WORK AMONG EDUCATED HINDUS.

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FEW Christian missionaries who have laboured any length of time among the Hindus will hesitate to speak of them with deep interest and regard. As a rule, they are accessible and cordial, and prepared to give a respectful hearing to the message brought to them. It would be difficult to conceive of such an expression of anger and intolerance emanating from the Hindu community as that which took form in the Muhammadan Fatwa recently issued by some of the Maulvis of Madras and which declared that all who sent relatives to mission schools, or taught padris the Qurán, should be treated as Murtaddás (apostates) and as Kafírs (infidels!).

Hindu toleration no doubt arises largely out of the eclectic and assimilating character of the Hindu system; of which Brahmoism in general, and the New Dispensation of the late Keshub Chunder Sen in particular, have in recent years furnished so remarkable an illustration. Consistently with this character, which is at once the strength and the weakness of Hinduism, it is readily allowed that Christianity is a religion true and good for Christians, whatever it may be for others; while, at the same time, the superior ethical and spiritual character of its teaching is so transparent, that the more spiritually minded cannot fail also to acknowledge its universal power and claim; as a
thoughtful Hindu lately observed:—“Though few of the higher classes make a profession of Christianity, yet many endeavour to live out its principles.” It is refreshing to meet now and again with the really open mind; for such minds, when turned towards the Spirit of truth cannot but accept the Gospel which, when truly presented, commends itself “to every man’s conscience in the sight of God.”

It will not be supposed, however, that the class just referred to is at present a large one. In every nation, as it was in the Jewish, it will be the few, choice souls who will be attracted to Christ—the moral Test and Touchstone of our humanity:—while for the many, now as in the days of old, “He hath no form nor comeliness, and no beauty that we should desire Him.” We live in an age of gross materialism and the atheistic or the agnostic spirit has been spreading in the East as in the West; and one finds, in coming in contact with Hinduism at many points and in various ways, that while it is sometimes still defended earnestly and intelligently, there is more frequently either the fashionable indifference to all religion, or an unrest of heart which we know only Christ can satisfy. A young man recently remarked:—“In the present day, when so many Hindus are indifferent to their own religion, it is scarcely to be expected they should trouble about a new one.”

The class of Hindus which it has been our lot and privilege, now for several years, more especially to seek to reach, consists of those who have been educated through the medium of the English language in the knowledge of the West, either in Government or in Missionary High Schools and Colleges. For the last thirty years and more this English-speaking community, acquainted with Western literature, philosophy and science, has been growing up in India; and with the mind awakening to new ideas, and the moral nature susceptible to new and higher influences, they are just in a position to be still further impressed alike by Western truth and Western scepticism. Such a community, rapidly increasing as it now is year by year, with many of its members occupying responsible positions in the country, naturally furnishes the intellectual and social leaders of the people and must become a powerful factor in the State. It is imperative therefore that the Christian church should seek by special agencies to reach this class, and so pervade it with the truth and spirit of Christianity that it
may not prove a hostile power, alienated in religious feeling from all that is highest in British rule, but that its intelligence, sympathies and influence may be won to the Christian side.

If the Indian native church too is itself to grow in power and influence, in self-support and self-reliance, its accessions must come not entirely from the lower stratum of the population, as has been so largely the case hitherto, but also from the higher and wealthier classes, so that the Christian churches in India may receive some of that munificence which has been so marked a feature of the Hindu religion, and may be able to furnish a large number of well-informed, able and respected men who may successfully address their countrymen. Let the churches at home recognise aright the importance of cultivating this field with adequate and well-directed effort, and there may be some hope of seeing Christianity not only winning glorious triumphs from the lower castes and poorer classes, but affecting all grades of Hindu society, thus testifying its ability to overcome the strongest social obstacles and the deepest prejudices. For, bound and hampered as the higher classes are, in a way unknown to those below them, the sacrifices which a change of religion demands of them are such that only a deep spiritual movement can bring them over from Hinduism to Christianity. The Christian religion has therefore yet to make full proof in India of its highest spiritual power over human nature, and to win its noblest triumphs.

The classes referred to may be best reached through the interchange of friendly visits, by means of classes and private readings for the study of a portion of the Bible and suitable Christian books, by delivering English lectures and addresses, and by means of the press.

Many pleasant hours may be spent in visiting Hindu homes, or in welcoming friends to our own; for few now will decline such intercourse, or manifest reluctance to enter into frank and earnest conversation and discussion. We value very highly this quiet intercourse, which seeks to adapt itself informally and sympathetically to various phases of thought and sentiment, related alike to social and religious matters. When the tendency in this country is to isolation and separation of races, and when, as recently, class feeling has become so heated, and the relations between Europeans and Natives so strained, it is
a privilege to have the opportunity of showing friendliness of nature, and so getting to know and understand one another better. The insight one thus obtains into the Hindu mind, the knowledge of the attitude of individuals towards their own religion and towards Christianity, of the doubt and conflict that exist, and the true appreciation which one gains of the tremendous social difficulties and hindrances that lie in the way of any change, are valuable acquisitions, and a great assistance in framing suitable public discourses, or in using the pen.

It would be difficult to convey a clear idea to others of the state of mind and its varied phases which are now to be met with in India. Orthodox Hinduism in its manifold states and stages, Brahmoism, Theosophy, Positivism, Free-thought, Infidelity, and secret discipleship, all appear, often in close and strange proximity.

Sometimes one hears that the former days were better than these; then there was more religion and less license; reverence was paid to authority; disputes were settled by the village system of elders and Panchâyat; now we had a host of pleaders and law courts; there was little honesty of speech, and stamped paper was needed. Eating and drinking habits also were common. Religious inquiry might be very interesting and valuable; but unity in religion was impossible, considering the varied constitution of different minds; neither was it necessary. The life of a Rishi, or an ascetic life, was the highest kind of existence.

Others, again, admit they know very little about their own religion, though alive to many defects in conduct; and they wish for some book that would discuss in a fair and calm spirit what are reckoned as errors in Hinduism. The stationary character both of Hinduism and Muhammadanism is frequently admitted.

Dissatisfaction is sometimes expressed, and with reason, at unchristian attacks on the religion of those who differ from us; though such attacks, we hope are not common either in preaching or in tracts, in the present day. Evil rather than good must invariably follow such misguided action. An amiable and devout Hindu once remarked that what we needed was universal love; that all were from the same God, and all should, therefore, live in love; he would sacrifice everything for that. Missionaries and Hindus might meet in a brotherly way in theological conference, in order to learn about one another's religion.
Difficulties, not always easily removed, must and will, of course, present themselves to all thoughtful minds. "If all men are to be saved through Christ, then what about those who have never heard of Him? Does Christianity hold out no prospect beyond the present life of becoming acquainted with Christ? Can we reach heaven apart from Christ? What becomes of the soul at death? What is to be understood by the resurrection from the dead? Why does God create souls that may become involved in evil? Is Tyndall right as to the origin of the universe? What reply is to be given to all that Bradlaugh and the free-thinkers of Europe say in their tracts? The Bible may contain the word of God, but it is of no use now telling men that everything in it is literally true, for they know better. Man’s first duty is undoubtedly to acquaint himself with his Maker; but he must learn most from science; she is the great teacher. Moral distinctions and religious belief appear to be very largely conventionalities; all persons do not take the same view of certain virtues and vices."

The more devout Hindu views with alarm the spread of infidelity and free-thought publications; nor has he any sympathy with those who, like Col. Ingersoll, Richard Congreve, and others, have sought to undermine the Christian faith. We have been told that the late Bishop Colenso’s book on the Pentateuch has hindered the faith of some. It is often affirmed that the bane of the present day is a secular education among the men, and the absence of any education at all among the women in general: that nothing can be done in the way of radical reformation till the women of the country are raised. The number is increasing who condemn child marriage, and advocate the remarriage of widows.

