ROMAN COINS FOUND IN SOUTH INDIA.

By the Rev. H. Little.

"And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's."


In the year 1878, when a number of famine coolies were deepening a channel in the neighbourhood of Karur in the Coimbatore District, one of them struck an earthen pot with his pick-axe. The vessel collapsed, and forth from it there rolled some five hundred silver pieces, a veritable treasure-trove: The cooly having some idea of his luck, feigned sickness and lay down on the broken chatty until evening, when he picked up the contents of the vessel and made his way home. He had two brothers, and the spoil was equally divided amongst them. Two-thirds of it went to make bangles, and the other third, gradually, bit by bit, found its way into the hands of a jeweller who had the good sense not to melt it, and then from the jeweller into the possession of the writer. It consisted of 117 Roman denarii or pennies of the reigns of Augustus and Tiberius. Many of them were in an excellent state of preservation, and must have been buried soon after they were coined, for the image and superscription are sharp and fresh, and the weight of silver is almost equal to the original standard. Twenty-seven of those preserved are of Augustus' reign, and ninety bear the head and name of Tiberius.

Soon after the discovery of this hoard enquiries were made in different quarters as to whether such coins had been found in other parts of Southern India, and it was ascertained that
there are records of at least seven other 'finds' of such interesting mementoes of antiquity. Some were found at Nellore, and Mr. A. Davidson, a former Governor of Madras, gives an account of them in the "Asiatic Researches." In the year 1787 a peasant, while ploughing in a field near Nellore, came upon some brick work. On digging this it was seen to be a portion of the remains of a Hindu Temple, "under which a little pot was found with Roman coins and medals of the second century." The finder sold the coins as old gold, but the Nawab recovered upwards of 30 of them, and gave Mr. Davidson the choice of two out of the whole. He chose an "Adrian" and a "Faustina." He further remarks that some of the "Trajans" were in good preservation, that all were of the purest gold, and many of them fresh and beautiful as if they had come from the mint but yesterday.* In 1800 Dr. F. Buchanan when journeying through the Coimbatore District makes the following note:—

"Pollachy.—In this vicinity was lately dug up a pot containing a great many Roman silver coins, of which Mr. Hurdis was so kind as to give me six. They were of two kinds, but all of the same value. One of the kinds is of Augustus * * * the other belongs to Tiberius."

In 1806 five gold Roman coins were found in Karur of the reigns of Augustus, Tiberius, Antonia and Claudius. In 1803 one single silver coin of Augustus was found along with a pot full of Sâluka or Punch coins (Buddhist) at Parur in the Coimbatore province.† In 1842 at Vellaloor, 4 miles east of the town of Coimbatore, 522 denarii, chiefly of the reigns of Augustus and Tiberius, but with a few of Caligula and Claudius, were found in an earthen pot which was broken in the scramble to obtain its contents. At Cottayam in Malabar, 10 miles east of Cannanore, in 1851, while some natives were searching for gold dust, they came upon an immense hoard of gold coins said to have amounted to five cooly loads. Of these eighty or ninety came into the possession of the Rajah of Travancore, and a still larger number was bought up by the then Resident at Travancore. The coins were of the following reigns,—Augustus, Tiberius, Claudius, Caligula and Drusus. In 1856, near the town of Palney in the Madura District, 63 gold coins were found in a small chatty about the size of a mango; and lastly we have those recently found in Karur.

* See Catalogue of Coins, Central Museum, Madras.
† Madras Journal of Literature No. 8, New Series.
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Before proceeding further it may be well to describe these last named. Those of Augustus' reign have on the obverse side a fine head of a noble-looking, elderly man; and, beginning from the right hand side of the bust, we read CAESAR AUGUSTUS DIVI F. PATER PATR/piae. On the reverse side are two figures standing; in one hand each holds a spear, and the other hand rests on a shield. Between the figures are a lituus or divining rod, and a simpulum or cup for pouring libations of wine to the god. The legend begins beneath the figures and reads thus, C. L. CAESARES AUGUSTI. F. COS. DESIG. PRINC. IVVENT. We have here a full and particular account of a very interesting event in the life of Augustus. The translation may run as follows:—"Caesar Augustus, son of God, Father of the country." The reverse:—"Caius and Lucius Caesar, children of Augustus, designated to be consuls, Princes of the (Roman) youth." These coins were in all probability struck when Lucius, the younger of the two grandsons of Caesar, assumed the toga, and was, along with his elder brother, although quite a stripling, nominated to be a Consul. This was in b.c. 2 according to ordinary reckoning, but really two years after Christ was born. One fact relating to Caius may be noted. While on his way to take command of an army in Armenia he called at Jerusalem, and formally instituted Archelaus in the Government of Judea. He displeased the Jews very much by his disregard of their temple services. They appealed to Augustus who gave his verdict in favour of his heir-apparent.

The other coin has stamped upon it "the haughty, beautiful features of the Emperor Tiberius, with all the wicked scorn upon the lips,"* and the inscription round the margin reads, TI. CAESAR DIVI AUG. F. AUGUSTUS, which stands for "Tiberius Caesar Divi Augusti Filius Augustus." On the reverse is a female figure, Vesta or Roma, sitting on a square seat, with a spear in her right hand and a branch in the left, with the words MAXIMI PONTIF, Pontifex Maximus. Previous to the time of Augustus and up to the death of Lepidus, this title pertained to the Consul's office, but after that time it was laid hold of by the Emperors, who in virtue of it "ruled priests and sacrifices, sanctioned the selection of and governed the vestal virgins, and regulated the calendar."†

* Farrar.
† Catalogue of Coins, Madras Central Museum.
We may now ask the question, How came these coins to India? The answer takes us away to the west, and to the traces we have of intercourse between the west and east in ancient times. In I Kings x. 22, the Hebrew words that stand for "ivory, apes and peacocks," have a very close resemblance to Dravidian and Sanskrit names for the same things. Hence some infer at least a trade, whether direct or not is another question, between Palestine and India. Later on by a few centuries, when the Ptolemys had power in Egypt, the Indian and eastern trade was much fostered by them, and Ptolemy Philadelphus in the 3rd century B.C. built two ports on the shores of the Red Sea, one of which he called after his mother Berenice. He also had a good road made and kept up between them and his capital. After the battle of Actium B.C. 31, Roman power was supreme in Egypt; and there is abundant evidence to shew that under Roman sway trade with India was brisk. Of all the Roman coins found in India none dates further back than Augustus, and those of his reign belong mostly to the latter part of it. This points to the time when he had power in Egypt, and when his subjects had time to give their attention to the arts of peace. The Periplus of the Erythraean Sea, supposed to have been written in the first century of our era, gives details of the voyage, of the S.W. monsoon called after its discoverer Hippalus (A.D. 47), of the ports touched at, and also of the imports and exports of the various places. Chief amongst the articles sought for by the adventurous voyagers from the west were pepper, and mala-bathron or betel; and we are told, because of the bulkiness of the freights secured on the west coast of India, the ships trading there were made larger than those going to other parts. Chief amongst the things sent in exchange from the west stands the entry "great quantities of specie," and in detail both denarii and aurei are mentioned.

