

mica are found disseminated, but this mound is evidently composed of very different materials, and when struck it emits a hollow cavernous sound. Some have thought it of volcanic origin, but Captain Newbold thought it more likely to be the remains of an ancient furnace. The local tradition is that this mound is composed of the ashes of an enormous Rakshasha or giant, whose funeral pile this was. This giant's name was Edimbassurali, and he was living here when the five sons of king Pandion visited the country. The giant's sister fell in love with one of them named Bhimsainah, and instigated him to kill her brother who was opposed to the alliance. Another account is that a great battle accompanied by fearful loss of life, was fought here. After the conflict the wounded and the dead were gathered together and placed, so as to form an enormous funeral pile which was then fired. These ashes or whatever they are effervesce when treated with dilute sulphuric acid, and thus show traces of carbonate of lime. Colonel Lawford thought the ashes were such as were found at funeral piles and very dissimilar to those formed in lime-kilns. Dr. Benza thought it was limestone slab, but certainly not pumice-stone or in any way of volcanic origin. "The stone is white and osseous looking and internally porous and reticulated." There are two smaller mounds at the foot of the copper mountain. Specimens from the mound have recently, at my suggestion, been collected and sent down to Madras for examination.

CHAPTER X.

THE BELLARY MISSION IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

(Communicated by the Reverend E. LEWIS.)

THIS is the only Protestant Mission in the Bellary district. It was commenced in the year 1810 by the Reverend J. Hands, who had been sent out by the Directors of the London Missionary Society with the view of establishing a Canarese Mission in Seringapatam : but finding it impracticable to accomplish his object in that city, through the kind, steady and spirited exertions of a pious Chaplain at Madras, he with great difficulty succeeded in obtaining permission from the Government to settle at Bellary. Very soon after his arrival, he commenced the study of the Canarese language, but without a Dictionary or a Grammar, and with very

incompetent Native aid. In a comparatively short time, however, he was able to converse with the people in Canarese, and in 1812 commenced a Grammar and Vocabulary, and completed a version of the Gospels of Matthew, Mark and Luke. In the same year a Church consisting of twenty-seven members, European and East Indian, was formed, a Native School established, and the Charity School for the education of European and East Indian children, and the support of such of them as were destitute, was founded, an institution which has since proved very useful. Mr. Joseph Taylor was also at this time received as a candidate and student for Missionary work by Mr. Hands, and continued to assist in the Mission till 1819 when he was ordained. In 1820 he went to Belgaum to establish a Mission there, where he laboured for many years with great success. An English School was established in 1813, but was only continued for four or five years, as it was found to take up too great a proportion of the Missionary's time. The annual festival at Hampi was first visited by a Missionary from Bellary in 1815, at which time the attendance at the festival was estimated at 200,000. A Tract Society was this year formed, and several copyists were kept in constant employ. All the Tracts that could be supplied by these means failing to meet the demand, a Printing Press was deemed desirable, but the Government would not allow of its establishment. The Branch Bible Society was formed in Bellary in 1817; and the Gospels and Acts prepared for the Press. The first Native member, a Brahmin, was received into the Church in 1819. Direct Missionary labours amongst the Telugu population of the district were commenced by Mr. Howell, who was received as a candidate for Missionary work in 1819 and employed in Bellary till 1822, when he was ordained and appointed to commence the Telugu Mission in Cuddapah. In 1826 Mr. Paine was sent out by the Directors of the Society to take charge of the Press which had been recently set up, and in which an edition of the Scriptures in Canarese was being printed. For many years the Press was a very efficient and important part of Mission work in Bellary. From it have issued an edition of the whole Canarese Scriptures, a second edition of Canarese Scripture portions, a large number of Telugu portions, besides many thousands of Tracts and other books in both languages.

In the year 1827, Samuel Flavel, one of the most devoted, zealous and successful of Native preachers, arrived in Bellary, where he

laboured most efficiently for some years amongst his fellow-countrymen.

For our Canarese Dictionary, we are indebted to Mr. Reeve, another Missionary who spent several years of a devoted life in Bellary. Such is a brief review of the formation and first years of the Bellary Mission. Upon the foundations thus laid have many excellent men, able, zealous and devoted workers, laboured, some of whom have died and others removed to other spheres of labour. Of these the names of Messrs. Reid, Thompson and Wardlaw should be mentioned, and that of Mr. Coles, who for a longer period than any of the others laboured in this Mission. Though the Press and a few other branches of labour of the earlier days of the Mission have been discontinued the work has not decreased, more strength being devoted to the now existing branches.

The present operations of the Mission may be briefly indicated as follows :—

Labourers.—There are at present two Missionaries and eight Native preachers employed in constant work.