Some will be found who have read books of Christian theology and philosophy; who incline to regard Christianity as the essence of all true religion; and who, in spite of adverse European criticism, which is very perplexing to the Eastern mind, are striving, as honest men, to ascertain the truth. May the Spirit of truth guide them and all of us!

In comparison with some other parts of India, Mysore must be regarded as a conservative province; and a typical illustration of the fact, well-known to many through the pages of this Magazine, occurred during the past year.
One morning, a respectable Hindu, without any prelimi­naries, accosted us in the road in a somewhat excited manner in the following strain:—‘What vegetables are sold in the London market? Are there any Indian vegetables sold there? any rice? Are any persons in England vegetarians? Is there a Hindu temple in London? Is it possible for a Hindu in England to preserve his caste?’ and so on. With the last question, the drift of our friend’s remarks began to appear. We had heard something of a case that was said to be convulsing the Brahman community; and shortly afterwards we found it to be the burning question in many Hindu houses. A young Brahman gentleman of the Srivaishnava sect, connected with one of the first families in Mysore, had gone to England to qualify himself as a Barrister-at-law at one of the Inns of Court. Availing himself of the long vacation, he had paid a flying visit to his friends in India. In Bombay and Bengal such conduct is now common enough; but this was the first case in Mysore in which a Brahman of this community had transgressed and nevertheless claimed, on his return to his own country, to be reinstated in all his caste privileges. But the feeling was too strong for him; and after many conclaves and much consultation on the part of the leaders of the sect, the contaminated member was excommunicated, together with those who sympathized with him. As we felt much for the young man in his try­ing position, we went to see him in his father’s house. Even there we found he was obliged to take his meals by himself. He gave an interesting description of his career in England, his work at Lincoln’s Inn, and his domestic life at South Kensington, where he evidently lived in luxury, having his butler, footman, maid-servants, &c. He was charmed with English life, and maintained that by proper management, and if one had a native servant, a Hindu might preserve his caste unimpaired in England. He wished to pay yearly visits to India in order to keep up his family connection, and especially, as he said, to perform some annual ceremonies for his deceased mother. His whole case was a curious illustration of the mingling in the same experience of Eastern and Western civilisation, of the old and the new. When conversing since with Hindus upon the subject, several have said they would personally be prepared to be on friendly terms with the young out-caste, but in the present state of society they could not go against
the feelings of their fellows. The Hindu view was that the Shastras represented the age of the highest civilisation, and that the present were degenerate times. The soul could be defiled through the body; that was the Hindu doctrine with reference to food. Such prejudices, however, would no doubt gradually give way. It will be interesting to note whether any change for the better takes place on the occasion of the next visit of the young traveller from England.

Missionary work in the present day brings one into connection with a very different party, with the interesting theistic and reforming movement in India, which now comprises three sections—the original or Adi Samâj, founded by the Raja Ram Mohan Rai; the Brahma Samâj of India, established by the late Babu Keshub Chunder Sen, having as its latest development the New Dispensation; and the Constitutional or Sadhâran Brahma Samâj, the youngest and most progressive of the three. There are about 100 Brahmos or sympathisers with the Brahmist movement in Bangalore. There are three Mandirs or Prayer Halls—the Cantonment, the Regimental, and the Pettah Mandirs. In the Cantonment, two services are conducted every week, and on Sunday afternoons there is a meeting for discussion. Most of the influential members live in this part of Bangalore, and are friendly and accessible. Renouncing, as they do in theory if not always in practice, the distinctions of caste, and standing with Christians on the common ground of Theism, there need be no restrictions in the way of free and earnest intercourse. There are of course inconsistent Brahmos. Their friends admit that many of their number talk loudly of reform, and go ahead in the adoption of Western habits of conviviality and freedom, but do not advance in religion. Still one cannot but look hopefully upon the movement itself. One of its adherents lately remarked of it that the best truths of Brahmoism were derived from Christianity. And a leading Brahmo of Calcutta has recently said that “Brahmists have accepted Christian truth in a more special sense than Hindus or even some Christian sects have any idea of: that their organisation is framed upon an essentially Christian basis.” Their conception of Christian doctrine is often very defective; but the apparent antagonism to the Christian Church which sometimes manifests itself, would appear to be based largely on misunderstanding and to be directed rather.
against erroneous representations and caricatures of Christianity than against the Gospel itself. How far the removal by death of Ghunder Sen will affect the fortunes of the Samaj, it is difficult to say, but that there is at present life and devotion in some of its branches, is beyond question. During the year we attended the fourth anniversary services of the Bangalore Brahma Samaj, which extended over four days. There were meetings for prayer; sermons and lectures in English, Tamil and Kanarese, on Theism, on the Future Religion of India, and other kindred subjects: and the reading and expounding of texts from the Brahma Dharma, together with hymns and native music. One could not but contrast such a gathering with the ordinary idolatrous festivals of the country, and we felt that the advance it indicated was among the better signs of the times.

On returning to India, we found that a new and a strange sect had appeared on the field, whose leaders were diligently catering for the intellectual and religious wants of the country. 'The Theosophical Society and Universal Brotherhood' was founded at New York, in October, 1875. It is devoted to psycho-scientific studies, and gives a prominent place to mesmerism, spiritualism and kindred occult sciences. Colonel H. S. Olcott is the Founder and President of the Society in India and Ceylon, and for the last few years he and Madame H. P. Blavatsky have been travelling about the country, and, by means of lectures and literature, have enrolled as members, on the payment of an initiation fee of Rs. 10, a fair number of Hindus. A few old friends in Madras had come under the wand of the magician, and joined the Theosophists, attracted mainly by the fact that the writings of the Society expound the ancient book of India, extol their ancient glories, and seek to revive the old faith. An attempt is made to shew the identity of Buddhism and the Advaita system of Hindu philosophy, and Buddhism is held up as the one true religion of the country. Others, again, had been impressed by Col. Olcott's power as a mesmerist, and by his alleged miraculous cures. The Brahma Samaj we were told would not live by the side of this Theosophy; though it was admitted to be a philosophy or a science rather than religion, and to be suited only to the educated; Nature was everything—divinity and all. Some, however, said they had no sympathy with the movement; that they did not like its secrecy, or
the creation of an intellectual caste; neither did they approve of persons who professed to pass through solid walls and do other unnatural things; and that they could get no religious good from the Society. Missionaries, perhaps, would have no occasion to refer to this new phase of national development, if such it can be regarded, if its leaders did not so frequently go out of their way to misrepresent and defame Christianity; though they affirm it is not the teaching of Christ that is found fault with, but the past and present attitude and teaching of the Christian church. However that may be, there appears to be just now a new, contending element in the country with which to deal, though it may not, in its present form, be a very long-lived one.

Side by side with the work of visiting, educated Hindus may be reached by means of public lectures and addresses in English on religious subjects, either on a week evening or on Sundays. Large and attentive audiences, sometimes numbering three or four hundred, may thus be gathered. It is pleasant in work of this kind to co-operate with brethren of a different Society, and so to cultivate Christian union. During the past few weeks interesting Sunday evening lectures have been delivered in the London Mission Hall by Messrs. Hudson, Vances, and Picken, of the Wesleyan Mission, as well as by Mr. Walton, of the London Mission.

As time and means would allow, visits have been paid to other stations of the L. M. S. in S. India, such as Madras, Coimbatore, Hosur, and Bellary, where lectures have been delivered and conferences with Hindus held. Religious lectures in English were a new thing in Bellary, as elsewhere; and though attendance was required on seven successive evenings, the audience and the interest increased night after night, and afforded much encouragement. We parted after a two hours' concluding discussion, which passed off in a good spirit, and turned mainly on some scientific difficulties respecting the Book of Genesis, on the origin of evil, and human probation.