There must, however, be some other reason why so many hoards of coin have been found in the Coimbatore District. Six out of the eight 'finds' have been discovered in that province. It must be remembered that from the chief ports in the south mentioned in the Periplus, the only way inland lay through the Palghat gap, and that the Coimbatore Zillah lies immediately in front of that gap on the eastern side. But two other facts may be mentioned. Within 30

* In support of this view see an article by McCrindle in the Indian Antiquary, April 1879.
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miles or thereabouts of all the six 'finds' of coins there is a famous well, from which for ages there have been obtained *aqua marina* stones of the purest colour. These *beryls* were highly prized by both Greeks and Romans, and Mr. Walhouse late of the Madras Civil Service, in an ingenious article upon the subject published in the "Indian Antiquary," comes to the conclusion that in all probability the finest *aqua marinas* known in ancient times, and particularly described by Pliny, came from this well. This may stand for one reason. Another, which accounts for the discovery of coins near Karur, is that the kingdom in which the seaports were situated extended as far east as the Kaveri river or the Salem hills, and the capital of that kingdom was Karur; if not the town seen at the present day, a place of much importance near the site the present town occupies. One argument for this is found in a line of Ptolemy, the geographer and historian of the 2nd Century A.D., in which he speaks of *kerabotra basilicon karoura*. Dr. Caldwell thinks this is plain enough, "Karur capital of the Chera country"—the name no doubt of the territory extending from the coast to the Kaveri, and one of the three countries celebrated in all Tamil histories, viz., Pandya, Chola and Chera. We take it then that these coins came by the hands of merchants to India, and were received in exchange for some of the rich products of the country.

But one's mind naturally reverts to the state of this country, this Dravidian land, at the time the coins arrived, or say during any part of the first century after Christ. There would then be a Pandya kingdom with Madura as its capital, a Chola kingdom with its chief town near where Khambakonam now stands; a Palluva kingdom with its head at Conoveram; and a Kongu or Chera *desam* with its seat of government at Karur. West of the Ghats and south from Cochin, another territory with no very settled Government of any kind existed, for it was in A.D., 60 a great gathering of this people was held, and it was agreed to ask for a Governor or *Perumal* from the neighbouring Chera country. Some few glimpses are caught of the state of these countries at that early period, partly through ancient inscriptions recently deciphered, and partly from the records of western travellers. There was a considerable amount of organization and development, and if we may believe the Raghuvamsa, and if Asoka's edicts have been rightly read, a fair share of
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enlightenment and civilization as well. Those ponderous fanes which now attract the eye in journeying through the country had not been erected. Idols were scarce, if ever at all seen; and the snake and tree worshippers had it all their own way, helped by the prevalence of Jaina influence. The three first kings of the Konga country who reigned in the first century were certainly Jains, and the probability is that it was the religion of the greatest part of the people of South India at that time, Saivism and Vishnuism springing up some centuries afterwards.

One spot attracts special attention, and that is away again on the west coast,—Kranganore, where it is said that in A. D., 52, the Apostle Thomas in person preached the gospel. Some think there had been a colony of Jews there for some time previous, and in the second century there is reference made to a Hebrew New Testament having been seen there. I shall not attempt to go into the pros and cons of the argument about St. Thomas' coming to India. Fresh light has recently been thrown upon the subject by the translation from Syriac of newly discovered papers; and Dr. Germann, one of the last writers upon the question, is strongly in favour of the affirmative side. If the early converts were Jews, we see a reason for the Hebrew Testament; but at all events on the western coast is a very ancient Christian Church, and it may be that its commencement is synchronous with the arrival of our coins in India. Now the question arises why has that Church been confined so long to a very narrow space, and why has the light which shone in her once almost died out? How different South India might have been if the “Thomas” Christians, from the first century downward, had been as a leaven from year to year, permeating more fully the masses of the population around them! Except in the acquisition of land, and in quarrels amongst themselves, I do not find that they figure in the history of the country for seventeen centuries.

It was no doubt a coin similar to one of these of Tiberius' reign, “stamped with the haughty, beautiful features of the Emperor Tiberius,” that our Lord looked upon when he uttered the memorable words, “Render therefore unto Caesar the things that are Caesar's, and to God the things that are God's.” Since that all-important period in the world's history what changes have swept over the generations that have come and gone during all the
eventful epochs of the history of this land! Wave after wave of invasion, invariably setting in from the north, has desolated, in more senses than one, what might have been a fertile field of the Lord. We have some reason for thinking that with the Ratta dynasty came Jaina or Buddhist doctrine. Then after the Cholas had secured for themselves a footing near Madras and to the north under skilful Aryan teaching, images and temples began to rise in honour of Siva. Later still the votaries of Vishnu sought for ascendency; in some places they secured a footing in Saiva strongholds, in others sought to out-do their rivals in splendour. Then came the disciples of Muhammad with the sword in one hand and the Quran in another. All these waves have left their clear and distinctive marks in the land. But there are those who think that a flood is now rising and will ere long fully swell, which, while on the one hand it will level down all haughty heights of opposition, will on the other produce such lasting results in elevating and blessing the people, that then it may truly be said that India has become a very garden of the Lord.

To this consummation we look forward with hope and joy. The Bible is not now locked up in a language unknown to the people, as formerly amongst the Christians on the west coast, but is translated and disseminated in every tongue. The fetters of ignorance and superstition are no longer rivetted on the minds of the people, but the dynamite of truth shatters them everywhere in token of the claims, and as a prophecy of the ultimate supremacy of the King of truth. No longer do the coins of the country describe a man, king though he be, as Divi Filius or Pontifex Maximus; but One there is, the knowledge of Whom is power, Who is alike prophet, priest and king, the Son of God indeed. He asserts His authority, the authority of love and purity; and before Him Dagon falls prostrate, and Satan flies. For once in the history of ages there is really one paramount power in India. May we not take this as typical of another dominion slowly but surely laying hold of this ancient land? He who said "Render unto Caesar the things which are Caesar's" added also "and unto God the things that are God's." This is the lesson India is learning, and when this truth is practically recognised what will the glory of this country be?
THE BRAHMO SOMAJ AND CHRISTIANITY.

BY KRISHNA BIHARI SEN, ESQ., M.A.*

I

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By Krishna Bihari Sen, Esq., M.A.*

IN the little that I shall say on the subject of this paper I shall confine myself mainly to its religious, as opposed to its social and intellectual sides. There are many who, unable to sympathise with the doctrinal part of our theism, and yet anxious to say something in favour of it, point to the great good which the Brahmo Somaj has done in putting down caste, destroying idolatry and promoting widow marriages. Most probably our community deserves no credit for what it has done in these respects. For that any body of men claiming to be guided by an enlightened religion, is expected to perform its social or household or political duties in a manner calculated to win respect, almost goes without saying; and to say that the Brahmo Somaj takes an immense interest in the question of social reform, is to say that the inevitable has happened. In all such cases if the motive or sustaining power, namely, the force of religion, be efficient, the actions which the world commends as good will also follow.

Nor shall I speak of the Brahmo Somaj in any, but its relations to Christianity. The question is often asked, Will the religion of the Brahmo Somaj culminate in Christianity? All I can say is, that I don't know. No theist knows any thing about it, for the simple reason that such a question has never occurred to him. Every member of our church believes that his religion is providential. Ideas come to him, thoughts are suggested, and the religion grows in a manner and under circumstances altogether beyond his power to explain. It is as little possible for us to know what ground we shall occupy in future as it was ten years ago to predict the stand which we occupy to-day. It is none of our work; not a single doctrine have we been able to coin from the mint of our own intellect. It is well-known that most of the best thoughts and sayings which appear in our journals, are suggested in the course of our devotional services.

