preached from Psalm LXXI; about half a dozen remained to the communion. At eleven o'clock held a Kanarese service, followed by the communion. Preached from Titus ii 9,10. Very few Christians were present besides the catechist and his family, as most of our members live on distant coffee estates.

At half-past five held a second service in English. Eleven persons were present. Preached from the same text as to the Kanarese congregation on "Adorning the doctrine of God our Saviour in all things." A more attentive and intelligent congregation one would not desire. The singing was very hearty, indeed the beautiful harmonium bought last year is a constant source of pleasure to the little community here, and I am disposed to think that when a little social friction threatens, the wise-heads call all together and sing Sankey's hymns until hearts and voices are brought alike into sweet harmony. The Chikmagalur *harmonium* is evidently faithful to its name!

July 31.—In the morning my first care was to make arrangements for screening those portions of our mission buildings that are exposed to the soaking rains of the south-west monsoon. Mr. Mahomet Ali, Acting Deputy Commissioner, very kindly helped me with labour and materials, and by the evening a huge frame work of bamboos and aloe stumps had been built against the gable of the girls' school and thickly covered with green branches and leaves. The monsoon has been so exceptionally severe this year that this precaution should have been taken earlier. For three weeks it rained day and night, and on the adjacent Coffee Estates as much as 100 inches of rain were gauged in the month of July as compared with 65 inches, the highest previous rainfall on record for that month.

I visited the cemetery where the mission has secured, by paying Rs. 70, a plot of ground capable of containing sixty or seventy graves for our Native Christians. Our only alternative was to accept a piece of waste land at a distance from the town which would have required walling in at our own expense, costing us much more in the long run. I hope the Rs. 70 outlay may be recovered by charging our Christians one rupee for each grave required. The gardener was much exercised at seeing me mark out and partially dig two rows of graves and asked who was to be buried! He was reassured on hearing that we were merely marking the position so as to insure regularity and also economy of ground.

A Native coffee planter called on me at the Travellers' Bungalow and laid before me a scheme for making the orphanage a self-supporting institution. For five years the Dewan to hand over to us all the waste paper of all the Cutcheries of the Province; the said old paper to be worked

up into new and re-sold to the Government; the mission to have the monopoly of providing stationery to the Government for five years.

A few thousand rupees could be raised by forming a Paper Company and advertising shares. I suggested the scarcity of water at Hassan as a serious difficulty but my friend promptly assured me that a pakkali's leather water-bag would supply enough water for a ream of paper! The project has not yet been started as we have sufficient to do in other industries. The only really feasible part of the scheme is obtaining *waste paper* from the Cutcheries! we could see our way I think to an unlimited amount of that commodity, and what a relief to the record-keepers to commit a few bales of their precious documents to the orphanage paper mill!

*August 1.*—Till eleven o'clock busy examining the girls of our central school who are making good progress in their studies. I was much pleased with the reliable opinion of a native gentleman, whose daughter has long attended our school, that the girls do certainly profit very largely by the education we give them. He finds they are more obedient at home, understand the reason of their parents' orders more quickly, and are altogether better girls for the training they receive from us. Yet this very father has to go in direct opposition to all the women of his house, old and young, in sending his daughter to school, for she is now at most 12 years old and is thought to be too old to send to school! While the present uneducated generation of women holds sway the work of female education must still be uphill work.

At half-past two I donned a thick Ulster and rode through a drenching rain to Indavara, three miles off, to see Eleazar the new convert referred to in this Magazine for June last (p. 384). I was warmly welcomed by the old man and, to my surprise, by his wife and female relatives too. Eleazar was at work finishing three pairs of crescent shaped gold earrings. They would when finished sell for Rs. 10 a pair. His eldest son appears well disposed towards Christianity, and his wife and two youngest children are likely to receive baptism in two or three months' time. The angry relatives had come down in hot haste from Kunigal to fetch away his wife and children but Eleazar stood on his rights, and Joel the catechist explained matters, and their anger vanished and they went back to Kunigal without giving further trouble.

The old man is already the object of persecution by his heathen neighbours who are trying to cheat him out of some of his land in the village; he will however get the protection of the law and I hope will soon be left in place.

At 6 o'clock I met the members of our English congregation in the chapel to talk over the matter of the chapel debt. After tea and cake we went into the accounts and found things fairly encouraging. By the end of the year we hope to have raised a thousand rupees towards the debt of seventeen hundred rupees.

Hymn singing and prayer brought a pleasant evening to a close.

*August 2.*—Visited and examined our Branch Girls' School at Basavanhalli at the other end of the town. Twenty-seven little girls were present and did very well. I had to treat them to a feast of plantains and sweetmeats before leaving, as also the young ladies in the central school. At 1 p.m., I and Joel started in the coach for Sacrapatam, distant 14 miles. The first pair of bullocks dragged us as far as the Market-place—one furlong, and then had to be discarded; the second pair went another two hundred yards and proved rather worse than their predecessors; a third pair was seized by the distracted Kutwal, but one of them had no nose rope; fortunately I detected the defect and one was speedily adjusted. The last comers proved such restive beasts that there was nothing for it but to proceed at a walking pace the whole stage of eight miles. Even the bells of the post-runners had to be stopped jingling as they trotted past us and in going down hill the "on" bullock alternated between bolting and sitting up on his haunches.

