

YEAR BOOK OF INDIAN MISSIONS
1912

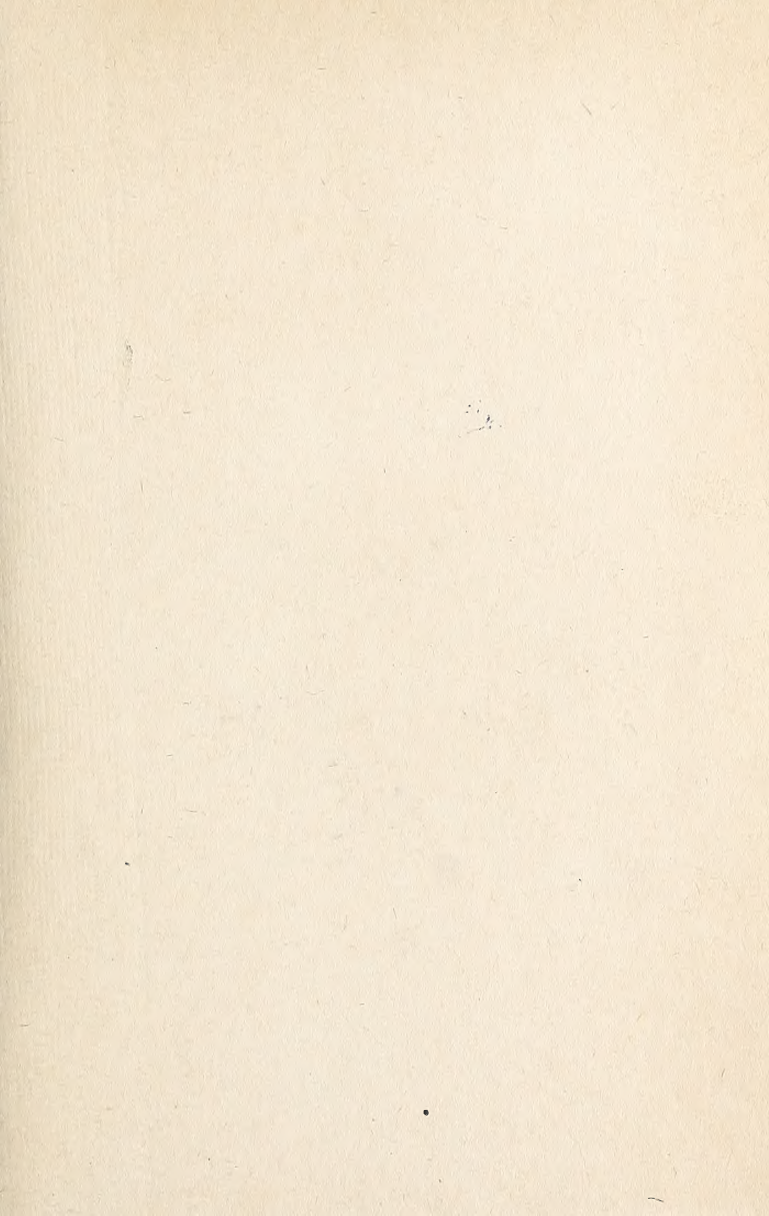
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India, Burma and Ceylon





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THE YEAR BOOK OF MISSIONS

IN INDIA, BURMA AND CEYLON

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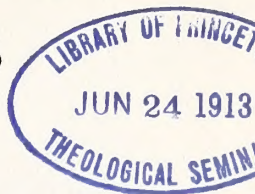
1912

EDITED BY THE

REV. J. P. JONES, D.D.

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA

1912



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PREFACE

THIS *Year Book of Missions* was projected at Kodaikanal in South India in May 1911. It was discussed by some thirty missionaries and a committee consisting of Messrs. R. L. Ewing, G. Pittendrigh, and J. P. Jones drew up a scheme generally approved by the larger body, for an annual volume which should review missionary work in India, Burma and Ceylon, and include a missionary directory and statistical tables.