* Two articles on this subject appeared in the April number of this Magazine. The following has been written by the Editor of the Liberal and New Dispensation, at the request of Babu Keshub Chunder Sen. We insert it as an authoritative Brahmist exposition of the matter in question.—Editor.
But while unable to say what will be the future of this church, so far as Christianity is concerned, it is easy to predict that it will not be against it. Mr. Job Paul* says:—"Personal acquaintance with some active members of the Somaj convinces me that it is easier to press the claims of Christianity on bona fide Hindus than on the Brahmins. Some of the latter, when professors of the Hindu religion, lent a ready ear to what was said to them; but since accepting the teachings of the Somaj, they have manifested a decided unwillingness to hear Christian truth." As a matter of fact, however, the Brahmins have accepted Christian truth in a more special sense than Hindus or even some Christian sects have any idea of. More than fifteen years ago it was the fashionable practice of young Bengal to decry Christ and abuse the missionaries. More than a decade of active preaching has dispelled this mournful, anti-Christian spirit, and now almost every school boy admits that there is something sublime in the life of the great founder of the Christian Church. Coming to the Brahmo Somaj of India we find its organization is framed upon an essentially Christian basis. Its missionary staff is Christian, being guided entirely by the principle of "Take no thought for the morrow." In its mission office mottoes are found on the walls which are all Christian. Almost every Brahmo household has a picture of Christ. The only life of Jesus in Bengali is by a missionary of the Brahmo Somaj of India. Its truly evangelical work, the lives and conversation of its members, breathe distinctly the spirit and influence of Christ. The Brahmo Somaj has recognised the spiritual significance of Baptism, and the Sacrament forms a part of a Brahmo's daily spiritual existence. Thus we are already more Christian than Christians will give us credit for; and if in spite of this Mr. Paul is determined to see in us more persistent hostility than he finds in orthodox Hindus, it is evident that nothing short of the adoption of the Christian name and the acceptance of Christian dogmas will satisfy him. Now there is a God of history, an active Providence working out his beneficent purposes for the redemption of our Indian humanity. If it be His sublime design to bring over India to Christ, it may be that the consummation will be brought about in

* Harvest Field, April 1883.
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a way and in a shape little dreamt of by our critics. In the history of grand providential movements it is the unexpected that always happen.

But it may be asked, Why, if you are so loyal to Christ, do you speak with any enthusiasm about Chaitanya, Sakya Muni, and Muhammad? Is not Christ enough and all-inclusive? I am aware that eclecticism is a bugbear to many of our Christian critics, and by no means has it become possible to explain to them that the word means nothing but a sympathetic assimilation into the system of the good, the true and the beautiful wherever found. But according to Mr. Rice* eclecticism implies a "strong temptation to assume the traditional attitude of indifferentism, which is fatal to all moral earnestness." Is that so? Let us appeal to experience and see whether the opinion here quoted will bear a close examination. The two prophets whom the theists of the New Dispensation have taken seriously to study, whom they have recognised as their masters, and whose spirit they have most successfully cultivated, are Jesus and Chaitanya. It is these that have influenced our church to a most material extent, and has the homage paid to both been followed by any amount of indifferentism? The answer to this question is to be found in facts. The New Dispensation has been preached before women and the masses, before orthodox Hindus and the most enlightened classes of natives, and before all the overpowering influence of Chaitanya has asserted itself. Hundreds and thousands of men, brought together in large assemblies, have been addressed, and they have been powerfully affected by the Vaishnavaic spirit of the preaching. The annual procession of the Brahmo Somaj in January is a sight worth seeing. A devout Vaishnava remarked to the present writer that the Brahmo Somaj had actually brought back the age of Chaitanya to Bengal. That shows at any rate the reality of the Vaishnavaic revival in our church. It has produced no indifferentism; on the contrary it has given fire and enthusiasm to our preachings; and it is certain that the Brahmo Somaj has obtained a new life since Chaitanya entered into our folds. On the other hand as regards Christ, I have shown that the Brahmos have seriously accepted him as their Master. The inference is clear, that so far at least as the simultaneous

* Harvest Field, p. 291.
culture of the spirit of these two masters is concerned, the Brahmos have lost nothing, but have gained everything by the process.* And why should they lose? Is there nothing good in Chaitanya? Was not his ideal of love a divine one? Did he not effect a vast amount of good in Bengal? Certainly truth does not contradict truth, and, therefore, I say Chaitanya does not contradict Jesus. But, says Mr. Rice, Christianity does not tolerate any system of error, and on that ground it must stand opposed to Vaishnavaism. Well, I have no right to enquire into the mistakes or errors committed by divinely gifted persons, while my sole concern is with the saving truths which they came to preach. Chaitanya taught the doctrine of Bhakti, and there is nothing within the four corners of the New Testament or in any of the utterances of inspired men which tells us that the mad and maddening love of God which he exemplified in his life, the holy and fiery enthusiasm by means of which he sought to carry the "Name Merciful" to the doors of all men, Hindus and Muhammadans, irrespective of tribe or caste, is an error of which the angels need be ashamed. If the thing itself be good, and if for that thing Chaitanya worked and died, saving and edifying the whole province of his birth, surely, far from being hostile to Christianity, it is a distinct auxiliary to it, and I perfectly understand the spirit with which the native Christian gentlemen of Bengal have taken to the purely Vaishnavaic mode of preaching the Holy Name. The theists of the New Dispensation look at the whole question in this way: If I am rich I should not grudge to see my neighbour rich; and so, if a particular sect, nation or country is gifted with God's truths, it should not complain if truths are also found in other sects, nations or countries. All these truths harmonise with each other, and the simultaneous cultivation of all in a prayerful and devout spirit, leads not to the decadence, but the symmetrical growth of the whole soul.

* Christian readers will not find this a hard nut to crack. Within the last few years the native Christian gentlemen of Bengal have boldly adopted the aid of holding musical processions (Nagar Sankirtan) through the streets of a town, and they are nothing the worse for it. On the contrary, they have found it a potent means of increasing their influence. The idea comes entirely from Chaitanya.
Supernatural Possession.

THE whole supernatural world, apart from revelation, is shrouded in mystery. The relations between the inhabitants of that world and the dwellers upon earth are but very partially known and dimly understood. Consequently divers opinions are held by different persons respecting the relations between the spirit world and our own. Some contend that there are no relations whatever between the two worlds, that neither God nor devil interferes with us in any way. Others assert that God mysteriously works on the human mind by His Spirit, prompting it to holy resolutions and good deeds; and that in the same mysterious way, the prince of darkness brings his fell power to bear on the spirit of man, inducing it to forsake what is good and indulge in what is sinful and vicious. Others go still further and declare that God may so possess the soul of man that, for the time, he is the agent and oracle of the Divine Being; and that Satan or his angels may exercise so powerful an influence upon man, that he becomes a passive instrument to work out the designs of the evil one, his own will being for the time inoperative, while that of the evil spirit is all-powerful.

It is by no means easy to determine which theory approximates most closely to the facts of the case, because the facts are very few and our knowledge of mind or spirit very limited. Great caution is therefore necessary in approaching the subject, and still greater care should be taken in constructing any theory to explain the facts. Our knowledge of the relations between mind and body is so limited that we dare not dogmatise even on such a matter. Ample scope is left for speculation, and men have not been slow in availing themselves of it; for all kinds of theories have been advocated, from Leibnitz's pre-established harmony theory, which denies any actual bond between mind and body, to the grossest materialism, which denies the existence of a mind apart from the body. Still more limited is our knowledge of the action of mind upon mind, and consequently many thaumaturgical and spiritualistic theories are afloat, by which many are deceived. Our knowledge of the way in which supernatural beings influence the human mind must neces-
sarily be far more limited still, and therefore too great caution cannot be used in discussing this mysterious subject.