Time was of little account and I walked well in the rear of my coach till I could walk no longer. Having been interested in some four or five nasty coach accidents already I am unwilling to add to their number; we finished the stage, much of it up and down a lonely ghat road, in four hours, and then waited more than an hour while the driver went over a distant hill to get a fresh pair of bulls. I got dinner at Sacrapatam at eight o'clock and travelled through the night to Banawar, twenty-six miles beyond Sacrapatam, reaching the Travellers' Bungalow before sunrise.

*August 3.*—At midday I rode on the pony four miles to Chikdevanuru, where I was expected to baptize some of the Koranas or gypsies, but they were not quite ready, and finding the house crowded with the leading men of the

village I judged it best to seize the opportunity of preaching to them. They listened most attentively to the old story of the "Prodigal son" and had no objections to offer. There were about 20 adults present and 20 youths. I examined Devadasa's School, consisting of some 20 lads, heathen and Christian. Poor little Jacob, one of the new Christians' children was brought to me with an arm terribly bitten by a suppose mad dog. I had brought appliances with me and much interest was manifested by the villagers as I washed, cauterized, and dressed the wounds. I brought the poor lad on my coach-box to Hassan and the arm has healed splendidly but there is still the painful doubt as to the possible consequences of the bite. Mad dogs and mad jackals are alarmingly numerous just now and we have to arm our servants with a stout bamboo when they take our own little children out for their walks.

*August 4.*—I again visited Chikdevanuru this morning at 8 o'clock. Twelve of the Koramas were ready for baptism. There was a family of father, mother, and five children. Also a young and recently married couple; an old woman of seventy; a young mother of eighteen and a baby six months old—truly a representative group. The men had a very satisfactory knowledge of Christian truth; the women as usual would not open their mouths.

In the presence of the other Christians, the school boys and two or three heathen spectators I baptized this interesting body of inquirers.

Afterwards I explained the meaning of the ceremony and urged them all to a consistent Christian life.

There are now altogether some thirty of these Christian gypsies. They live in huts made of wicker-work and mats, and gain a hard living by basket-making, hunting and fishing. The movement seems likely to spread amongst the tribe, for our recent converts are influential men among this caste.

From Chikdevanuru I walked three or four miles across country to Arikere on the Kalasa road where a few of them live. They introduced me to the Gowdah or headman of their village, a Sivite, who received me in a friendly way but evidently looks askance at this sudden work among the Koramas. He said it was not at all regular to climb the ladder two or three steps at a bound, it is clearly distasteful to him to see publicans and sinners pressing into the kingdom.

At a small half-way village—Doddabiranakoppalu, my friends took me to see a well-to-do Korama, worth some four or five hundred rupees. His hut was very clean and almost spacious. He showed me his gun which cost Rs. 20 and, on the word of all present, could hit game at one "furlong" distance: best of all the gun had an English name on it! this I found to be the case, for I read on the barrel the well-known name SMITH, LONDON! But alas the man with the rupees and the English gun has a Tartar of a wife. He didn't say "Tartar," but "*kalli*"—(a thief), and when he mentioned the matter the friends present all very gravely nodded assent, though I think one or two indulged in a smile. I told them to send for her and after a hasty discussion they called her in. One glance at the rather good looking but very defiant young woman who came in through the low doorway was enough. She was a Tartar. However, she sat down and I gave both of them what advice I could. They have no children, more's the pity. At Arikere they had built and set apart a very nice wicker-work hut for a prayer-house, it was about ten feet long, six feet wide, and a man's height at the top of the arched bamboos.

After a hot ride I reached Banawar at one o'clock to a late breakfast. In the afternoon I left for Arsikere where I had dinner and made arrangements to run in to Hassan, 26 miles distant, during the night; but although the Amildar very obligingly sent a special messenger in advance bullocks were hardly to be had along the road. At Haruhalli we halted two hours while my boy knocked at every door he could find, under the guidance of the Kutwal. A miserable pair of bullocks was yoked in but could not stir; the second pair was little better. The ancient village watchman or "*talavàra*" was prowling about the Fort gate, well tied up round his head, and armed with the most antique specimen of a sword I have met with. He was too feeble apparently to keep even the stray donkeys outside the gate. It was a bright moonlight night and through the clear air came the songs of singing women, some gathering of Mussulman women apparently, for they seemed to be chanting some mournful strain, glad even in that way to cast off the restraint of their rigorous fast the "Ramadhan" which was then being observed from sunrise to sunset for a weary month.

*August 5.*—By breakfast-time this morning we had only

progressed some sixteen miles [in twelve hours!], so there was no help for it but to boil the kettle and some eggs in a ditch and get a meal in the coach. At last Joshua the orphan boy came to our help at Dooda with his sturdy little black bulls, and we reached Hassan at three in the afternoon, I being glad to stretch my legs after such a night by a walk of seven or eight miles.