Messrs. R. L. Ewing, G. Pittendrigh, D. G. M. Leith and Dr. J. P. Jones were appointed a committee to carry out these plans. Dr. Jones agreed to edit the initial volume. The Christian Literature Society for India undertook to publish the book and Mr. Passmore has prepared the directory. Unfortunately Mr. Ewing who was the statistician had to return to America in March and the editor and Mr. Passmore had to complete his labours. This break in compiling the statistics has caused a delay of two months in the publishing of the

first volume—a delay which the committee regret exceedingly.

All who have helped to prepare this Year Book are heartily thanked for their able assistance. It has been graciously given and well rendered by very busy men and women.

The many diverse missionary interests and ideals represented in this land are presented by those identified with them. For instance, the work of the Roman Catholic Church and of the Syrian Churches is described by writers belonging to those churches. Each writer is responsible for the statements that he makes and perfect freedom has been granted to each to present his subject in his own way. It is believed that this *Year Book* will thus be found a trust-worthy account of the missionary agencies in India, Burma and Ceylon.

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CHAPTER I

General Survey

1. Political

INDIA, with its population of 315,132,537 souls, is the biggest jewel in the British crown. It is annually acquiring a greater significance and prominence as a political member in the British Empire. The people of India have recently opened their eyes to a new vision of their political opportunities and to a new consciousness of their rights and power. India will never more be the silent and passive partner in the imperial compact it has been in the past. It demands increasing recognition and is receiving it. This is manifest in many ways. The year 1911 witnessed definite progress in the political relations and life throughout this land.

This is true in matters legislative. The new accession of the Indian to power in the Viceregal and Provincial Councils has worked well during the present year. It is a new thing for India to have a majority of non-official members in the Provincial Legislative bodies whereby they possess the initiative and a large power in the enactment of the laws of the country and wide opportunity also in the interpellation of Government concerning its work. Moreover, the Indian members of legislatures and councils have revealed considerable aptitude and not a little constructive wisdom. The two bills which have stirred the people to their depths during the present year have been those

introduced by the Indian members of the supreme legislative body. These bills have not only been discussed with great warmth all over the land, they are also destined if they are passed, to change the whole situation in respect to the education and the social life of the people. One of these bills was introduced by Bhupendra Nath Basu, a distinguished Indian, and the law refers to the marriage customs of the Hindu people and aims to bring freedom to the individual from the bondage of caste in reference to his matrimonial affairs and his personal rights and duties. No country lives so much under the tyranny of any organization in matters conjugal and domestic as does India under the tyranny of caste. Then the Free and Compulsory Educational Bill of Mr. Gokhale is also of profound interest to the whole community and is to open the way for a better educational opportunity for the people of this land. Such men as these represent the highest sentiments and ambitions of leading Indians for their country. Through them is rendered articulate the desire to bring to the masses of India more intelligence, knowledge and manhood and also to lift them above the bondage and mean trammels of the iniquitous social system which prevails. There are a thousand self-imposed limitations which have worked for the degradation of India, and it is gratifying to see Indians in the Councils of Government taking a positive stand for the uprooting of some of these cruel customs.

It is true that there are many obstacles, both financial and industrial, to the introduction of a free educational system and, still more to a compulsory system of education in this land. But the concensus of Indian opinion is in favour of assuming the added financial burden necessary to give to the benighted masses at least a chance to

obtain the rudiments of education. The Government of India is the more encouraged to favour such bills as these and to convert them into laws because such enlightened Native States as Mysore and Baroda have already introduced a Free Educational scheme and other means of civilization for the upbuilding of the people. It is not well that the British Government in India should lag behind the most advanced Native States which are being more and more imbued with the spirit of progress and of modern civilization.

The unrest of India and the seditious spirit which caused no little concern to the State for a few years was brought largely under control during the last year, partly by suppressive legislation and partly by concession and conciliation. The press and sedition law was demanded by the situation. It was re-enacted in a milder and less objectionable form this year. Almost all the vernacular periodicals and papers in the land were openly, fearlessly and bitterly disloyal in their spirit. No Government could be so fatuous as to permit, uncurbed, such universal sedition and incitement to racial animosity and antagonism as existed in this land three years ago. Where liberty is turned into license and the State is made the butt of every scurrilous editorial pen and orator's caustic tongue the freedom of the press becomes a curse rather than a blessing to the country. Several prosecutions, confiscations, imprisonments and a few deportations restored to a too patient Government the prestige, respect and power which it had lost.