The object of this paper is not so much to enter upon a complete discussion of the whole subject, as to furnish a few facts which may help us to form some hypothesis respecting it. In India the phenomena which are attributed to supernatural possessions abound, and a statement of some of the facts common in this land may be of use in investigating the question. The facts that are commonly reported must not be received with a too easy credulity, for it is not often that Europeans can investigate them personally, and natives are not the keenest observers of external phenomena, however acute they may be in logical hair-splitting.

Possessions are divided by the people of this country into two great classes—demoniacal, or possession by an evil spirit, and, (for want of a better word,) theiastical,* or possession by some deity. The former is much more common than the latter, and the phenomena resulting from it are much more generally known. The latter, however, will be dealt with first.

Theiastical possessions are said to be caused by the descent of a deity into the soul of a person, who for the time appears to have his own personality effaced and to be the organ of another being. The persons who are thus possessed are devout worshippers of some god or goddess, and while at the shrine of that deity, the divine afflatus or the deity itself comes upon them. As far as I have been able to ascertain, such possessions are rare, except in times of great excitement, when the people are in a state of excessive joy or are involved in bewilderment and terror, eagerly seeking for some divine sign to lead them out of their perplexity and trouble. Such a crisis occurred in Mysore City last year, when that fell scourge of Indian towns, the dreaded cholera, visited the place, and carried off its victims by scores. The people were naturally alarmed and showed their terror in a truly oriental way. Numbers fled from the town, business was to a great extent suspended, and fear sat upon the faces of the people. The gods were placed on a kind of palanquin, hoisted on men's shoulders, and with the blare of horns and the incessant rattle of tom-toms were carried in gay procession through the streets; the poor deluded people thinking that by giving this extra attention to their deities

* From the Greek theiastikos, "like one inspired by a deity."
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their wrath would be appeased. Temporary huts, or pandals, were erected in many of the streets; in each of these a god or goddess was located; worship was most vigorously carried on; the people flocked to these places with their offerings in the hope of appeasing the goddess of disease; sheep and goats and buffaloes were daily sacrificed at these shrines; and the excitement was intense. In the midst of such scenes, the eyes of one of the worshippers would have a strange weird look, and they would soon become closed; large drops of perspiration would gather upon his face, his body would violently sway about, and he would sometimes dance in a frantic way. The persons present seeing his unusual appearance and strange behaviour would declare that he was possessed by the deity that had been so faithfully worshipped. The deity had become pleased with the devotion of the worshipper, and had entered him so that he might be the channel for making known the divine will. This he proceeded to do by uttering various messages, all having reference to the dread disease. One of these communications was to the following effect:—The goddess Mari said she was not angry with the people of Mysore, but she was enraged because six new gods had been imported by the railway just then recently opened. She was also angry with the people who had fled from Mysore, and was determined to follow them to the places whither they had gone. One effect of this announcement was that several persons were written to and brought back with all speed to the town.

One evening while I was passing through the streets of Mysore during this crisis, I saw a lad about sixteen or seventeen, almost naked, rush out of a bye-street a short distance in front of me. He was running along at a rapid rate, and a crowd of people were following him. I made enquiries and was told the youth had been diligently performing his devotions at the shrine of the goddess located in that street, and that he had now become possessed by her. The crowd ran after him to hear what oracular speeches he would utter, as well as evidently to enjoy the fun.

It is but right to state that many people believe that some of these possessions are not real. Often the pujari, or official worshipper, feigns this possession in order that his shrine may become popular and thus he may obtain more money from the offerings of the people who will flock to it. Still in spite of some, and it may be many, shams, the great mass of the people believe that there are cases in which the
deity really enters the worshipper and reveals to him future events.*

A curious ceremony, performed chiefly among the Mahrattas during marriage festivities, may be referred to in connection with these possessions by the deity. A band of native musicians is engaged, and the ceremony begins by invoking the deity to take up his abode in a small vessel, which is then worshipped, while the musicians vigorously strum their instruments and blow their peculiar pipes. After a season of waiting, the god descends upon one of the band of musicians. There are sundry strange nervous twitchings, a peculiar wildness of expression in the eye, while the body sways in a most uncanny fashion. He suddenly starts up, throws off most of his scanty apparel, seizes a couple of torches, which he brandishes about in a very dangerous way, and dashes against his sides and breast, dancing about all the time most frantically. The excitement is catching; the contagion spreads; his example is soon followed by others, and even the guests and members of the family sometimes become fascinated by the witchery of the scene, till some twenty persons join in the mad dance, brandishing their torches in every direction.

The frenzy displayed during this ceremony bears a strong family likeness to the passionate wailings and violent emotions indulged in by the Muhammadans during their great national festival, the Muharram; to the diabolical frenzy manifested by the devil-worshippers of South India†; to the almost inexplicable phenomena connected with the dancing of the dervishes in North Africa‡; to the dancing mania that swept over a great part of Europe in the fourteenth and fifteenth centuries;** and to the uncontrolled feelings and unusual physical manifestations often attending an exciting revival of religion in all lands.

It will be seen presently that many of the phenomena described above are similar to those observable in persons possessed with demons; but before pointing out the simi-

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* A popular description of these possessions is given by Meadows Taylor in "Tara." The heroine of the story and Sivaji's mother both become media for the communication of the divine will. The method pursued and the manifestations obtained are detailed by the author.

† See an article on "Demonolatry," in the Contemporary Review, Feb. 1876, quoted in Geikie's "Life of Christ," Vol. II., p. 609.


** See Carpenter's "Mental Physiology," p. 313.
rarities and differences it will be well to give a somewhat
detailed account of the phenomena that are apparent in those
suffering from demoniacal possessions.

Hindus divide demons into two great classes—nitya, or
demons that have an eternal existence, and karma, or demons
that have become such by wicked works. Those which
possess men are ordinarily of the latter class. They are said
to be the spirits of men, who have died violent deaths, or
who have lived notoriously wicked lives. These spirits
wander about in the air, take up their abode in trees and
other places so that they may pounce upon unwary travellers,
and are not permitted to enter the abodes of the blessed nor
to have another birth. Usually the spirits of males, thus
restlessly walking the earth, take possession of women,
while the spirits of females possess men. This is not
always so; for sometimes the spirit of a daughter-in-law,
who has suffered ill-treatment at the hands of her mother-
in-law (a relative that seems destined to be maligned
in all lands), will take revenge upon her for her cruel treat­
ment by possessing her. It is a remarkable fact that by far
the largest number of persons possessed by evil spirits are
women, the cases in which men are possessed being compa­
ratively rare.

The coming of the evil spirit is heralded by various
symptoms, extending it may be over many days. There is a
general lassitude and dislike to exertion, accompanied by
sleeplessness; or if, perchance, the person secures a little sleep,
it is broken by horrible dreams, while the night-mare sits like
a mighty spectre upon the victim's breast. At times there
are fits of spontaneous laughter alternating with violent
weeping, interspersed sometimes with the most virulent abuse
of the people around. As the symptoms increase, the body
sways to-and-fro, the face becomes suffused with perspiration,
the eyes close, the head has a peculiar circular motion, while
the poor victim beats her breast and utters a low moaning
sound. When interrogated, some maintain an obstinate
silence, while all, if they speak, talk as though another
personality had entered them and spoke through them. A
most inordinate appetite is often created, the stories told of
the piles of curry and rice devoured being well nigh incre­
dible. Prodigious strength is often manifested, huge
stones are lifted with the greatest ease, and several persons
are needed at times to hold the person possessed, so that no
mischief may be done. A power of second-sight is often
Retrenchment in India and Ceylon.