Two weekly Bible classes, and one for the study of Christian Evidences, attended by students connected with the Government College, together with occasional readings at home with Hindu friends have been a source of pleasure and profit.

Once more, in the present condition of India, when
thought is awakening on so many subjects, when public opinion is forming, and when so much literature of an unhealthy, sceptical, and distinctly anti-Christian character is being widely read, it becomes the duty of Christian teachers to guide as far as possible the current of opinion, and diffuse by means of the press a Christian spirit and a knowledge of Christian truth. Madras recently boasted of a second Free-thought and Secularist Journal—the two journals being, The Philosphic Inquirer and The Freethinker, edited by educated Hindus. In Calcutta also, The Anti-Christian has appeared, advertised as “A monthly Journal advocating Free-thought, and exposing the absurdities of the Christian faith,” with the following deliverance of Dr. Richard Congreve appended:—“To insist generally on the undesirableness of Christianity for your countrymen is most wise, and also to point out how its divisions and weaknesses in its own sphere are rendering it impossible.” No apology was therefore needed for the appearance of a Christian magazine, breathing a liberal spirit, and aiming to set forth the reasonableness and desirableness of the Christian faith; and in July 1883, there was published in Madras The Christian College Magazine, a monthly periodical addressed to thoughtful men of all creeds and nationalities, but more especially to educated Hindus. Its pages are devoted to the discussion of all questions of interest in literature, philosophy, science, and religion. It is ably conducted under the auspices of the Professors of the Christian College in Madras, and meets a distinct want which for some years past we have felt ought in some way or another to be supplied. We are thankful the enterprise has been taken up by such wise and earnest hands, and has assumed the charitable and liberal form it has; and being intimately connected with our own particular work among the educated classes, we have promised it our hearty support.

Work of the kind we have thus roughly attempted to describe, will often be found exacting and difficult, demanding careful study and wise adaptation; but we have found it to be a very delightful work, stimulating and encouraging; and we would not exchange such a field of service for any ministerial sphere in England. We would seek with the greatest earnestness to enlist the intelligent sympathies and fervent prayers of friends here and at home in this branch of missionary service; and would appeal to
Hindus Grossing the Sea.

young men preparing for the ministry, or to those who, having recently entered it may sometimes have thought of the foreign field, to consecrate themselves to the work of the Gospel among this thoughtful and interesting class of the great Indian nation.

HINDUS CROSSING THE SEA.

III.

By a Brahman Liberal.

The events detailed in the two previous papers on this subject have focused the attention of truth-seekers in Mysore on the ancient ordinances of the Hindus regarding the sin of association, with special reference to the "sea-travelled" Hindu; and this paper will be devoted to a careful and impartial examination of the same. To the general reader such a discussion may prove interesting at the present time, and it may also be of some little use to the more wary Hindus whose conduct oscillates between conviction and time-honoured custom.

It is no libel on the common people among the dvijas (twice-born) to assert that they are steeped in crass ignorance of the laws, whether moral, religious, or conventional, which are supposed to govern their actions throughout life. The Jagannath of custom has crushed them to a dead level of unquestioning conformity, and it must be a strong lever indeed which can raise their minds to anything like useful curiosity. Even the English-educated Hindus are not wholly free from reproach in this matter. Selfish love of ease, and feverish avidity for worldly well-being are painfully manifest in their conduct. There is a distressing absence of any united action on their part for the social amelioration of their countrymen, and ardent well-wishers are often discouraged by the uncertainty in which the immediate social future of the Hindus is enveloped.

It cannot be disputed by even the unreasoning bigotry of the orthodox that the Védas do not prohibit sea-faring. On the contrary, there are clear indications in the Rig Véda of the ancient Hindus of all classes having been in the habit of crossing the seas. Indeed, the text of the
Aditya Purâna,* which is so menacingly flaunted in the face of the sea-traveller, is followed by a declaration that it was a dharma or religious duty before the Kali Yuga, and that it and certain other acts, which were common in the previous Yugas, were prohibited in the Kali for the good of mankind by the great Rishis.

Next in order and authority to the Védas are the Smritis, and Manu’s Smriti overtops them all. Even the Sruti or Vêda says that, “Whatever Manu has laid down is wholesome and binding.” Notwithstanding this text, so glibly uttered, nothing is more true than that more than three-fourths of Manu’s Smriti is obsolete or impracticable at the present day. This fact is considered so axiomatic and undeniable that no detailed instances need be given here to prove it. There has also grown up a practice of quoting Manu only in support of propositions which may happen to be favoured for the time being. Without however digressing at present into this side issue, it may safely be asserted that Manu nowhere prohibits sea-faring in his Smriti. On the contrary, a sea voyage is prescribed as an essential qualification for the Vaisya, who is also a Dvija; and a sea-travelled merchant is held up as an authority on the proper rates of interest. (Chap. V III. Verse 157).

In Chap. III, verses 149 to 167, the following sinners, unfortunates, and law and custom breakers are declared unfit to be associated with in the ceremonies performed by Brâhmans in honour of the gods and the pitris (the latter being as a rule funerals and Srâddhas):

“Those who have committed petty thefts, or any of the superior crimes, who are deprived of virility, who do not believe in a future state; a student in theology who has not read the Vêda; a man born with a foul skin, a gambler, performer of many sacrifices for other men; physicians, image worshippers for gain, sellers of meat, men carrying on low traffic, a public servant of the whole town, or of the king, a man with whitlows on his nails or with black teeth, an opposer of his preceptor, a deserter of the sacred fire, an usurer, a phthisical person, a feeder of cattle, a contemner of Brâhmans. a younger brother married before the elder, an elder brother not married before the younger. a man who subsists on the wealth of many relations, a dancer, one who has violated chastity in the first or fourth order, the son of a twice-married woman, a man who has lost one eye, a husband in whose house lives his wife’s paramour, a teacher of the Vêda for wages, the giver of wages to such a teacher, the pupil of a rûdra the rûdra preceptor, a rude speaker, the son of an adulteress born either before or after the husband’s death, the forseker without cause of his father, mother or preceptor, a man related either by scriptural or

* Dvijasyâbdhau tu nau yâstah sudhitasyâpi sangrahah.
marriage affinity with great sinners, an incendiary, a poisoner, the
eater of food given by the son of an adulteress, the seller of the moon-
plant, a navigator of the Ocean, a poetical encomiast, an oil-man, a
suborner of perjury, a son quarrelling with his father, an employer
of gamesters, a drunkard, a man afflicted with elephantiasis, one of
evil repute, a cheat, a seller of liquids, a maker of bows and arrows,
the husband of a younger sister married before the elder of the whole
blood, an injurer of his friend, the keeper of a gaming house, a father
taught the Veda by his own son, an epileptic person, one who has
erysipelas or leprous, a common informer, a lunatic, a blind man, a
desiser of the scripture, a tamer of elephants, bulls, horses or
camels, an astrologer, a keeper of birds, one who teaches the use of
arms, he who diverts watercourses, he who is gratified by obstruct­
ing them, he who builds houses for gain, a messenger, a planter of
trees for pay, a breeder of sporting dogs, a falconer, a seducer of
damsels, a man delighting in mischief, a Brāhman living like a
Sūdra, a sacrificer to the inferior gods only, he who does not observe
approved customs, and prescribed duties, a constant importunate
asker of alms, he who supports himself by tillage, a club-footed man,
one despised by the virtuous, a shepherd, a keeper of buffaloes, the
husband of a twice-married woman, the remover, or carrier of dead
bodies for wages."

Manu characterizes the above individuals included in
his almost all-embracing catalogue, as "the lowest of
Brāhmans, whose manners are contemptible, and who are
not fit to be associated with at a repast," and directs that
they should be shunned "at bothSraddhas."