Moreover, the new influx of power given by the State to Indians in the Government itself and in its legislative bodies removed much of the dissatisfaction which existed in the minds of the educated, who indeed were the only ones who represented

'unrest' in India. For it should always be remembered that the common people of India were never more satisfied than they are under the British *régime*, or had such reason for being contented. The enlarged opportunities now enjoyed by the people, even to the extent of having a majority vote in most of the 733 Municipalities of India, in furnishing a majority of the members of the Provincial Legislative bodies, and in being well represented in the Supreme Council, the Law Member of which is an Indian gentleman, while two Indian members are found in the Council of the Secretary of State for India in London—all this accounts for a definite change of attitude in the public mind and has introduced a new spirit of appreciation even in the National Congress itself. Many are questioning whether the National Congress is any longer needed when the popular voice (if voice there be) is so well articulated in all the legislative bodies of the land. Even the Presidential address of the last National Congress reflected this changed sentiment by its unprecedented, even if qualified, approval of the British Raj as the great Indian opportunity of the ages.

But nothing has happened this year in India which is in any way comparable, in its significance and wide reaching influence, to the royal visit to India the last month of the year. His Imperial Majesty, King George V, and Her Majesty, Queen Mary, landed in Bombay, December 2, 1911, and spent thirty-nine days in the land, mostly in the three cities of Bombay, Delhi and Calcutta. The reception which they received at all points was extraordinary in its cordiality and enthusiasm. It may well be said that the whole Peninsula was never before so moved from one end to the

other by loyal enthusiasm for the crowned head of the British Empire.

The visit was in itself as courageous as it was unprecedented. Never before had a crowned head of England visited India. It, moreover, happened at the close of a long season of unrest and race antagonism and religious fanaticism which made many dread the result of such a visitation at this time. Threatened famine, plague and cholera also tended to discourage the unique royal purpose. But the King-Emperor had set his heart on his visit and desired to make thus tangible his love for his Indian subjects and to give them a share in the coronation of their lord.

The Delhi Durbar and the Coronation Ceremonies were unexampled as an impressive pageant and as a display of the greatness of the Empire. The humble obeisance of all the Indian princes to their suzerain lord, the magnificent splendour and gorgeous display which lasted for more than a week and rivalled even the splendour of the Arabian Nights—all this carried with it a mighty impression upon all the people.

A quarter of a million people, from all lands of the earth, were present to witness and to enjoy the great state function. The military parade of 50,000 men and officers and the massed bands of over 1,000 instruments greatly heightened the spectacle and made it an occasion of unique impressiveness. Elephants were banned on the occasion. They were purposely omitted from the parade so as to differentiate this Durbar from that of Lord Curzon's a few years ago. The idea was original enough; but alas, to think of working up a pageant in India without this lordly brute which has graced, or rather glorified, every event of state display since the dawn of history!

In this ancient city of Baber, Humayun, Akbar, Jehangir, of Shah Jehan and Aurangzib was this last of England's kings and India's emperors crowned as lord over this world-empire—an empire 'over which the sun never sets' and the population of which is more than thrice that of the ancient Roman Empire at the height of its glory.

The Bishop of Madras wrote of this great event partly as follows:—

'The chief event of December last was the great Coronation Durbar at Delhi. I call it great in no conventional sense. It stands out as one of the great events in the history of India and of the British Empire. And if, as is commonly supposed, it was the King's own idea to visit India, it is one more proof of the extraordinary political insight and sagacity which specially characterizes our Royal Family. Sir Wilfrid Laurier, the late Premier of Canada, was quite right when he said that the Royal Family was one of the greatest assets of the British Empire.

'The exclusion of elephants from the procession undoubtedly detracted from its impressiveness both in the eyes of the Indians and from the artistic point of view, and made the State Entry at this Durbar much less effective than that of 1902. The reason given for their exclusion by a native paper in Delhi is characteristic of the Indian mind, always seeking to explain the facts of life by reference to religious and philosophic principles. According to Hindu ideas, said the writer, only a very holy Brahman may drive an elephant with his back to a king; according to Muhammadan ideas no one can do this but a descendant of the Prophet. But there is no holy bishop in India well versed in driving elephants. An elephant procession is, therefore, impossible. This is much

more satisfactory and convincing than to say, as some prosaic, unimaginative English people said that it makes the queen feel ill to ride on an elephant.

