





Rock and Temple of Trichinopoly.

THE
JUVENILE MISSIONARY MAGAZINE.

JANUARY, 1854.

THE ROCK OF TRICHINOPOLY.

THAT part of India which extends along the South-eastern coast, and is bounded by the rivers Cauvery and Coleroon on the North, and by the Gulf of Manaar on the South, is called *the Southern Carnatic*. The appearance of the country is very different in different parts. In some places it is exceedingly hilly, and covered with thick jungle, where tigers and other wild beasts abound. In other parts it is level and open, well watered with bright streams, and very fruitful.

In the fruitful district is situated Trichinopoly. This is the capital of the province, and one of the principal stations for English soldiers. In 1831 more than half a million of people lived in and around this city.

Within this city there is a large rock more than 300 feet high (*see Engraving*), on which stands a pagoda or heathen temple and other buildings. Though Trichinopoly has long been in the possession of the English, and though so many immortal souls live in it, and near to it, there is not one single Missionary there to preach the Gospel. Christians have as yet done little to teach and bless the people. Hundreds of thousands are there,

still sitting in Mohammedan gloom or in heathen darkness. Now and then, however, they are visited by Missionaries who live in some of the districts now far away.

A few years ago, the spot represented in the Engraving was the scene of a dreadful accident. During the celebration of the yearly festival of the idol that stands in the temple built upon the top of the rock, as the people in crowds were going up the steps, some one on the rock raised an alarm. In a moment, the crowd near the top rushed down upon the thousands below them. Those below could not stand against the pressure; and as the staircase was narrow as well as steep, it was difficult for any to escape. Great numbers were therefore trodden under foot, or crushed to death, or suffocated in the throng. It must have been an awful scene, especially to the Christian, who would think not only of the bodies but of the souls of this great multitude of heathen thus hurried into eternity. But what millions are there in India, China, and elsewhere in the same state of danger!

“O Christians, to their rescue fly,
Preach Jesus to them ere they die.”

WOMAN IN INDIA.

I.—THE HINDOO GIRL.

No greater honour can come to the Hindoo than to have children; no greater calamity befall him than to be without them. One of their poets says, “Among all the benefits that may be obtained, we know no greater benefit than the possession of intelligent children.” The same writer also

beautifully says, "The pipe is sweet, the lute is sweet, say those who have not heard the prattle of their own children." But the Hindoo makes a great difference between boys and girls. They think it far better to have the former than the latter. Why is this? Chiefly because the son performs the funeral ceremonies of the parents.

When a little girl is born, there is no merry-making; no giving of presents, as there is at the birth of a boy. The blessing of the gods is not sought upon the daughter, and the poor mother is obliged to spend ten days longer in tiresome ceremonies. It was only very lately that an intelligent native gentleman in Bombay hearing that the lady of an Englishman there, whom he knew, had become the mother of a little daughter, and thinking this a great trouble, went in haste and sorrow to *condole* with him.

When the Hindoo is born, there is generally an astrologer or "star-gazer" ready to put down the places of some of the heavenly bodies at the time, and to "cast," as it is called, "the nativity of the child, or tell its future fortune." This "roll of its fate" is written on the palmyra leaf with the iron pen, and serves as a register of the babe's birth. It is called a *sāthagam* or *horoscope*. There are many other ceremonies connected with the birth which need not be described. Both the poor mother and the babe are often treated in a very ignorant and superstitious manner.

When the child is a few days old, that is, about ten or twelve, a name must be given to it. Little girls are often called after the goddesses, as Lacthmee, Doorga, Gangamma, &c. &c. Sometimes they have such pet names, as "the diamond," "the water lily," "the beautiful one;" or if parents have lost former children, they will call the little new comer *Thukkee*, "the sorrowful one," or *Haranee*, "the lost one." They will sometimes tell you that the reason why they give these sad names is this, that their

former children were snatched away by some evil spirit, because they had such sweet names.

When the child is named there is often a great deal of feasting. The ceremony is as follows:—The father and mother sit, according to their usual mode, on mats spread upon the ground, the mother holding the infant on her lap. Then a Brahmin hands to the father a plate of raw rice, on which he writes the child's intended name, and the name of the star under which it was born. He then repeats the name three times, and the service closes with an offering to the household god, a fee to the Brahmin, and a feast.

You well know that many of the practices in Eastern lands throw a light upon passages of the Bible. There is one of which I have often been reminded, when seeing a Hindoo mother carrying her child. In Isaiah lx. 4, it is said, "Thy daughters shall be nursed at thy side." Now the little Hindoo baby is generally carried by its mother, or its nurse, at her side. It sits across the hip or side of the nurse with her arm around her little waist to keep it up. In Isaiah xlix. 22, they are said to be carried on the shoulders. This too is very common when the child is old enough to sit upright without being held. An English mother would almost tremble to see her little one carried at such a height without any hand to keep it from falling. But the little creatures seldom tumble down, and when frightened, they only cling to the head or to the neck of their bearer.

If the little Hindoo girl is poor she has but little clothing, and often, while quite young, none at all. The common dress of the child is a little waistcoat of printed cotton, with short arms, and fitting close to the person, narrowing off into points at the front, which are tied together in a knot. This is called a *roukay*. Below this, and made of coarser cloth, is an Indian slip from the waist to the ankles.

Ornaments are considered a necessary part of a Hindoo girl's dress. The poorest of the poor will have their glass armlets, and often one or two leaden rings on their fingers and toes, with ear-rings, &c. Silver and gold, and various precious stones, form the chief of these ornaments when the child has rich parents. These jewels are called by them "santhosham" or "joys."