It is very enjoyable, at this time of the year, to make a little tour of this sort, the weather is usually very cloudy, and sometimes a drizzling rain lasts the whole day, so the Englishman may often almost imagine himself in the old country.

To do the work thoroughly one needs plenty of time to go leisurely from place to place, and if possible a companion to help in preaching. It is often very lonely work.

The opening at Banawar seems full of promise. The new converts are very poor and of a rather despised caste, but they are independent and can earn their own living at their trade—They wish now to stop their roving life and settle down to cultivation, but, with no capital, and little opportunity for saving money, for they live quite from hand to mouth, this is a matter of some difficulty. I am unwilling to give or lend mission funds for the purpose for this would look too much like bribing them into Christianity. If any friend of missions would send me five or ten pounds it would remove the difficulty and afford help to a deserving community. Loans of twenty rupees (or two pounds) each to three or four of these converted Indian gypsies would enable them to buy bullocks and seed and begin to form a little village, who will help us?

A. P. R.

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## VILLAGE WORK IN THE MYSORE PROVINCE.

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### II.

IN this part of the work especially it is of great importance that all preachers, European and Native should avail themselves of every opportunity of helping the hearers to meet their own difficulties in relation to the truth. The conversation after the regular address is an excellent means of doing so as will appear from some of the following extracts. It is hardly necessary to point out the importance of des-

criminating between honest objections and mere cavils. The following are selections from the Kanarese journal kept by Gurudasara of Nelamangala for the month of May of this year. Nelamangala has been occupied by a Catechist for about 12 months. The people are and always have been most bigoted opponents of the truth. So far it has been impossible to get a proper house for the Catechist to live in and what he occupies at present is a very small and smoky hut quite unfit for a dwelling place. Gurudasara was a man of a respectable caste before his conversion and this has done a good deal to lessen the persecution. Had he been a man of no caste his trials at Nelamangala would have been ten times more. This makes a wonderful difference especially in villages and towns where the communities are small. All our Christians are of course exactly the same as regards caste. They are allowed to keep nothing that savours of it. All our agents without an exception cut their juttu for instance, and yet it is simply astonishing how much better a Catechist who was originally of good caste can get on in a village than a man who is of pariah or non-caste extraction.

Let us remember that these Catechists who are alone in these places need our deepest sympathy and most earnest prayers. They stand the brunt of the battle and there is nothing that pierces their hearts so deeply as to hear the Pagan reviling the God of Israel and His Word; on the other hand, next to remembering that "He is with them always" nothing gives them more courage and succour than the thought that the heart of great Christendom is beating in deep sympathy with them and with their great work. May God bless them!

*May 2.*—"Pillalli, about three miles from Nelamangala. At the close two of the baser sort got up and said "Show us God and Christ and then we will abandon our gods and our gurus and believe you. If not, this is nothing but these foreigners coming to break our caste. There is no truth in it. Do you, who for the sake of a livelihood have listened to them and broken your caste, do you think that we will do the same? Do you not know that our Shastras say that there is no heaven for those who break their caste?" Thus he went on for a quarter of an hour without a break, abusing badly with the foulest language until I could hardly keep back my tears. At last I got an opportunity and said, Sir, be calm, and let us examine each point concerning

which you revile." But he would do nothing of the kind, but went on and said, "Examine indeed! why! all know that all you say is an imposture." I replied, "At first, you said according to your conscience, "all you say is true" but now you oppose your conscience and revile the truth. You must account to God for this."

May 4.—Nelamangala. Gave an address on the Resurrection of the Dead. They listened to the end and then got up saying, your doctrine seems to be madness for however mad one may be who can believe that all who have died from the beginning and turned unto earth can come up again? This caused such a confusion that there was no opportunity for a reply.

May 5.—Nelamangala, subject—Ananias and Sapphira. At the close a Brahmin said, "What you seem to teach is that we must believe in Christ regardless of the distinction of caste; but in our Shastras (sacred books) it is taught that men will go to heaven if they are men of merit who have carefully observed the castes which Brahma created. Therefore your teaching is opposed to the Shastras." To this all the others assented.

*Catechist.* "When the Brahma of your Shastras had one of his five heads cut off by Shiva he was not able to recreate it, if so how could he have created all things, including the castes? You, the Brahmins, say that you are the superior ones, having been created from the face of Brahma. If so who was your original progenitor according to the flesh. Brahma or Vasishtanu? The *Brahmin* answered. Vasishtanu. *Catechist.* If so was Vasishtanu born of Brahma's face? If not, then the Shastras which say that you, his descendants, were born of Brahma's face must be untrue, and the doctrine of caste has no foundation."

May 16.—Subject.—part of the Sermon on the Mount. After hearing about the various commandments of the Law as explained by Christ, some who were evidently condemned in their own hearts said with an uproarious voice, "Do you speak according to your conduct or do you merely tell others how to walk and walk differently yourself?"