‘Far above all the minor functions at Delhi towered the Durbar itself . . . Suffice it to say that it was truly magnificent, and that the whole ceremony of the homage was most dignified and stately, relieved occasionally by quaint touches of humour. Perhaps the most wonderful part of the Durbar came when we had all gone away. Crowds of the spectators from the larger amphitheatre flocked to the two pavilions and in turn kissed the ground on which the king had trodden, scraping together the dust and putting it into their mouths or carrying it away in their clothes. This went on from 3 P.M. till 3 A.M. the next day. It was a touching exhibition of the loyalty and devotion of the masses of the Indian people. No wonder that at Calcutta when, with a similar devotion, the people crowded round the royal carriage, the Queen was so affected that the tears streamed down her cheeks. Truly, we may thank God, for the love of the King and the Queen to their Indian subjects and for the deep loyalty of the Indian people to their Sovereign. The visit of the King and Queen has demonstrated clearly, what we knew before, that the throne is one of the surest foundations of our Indian Empire. It is the one part of our machinery of Government which arouses a real enthusiasm among the masses of the people and appeals powerfully to their imaginations and their hearts.’

Moreover, the Coronation Ceremonies were celebrated with no little enthusiasm in every town and city in the whole land. Never before did the populace, even all the beggars and the school

children, come to realize that they were a part of a great empire with a common ruler who swayed the destinies of more than 400 million souls—quarter of the human race.

The 'boons' connected with the coronation were such as to impress prince and pauper alike. Millions of the poor were fed, a host of the least criminal of the prisoners in the jails were released, the Government paid the debts of thousands of imprisoned debtors and let them free, a Government extra gift of fifty lakhs of rupees for education was then first announced and many thousands of the lower servants of the State received a bonus of half a month's salary—all these things were exceedingly suggestive and of royal impressiveness to the people.

But what startled the country was the dramatic announcement by His Majesty, at the Durbar, of the purpose to transfer the Indian Capital from Calcutta to Delhi and the practical annulment of the partition of Bengal. His Majesty even laid the corner stone of the new home for the Supreme Government—a ceremony the propriety of which is even now considered doubtful. Time only will reveal the wisdom or the unwisdom of these two important changes.

As to the re-union of the divided province of Bengal the Bengalees are wild with delight and gratitude. This is perhaps more due to a sentiment and to a feeling of triumph than to a real conviction of the administrative and political value of the change. Many of the best friends of India, in and out of the country, will, however, continue to believe in the partition made by Lord Curzon and his government as the wisest thing possible for that part of the land.

The annulment of Lord Curzon's scheme is by

no means as complete as many think. The separation of Behar, Chota Nagpur and Orissa into a separate Lieutenant-Governorship and of Assam into a Chief Commissionership must chasten the Bengalees' sense of triumph, while Muhammadans are already demanding equal rights and privileges in the new Bengal.

So the new order by no means restores the *status quo ante*. There is much in the change which is calculated to commend the scheme to all. It possesses some features that are not only novel but also distinctly advantageous; while others will be regarded as questionable in their wisdom. Giving to Bengal the full status of a presidency, with a Governor in Council of its own, is wise under the circumstances, and it assuages the grief of Bengalees in view of the loss of the capital.

The transfer of the capital to Delhi has many reasons of sentiment in its favour. It has appealed wonderfully to the imagination of all classes in this land. That imperial city is enshrined in the heart of Hindu, Muhammadan and Christian alike. It is the ancient home of the Pandavas and the scene of the stirring events of the *Mahabharata*. It was also long the capital of the Great Moghul Empire. It is enshrined in the British mind by the thrilling experiences and heroism of the great mutiny of half a century ago. Therefore from the sentimental side the new capital has all in its favour.