Churches.—There are two Churches in Bellary, one in the Bruce-petta and one in the Kowl Bazaar; in the former, two services are held in Canarese and one in Tamil every Sunday, and one service in each language during the week; in the Kowl Bazaar, two services are conducted on Sunday and one in the week in Tamil or Canarese or Telugu. The total number of Christian people connected with the Bruce-petta congregation is 210 and with the Kowl Bazaar 53.

Evangelistic Work.—Several months in the year are given by one of the Missionaries to public preaching in the towns and villages of the district at a distance from Bellary; and two or three Mission agents preach every day in the streets of Bellary.

Colportage.—Two Colporteurs are employed by the Bible Society in connection with the Mission for the sale of Scriptures; and two others are employed by the Local Mission for the sale of Tracts. The sales have usually been and still are large. The system of selling Scripture portions and Tracts has been in practice in this district for many years and has always proved successful.

Boys' Schools.—The formation of schools for the Christian instruction of heathen children is one important means that has been in operation since 1812. At different periods the number of schools has varied. At one time there were as many as thirty Boys'

Vernacular Schools. These were gradually reduced in number, and now we have only four Boys' Schools, three Vernacular and one English. The English School was established in 1845 and has improved year by year as more time has been able to be devoted to it by a Missionary. At present it contains 284 boys, and 10 classes, the highest being the Matriculation class. There are ten teachers employed one a graduate of the Madras University, besides other undergraduates and certificated teachers. The school fees alone in 1871 amounted to Rs. 2,577-4-4, the Government Grant-in-aid to Rs. 1,347.

In Bellary itself there are two Vernacular Schools still kept up, one in Tamil in the Kowl Bazaar, and one in Canarese in the Cottagara village in Bruce-petta, containing the first thirty-two boys, the second twenty-seven.

Girls' Schools.—The Boarding and Day School was commenced in 1833. In the Boarding School there are now fifteen girls who are entirely supported and educated from the funds of the school. These all attend the Day School together with the daughters of the Christian people in Bruce-petta and a few heathen, thus making a present total of thirty-six. The girls are taught reading, writing, arithmetic, geography and grammar in English; reading, writing, grammar in Canarese, and needle-work, fancy and plain. A Grant-in-aid from Government is received for this school on the system of payment for results.

There are two Caste Girls' Schools in Bruce-petta, one containing forty-nine girls, chiefly from Lingaite families, the other thirty from Brahmin families. In the Kowl Bazaar is a small Girls' School in which Tamil only is taught. The number of girls attending this school is fourteen.

Out-stations.—There are five villages in the district in which Christian people belonging to the Mission live, but there is only one in which a native teacher is stationed, and that is a village on the banks of the Túngabadra river, called Honnúr, in which place Christian Services are conducted every week by the teacher, when the Christians from near villages meet together. Connected with this out-station are twenty-seven Christian people. There is also a Boys' Vernacular Day School containing twenty-one boys.

These various branches of Mission work are supported:—

1. By Grants from the Directors of the London Missionary Society; who now in addition to the Missionaries' salaries give an

annual Grant of Rs. 1,200 for Native teachers, Rs. 500 for Boys' Schools, Rs. 150 for Itinerating.

2. By local contributions from Europeans, which are collected month by month, and amounted for all purposes in 1871 to Rs. 1,486-2-3. Besides these Rs. 143-2-0 were subscribed by Hindu gentlemen for Caste Girls' Schools; and Rs. 313-15-9 by Native Christians. The out-station at Honnúr has been entirely supported for the past three years by a "Friend" in Bellary.

3. School fees which in 1871 amounted to Rs. 2,584-2-4.

4. Grant-in-aid from Government, of which Rs. ——— for the Boys' English School, and Rs. 198 for the Girls' Boarding and Day Schools were received in 1871.

CHAPTER XI.

THE CATHOLIC MISSION AT BELLARY.

(Communicated by the Rev. P. DOYLE)

"THE first priest that visited this part of the country was father Joachim called by the natives Athika Nauder." He came to Bellary in 1775. He is held to this day in great veneration by the natives. His charge extended over the ceded districts and a great portion of the Nizam's territory till his death at Bangalore in 1829.

The Bellary Mission continued under the charge of Goa priests till 1837 when the Rev. W. Dinan was appointed by Government chaplain to the Roman Catholic Soldiers at Bellary.

The Rev. Mr. Pedroza, the resident Goa priest, considered this an invasion of his rights and a breach of the concordat between the Holy see and the king of Portugal. This dispute engendered a great deal of ill-feeling between the two churches which lasted till the arrival of the Archbishop of Goa in 1862, when a compromise since confirmed by His Holiness the Pope was agreed to. Each party was to remain in possession of the churches then occupied by them, and neither party was to interfere with the other or attempt to win converts.

In 1860 an Asylum for destitute children of European descent was established by the residents of the station, and in 1864 Government gave a Grant of Rupees 75 monthly for the support of the children. This was withdrawn in 1868, and in its stead a Grant equal to the local subscriptions was substituted.