Can any truthful Brāhman, or for the matter of that, can
any Hindu whatsoever pretend that this sweeping ex­
clusion is at the present day observed in the least? Nearly
every member of the various Hindu communities comes
under some one of the foregoing descriptions, and it may
fearlessly be predicated that this law is at present a dead
letter. Even supposing that it were in force, there is no
warrant in the above texts for refusing to associate with a
sea-travelled Brāhman in the ordinary concerns of life, the
exclusion being confined only to Sraddhas. The context
treats of that ceremony, and verse 149 above impera­
tively enjoins that in daiva ceremonies (sacrifices to the
gods), the Brāhman guests should not be examined. The
irresistible conclusion from these texts is that a Brāhman
crossing the ocean should not be invited to a Sraddha, in
the same way as the other innumerable persons on whom
Manu imposes the disability. But it may be asked, Are the
latter excluded from such ceremonies at the present time?

The expression used above (verse 157) is "samudra
yāya," and the commentator Kullūka Bhatta says that "a
person crossing the sea in a vessel over to another island"
is meant. Sir W. Jones, the eminent Anglo-Indian Orientalist, translated it nearly a century ago as "a navigator of the ocean." The other authorities, which will be noticed further on, seem to bear out the correctness of the latter interpretation. Be that as it may, it is clear so far that even if Manu referred by samudra yāyī to an ordinary passenger on board a ship crossing the ocean, he has not sanctioned his total social ostracism, but has only made him unfit when not purified for the Sraddha ceremony. The orthodox hereupon point to the phrase 'apāṅgtēyān' in verse 167, and argue that a sea-traveller is not fit to sit in the same line with 'holy Brāhmans' at meals. The simple and obvious reply is that he is no more 'apāṅgtēya' than the other persons coupled with him, and the reformers are quite content that he should be treated in society like the latter.

That this is the correct interpretation of the texts is proved beyond cavil by verses 47, 189 and 190 in Chapter XI of Manu's Smriti. The first two verses should be carefully borne in mind, as nearly all the authorities for expiatory penances in the Shastras are built on them. This is their import:

"Let no one have anything to do with sinners, not purified; when purified by penance (prayaschittam), they should not be annoyed by a reference to their former sins, but should be associated with as before." The only exceptions to this rule are "child slayers, murderers of women and of those who throw themselves on their mercy, and ingrates." Thus Manu has not only nowhere laid down that a purified sea-traveller should not be allowed ordinary social intercourse, but has ordained, according to Kullūka Bhatta, that he should be treated as before. The conduct of the Brāhman hierarchy in this connection is thus opposed to Manu's Dharma Shāstram. The Smriti of Manu is said to have obtained full effect in the Kṛta Yuga, the Utopian age of Hinduism. Yājnya Valkya's Smriti is no less clear on the point. Verse 226 of the Prayyaschitta Kānda is given below* and the purport may be thus stated:—Sins unconsciously committed are removed by prayaschittam (penances.) If committed wantonly, the sinner may only be permitted association in this world (by penances). No exceptions are laid down by this Rishi.

*Prayyaschittai rapaiityeno yadejnāna kritam bhavet; jnānato vyava hanyastu vachanādiha jayate.
There is a text of Marichi to the effect that any one remaining in jail for more than a month, or travelling on board a sailing vessel for more than three days, or associating with Mlechchas for a fortnight commits sin. The Hindu priests assert that this rule saves from social expulsion the innumerable high caste Hindus who make voyages from port to port on the Indian littoral. It must not be forgotten however that these voyages frequently last more than three days, and yet such passengers do not lose caste.

The Code preeminently applicable to the present Yuga is Parāsara’s Smriti. The hardiest apologists for the perfection of the ancients cannot deny this. The commentary of Mādhavāchārya on the Smriti of Parāsara is of world-wide celebrity. He is supposed to be identical with the great Sāyana, who wrote the Bhāshyās on the Vēdas, and who afterwards succeeded the great Sankarāchārya at Sringeri, and assumed the pontific surname of Vidyāranya. Thus Parāsara Mādhaviyam (Smriti-cum-commentary) is a work of paramount authority in this age. Nowhere does Parāsara say that sea-faring is sinful to a twice-born Hindu. The Smriti is silent on the point, but the commentary, collating all the current texts from other sources on the various subjects dealt with, leaves it to be inferred that it is not permissible. In Chap. XII., under the head of “Penance for service under Śūdras”* a certain rigorous penance is prescribed by Bodhāyana for five sins, viz.:


It is no exaggeration to say that this penance is simply impossible, and no man can survive it; and indeed performance of such penances is itself forbidden in this Kali Yuga. In the 1st Chapter, under verse 33,† Mādhavāchārya copies from the Aditya purānam a string of acts which should be avoided in the Kali Yuga, including association with a samudra yāyī (sea-farer) according to one version, and ‘samudra yānam’ (sea going) according to another. Again in Chap. II, verse 13,‡ Bodhāyana’s dictum is given to the effect that sea-faring is allowed to the inhabitants of the North, i.e., north of the Vindhyas, although it is opposed to the Shāstras; and in Chap. III, under verse

* Page 347, Edition of 1875
45,* sea-faring Brāhmans and others named are declared ineligible for a Sraddha feast, according to the Smritis of Manu and Yama, thereby showing unquestionably that the preceding interpretation of Manu’s phrase Samudra Yāyī is the correct one.

Thus Parāśara has not directly interdicted the crossing of the seas, and the rule against it is only an inference from other texts quoted by his great commentator. But there is no warrant in the Parāśara Mādhaviyam, the greatest authority admittedly in the present Yuga, for the position doggedly taken up by the priesthood that a purified sea-farer is unclean for social purposes. On the contrary, Mādhavāchārya emphatically and unanswerably demonstrates under verse 1, Chap. VIII† that there is prāyaschittam (expiation) for every sin high or low, great or small, for social purposes.

According to the four Smritis of Manu, Yama, Yājnyavalkya and Parāśara, a purified sea-faring dvija has been proved to be not disqualified for association, except in regard solely to ‘nīmantranam’ (selection to represent the deceased ancestors) at a Sraddha. But the objection to the readmission into social privileges of a sea-traveller comes from the Purāṇas. In the Aditya Purāṇa, as has been already stated, the following acts, which were righteous in other Yugas, are required to be avoided:—

“Studentship continued for a very long time; the vow of carrying a water pot; (kamandulam) marriage with a paternal kinswoman or with a near maternal relation; the sacrifice of a bull, of a man and of a horse, the drinking of spirituous liquors, the gift in marriage of a girl already married whose husband has died before consummation, the eldest brother getting a larger share; the procreation of issue on a deceased brother’s widow, the marriage of twice-born men with women of inferior or different castes, the slaughter in a religious war of Brāhmans who are assailed with intent to kill; intercourse with a twice-born man, who has passed the sea in a ship even though he may have performed expiation; performing sacrifices for all sorts of men; the rule of expiation for a Brāhman extending to death, the holding of intercourse with sinners, the desertion of a lawful wife for any offence less than adultery, &c., &c., (See Sir W. Jones’ Works, Vol VII.)

The same rule is repeated in the Mahā Bhārata, Vishnu Purāṇam, &c., and in the authoritative compilations known as the Hēmādri, Smriti Rainkāram, Vaidya Nāthiyam, &c. It is notorious that many of these prohibited acts are to this day in vogue, and the casuistry with which they are justified is more ingenious than

correct, and worthy of the subtlest Jesuit. It will suffice for the present to inquire whether the above Purânic text can over-ride and nullify the plain doctrine of Manu in Chap. XI, Verses 189 and 190 (supra). It is not denied that the Purânas are also authority to the Hindus, but the rule is well-known and cannot be gainsaid that when the Védas and the Smritis contradict each other, the former prevail, and that where the Smritis and the Purânas are opposed to one another, the former should be followed. In this instance, not only the Védas-accredited Manu, but even the more humane and practical Parâsara, lays down that all sinners, with four exceptions only (among whom a “sea-travelled” person is not one), should be associated with as before. In direct opposition to their ordinance, the Aditya Purâna says that a “sea-travelled” person, though purified, should not be associated with. There is the plainest possible contradiction, and under the rule of construction already described there can be no reasonable doubt as to which should be followed and which not.