The amusements of the little girls in India are very few. I have often seen them rolling about in the mud or dust, and building mud-houses; sometimes they make believe that they are cooking food; at other times they mimic the temple worship, or *poojah*. At times they play at a game like check, and also at ball. Occasionally, though by no means so often as in England, a doll becomes a favourite.

My young friends, perhaps, will have been ready to ask, "What do they learn at school, and in their temples?" My answer to this is very short, and very sad.

Till the Gospel was sent to India, very few of the women of that land were ever taught to read. Those few who did learn were the dancing-women, who are employed at the temple service; and because they led a very wicked life, it was thought a disgrace for a woman to be taught. Now, however, there are about thirteen thousand girls every day under instruction in Christian schools, and even the heathen, now seeing the advantages of learning, have begun to teach their women.

Let little English girls remember that there are multitudes of heathen ladies, princesses and queens, who cannot even read. Who would not rather be a poor English Sunday-scholar than such a queen?

The Hindoo child is early taught to obey its parents, and the common saying, "Father and mother are the first known deities," shows that they are to be treated with reverence. They are married when quite young; the parents would think themselves very wicked indeed if they let their girl

grow up without being married. The marriage ceremony commonly takes place when they are between three and twelve years old. I have known them as early as three, but it is generally when they are about eight or nine. This ceremony costs a great deal of money, sometimes so much as thousands of pounds, and it often lasts many days. The sign of marriage is not a ring, but a small piece of ornamented gold, or a piece of silk net-work entwined with gold, which is hung round the neck, and called *the takli*. This the wife wears till the death of her husband. Unless a girl becomes a Christian before her marriage, there is less reason to hope that she may be able to do so afterwards, unless, indeed, she be left a widow, when she may be despised by her relations. The following case will show the trials which the young Hindoo women of caste sometimes suffer from receiving the Gospel, and it also will prove that the days of persecution are not yet past.

In April, 1847, five girls in the Mission-school of the Free Church at Madras determined to embrace the Gospel, and knowing that they would not be allowed to do this at home, they put themselves under the protection of the Missionaries. One of them, called Muniatthal, was only twelve years old, but she was a very intelligent child. On hearing her intention, her relations met together, and, taking with them a crowd of heathen, armed with stones, and clubs and bars of iron, they attacked the Mission-house, until they were driven away by the police. Then her mother came, and tried in every way to persuade her to forsake her Saviour. But the girl said "No. I wish to be saved, If I go home with you, you will force me to fall down before the idols and worship them." Her mother threatened to kill herself if she did not, and did all she could to work upon the feelings of the child, but Muniatthal continued firm. Having failed in this, the mother went to a judge, and the little girl was brought up before him. Both the

mother and the astrologer swore that the child was only eight years old, but their perjury was found out; the girl was asked if she wished to go with the Missionary, and at her earnest and decided request she returned with him, and has ever since remained, and is now a *Christian*.

The judge, Sir W. Burton, said, "Children have certain rights of their own; and throughout the length and breadth of this land, they will be protected in those rights which God and nature has given them." It would indeed have been a sad thing if he had said that a Hindoo girl of twelve could not choose to serve God.

This instance will be enough to show our young female friends how thankful they ought to be for the liberty which they enjoy in happy England, and also to teach them how much they owe to God. The Hindoo girl at every hazard has come to Jesus. Shall you, dear English girls, keep away from him and refuse to come?



LETTERS FROM SOUTHERN INDIA.

LETTER III.

MY DEAR YOUNG FRIENDS,—My last letter ended with an account of my difficulties when I began Christian or really Mission-schools in this place, where nothing of the sort had ever been known or seen before. But our gracious God by his Providence removed these hindrances, as I believed he would, and I will tell you how it was done. After waiting a short time, two schoolmasters offered themselves. One of these belonged to the number of learned men of this place. When other schoolmasters saw this, they also offered their services; so that in a short time I had several schools opened, and all of them were filled with scholars of different castes. These schools seemed likely to prosper, and to benefit the people; this greatly

encouraged and rejoiced me. And as I wished others to share with me in my joy, I invited some European gentlemen and one lady, the only one in these parts, to be present at a public examination of the scholars. They came, and as they were much pleased, they gave presents to the best boys, of books, knives, steel pointers or stilettoes, with which the boys write their lessons, &c., on ollas, that is, the leaves of the Palmyra prepared for the purpose, and the lady offered a young cow as a reward to the best scholar in all the schools, as she knew how very fond the Hindoos are of cows. But on the following day, on going to visit the schools, what was my surprise to find them nearly empty! Some false and wicked persons, or bigoted idolaters, had spread the report that now my object in getting these schools began to appear, and that it was quite plain that my intention was, after a little while, to send the boys to England, or to some foreign country, where they would be sold for slaves, or for some equally bad purpose, and that the rewards which had been given to the boys were bribes, or something of the sort, to entice them away, or to deceive themselves and their parents. Thus my public examination turned out to be quite a mistake, and seemed likely to do more harm than good. Poor people! they have no notion of doing anything from any love to them, and a desire for their good. Now I was again puzzled what to do. I spoke to as many of the parents as I could get to hear me, and explained the matter, but it was no use. Their prejudice was too strong, and all I said to remove their false impressions had no effect. Some boys, however, still remained in the schools, and as the schoolmasters endeavoured to remove the evil, and those who had left did not find any real ground for their fears, one boy after another came back to the schools, and thus after some time matters went on smoothly again.

Yours affectionately.