*Catechist.* "Formerly I walked the way of transgressors as you suggest, but I was convinced that the wrath of God is on the wicked, and to escape from that wrath and to be restored to God's favour I put my trust in Jesus Christ who came to save even the vilest of sinners such as I was, and now I do my best to walk blameless according to his word;

but you may point out my faults." They answered in a jest that to do that they must always watch me to see my conduct.

E. R.

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*TOUR OF A NATIVE MINISTER IN THE MYSORE.*

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ON Thursday morning Catechist Christian Philip and myself left Tumkur for a few days' visit to the Sira and Gubbi Taluks. We stopped first at *Kora* where we had a small congregation of four men. Thence we passed on to *Bommanhalli* a small village which was ruined in the famine time. Here we found three men and one woman who listened very gladly to the news of salvation. In the evening we reached *Ajjugonahalli*. We preached to about seven men who gathered near the village smithy. They listened well and after preaching said "what you say is all true. We know that you desire only our good, but although we had a desire to do as you say it would be impossible. All our thoughts are about our living and we have no time to think about God." To that we said 'Amongst men, doing good and seeking salvation is difficult, whilst doing evil is easy. But if you wish to live as good people and desire to obtain salvation, you must ask the Saviour's help—and then he will give you strength.' After that they asked us to come again in the evening and tell them more about the Saviour, so we decided to spend that night in the village. At night about 9½ or ten o'clock when the people had finished their food they all gathered near the village gate. I think that every person in the village came—there did not appear to be even a woman left in any of the houses and they brought their little children also. The place where we were sitting was not enough for the men, so a lot of them had to sit in the place where the women were sitting. When we were singing some lyrics and explaining them they listened very gladly to each word. Then we sang them the lyric which tells about the rich man and Lazarus and afterwards preached about it when great fear fell on the people and they all cried out, "This is a day of great blessing to us. If we don't get salvation now, we shall get no help in hell. These words show us the way of eternal life. If our ancestors and our great caste people had told us these words before, we should never have bowed down to false Gods and become the children of hell." So we continued talking

until midnight when the people went to their homes to lie down. After we ourselves lay down we heard the men who were on guard near us talking earnestly about what they have heard, so that we went to sleep believing God had blessed what we had done for Him.

We got up early the next morning, Friday, and pursued our journey. We called first at *Timmarajahalli* where we preached to some Gaudas and some women—and again in *Nelhal*. From this place, where we left our saman, we went to *Gollarahatti* where we preached on the love of Jesus to some people who heard us with much joy. After that we went to *Sibi* but it was dark when we got there and rain was falling so that we could not collect many people. We went to one house and sitting down spoke to those who came near—after that we went back to *Nelhal* to spend the night.

On Saturday morning we went first to *Jogihalli* where we found a few people. Thence to *Kallembella* which is a large place but we could not collect many people. In the afternoon we went on to *Sira*, but as it was quite dark when we arrived there, it was with difficulty we found a place in which to rest for the night.

On Sunday morning we rose and going to the Bazaar sat down and preached Jesus. All the merchants said it was a good word and that any one walking according to it would be blest, but alas! it is very hard work to induce them to become disciples of Christ. Later in the day we left *Sira* and went to *Gopildevarahalli*. In the evening we went to three houses and spoke to the people. In the last house three men and some women heard the word with much interest. Whilst they were listening a baby became restless and began to cry—whereon one of the women said. “Ayyo, this is like a bear coming in whilst the worship of Shiva is going on. However let us put a few of Yesu Swami’s words into its ears and silence it.”

On Monday we went first to *Sidlikona* where there are only three houses belonging to Naiks left, all the rest being ruined in the famine when the people left their homes and wandering from place to place at last died. When we were telling the people about sin and the necessity of salvation, they said “Ah, if we had left sin and had loved God with all our hearts, the terrible famine would never have come and our crops would never have failed.” To that we said that if all people were full of love to God He would never

let such terrible disasters come. But that although because we are men many kinds of troubles and poverty come to us, God will never leave us but desires to free us from this world of trouble and take us to the happy land where He dwells. From there we went to *Seshanhalli*. Here the Shanbogue and Skekdar and some merchants were busy with accounts and did not care to listen to our words, but some ryots heard the gospel. After this we went to *Angusandra*. Here they heard the news of salvation nicely. At the close some of them said, "Except the English Sahibs we have seen none in our villages walking according to this truth. The Sahibs are great and generous. The kindness they showed us in the famine time will never be forgotten." To this we said to them, "From whence did the justice and generosity which your praise in the Sahibs, come to them?" It is because they believed in Jesus. Had they believed in false gods and lying Vedas, they would have tried to ruin you in the famine time. But our Saviour for their salvation and to deliver them from hell suffered much and died, and therefore they took much trouble to deliver you from death. They not only spent their money for you but wandered in heat and cold, in rain and wind to save you from misery and give you joy. Therefore if you give yourself to the Saviour from whom they obtained such generous loving natures, the same disposition will come to you and to all your village people."