Expenditure growing, income stationary, nay even diminishing, and debt inevitably accumulating,—such were the ugly facts which faced our Home committee four years ago. The explanation in each case was easy, and implied discredit to no one. Wants were widening abroad by reason of success; means were narrowing at home because of commercial depression; and this antagonism of circumstances was complicated and intensified by the steady and universal pressure of the great Thanksgiving Fund. The embarrassment was complete, and measures for immediate and permanent relief were very gravely discussed. Many expedients were suggested, and it was only after long struggling and under energetic protest that a policy of retrenchment was agreed upon and initiated. Three years have gone by since then, and each year has seen the threatened deduction from the grant. Like honest men the committee have carried out the enforced policy with firmness and impartiality; and the numerous districts have submitted to it, if not with thankfulness, yet with nothing worse than a patient, apprehensive grumble. The time has now fairly come when the districts may state with some degree of accuracy the position to which this repeated and continued retrenchment has brought them.

It is generally known that year by year each mission district makes an estimate of its actual necessities, and the committee in England, up to the point of their ability, make a grant towards the amount required. Out of this
grant must be provided the allowances for European Missionaries, the salaries of native ministers and catechists, the up-keep of the institutions for training native agents, and subsidies for the schools. The grant would in no case be, of itself, even nearly sufficient for the working of a district, and it has to be supplemented in four ways, viz., by the gifts of native Christians towards the support of their pastors; by fees from schools, and Government grants-in-aid thereto; by grants from the ladies' committee to the girls' schools; and by private independent contributions from Europeans both in India and England.

It will thus be seen that all the money sent by the committee, and more, meets with rapid and satisfactory appropriation. After doling out to each department of the work that only which the most thoughtful economy justifies, no balance is ever left in case of failure of funds the following year. When, therefore, each year thus sees its own grant expended, it will at once be understood how discouraging one serious reduction becomes; while if that reduced income is again, and twice over, seriously diminished, the results are likely to be disastrous. This is the experience through which the districts of India and Ceylon have, in common with all other Wesleyan Mission Districts throughout the world, been passing. How has the discipline affected us? Are we the better or the worse for it, and to what extent in either direction? And what is our present position?

Now it so happens that in almost all our Indian districts this annual reduction of the last three years has been exactly synchronous with other facts which have very harshly aggravated the evil of it, and some of which may here be detailed.

i.—It has been exactly concurrent with the introduction and development of a similar retrenchment policy in the Government Education Departments of the Madras Presidency and Ceylon. Now in the Madras district a very powerful impetus has been given to educational work ever since the year 1877. Within five years, eight new schools have been opened, an additional staff of 50 teachers has been retained, and one thousand more scholars have been brought under missionary influence. School fees have developed proportionately, so that they are now over £400 more than they were then. But during the last three years Government has reduced its grants to the extent of £400,
Retrenchment in India and Ceylon.

so that the Madras District finds itself committed by its educational success to the up-keep of more numerous and more expensive establishments on the same amount of money it had in 1877 minus the yearly and serious deductions of the Home Committee. In North Ceylon the case has been somewhat different. There has been no special growth in the amount of school fees, so that the full effect of the double retrenchment—that by the Government alone involving a loss of several hundreds of rupees yearly—has been felt there.

ii. In the Mysore District a different set of circumstances has been helping its impoverishment. Until 1880 the affairs of the country were administered by a British Commission, and consequently all the principal stations contained a number of European officers, who, as a rule, contributed to local mission work with ready generosity. But just as the Home Committee began to curtail the yearly grant, the Mysore Commission was broken up, and now every station in the Province has been completely stripped of its European element. That means to the work in the Mysore an unbalanced loss of little short of £150 per annum, which, had it stood by itself, would have been a very grave deficit; but, added to the amount withheld in England, is simply disastrous. It means that increased and increasing work must now be carried on on about £650 less than formerly, which is simply impossible, or, if possible, implies grave censure on the lavish expenditure of those days.

iii.—This new policy came into operation just as certain developments, long desired and worked for, became possible and imperative. In the Mysore District for instance the native Church had now just become prepared to furnish something like an adequate and regular supply of efficient native agents. Five years ago a Theological Institution was started which has been successful all the way through; and just as the first retrenchment year dawned gloomily upon us, the first batch of students were ready for appointments. While the reductions have been going on the brethren, with an audacious faith, have introduced not less than ten carefully trained new catechists into their work, and occupied ten new stations. But, in truth, it was as much the compulsion of necessity as the audacity of faith. For years they had been toiling and praying to this end, and when the Lord gave the men they could not turn
them away, saying "We cannot support you." In the Madras District, three years before retrenchment was mooted, the Committee made a wonderful movement forwards. Within twelve months five missionaries arrived from England; the number of native agents rose gradually from ten to thirty; and the District quickly became instinct with energy. Then came the sudden order "Stop, stop! There is no money! Retrench!"

To relieve the dangerous tension caused by such complications the natural and proper expedient has been tried of raising the local income. And so far it may be frankly acknowledged that the retrenchment discipline has done good. The native churches have been made to realise more clearly the duty that devolves upon them of supporting their own pastors. The figures for all the Districts are not forthcoming, but they will doubtless tell the same story. In the Madras District the native contributions, which five years ago reached £95, are expected this year to amount to £220. From South Ceylon the Rev. J. Scott writes:—"Retrenchment has stirred up our people in Ceylon in this respect, and though it has been a season of great local depression and even poverty, their contributions have so far increased as to enable us to keep up our station and agents." Nor is the testimony from Mysore less encouraging. But the utmost that can be done in this way is comparatively small. The people are poor, inconceivably so in many cases, and the pittance of their pittance which finds its way into the Church exchequer only slightly relieves the embarrassment in which we are placed. In North Ceylon the expenditure and income have been partially adjusted by circumstances which all the brethren there deplore, but which they were quite unable to control. One of the missionaries was removed by death, another by ill health, and a third by transference to Calcutta—the two latter being married men of lengthened experience. The three vacancies have been filled by two young unmarried men. Thus, without blame to any one, there has been substituted cheap inexperience for old and somewhat costlier experience, and—the financial balance has thereby been rendered more satisfactory! It may at once be confessed that that is a species of relief more effective than admirable or desirable. South Ceylon has won for itself financial comfort, or rather solvency, by the grudged sacrifice of two European missionaries of experience, and without the sooth-
Retrenchment in India and Ceylon.

...ing compensation of even a single probationer. And what are the effects of the last three years' reductions? Mr. Scott's general statement of them is one to which all the Districts can subscribe with melancholy emphasis. He says:

"We have made little advance upon heathendom—our efforts in that direction being confined to a much narrower compass; and schools that were not very promising have been given up. In short, retrenchment has been entrenchment. We have been unable to attack; our pickets have been called in; we have retired within our fortified positions determined to hold our own, but debarred from doing more."