Two objections are usually advanced to this argument:—

(1) Manu’s law applies to all the Yugas, and does not and could not specify the acts to be especially avoided in the Kali:—

(2) The Purânas refer to the practice of the Kali Yuga specially, and there is therefore no contradiction.

It may easily be seen that this contention is more specious than sound. Manu is quoted to this day in support of innumerable propositions and practices, and Manu’s Smrīti is not quite obsolete. Even the Vēda requires the Hindus to follow Manu. Last though not least Manu’s verses 47 and 189 form the basis of nearly all the authorities for performing expiatory penances at the present time. Thus it is clear the position taken up by the orthodox in this matter is untenable. In regard to the second argument, Parâsara’s Smrīti is emphatically, undeniably and specially applicable to the Kali Yuga, and Mādhavâchārāya says in the opening chapter that all penances prescribed by other Rishis should be performed only according to Parâsara’s exposition. The Purânas should not therefore be allowed in the interests of mankind in the Kali Yuga to defeat the provisions of Parâsara’s Code, designed avowedly for that very age.

(To be continued.)
SEPARATED from the rest of India by the Western Ghats, which form an almost impassable barrier, there dwells, in Malabar, Cochin, and the North West of Travancore, a class of people of secluded habits who are comparatively little known beyond the narrow limits of their own country. They constitute the Nair caste, and their name, which signifies 'lord' or 'master,' is peculiarly appropriate. Almost all the land is in their hands, and until a few years ago, they were very large slave-owners. It is said that once they were famous warriors, but the martial spirit seems to have completely died out, and they are now known only as home-loving, wealthy, and astute cultivators of the soil. Until quite recently it was a rare thing for any of them to travel, to mix with other communities, or to reside in towns. Now, however, the strictness of their caste prejudices, as well as the tenacity of their attachment to their own locality, is beginning to relax, and in Madras and other large towns of South India you may occasionally meet with a Nair in some Government office. The most distinguished living representatives of the caste are the royal families of Travancore and Cochin. The Maharajahs of these two places are both Nairs.

It is interesting to observe some of the rules by which the purity of the caste is preserved. A Shanar,* for instance, may not approach within twelve paces of a Nair, while a poor pariah or Pulayan,+ if he is unfortunate enough to meet one of these lords of the soil on the public road, is forbidden by caste rules to proceed. Uttering a warning cry he must turn hastily aside into the jungle or the mud as the case may be, to a distance of sixty-six steps from the highway, until the lordly Nair has passed by. The natural effect of this is to create a feeling of aversion in the minds of the lower classes, and to foster the arrogant tyranny of these hard task masters.

* The Shanars are the highest division of the low castes.
† The Pulayans constitute the lowest of the slave castes.
Some thirty years ago a man of this caste named Krishna lived in the village of Kudalore, about twenty miles from Cannanore. He had inherited from his maternal uncles some forty acres of land, which he cultivated successfully. Being by birth a Purattasarthani Nair,* i.e., member of the highest of the three great subdivisions of his caste, he was entitled to the respect of his neighbours. Not only was he a worshipper of Vishnu, "the Preserver of the World," and named after the famous hero in whom that god was said to have become incarnate, but he was still further fortunate in the felicitous coincidence which gave to his wife the name of Lakshmi. This is the name in Hindu mythology of Vishnu's wife, the goddess of Love, Beauty, and Prosperity, of whom it is said in the Râmâyana.

"Her, gods above, and men below,  
As Beauty's queen and Fortune know." †

Whether such thoughts as these filled the mind of Krishna, the young Nair of Kudalore, when he tied the tāli or marriage cord round the neck of the little girl Lakshmi we cannot tell, nor yet do we know whether he remembered the old saying about Lakshmi dwelling with a prosperous man, when, a few years later, he took a cloth and other presents to her brother's house, and claimed his wife. But considering the position accorded to women of the Nair caste, and the peculiarity of the law of inheritance among these people, it would never do for us to offer scant respect to this queen of fortune.

The Nair women enjoy more liberty and independence of action than is permitted to almost any other class of Hindu females. They not only have the privilege of rejecting the proposals of unapproved suitors, but can even dismiss their husbands at any time, by refunding the expenses incurred in the marriage ceremonies, and drawing up a deed of separation signed in the presence of four witnesses. Such changes were formerly grievously frequent, and, as might be expected, all sorts of social complications were the result. This accounts for the strange law which obtains respecting the inheritance of property. A son

* Purattasarthani, the name given to the first division of the Nair caste, means outward observance, and indicates a class whose relation to other Nairs seems to be something similar to that of the Pharisees to other Jews.
† Griffith's translation of the Râmâyana, p. 204.
never inherits his father's house, land, money or jewels. He is the lawful heir of his mother's brother. Let a man be ever so wealthy, his own children will only enjoy the benefit of his prosperity while he lives. After his death everything goes to his nephews. Hence the proverbial "rich uncle" is quite as famous in Malabar as in England, and his death is looked forward to not less eagerly by ambitious young Nairs than by ardent British youths who scarcely cloak their greed for gold under a thin guise of unreal mourning.

Now it happened that the wife of Krishna of Kudalore had nine brothers who, like her husband, were all prosperous land owners, while there was no sister whose children might claim a share of the inheritance. The whole of the property of these rich men would therefore in the natural order of things come to Lakshmi's three children. It is in one of these children that we are particularly interested.

Daraya, the only son of Krishna and Lakshmi was born about the year 1857, but as is so commonly the case among Hindus, the exact date of the event is uncertain. His two sisters were both younger. Of his childhood's home and early life he remembers little. Learning, even in its most rudimentary form, was not a thing to be thought of for a lad who was to be brought up as an agriculturist; though it is a remarkable fact that many of the Nairs taught their girls to read and write before even missionaries had begun the work of female education in India. The boy thus left to amuse himself in any way that his inclinations or circumstances might suggest found himself often rambling idly in his father's fields.

It was on one of these occasions, when Daraya was about twelve years old, that he was accosted in a friendly way by a man of his own caste, who suggested to him that he seemed weary of that uninteresting kind of life, and offered to take him on a journey of two or three days to Coorg, whither he was then going. The idea was a pleasing one to a boy of opening mind who had scarcely seen anything beyond his village and his father's farmstead. It did not require a great effort on the part of the soft spoken stranger to persuade the innocent lad that he could not possibly stay to consult his father, and that it would be all right, as he would soon be safe at home again. Little did the boy
dream when he put his hand trustfully into that of this new-found friend and crossed the boundary of his father's land that he was turning his back upon his parents for life, and going out into the great world, of which as yet he knew nothing, to fight his way manfully alone. Overjoyed with the excitement of the new scenes which met him at every turn, the lad travelled on with his tall companion without the faintest suspicion of harm, and almost without thinking of his weariness. It was not until about noon on the second day when they had passed the last Malayalam village, that the two lay down under a tree, and allowed themselves to enjoy a thorough rest. Then Daraya being quite exhausted fell into a sound sleep. It was six o'clock in the evening when he woke. He looked around startled and alarmed to find himself alone. He called his companion, but was answered only by his own echo. Gradually, the dreadful truth dawned upon him. He looked at his wrists; his bangles had gone. He felt for his earrings; they also had gone. Alas, it was now only too clear that he had been decoyed from home for the sake of these jewels. For an instant he trembled. It was sunset and he was alone in the jungle. At any moment some beast of prey might spring upon him. But with a brave heart he soon decided upon the best thing to be done. The tree which had afforded him shelter from the sun, should also be his protection in the darkness of the night. Swinging himself up into its branches, he congratulated himself that, though hungry and tired, he was at least safe for the night. Slowly the hours of darkness passed, and when the sun began to peep through his curtain again Daraya was soon upon the ground picking his way through tangled grass and fallen leaves, in the direction, as he believed, of his father's house. But he was mistaken. He ran and walked alternately all that day, and when in the shadows of the twilight he reached the edge of the jungle and espied a village, it was not one of the hamlets of the Malayalas, but a place called Verpanádu, on the borders of Coorg. Here he told his story to the villagers, who being a Kanarese people understood him only imperfectly. They treated him kindly, however, and at length took him to Appachen Iyer, the Dewan, to decide what should be done with him. This gentleman seems to have been much pleased with the fair young Nair, and taking him into his own house, gave him food and
clothes, and made him a sort of attendant for his son Sangappa.