It was evening when we reached *Malimanachakunte*. In one house we found two men and two women to whom we spoke about Christ. Finding that no others came we went a little distance to find others when the Gauda called us. When we went to his house he and those who have heard in the other house together with some other men and women were sitting in the verandah. The Gauda was suffering much from asthma. So in our preaching we told them that as bodily sickness causes the death of the body so the sin sickness of the soul causes the death of the soul. But as there are medicines by which diseases may be cured, so God through the blood of His dear Son has provided a medicine for the soul. By means of this every sin in the world may be blotted out. For this there is no need to give rupees or cash. But there must be faith. When they heard these and other words the Gauda said, "What, sir, can Christ forgive the sins which we have committed? There are many who say that we must take care not to sin in years to come but that nothing can blot out the sins once committed—

and now do you tell us that your Christ can forgive all sins. Tell us more, sir, and remove our doubts." We said "Let our sins be known or unknown—let them be few or many—our Saviour has said he can forgive them all—He is true and powerful and willing to forgive. But for the removal of our sins we must believe Jesus. The sick man for the removal of his disease drinks the medicine. At this time Jesus is near us—and his medicine, *i.e.*, salvation, is with Him." When he heard this he assented to its truth.

We reached *Chebur* that night but it was too late to preach so we waited until morning, when we preached on "The sacrifice of Christ" in two places in the town. The Brahmins and Lingaits listened well but did not attempt to argue. We went thence to *Kodiyala* where a few listened but not with much attention. We also preached at *Idikanhalli* and *Somalapura*. In the latter place as we sat in the house of a weaver several people came and heard with much joy. When we had finished our preaching one of them said to the others, "Don't you know that our ancients said that Yogis would become incarnate and that we must listen well to their words. It may be that these men are the Yogis they spoke about." To that we said "May, not we; nor can such Yogis be found any where in this world. The Saviour Jesus Christ about whom we have spoken is the Yogi who has come from heaven to save you from sin. Hear His words and believe on Him." When the women heard these words they were very pleased and said "Oh yes; let us fall at the feet of this great Swami and worship only Him." After this we preached at *Uddehosakere* and *Nittur* and reached Gubbi at 9 o'clock at night.

On Wednesday morning we left Gubbi, preached at four villages on the road and reached Tumkur in the afternoon, thankful to God for His preserving mercy and praying Him to water the seed we had been permitted to drop into the hearts of many who had never heard of Jesus before.

V. P.

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### HINDU LITERATURE.

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THE following enumeration of Hindu sacred literature is in accordance with that of the best native authorities:—

I. The four VEDAS, the Rik, Yajush, Sáma, and Atharva.

The four UPAVEDAS or Sub-Vedas, the Ayush, Dhanush, Ghandharva, and Artha, sometimes called Sthápathyá.

II. The VEDANGA or six ANGAS, or bodies of learning, treatises subsidiary to the Vedas; comprehending *Shikská* rules for reciting the Vedas, and particularly as regards the accents and tones to be observed; *Kalpa*, treating of the rituals of the Vedas, and containing a detail of religious acts and ceremonies; *Vyàkarana*, treating of grammar; *Nirukta*, commentary on the form of glosses; *Chandas*, or dissertation on metres; *Jyotish*, explanatory of astronomy and astrology. These works, as well as the Vedas, are regarded as proceeding from the breath of God. Their object is to instruct the Brahmans in the study and comprehension of the Vedas.

III. The UPANGAS, or inferior bodies of learning,—the *Mimansa*, comprehending theology; *Nyaya*, logic; *Dharma-shastra*, institutes of law; *Puranas*, or legendary and instructive treatises, eighteen in number.

The UPANGAS, though an inferior body of literature, have at the present day more influence on the faith and practice of the Hindus than the superior treatises. There is on the part of the Brahmans and other learned nations, a constant reference to the fountain head authority, the Vedas, which are spoken of with the profoundest veneration; but in practice, and as regards the sentiments they entertain on religious subjects, they may be said to be obsolete. It is, indeed, questionable whether the objects most venerated by the modern Hindus are even mentioned in the Vedas. The simple ritual of the Vedas has long been abandoned, and a system professedly based upon them of a more elaborate character has been devised.

The first of the Upángas is that of the MIMANSA, which resolves itself into two branches, the practical and the philosophical. One is called *Purva Mimansa*, i.e., the *Anterior Mimansa*; its founder was Jaimini. It treats of the “Way of Works,” the philosophy of religious ceremonies and observances which are here set forth as accordant with the orthodox Hindu notions of the present day. The *Uttara Mimansa*, i.e., the *Posterior Mimansa*, which claims Vyása and Badaráyana as its founders; it discusses the “Way of Wisdom,” setting forth a pantheistic psychology, denying the existence of matter—the apparent development being attributed to *Maya* or delusion—resolving the physical and intellectual universe into the supreme spirit, the sole self-existent being. These subjects of difficult speculation are discussed in a class of works called *Upanishad*, which the Brahmans would have it believed are portions or abstracts

of the Vedas. The system of philosophy is therefore called by them Vedānta, a term signifying the scope or purport of the Vedas. One of the greatest commentators on the Vedānta, is Sankarācharyā, the author of the Saiva Form of Modern Hinduism.