These, it will be said, are mere figures. But figures get their force from facts, and the plain English of the above statement is that free bold aggressive evangelistic work has been seriously hindered. New centres where we ought to be at work remain unoccupied simply because we cannot afford to engage the workers already prepared of the Lord to enter. Mr. Rigg's testimony coincides exactly with that of Mr. Scott:

"Up to 1880 we were able to open schools in villages as they presented themselves to our view, trusting to a small grant-in-aid from home, and a further grant from Government. These Schools meant increased Christian agency, and that increased influence and means. In 1880, however, our home grant of £1,000 for native work was suddenly cut down to £954; in 1881 the same process was continued; in 1882 it was further reduced to £882, and in 1883 to £818. This of course, was enough for us. It became impossible to retain any school which was not self-supporting, or nearly so; much less to open out any new ones. Hence the abandonment of three schools, and the beginning of a lessening in our local income and numbers."

All this, it should be remembered, in spite of the relief given to the North Ceylon fund, as already shewn, by the substitution of two young missionaries for three older ones.

The position of the Lucknow and Benares District is altogether unique; and must be considered separately. The District is still very young, and its organization is not yet complete. At the end of 1879 a small grant was made by the Home Committee towards native agency and vernacular schools in Lucknow. In 1881 the grant was increased to £100, so as to meet similar expenditure in Benares,—the native work in Fyzabad and Jabalpur being, in the meantime, left unprovided for. But in the following year the retrenchment scheme cut off at once £120 from the grant, and now the Chairman of the District writes:—"I am making no random statement when I say that the entire..."
grant of the Committee will not cover the net cost of European agency this year. Nothing at all is left for the important items of native agency, schools, and general District expenses."

Calcutta is scarcely less seriously beset with difficulties. In Madras the position may be stated in a few words. The schemes for extension and consolidation sanctioned by the Committee in 1877 were worked almost entirely by means of gains by exchange. Since 1880 the greater portion of those gains has been required to meet ordinary circuit deficiency, and the progressive schemes have languished almost to dying. Furthermore the mission is grievously undermanned. In the southern part of the District two of the mission houses are empty, while work is opening all around; and there seems little chance of their being filled for some time to come. But even after the Extension Fund has been robbed to meet circuit deficiency; and after that deficiency has been reduced by the loss of two men, the District is still embarrassed. Last District Meeting the school for the training of the sons of native agents was abolished, and several of the girls' schools would have become defunct if the missionaries, challenged by one of themselves, had not resolved to make the burden a personal one.

In Mysore, retrenchment, though disdained so long and avoided by such a multiplicity of expedients, is now acknowledged to be unavoidable, and the only question is as to the department which shall be made to suffer. It is optional to reduce the number of schools, of native agents, or of English missionaries. The balance of income and expenditure will be re-adjusted by dismissing a thousand scholars, or about ten catechists, or a European missionary. Such a choice of evils as this naturally reminds one of David's punishment, if in this connection we may refer without irreverence to that dark passage of Hebrew history. In this case, as in his, if you lessen the area of the evil you increase its intensity. Shall we, then, turn 1000 scholars out of our schools? But it is there that we are preparing the congregations of the immediate future, linking to ourselves and our work the sympathies of those who will shortly be the most influential factors among the people, training and instructing the conscience and forming a hopeful basis of appeal in our preaching. We dare not let the scholars go. Shall we then dismiss ten native
preachers? They are the last and richest growth of our native church, our highest joy, and bearing within themselves the seeds of the future church. We must retain them. Can we do with a missionary less? We have long been at the minimum of our strength, and one station, the centre of a wide district, which God has committed entirely to ourselves, is unoccupied. In our Indian Districts it is found that the necessities of health involve the absence on furlough always of one, and not unfrequently of two of our number; and if the permanent strength were reduced by one, it would be hopeless for the rest to attempt to make up for his withdrawal. Besides, if European oversight be diminished every other department becomes less effective.

We cannot spare a missionary.

Little need be added to this statement of facts. We are stewards, and are bound to give an account of our stewardship, even though it be a melancholy one. But it should be remembered that chronic straitness has effects far beyond those already detailed. It wearyes, perplexes, disheartens, disgusts. It is a drag on enterprise,—a drag put on while we are still toiling up hill. Anxiously enough, we ask when it is to be removed. We know the people in England have not lost their sense of duty in regard to the heathen. The Methodist heart still warms towards mission work. Local interests increase incredibly and are clamorous for attention; but foreign mission work cannot be forgotten or even made secondary. The discipline has been severe, prolonged and much more than sufficient.

Our appeal now is twofold; first to English Christians, speedily to loosen our bonds and send us forth in the fullness of unimpeded energy to awaiting conquests; secondly to the Home Committee, to make it their business to strengthen established work in old Districts before entering upon any new work anywhere, however fascinating it may be.

GLEANINGS.

The unsettled state of South Africa has for a long time past been a distressing harassment and hindrance to mission work there. Every mission could supply
numerous illustrations of this fact, but here is a very striking one from the Rev. J. Good (L.M.S.), of the Kanye district in South Bechuanaland. He states that during last year trouble arose in the south border of his district in consequence of a conflict between some native chiefs, one of whom sought help from the Boers. This led to an enraged attack on Masibi's town, one of the out-stations of Kanye,—"a quiet little village, without exception the most Christian village in the country." After some time, and in consequence of promises of protection, the people were induced to lay down their arms, only to find, however, that they were the victims of treachery. Notwithstanding the promises given, and the noble expostulation of the native teacher, Motlanka, nineteen were made prisoners, and fifteen were deliberately shot. Among those who thus died two were very valuable members of the church at that out-station, and another was a promising inquirer.

With the approval of Her Majesty's Secretary of State for India, His Excellency the Governor General in Council is pleased to extend to Wesleyan Ministers officiating with British troops in India the distinctive recognition accorded by Royal Warrants of 25th June 1881, and 11th March 1882, and to sanction the grant to them, whenever one hundred Wesleyan soldiers are quartered at any station, of an allowance of Rs. 100 a month, and where the number of such soldiers exceeds two hundred, of an allowance of Rs. 150 a month. A grant of Rs. 12 per annum will be given for each soldier when the number is less than one hundred. These orders are to have effect from the 17th May 1883.

We have received the Report of the work of the London Mission in the Travancore District. There are six central stations, and eleven native pastorates. The church members number 4,124, of whom 1,257 are found in Nagercoil. The contributions of the native Christians towards the support of their pastors and other objects, amount to Rs. 12,165, being an average of nearly Rs. 3 per member for the year. The apparatus of the mission seems to be complete, including not only schools, but a printing press, as well as a mission hospital and six dispensaries. During the last year 25,380 patients were registered, more than one-half of them being heathen and Mussulman.
On Aug. 14th, prizes were distributed to the students of the Bangalore Central College, H. H. the Maha Raja presiding. Special interest was given to the occasion by the speech of the Dewan, Mr. K. Sheshadri Iyer, which indicated the educational policy to be hereafter pursued in the province. The Dewan is himself a distinguished graduate of the Madras University and naturally sympathizes with the work of Higher education. The Central College is to be maintained in full efficiency. The recent appointment to the Principalship of so able a man as Mr. Cook was in itself a proof that the Government intended the College to be thoroughly effective, and in his speech the Dewan intimated that the staff of professors would probably be increased. He also promised additional scholarships to be available for candidates from both Government and aided schools. This policy seems to us very wise, for in this Province without liberal support from the state Higher education would materially suffer. A fully equipped first-class College is too costly an institution to be undertaken by private enterprise. We also fully approve of the Dewan’s proposal to leave middle education in Bangalore and Mysore to aided and private schools.