Then life began in earnest for Daraya. In the course of three or four years, Mr. Appachen Iyer died. Soon after, his death, his son, who had been under instruction with a view to a University education in England, passed his matriculation examination and prepared to undertake the long journey. He selected as his companion the youth whom his father had given him as an attendant five years before. So it came about that at seventeen years of age, Daraya stood upon the deck of a British steamer and turned his face westwards.

He arrived in London with his young master in the spring of 1874. Other servants who had accompanied them on the voyage were dismissed, and sent back to India. Daraya alone remained as Mr. Sangappa’s attendant and resided with him in a suite of rooms in Hampstead Road. Life in London may be fascinating enough as a subject for a novel, but it made no permanent impression on the minds of these young Hindus. They were perplexed by the vastness of the great city, dazzled by its magnificence, bewildered by its bustle, and delighted with its gaiety; but that was all. They spent six months in visiting theatres, opera-houses, and other places of amusement, and then repaired to Cambridge, where Mr. Sangappa settled down to regular work as an under-graduate of Christ’s Collège. Here it was that Daraya received his first lessons in English as well as what is of infinitely greater importance, his first impressions of Christianity. "The memory of the just is blessed," * and it is a fact worthy of note that of all the persons whose acquaintance Daraya made in England, the only one whom he remembers distinctly is a lady whose name he gives as Miss Kate Rutherford. This lady who was an occasional visitor at the house in which the two young Hindus were lodging, became interested in Mr. Sangappa’s uneducated companion, and, probably out of pity, offered to teach him English. With very great gratitude and pleasure Daraya received her instructions, though he says he was but a slow scholar. Presently another suggestion came from his kind instructress. She proposed to take the Hindu gentleman to a Christian service. It is evident she

* Proverbs, x—7.
† Prov. iv. 7.
was anxious to impart to them the highest and most precious kind of knowledge. She longed for them to know "the principal thing." When, however, Daraya consented to accompany this lady to church, it was not so much because he had any desire to know more of the Christian religion, as because he felt he could not refuse the invitation of one who had been so kind to him. But the solemnity and beauty of the service evidently made an impression on his mind. Afterwards, during his stay in England, he visited Manchester and several other large towns, and in every place observed with astonishment the number of churches, and as he put it "the unity of religion." His knowledge of English was most meagre, and it is probable that he understood little of Miss Rutherford's instruction, and almost nothing of the sermons which he heard; but even what he did understand he was not disposed to receive favourably. He says in a letter to the writer, "I was frequently instructed about Christianity by a lady in Cambridge, but I took very little notice, thinking that if I should change my religion, I should be ashamed before my caste people." Yet the seed sown in such unpromising soil was destined to spring up and bring forth fruit. The bread thus cast upon the waters has been seen after many days. Miss Rutherford's words died away, and were forgotten, like the pebble which drops into the lake, and is seen no more; but as the tiny ripple started by the pebble rests not till it swells into a wave that breaks upon the farther shore, so the effect of those words will continue till it touches the shore of eternity.

Among the friends of Mr. Sangappa at Cambridge was C. Meenacshaya, Esq., the present Government Advocate of Mysore, who was then qualifying as a Barrister-at-Law. Having successfully completed his University course and having been called to the Bar, this gentleman waited upon Mr. Sangappa one day and requested that Daraya might be allowed to return with him to India. Mr. Sangappa demurred at first, but eventually agreed to give up his protegé on condition that the arrangement was only a temporary one, and that Daraya should return to him when he himself should again arrive in India. Our friend's sojourn in England was thus limited to the brief period of two years and a half. Mr. Sangappa remained at Cambridge only a few months longer, being compelled by sickness to return to India; and his illness
proved fatal almost directly after his arrival in his native land. Daraya thus continued to reside with Mr. Meenacshaya, who on one occasion said he thought of him not as a servant but rather as a son, and who has certainly shown him the greatest possible kindness.

In 1877 when Mr. Meenacshaya was residing at St. John's Hill, Bangalore, a Malayalam catechist then stationed in the Bangalore Tamil Circuit, made the acquaintance of his young fellow-countryman who had visited England, and who was very anxious to continue his study of the English language. This catechist introduced Daraya to Mr. Appasawmy Pille, the Christian Head Master of our Mutucheri school. Mr. Appasawmy, in his turn, introduced his new friend to others of our members, and sent him a Christian young man to teach him English. Little by little Daraya found himself led on to think more about his soul than about his caste, and to understand that the salvation which Miss Rutherford had urged upon him at Cambridge was the same salvation which was being preached by the missionaries to his fellow-countrymen in India.

Meantime, in order that he might recover as far as possible what had been lost by a neglected education, Mr. Meenacshaya sent him to the Wesleyan High School. Here, in addition to the secular studies which he pursued, he found himself daily pondering, and being instructed in, that sacred Book of which he had first heard from the good lady in England. His impressions deepened. He left school and was apprenticed by his kind patron to a firm of photographers in Bangalore. But his Christian friends still sought him, advised him and prayed for him. Now he came as an earnest enquirer to the Rev. S. E. Symons who prayed with him again and again, and urged home upon him the duty of immediate decision for Christ. At last his mind was made up. He would yield to his intelligent convictions, the voice of his conscience, and the striving of God's Spirit, and become a Christian. Mr. Meenacshaya, though not a Christian himself, was too wise and liberal a man to object to what Daraya felt to be duty, and accordingly not only gave his consent, but attended the service at our Tamil chapel, on Sunday morning, September 28th, 1879, when in the presence of nearly two hundred native Christians Mr. Symons baptized this interesting convert.

Daraya's conversion was, we have every reason to believe, a real change of heart. His life is one of consistent cheerful
piety, and his testimony in the class-meeting to the power of the grace of God has more than once brought great joy to the heart of his leader. Two years after his baptism, he was happily married to Salome, the eldest daughter of Mr. Samuel Nathaniel, a valued catechist in the Mysore District. Salome had been educated in our Tamil Girls' Boarding School, under the watchful eye of Mrs. Symons. She doubtless owes much to her training. At all events the two seem very happy in a comfortable home which Mr. Meenaeshaya has built for them on his own estate, Rochdale Park, Bangalore. Daraya has been employed for nearly three years now, as a writer in the Civil and Sessions Court.

Once the temptation to renounce Christianity has been vividly put before him, but his answer was ready and decided. One day last year he was told that two strangers wanted to speak with him. He went to them, and after a little conversation found to his surprise that one of them was the youngest of his mother's nine brothers. He had sought the runaway for years with much trouble and expense, and his joy at finding him was great. But when he heard that Daraya was no longer a Nair but a Christian, his astonishment and grief were excessive. He had brought the news of the death of three of the nine rich men, and came to urge his nephew who was rightful heir to return and take up the property. He even suggested that by the performance of certain ceremonies it might be possible for him to get back into caste. But Daraya could not listen for a moment to such suggestions. At length the disappointed uncle turned to go, saying, "I had thought to carry good news back with me to Kudalore, but how can I tell this sorrowful news?" To which Daraya replied, "If you were to taste Christianity you would not say so: the Gospel is 'good news.'"