Under the head of Upānga, the *Nyaya* philosophy of the Hindus is classed. The word *Nyaya* signifies reasoning, discrimination, logic. The system of dialectics, included in this division of literature, is not unlike that of the Aristotelian school. Gautama is said to have been its author. The metaphysics of logic exhibited in this system have not so much to do with the art of reasoning, as with "the discrimination and realization of the identity of the soul with the supreme spirit, and its non-essential connexion with the resolvable corporeal forms in which it is now resident." As a system it is admitted to be most wonderful in its terminology. This branch of Hindu philosophy, variously modified and disseminated, has had a great influence on the Hindu mind. It seems to have created a fondness for matters of contemplation and metaphysical inquiry even among the lower orders. The ordinary native of India, I think, differs greatly from the European in some of these peculiarities of his intellectual character and tendency.

"Under the head of DHARMASHASTRA, the Hindus place all their authorized works on law and jurisprudence, personal, domestic and public, civil and sacred. Every act of human life, connected with every individual man, and every relation of society, they profess to regulate by Divine institutions."

Of the principal work on jurisprudence, known as the code of Manu, written about nine hundred years before our era, Sir William Jones, its translator, thus speaks:—"The work contains abundance of curious matter, extremely interesting to speculative lawyers and antiquaries, with many beauties which cannot be pointed out, and many blemishes which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks. It is filled with strange conceits in metaphysics and natural philosophy, with idle superstitions, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with ceremonies generally absurd, and often ridiculous; the punishments are partial and fanciful; for some crimes dreadfully cruel; for

others, reprehensibly light; and the very morals, though rigid enough on the whole, are, in one or two instances (as in the case of light oaths and of pious perjury), unaccountably relaxed."

The next division of sacred literature is called the *Upangas*, —the PURANAS, the antiquities, the great sources of Hindu instruction and amusement. They are eighteen in number. These works are very voluminous, amounting, it is said, to 1,600,000 lines of sacred verse. Though they profess to be very ancient, the oldest is not anterior to the eight or ninth century of our era, and some are not more than three or four hundred years old.

The subjects of the Puranas are : 1, primary creation or cosmogony ; 2, secondary creation, or the destruction and renovation of worlds, including chronology ; 3, genealogy of gods and patriarchs ; 4, reigns of the Manus, or periods called Manwantara ;\* 5, history, or such particulars as have been preserved of the Solar and Lunar races, and of their descendants till modern times. Though these are the subjects they contain, they have no such arrangement as that indicated.

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### CORRESPONDENCE.

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TO THE EDITOR OF THE HARVEST FIELD.

DEAR SIR.—As you have thrown open your pages to queries on Mission Topics I would avail myself of your kindness by asking whether any of your readers in South India can inform me where I could see a copy of a book published in Madras in 1840, entitled "An Essay on the Creed and Customs of the Jangams" by C. P. Brown, M.C.S. I have applied to all the usual sources in vain.

I should like also to direct the attention of your Missionary readers to a small volume published at 4 annas by the

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\* A Manwantara in the Hindu system is a period of time otherwise called day of Brahma. It is the period of the reign of Manu, the legislator and saint, the son or personification of Brahma himself, the creator and progenitor of the human race. The name is however now generic, and in every *Kalpa* or interval from creation to creation, there are fourteen successive Manus presiding over the Universe for the period of a Manwantara, respectively; in the present creation there have been six Manus. The period of a Manwantara is equal to seventy-one ages of the gods, or 306,720,000 years of mortals, or with its Sandhi or interval of universal deluge, 308,448,000 years. Fourteen Manwantaras constitute a Kalpa; the general period of creation and destruction, 4,320,000,000 years; each Manwantara is governed by its distinct Manu, and is provided with its own *Indra*, and minor deities; according to *Hindu Cosmogony* there have been innumerable *Manwantaras* since the first creation of the world.

Bombay Tract Society entitled "Discussions by the Sea side." It contains an account of discussions held in Bombay by missionaries (chiefly by Rev. G. Bowen) with Bramhachari Bawa in 1857. These discussions took place every week for the first five months of the year and a full account of each was published in the *Bombay Guardian* for the week. The volume which I have just named is a republication of these accounts. They take us over just the same ground that we have to traverse now when discussing with English speaking Natives the teachings of the Bible. The writings of European infidels are the source from which most of the objections are taken. I should think that most who are interested in Mission work would be glad to have such a trustworthy account of these discussions and to read the answers given by one so accustomed to the work (even at that date) as Mr. Bowen. As the book was printed 25 years ago and the Tract Society has still some 500 copies in stock, I am afraid it has not met with the circulation it has deserved.

I would also refer to a very cheap book published by the Catholic Mission Press, Bangalore, entitled "Philosophia Indorum." It contains a Latin Translation of Colebrooke's "Essays on the Philosophy of the Hindus" (slightly abridged). As the only available edition of the English work is a very expensive one and the Latin of the translation is very simple many Missionaries may be glad to get the book. It was highly praised in an early number of the *Indian Antiquary*. Its price including postage is, I think, 13 *as*.