The Dewan’s scheme for the advancement of Primary education does not seem to us to be equally satisfactory. As his remarks on this subject are important, we quote them in extenso. They furnish a very clear and able exposition of his views on the subject:

Mr. Cook’s report refers to some important questions which have, of late, engaged the earnest consideration of His Highness’s Government. Their policy in this matter as now definitely settled, is based upon the conviction that elementary education is a sphere peculiarly suited for the exercise of local activities; for, if there is one measure which, more than any other, commands the cordial and intelligent sympathy of the people at large, it is that which seeks to give an elementary education to the masses. Other measures calculated to better his condition are, from their novelty, likely to be received with indifference by the conservative Hindu, but the education of his sons, according to his own ideas of what is useful, is with him always an important object. By tradition and association, he feels a keen interest in it, and by previous training, he is well qualified to adopt suitable measures for its attainment. This is especially the case in Mysore, where the successive conflict of two great religious movements—the Buddhistic and the Lingayet—with the previously established Brahminism, has done so much to stimulate the intellectual activities of the people. Buddhism, which addressed itself to the cultivation of the mind and the intellect, had an organised system of popular education in its extensive monastic schools; while the
Lingayet revival which has had a larger and more abiding influence in this province, gave an impetus to popular education, the effect of which has not yet died out. From these and other causes, the pial-school or "Patasala" has been, for many centuries, a recognised village Institution in Mysore, supported by the village community, by voluntary fees either in grain or money. The system of Hobli Schools, under Centralized Government control, introduced several years ago, has only diverted from these indigenous village "Patasalas," boys who would have received their elementary instruction if no Hobli schools existed. These Hobli schools, as institutions under exclusive State management, without any popular element in their constitution or direction, have naturally failed to receive the support or sympathy of the people. It is therefore not surprising to find that they have been unable hitherto wholly to supersede the village school system. Moreover, the difficulty of supervising the numerous Hobli Schools scattered over the face of the Province and of controlling the extensive agency employed, from a central office at Bangalore, has tended to impair their efficiency. His Highness's Government are therefore of opinion that these circumstances only afford an additional reason for hastening the transfer of the control over each Hobli school to a Local Committee, carefully selected from the village population, who are directly interested in its success. Such a Committee may be left to prescribe the subjects of study, which ordinarily will include the three R's and such Puranic or popular literature and other items of useful information as are usually taught in the "Patasala." Government, in the case of these schools, may add, at present, Elementary Geography and History to their curriculum; but beyond prescribing a standard and from time to time altering it if necessary, and providing a suitable inspecting agency to ensure that the prescribed standard is maintained, it is conceived proper that Government should abstain from all further interference. These village school committees must, however, be made subordinate to the Local Fund Boards, because they ought to be maintained out of Local Funds, the administration of which vests in Local Boards. At present 20 per cent. of the Local Fund Revenue is taken away from the management of these Boards to be spent by a Central Government agency on the schools in question. The scheme above set forth will restore these funds to the Local Boards to whom they legitimately belong, and who, it is hoped, will be able, with the present allotment of 20 per cent., considerably to enlarge the number of such schools which, under local management, ought, in a great measure, to be self-supporting. By bringing local interest and local opinion to bear on their management, the Local Boards will, it is hoped, be able to place them on a footing of progressive usefulness.

It will be seen from the above that the Dewan regards the Government system of Primary education as a practical failure. His chief reason for coming to this conclusion seems to be that the boys reading in them would in any case have been sent to school. There is no doubt that throughout South India Government Primary schools have hitherto been largely patronized by those classes of society which
value education, but this is only what might have been expected. They are only a failure if they are no improve­ment on the original native schools, and we believe it is on this point we must chiefly join issue with the Dewan. The pila schools like everything Indian are perfect in their way—so perfect that they are scarcely susceptible of improvement. They do well all that they propose to do. The scholars are trained to remember everything and understand nothing. They are taught to repeat shlokas and tables and vocabula­ries with unfailing accuracy and breathless speed. They learn all that their parents wish them to learn and the latter are perfectly content. But no one would contend that with such schools there is any possibility of progress. Centuries come and go but the schools remain unchanged. They are probably now what they were five hundred years ago, and if left to themselves another five hundred years will leave them as they are to-day. The Government schools may be imperfect and in many cases very ineffective, but then they are susceptible of indefinite improvement. Now we cannot see any advantage in securing local interest and control when it must all tend in the wrong direction. Scarcely a man will be found in any of the village communities who has any conception of what education means. The one object of the chief officials will be to maintain the status quo and to secure employment for those of their dependents who in their opinion are unfit for everything but school teaching. Doubt­less the number of scholars will be increased but that means nothing. It would seem much better for the new and the old schools to exist for the present side by side and to allow the former to win their way, as they must in the long run, by the better work they will accomplish.

We fully appreciate the great difficulty of controlling several hundred schools from a central office and the desir­ability of securing local assistance. But we fear the proposal is premature, and that at present village governing bodies will only obstruct genuine education. We would much rather have seen more vigour thrown into the present system. With a stronger and better educated staff of sub-inspectors and with the hearty support, either direct or indirect, of the Deputy Commissioners and the more intelligent among the Amildars, we believe that it could still be worked out with success.
After four busy months the enlargements at St. John's Hill sanctioned by the last District Meeting have been completed. By adding two wings to the chapel we have provided more than a hundred additional sittings. Behind the chapel we have erected a large and much-needed school-room. The re-opening services commenced on Sunday, August 5th. In the morning at eleven o'clock the Rev. Josiah Hudson, B. A., Chairman of the District, preached an able and eminently appropriate sermon from Haggai ii. 9; and in the evening the rostrum was occupied by the Rev. J. A. Vanes, B. A., who gave a thoughtful and practical exposition of Heb. ii. 1—4. On the following Tuesday evening the Rev. Elisha R. Eslick preached to a large congregation from Psalm xxvi. 8. On Sunday, August 12th, we were favoured with the services of the Rev. Henry Haigh who delivered two sermons of unusual impressiveness and power.

The total outlay will amount to Rs. 3,500. Our people have exerted themselves in a spirit of cheerful enthusiasm and have raised Rs. 1,600. We shall be thankful for the smallest help towards the extinction of the debt.

Our Sunday school is steadily increasing; and we have opened a day school in which there are already over 20 scholars.

On a recent Friday evening Mrs. Wroughton gave a tea to the members of her society class. Rev. and Mrs. E. R. Eslick, Rev. A. Burnet and Colonel Wroughton were also present. During the evening the Rev. H. Haigh came in and gave a short address.

The catechumen class shows steady progress. There are twenty-four names on the register. This class is a bridge over the gulf which has hitherto existed between the Sunday school and the church.

A. BURNET.

Sunday School.—Our Sunday School work has recently assumed a new aspect. Formerly there was a small school for boys, held in the chapel vestries every Sunday morning, while the girls of the Boarding School assembled in a Bible class conducted by the matron in the afternoon. The attendance of boys was far from satisfactory, and we felt that the reason was not far to seek. The school was not attractive. For the most part the boys could not sing, having never been taught. Then
again the hour at which the school was held (immediately before the public service), did not admit of anything like an address being given to them. The mere reading of the gospel and catechism was too much like the Scripture lesson of the day schools to be much sought after. We have therefore taken a new departure by bringing together the two schools, so that boys and girls, although reading in separate classes, may yet read the same lessons at the same time, join together in singing, and listen to the same address. By the kindness of the Rev. E. R. Eslick, we are permitted to use the premises of the English school, where boys and girls can read in separate rooms, though they meet together for the opening and closing exercises. On Sunday, July 15th, we opened the school with 59 scholars, and on Sunday, August 5th, the number on the roll had reached 80, all of whom, with the exception of two or three, are the children of our own native Christians. We sing the "Hymns for Children," published by the C. V. E. Society. We have a systematic course of lessons, and in addition to the New Testament and Catechism have found a small "S. S. Tablet" useful. A new "Tablet" is printed for each month and contains an easy lesson for every Sunday of the month. We also have a short address every Sunday. The morning Sunday school at Mutucheri is still kept up and is attended by from 25 to 30 heathen boys.