It is probable that before very long Daraya may pay a visit to the home of his childhood, not to seek the property that might fall to him but to see his mother, if she is alive, and to tell her and the rest of his kinsfolk of the "unsearchable riches of Christ." And who can tell how wide shall be the sweep of that wave of blessing which began as a tiny ripple in the heart of a Hindu lad to whom that Cambridge lady felt it to be her duty to tell the story of the Cross?

There are sons of India at the English Universities today. Would that there might be found Christian men and
women who would imitate Miss Rutherford's zeal and speak to them "all the words of this life"! They are the men who will be leaders of thought in India in a very short time. They will have influence that shall tell upon millions of men. Shall they learn the materialism, the atheism, the false philosophy of England and leave the home of the missionary to return to this land of heathenism and infidelity, without hearing anything of the "good news" which the missionary comes so far to tell?

BANGALORE CHRISTIAN SANGHA.

It has been felt for some time past that the spirit of unity and good-will which undoubtedly exists amongst our native Christians (especially those of the Wesleyan and London Missions) fails to find an adequate outward expression. In view of this feeling it was proposed in the Bangalore Missionary Conference to have a Sangha or united gathering. The first meeting was held in April 1883, and in spite of the fears of some was a great success. The second annual gathering was held on the 25th ultimo, and was quite as interesting and enthusiastic as the former. The morning meeting was held in the Wesleyan English Chapel, Cantonment, and was presided over by Rev. W. H. Jackson Picken. Our spacious Chapel was filled with a deeply attentive audience. This meeting was of a devotional character. We had addresses in Tamil and in Kanarese; also hymns, lyrics and prayers in the same languages. Rev. T. Luke gave a practical and useful address on prayer. Rev. C. Ranganadan, in an address which at times rose into a chastened eloquence, urged upon his hearers the duty and privilege of carefully studying the holy Scriptures. The singing was an inspiriting part of the service. Where all was excellent it may seem invidious to particularize, but the rendering of "Work while the night is coming" by the girls of the Kanarese boarding school was perhaps the most effective. We left the meeting much cheered and blessed, thinking of the fuller union to be realized hereafter, and murmuring the while Multae terricolis linguae, caelestibus una.

The evening meeting was held in the London Mission Lecture Hall, which was crowded to overflowing. The chair was occupied by Rev. B. Rice whose hair has grown white in the service of India. Addresses on Frugality, Moral Courage, Punctuality, Humanity, Sacred Music &c., were
given by the various speakers. No speech was allowed to exceed ten minutes in length. For securing variety and evoking a sustained interest this has been found a capital expedient.

The Bangalore Christian Sangha will be looked forward to year by year with an ever-growing interest. As facilities for travelling increase Christians from the out-stations will probably come up once a year to share in the general rejoicing. The effect can hardly fail to be most beneficial. Sometimes the lonely disciple of Jesus is ready to cry, “I alone am left”; but God will bring such a man to the Bangalore Sangha and a few years hence will shew him seven thousand who never bow the knee to Baal. The Sangha is an apt emblem of the progress of Christianity in this country: while the stream widens it deepens, and the church is growing in extension and intension at the same time. While continuing to develop in these directions nothing can hinder her healthy and rapid growth.

A. B.

NOTES OF OTHER CHURCHES.

As many of our readers may be desirous of obtaining full information concerning the work of the Church Mission in Tinnevelly, we are glad to be able to refer them to a recent Report by Bishop Sargent, which is by far the most comprehensive account of the Native Church in Tinnevelly that has appeared for some years. Bishop Sargent has under his supervision eight districts, and each district has a certain number of pastorates connected with it, varying in number from four to twenty. It is pleasing to note that although the total increase in the number of adherents was only between four and five hundred, there was no declension in any part of the field. For reasons not difficult to find, the number of accessions from among the heathen was not so great as in former years, but on all hands there were most gratifying tokens of an increase of vital piety joined with a spirit of liberality. Let those who doubt the power of God’s grace to change the heart of a Hindu, read the following. The Bishop says:

“A man came to me last month and began to untie the corner of his handkerchief, where the natives ordinarily carry their ready money. I suspected what was coming, and said, ‘Ah! you never come but to give.’ I suppose you are making proof of our Saviour’s words that it is more blessed to give than to receive!” ‘Ah! Sir,’ he replied, ‘I only give what I receive, and when I think of the great spiritual gifts which God has bestowed, I feel that I can never give enough,’ and so saying he put down several rupees on the table for the Church Fund.”
Another man brought a large sum to the Bishop, and when he hesitated to receive so much from so poor a man, the donor said, "Sir, I am only giving back from what God himself has given me." We may with good reason, bless God for instances such as these.

The amount contributed by the Christians during the period under review and placed at the disposal of the several Church Councils was Rs. 17,472, and the amount spent locally was Rs. 6,800, making in all Rs. 24,272; besides which, they paid about Rs. 5,000 in school fees. The number of Christians in these districts in connection with the Church Mission Society is 50,661, and if to these we add the numbers in North Tinnevelly, we have nearly 56,000 in the whole province of Tinnevelly, of whom above 10,000 are communicants.

1. The Palamcottah district contains nine pastorates. We notice that in some of these cholera appeared during the year, making havoc of the flock, but a tone of cheerful hope runs through all the reports. The Boarding Schools in this district ought not to be passed over without notice. In these several children are supported by the generous efforts of a gentleman in Melbourne. Touching reference is made to a lady, Miss Slayney, engaged in the Zenana Mission, who gave promise of great usefulness but within a few months was most suddenly cut down by cholera. We note that no less than 24 native Bible women are at work, some amongst the heathen, and the rest amongst the Christian congregations.

2. The Dohnavur district contains four pastorates. In one of these drink seems to have brought much misery, but we note that some good men gave up their means of livelihood, viz., the drawing of toddy from the palm trees, in order to avoid temptation themselves, and that they might not place temptation in the way of others. The pastors make mention of the study of the Bible, family prayer and sabbath observance, and many other instances are recorded which testify to the reality of the work amongst the people.

3. The Swiissehapuram district has five pastorates. In the report of one of these, we have an instance of sterling honesty well worth recording. A Christian young man bought a bullock which turned out to have been stolen from its owner in another part of the country. The owner afterwards discovered its whereabouts and informed the police. The young man’s friends advised him to deny that he knew anything about the bullock or had had anything to do with it, but this he stoutly refused to do. He told the whole truth about it, though it led to his losing the bullock and the money he had paid for it. We do not wonder that the official, a heathen, mentioned this with great commendation, adding, "He was a true Christian."
Notes of Other Churches.

4. The Panmveli district contains four pastorates. It was in this district that the late Rev. J. T. Tucker laboured so long and so successfully. An interesting story is told of an earnest young convert, who in the ardour of his first love went out into a neighbouring village to preach the unsearchable riches of Christ. When he referred to caste distinctions as being evil, one of the listeners said "Would you eat with every one without distinction?" "Certainly, I would," he replied. The man then took him across the way to a chuckler's* house, and said "Now, then, eat with this man." He immediately consented to do so, and the heathen went away amazed. If all our people were actuated by the same spirit, the evil of caste would be very soon greatly diminished. We also read of a Christian poet from Tanjore, who day after day charmed the pilgrims who were pursuing their way to the shrine in Trichendur, with sacred songs interspersed with short discourses on scripture subjects.

5. The Surandei district contains four pastorates. Here the Christian population apparently bears a smaller proportion to that of the Hindusthan in any other district, but nevertheless good work is being done, for the number on the church rolls is 3,181 and contributions amount to Rs. 1,011. One old man, a Chetty, was baptized when nearly 70 years of age. Travelling about the villages he preached Jesus by sermon and song. He was spared to do this only for two years, but up to the last moment of his life he spoke of the Lord Jesus to all who came near him. Another instance of the liberality of the people is also recorded. At a village Missionary Meeting an old woman brought in the collecting pot of her son who was absent on the hills, and when it was broken the sum of Rs. 25, nearly all in silver coins, was disclosed to view.