I remain, Dear Sir,  
Yours obediently,

J. A. VANES.

BANGALORE, *July 26.*

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### WESLEYAN METHODIST NOTES.

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—The Revs. A. H. Male and Jabez Parkyn have been appointed chaplains to minister to Wesleyan troops in Egypt during the war.

—The Leeds conference will be memorable for the debate on the revised form for the administration of Baptism, and the acceptance by the Conference, of the new and Protestant form.

—The ministerial Committee representing the districts of India and Ceylon will meet for conference in Madras during the coming month. We regret that we are unable to publish the programme of business.

—“A Revival in every circuit!” such is one of the phrases used by the President of Conference in his simple and felicitous address from the Presidential chair. We shall do well to echo it, and aim at it here.

—The work of Methodist extension progresses satisfactorily in England and Scotland; 18,796 additional sittings have been provided during the past year, and in London the most watchful activity continues to be manifested in providing for the wants of an ever increasing population.

—Our Indian districts are to be scantily reinforced this year, as yet only two men having been designated for them. The Hyderabad District contrary to expectation, remains attached to that of Madras, and under the chairmanship of the Rev. Henry Little.

—The Conversation on the state of the work of God in conference was most refreshing and encouraging. Many circuits have been visited by gracious revivals during the past year, among which those of Hull and Oxford merit special notice. In Oxford a thousand conversions are reported to have taken place since January last.

—We would specially call attention to the valuable and interesting article in our present number on the Revised New Testament and the Tamil version, and shall be glad if some of our missionaries would favour us with articles showing how far the other vernacular versions are affected by the Revision.

—The desire for organic unity amongst the Methodist bodies of Canada seems to be growing rapidly. One or more of the smaller bodies has been already incorporated with the Methodist Church of Canada, and at the last Primitive Methodist Conference, action was taken which will probably lead to its amalgamation also. There is no reason why Methodism in Canada should not be organically one as well as essentially one.

—We have sometimes thought that in connection with both English and native churches in India, missionary prayer-meetings are too few. Might they not be used for arousing our Christians to increased effort for the salvation of the heathen, as well as acquainting them with what God is doing here and elsewhere. We hear of a monthly mission-

ary prayer meeting recently started which has awakened much interest, and should be glad to know that every church has one in its list of services.

—A meeting was held in the Wesleyan Chapel, Popham's Broadway, last Saturday evening at 6 o'clock, for the purpose of collecting funds, to be given towards the Sachothara Sangam has been formed by the Wesleyan Mission for aiding the Christian ryots and agriculturists of the different villages about Madras, in purchasing cattle, and implements of husbandry, and in helping them to clear off mortgages on their lands. The Rev. G. M. Cobban was in the chair. The Rev. R. Brown, the first speaker, explained the objects of the Society. He was followed by the Revs. E. R. Eslick of Bangalore, and G. O. Newport, L. M. S., who commended the movement to the sympathies and support of all Christian people. A collection of Rs. 80 was made.

#### HASSAN ORPHANAGE.

Owing to the difficulty of getting suitable land near Hassan it was decided at our last district meeting to draft all the boys from our orphanage to Tumkur where abundance of land for agricultural purposes has been secured, and where, too, special facilities exist for teaching carpenters' and blacksmiths' work. In July last this change was effected; the Rev. G. Sawday himself conducted about forty of our lads to Tumkur where they have settled down very happily and seem to be doing very well.

Seven of our most promising boys have been sent to the newly established Boarding School at Mysore where they are giving great satisfaction to the Rev. H. Gulliford in whose school they are now reading. Four others are settled in Bangalore, learning to work as market gardeners on a very suitable plot of garden-land lately bought near the Lal Bagh gardens. Two are preparing to go to Chikmagalur as gardeners in the Mission compound there, where they will have useful employment in looking after the hedges and young trees on the Mission property.

The remaining five boys are at Hassan. They do the heavy work in connection with the girls' orphanage such as digging trenches in the field, working the water-lift at the garden-well, cutting and carting firewood, driving the carts to market, and grazing the cattle.

It was a time of great sorrow when this dispersion was carried out. Many of the girls have lost their brothers and

cousins, and many close companions among the lads are now separated, but they write letters to one another pretty frequently, and send and receive messages by friends who may be travelling from one circuit to the other.

As part of the new scheme it was decided that a superior class of Kanarese Boarding school should be maintained in Bangalore to which the daughters of our native agents and others should be admitted on payment of fees; it became necessary therefore to send away the Bangalore Famine Orphans to Hassan, thus reducing our number of orphanages to two, namely, one at Tumkur for boys and one at Hassan for girls, and also weeding out the bulk of unpromising girls from the Boarding School which is to be somewhat select, preparing our best girls to be wives of native ministers, catechists, schoolmasters and others.