Sunday Afternoon Services.—Our Sunday morning congregation is gathered from different parts of Bangalore, and though our chapel is not near for any of our members, it is approximately central for all. Many of the Christians, however, have to walk great distances, and it has long been customary to hold afternoon services nearer to their own homes, in the schoolrooms at Mutucheri and Shule. The afternoon congregation at the chapel was therefore composed of the thirty-six school girls with as many of the older people as could be persuaded to walk from Alasur and Knox Petta. These latter were always very few, while the sermon was not unfrequently very unsuitable for children. In making the new Sunday school arrangements we felt that the Sunday school address would meet the requirements of the young people, while a service in the Knox Petta school-room would be very convenient for those who did not feel able to walk twice a day to the chapel. A Sunday afternoon service has now been commenced at Knox Petta with encouraging success. Besides our own people a number of heathens have begun to attend.

Church Committee.—On Saturday, August 4th, a meeting of the local preachers, leaders and a few other members was convened by the missionary for the purpose of forming a Financial Committee for the Tamil church. It was felt by all that the time had come when the church ought to be able to
support its own native minister. After examining the state of our funds and carefully considering the existing sources of income the following resolutions were unanimously agreed to:—

(1). That we should ask all our members who have regular employment to contribute as class-money half an anna for every rupee of their income.

(2). That the women be encouraged to give as well as the men, and that husbands be asked to give money to their wives for this purpose.

(3). That we also ask the women of every household to put aside each day a handful of rice which shall be collected monthly and sold;—the proceeds to be given to the Pastors' Fund.

(4). That the missionary boxes be opened quarterly instead of half-yearly as previously.

(5). That we appoint two stewards and three collectors to carry out these arrangements.

(6). That this committee shall meet quarterly to receive the financial statement which shall be presented by the stewards.

On the nomination of the European missionary, Messrs. J. W. Hoover, B. A., and Jos. Titus were then elected stewards and Messrs. Appasawmy, Luke Barnabas and S. Annasawmy were appointed collectors for the districts of Mutucherri, Shule and Alasur respectively. The meeting was closed with prayer by the Rev. R. D. Manuel.

It may be noted that up to date the local income for this year is quite equal to that obtained in the same period of last year, though nothing has been received into the church exchequer but what is offered as a free gift.

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**CURIOS CUSTOMS.**

**ADOPTION.**

The first rule in regard to adoption is that the boy adopted should be "the reflection of a son," that is, a person whose mother the adopting father could legally have married;—because the primary object of adoption was, and is supposed to be, the gratification of the manes of the deceased parent, and it became necessary therefore to make it appear that the son who offered the funeral cakes was really the descendant of the departed one.

The adopted son should be of the same class, and so young that all religious and social ceremonies might be performed for him, in and by the adoptive family.

An adoption must presumably and ostensibly be a matter of love and free will, untainted by any mercenary considerations.
It has been laid down “that even where no spiritual necessity exists, a son may, nay ought to be adopted for the celebration of name, and the due perpetuation of lineage.” Where the people have not yet come entirely under Brahman influence, the “religious notion of a mystical second birth” is not imparted into the transaction, the object being simply to make and provide an heir,—and consequently no religious ceremonies are used. In Jaffna the Tamil people adopt both boys and girls, who are allowed to intermarry; and amongst all classes the consent of the heirs is necessary to an adoption, thus shewing the secular origin and nature of these transactions.

An adoption may be made by a man himself, or by his widow, duly authorized, on his behalf; always provided he is without living natural issue, which includes sons, grandsons, and great-grandsons,—for any one of these is capable of performing the funeral obsequies with due efficacy. If an adopted son dies, another may be taken; and an adoption by a bachelor or widower has been held to be legally valid. Moreover, as an adoption is made solely for the benefit of the husband, he is competent to effect it without his wife’s assent, and in spite of any objections she may urge.

Only those who have dominion over a child have power to give him in adoption. This is necessarily so, because the act of adoption removes a boy of tender age entirely from his natural family, and fixes his fate unalterably in that of the adoptive parents. “Both parents have power to give a son, but a woman cannot give without the assent of her lord,” except after her husband’s death. No other relation is authorized to give away the child. A brother cannot give away a brother, nor can the parents delegate their authority, and consequently an orphan cannot be adopted.

Who may be taken in adoption? The rules and restrictions on this point are apparently of Brahman origin, the principle underlying the whole being that the fiction of sonship should be as close as possible. Hence the brother’s son is the most eligible person, and the adoption of any other boy, while an available nephew existed, would not be considered very orthodox. Originally there appears to have been a positive and binding precept on the subject, but in these days the Courts recognize adoptions of strangers even when close relations are available. A second rule is that a man may not adopt a boy whose mother he could not legally have married; for the sacred texts lay down the maxim that the adopted person should be as far as practicable “the reflection of a son.” Sudras are, however, allowed to adopt a sister’s son, in order to keep the property in the family; and Brahmans sometimes do so too, though, as in the case of an English marriage with a deceased wife’s sister, the law does not recognize the custom. Hindu law takes no notice of the
wife or adoptive mother, until after the adoption has taken place, when alone her relationship arises.

The adopted son must be of the same caste as his adopting father. This rule is probably an innovation, for if a man could formerly have married wives of a different caste, he might certainly have adopted sons in the same way. Amongst Brahmans and the other two superior classes, an adoption must take place before the investiture with the sacred cord (upanayana), which is generally performed when a boy is five or six years old; with Sudras, the limit is the marriage of the person to be adopted.

An only son should not be adopted, since he must perform his natural father's obsequies to save him from Pit (hell), but by an express agreement between brothers an only son may be affiliated as Dvāmushyāyana or the son of two fathers, and such an adoption would be valid.

The ceremonies necessary are chiefly the giving and taking of the boy, which alone are needed to make an adoption legally binding; the ritual recites "that the adopter having performed the ceremonies beginning with drawing the lines on the altar, and ending with the placing of the water vessels, says to the giver of the boy, 'Give me thy son;' the other replies, 'I give him,' and the first receives him with these words, 'I take thee for the fulfilment of my religious duties, and to continue the line of my ancestors.'" This giving and accepting forms the only essential and operative part of the ceremony, and transfers the boy from the one family to the other. Amongst the higher classes the datta homam or sacrifice to fire is also considered to be of much importance. Finally,—the result of an adoption is to transfer the adopted son out of his natural family into the adopting one absolutely and irrevocably, as regards all rights of inheritance; but it does not obliterate the tie of blood, and an adopted son may not marry into his natural family, nor into that of his adoptive parents.

C. C.

Obituary.—We announce with deep regret the death of Mrs. Patterson, wife of the Rev. G. Patterson, which took place at Royapetta, Madras, on the 14th August. We hope in our next issue to make further reference to this sad event.

" * Mayne's Hindu Law."