6. The Mengnanapuram district has nineteen pastorates, in connection with which there are 18,182 on the Church rolls. The Bishop mentions one thing that has been a source of trouble to most missionaries as well as to himself—that is, the number of disputes that are brought to be settled;—as both parties believe themselves to be in the right, the decision invariably causes discontent. We notice that in this district the number of adherents has increased 50 per cent. during the last decade. In the dispensary—a most valuable auxiliary to all mission work—nearly 3,000 persons were treated, and whilst being treated had the Gospel preached to them. Thus the work of healing the body goes on hand in hand with the still greater and more beneficent work of healing the soul. In connection with one of the pastorates, there is related one of the most interesting cases of conversion that we have heard for a long time. In one part of

* It must be remembered that in India the chucklers, workers in leather, are the lowest of all castes—in fact, out-castes, despised by all respectable members of society.
the country there was a rich native, a most determined opponent of Christianity. In the year 1850 the late Rev. J. Thomas built a prayer-house for some Christians who lived in a village adjoining this man's. He became most furious when he heard of this, got the people to pull down the prayer-house, and so intimidated the villagers that for twenty-eight years, no one about there dared to profess himself a Christian. However, in the year 1879, some people in a neighbouring hamlet placed themselves under Christian instruction, and erected a place of worship. The man's anger was again aroused, and he would have acted violently as in former years, but the number of converts in the neighbourhood made such conduct impracticable. Fearing to act in defiance of the law again, he instituted a suit in the Munsiff's Court, and after spending a large sum of money, he obtained a decree which would necessitate the Christians pulling down their sanctuary. The victory caused great joy, and was proclaimed throughout the country side to the accompaniment of boisterous music. The converts however appealed against the Munsiff's decision, and in the Sub-Court the decision of the Lower Court was reversed and the matter was decided in favour of the Christians. Then the man carried the case to the High Court of Madras, but the decision of the Sub-Court was confirmed, and the Christians were maintained in their rights. Annoyed at this, the man endeavoured to distress the people, by bringing all sorts of charges against them. And now comes the strange part of the story —yet scarcely strange to those who believe in the efficacy of prayer and the power of God's grace. In course of time a wonderful change came over the man. He confessed he had acted wrongly and at last expressed a desire to embrace the religion which he had hitherto tried to destroy. Eventually the man who had cursed the name of Christ and had been an object of fear to all the Christians round, pronounced the Blessed Name in reverence on bended knees in the very building he had threatened to burn down, and now he is helping forward the building of a more substantial church.

7. The Pannikulam district has four pastorates. In this district the population is scattered and the people are exceedingly poor. These and other drawbacks have somewhat impeded the progress of the mission in this part of the province. But though it has much to contend with, it has abundant honour, for it was from this district that the first volunteers offered for the Koi Mission some four years ago.

8. The Nallur district has four pastorates, but the Report contains nothing specially worthy of mention.

In reading Bishop Sargent's report one cannot help being struck with the vastness of the work. In the Mengnanapuram District for instance, where there are 16,000 adherents, we find that the Christians are scattered over 201 villages, and in the
whole province they are found in 798 villages. Our readers will thus readily see what an immense number of Hindus they are brought into constant contact with, and what opportunities there must be of pressing home the truths of the Gospel to the hearts of their heathen neighbours and friends. Surely every Christian man and woman must be encouraged by the perusal of this Report, and as they exclaim in wonder "What hath God wrought!" will not forget to pray that like Pentecostal blessings may be vouchsafed to every part of the great mission field.

G. W. S.

CURIOUS OMENS.

THE Dog.

Any one who has resided for any length of time in India cannot have failed to remark that many animals and birds are regarded with more or less of superstitious awe, that their movements are watched with the keenest interest, and that importance is attached to nearly every action. We have even been assured that not only is this the case among ignorant villagers who have scarcely crossed the confines of their taluks and who certainly have never been to cities such as Bangalore and Madras, but that Hindus who are skilled in many sciences, well versed in Western lore, and who write the awe-inspiring letters B. A. after their names, are just as superstitious, and would no more think of continuing a journey if their turban happened to fall off at its commencement than would their unlettered and priest-ridden neighbours. Customs and superstitious beliefs differ in different parts of the country, and even in different villages of the same taluk. In writing anything therefore about "curious omens" we do not mean to say that the superstitions that will be mentioned obtain generally throughout India. Some may be general, and some may be observed only in certain parts of the country. Those here to be dealt with are for the most part such as have come under our personal observation while journeying up and down the country.

Any one accustomed to Indian villages, who has seen the snarling ill-favoured dogs that prowl about, who has observed how sticks and stones are often thrown at them, or who has heard the curses that are too often shouted at them, would most certainly think the dog a very unimportant factor in Hindu society; and yet this same dog, even the pariah which prowls round every village and at night disturbs our bungalows, on the alert for every bone or fragment that may have escaped the watchful eye of the bungalow pet, is a most powerful worker either for good or evil in the life of the ordinary Hindu. It is surprising how many are the omens connected with the dog. Those who are acquainted with the gods of the Hindu pantheon will not be astonished to hear that the dog is also a god, an incarnation of Siva. In some places it rejoices in the name of Bheirava, in others in that of Virasawmy.
For a long time we noticed that whenever a villager, or one of our orphanage boys, wished to call a dog he invariably said "kuroo kuroo." This would be repeated many times until the dog came. It was long before an explanation of this could be found, but at last we discovered that in the Shastra, in the chapter on the sacrifice of the dog, it is called "kura kura," and from the ancient name without doubt arose the present method of calling the dog. Numerous are the omens connected with the dog, and if all these be true then a dog is a piece of property so valuable that every man should hasten to possess himself of one. If, for instance, when a man is setting out on a journey, he sees a dog scratching its head, back, thigh or any limb with its right leg, he may rest assured that his journey will bring to him good fortune and prosperity; but should it be scratching itself with its left leg the unlucky traveller may expect nothing but misfortune. If two or three dogs stand at the east end of a village for two or three days watching the rising sun and howling, the villagers should beware, for it is certain either that their houses will be burnt down or that thieves will come. If they do this at midnight it is a sign of death; should they do it in the evening it portends the destruction of the crops standing in the fields. If dogs, standing in front of a house, scratch a pit and howl, it is a sign of death to some one in the house, to a young child if there be one. Should they do this in the Petta, some people but not more than seven, will assuredly die; and should a dog by any means get on the flat roof of a house and howl, some one in the house will die. In such a case, the people of the house will in their anger frequently kill the dog, in order to avert the fury of the gods and if possible secure immunity from death for themselves. Should a dog scratch a hole in a garden, the owner will lose his cattle. If it scratches a hole in the wall of the house, the inhabitants may expect a thief in that very place. Should a dog howl on the gopura of the village temple, the people may look to their drains, for an epidemic will make its appearance. It is a most useful friend to the ryot, for when it stands under a bush and, looking at the sky, begins to whine, he knows that rain is coming. Should it smell his right knee, he rejoices because he knows his cattle will rapidly increase, and if it smells his left knee he prepares for action, for he knows his women are going to quarrel. We note further that if a dog sits on a bed and without cause begins to whine, it portends sickness if not death to the person lying on it. We thus see that the village dog answers a lot of purposes, and if not ornamental is at least sometimes useful. If any one desires to know what kind of a dog he should procure, we may tell him he should on no account get one without a tail, as a tailless dog is utterly unable to foretell the future. Of all dogs the black are the best, since all the omens connected with them are good, and they protect the house from evil spirits.

G. W. S.