Mr. Riddett fetched forty of these orphan girls from Bangalore as soon as the boys had been sent away. There are at present in the Hassan orphanage 106 girls and six other destitute children, in all 112 girls. They occupy the two buildings and are divided into senior and junior departments. Ten monitors are appointed having each ten to twelve girls under their especial care. Most of the work of the establishment is done by the children themselves, who take turns by batches in cooking, sweeping, water carrying and other duties. All of them get schooling three days in the week. Ten are weaving cloths in native looms. Twenty knit socks and stockings of which we sell largely to the planters. Thirty more sit at needlework, learning to cut out, mend, darn, &c. Ample time is allowed for play or gardening, each girl working at her own tiny plot of ground and rearing vegetables or flowers for their hair—large yellow ones being the favorite kind!

A large sized photographic group of the girls was taken last month and can be had by applying to the Rev. A. P. Riddett of Hassan; it cost Rs. 2 unmounted—*Carte de visite* sized photos of single orphans can be had for Re. 1 each.

On August 12th Mr. C. Cress celebrated the birthday of his little son by giving a treat to the orphans. Large baskets of plantains, oranges, and sweetmeats were sent over in the afternoon and in the evening the girls were invited to Mr. Cress' to see a model steam engine at work. They were greatly delighted and on leaving wished hearty and grateful salaams to Mr. and Mrs. Cress and their children for their kindness.

## NOTES OF OTHER CHURCHES AND SOCIETIES.

—The *Indian Witness* reports that thirteen of the twenty-four M. E. Preachers in Madras and Bombay Districts are studying the Vernaculars.

—“Instead of the fathers shall come up the children.” About fifty children of the 400 missionaries appointed by the American Board are now labouring as foreign missionaries.

—The *Indian Witness* reports the baptism of four or five Muhammadans at Nuddea by the Rev. Mr. Williams of the Church Missionary Society. Mr. Williams is of opinion that the mass of the Bengali Muhammadans are more accessible to the missionary than the Hindus.

—The Indian Press has been greatly exercised for and against the coming of the Salvation Army to India. According to some censors its coming is a folly and its work is destined to be a failure. We should not be surprised, though we may well be sorry to learn that in some of their censors the wish is father to the thought.

—Though we have no doubts regarding the success of the coming Calcutta Conference, we yet regret that the mission work of Bengal is likely to be but partially represented. Mission work in South India has now been fully portrayed, and if local conferences had followed for Bombay and Bengal, the work of the entire Indian field would have been more fully made known, than is possible in a brief general Conference.

—From the sixty-fifth annual report of the General Baptist Foreign Missionary Society, it appears that within the last sixty years, during which the work has been going on in Orissa, a total of 1,842 native converts have been baptized, viz., 123 in the first twenty years, 604 in the second twenty years, and 1,115 in the third twenty years. The general statistics of the mission at the present time are as follows:—English missionaries (male and female), 17; native ministers, 20; ministerial students, 4; mission stations, 14; mission chapels, 14; mission churches, 9; church members, 1,148; total native Christian community, 2,966. During the past year a net increase of 75 is reported. The total receipts for the year have amounted to £8,116, of which £3,203 has come from India and £185 from Rome. Towards £500 required for new schools at Cuttack, about half that sum has been received.

## NOTICES OF BOOKS.

*A Practical Tamil Reading Book for European Beginners ;*  
by HERMAN JENSEN, Danish Missionary. Madras 1882.

The Author of this book deserves the thanks of all Tamil Students for the pains taken by him to provide what has hitherto been wanting, viz:—a good introduction to the language of the common people. Every Tamil student has longed for a more complete compendium of the forms of ordinary speech than is to be found, and the author has successfully ventured to supply this want. If the student has patience enough to make himself thoroughly acquainted with this excellent little book, he will find intercourse with the people possible, and if he be a missionary, will be able to speak in a language which shall be understood by them. Regarding the plan of the book we let Mr. JENSEN speak for himself:—

“My plan has been to compile a series of purely original Tamil stories making the style both interesting and intelligible to beginners. For variety’s sake I have placed at the beginning a few stories from *Kada-ohindamani* ; the story of *Pragalada* is both from *Baratha* and *Ramayana* ; the other stories are all from *Baratha*. To make the book easy to read I have done away with as many difficult words as possible, and substituted in their place good common Tamil words ; and I have taken the liberty to omit in the stories all that is of little or no interest. As no Hindu is able to speak of an ethical or religious subject for even five minutes without employing illustrations and parables, in order to make the student familiar with Hindu ways of thinking and speaking, I have tried my best to bring in, wherever the context allowed it, phrases from the colloquial language as well as many of the more common proverbs. Though the stories have in this way undergone some change, nothing whatever has been done to mar the Hindu spirit in them or bring in a European way of thought and expression ; if anything has been done at all, it will be found that the stories have a somewhat stronger colour of oriental exaggeration, than what they originally had. The many words I meet with for *God*, have been rendered by the good common Tamil word கடவுள்.”

The notes appended to the stories are exceedingly useful and instructive. We trust that the book may have a large circulation. For the information of our readers we may state that it can be obtained from Messrs. Higginbotham and Co., Madras, or, from the author Vepery, Madras.