But when the immense financial outlay involved in the change of capital is considered, the question puts on another aspect. By the change Calcutta will suffer much in its prestige and will be a great loser financially. The building of a new capital will involve the expenditure of crores of rupees in a land which is little able to afford it. A thousand

other changes will be necessitated all of which will add to the burdens of taxation upon the poor ryot who is groaning already under his load of poverty and financial liabilities.

The suddenness of the announcement of these changes at the end of the year in connexion with the coronation scene of His Majesty makes it difficult to consider calmly and discuss wisely these two great problems for a while at least. They will be vigorously discussed at a later date, after His Majesty has reached home.

But none will question the fact that Their Majesties achieved much beyond all their expectation by their visit to India. It has wrought more for the removal of unrest and for the pacification of India, it has done more to create a genuine loyalty and patriotism and a sense of partnership in the great world-empire, it has achieved more in dissipating the race bitterness and the antagonism of the East and the West than anything else that has happened during the past in this land. And for this the King-Emperor must receive most of the credit. His sane and kindly spirit pervaded everything and captivated all. After his former visit to India, six years ago, he declared in Great Britain that what India supremely needed was the sympathy of the British people. This sympathy and love he himself has exemplified in a remarkable way on the present visit; and by it he has won the heart of India and partly rescued it from disloyalty. He is well entitled to write as he did upon his departure from India to Mr. Asquith, his Prime Minister in England, the following words:—

‘Before leaving India, on our homeward voyage, I am sure that you as the head of my Government will be glad to know that from all sources, private and public, I gather that my highest hopes have

been realized, and that the success of our visit has exceeded all expectations, not only in Bombay, Delhi and Calcutta, but in every other part of the country where the Queen and I have been. All classes, races and creeds have united in receiving us with unmistakable signs of enthusiasm and affection. The magnificent display at the Durbar was the outcome of wise and well-considered plans, brilliantly carried out through the untiring efforts of the Viceroy and those working under him. During our pleasant visit to the Viceroy, all Calcutta combined in doing everything possible for our comfort and enjoyment. I rejoice that, thanks to the mutual confidence between me and my people at Home, I have been enabled to fulfil the wish of my heart. This satisfaction will be still greater if time proves that our visit has conduced to the lasting good of India and of the Empire at large.*

In view of the wonderful change of mind and of sentiment in this land His Excellency the Viceroy was well warranted in sending the following cablegram to the British Government:—

‘The Ruling Princes and Chiefs of India, on the one hand, and the Non-Official Members of my Legislative Council acting on behalf of British India on the other, desire that I should forward to the Prime Minister the following message from the Princes and the people of India to the people of Great Britain and Ireland. Telegrams from the leading Ruling Princes and Chiefs signifying this desire have been received, and the Non-Official Members of my Council have acted on the authority of Public Meetings held at important centres in the different provinces, at which Resolutions expressing the sentiments embodied in the message have been adopted:—

“The princes and people of India desire to take

the opportunity afforded by the conclusion of the Royal visit to convey to the great English nation an expression of their cordial good will and fellowship, also an assurance of their warm attachment to the world-wide Empire of which they form part and with which their destinies are now indissolubly linked. Their Imperial Majesties' visit to India so happily conceived and so successfully completed has produced a profound and ineffaceable impression throughout the country. Their Imperial Majesties, by their gracious demeanour, their unfailing sympathy and their deep solicitude for the welfare of all classes, have drawn closer the bonds that united England and India and have deepened and intensified the traditional feeling of loyalty and devotion to the Throne and person of the Sovereign which has always characterized the Indian people. Conscious of the many blessings which India has derived from her connexion with England the princes and people rejoiced to tender in person their loyal and loving homage to Their Imperial Majesties. They are confident that this great and historic event marks the beginning of a new era ensuring greater happiness, prosperity and progress to the people of India under the ægis of the Crown."

One cannot close this survey without referring to the Native States of India, of which there are 694, covering an area of 700,000 square miles and with a population of 70,864,995. Even one of these (the Nizam's Dominions) covers a territory as large as Germany though it has but seven million inhabitants. There is a marked advance in the government of most of the Native States. Some of them, such as, Baroda, Gwalior, Mysore and Travancore, are thoroughly progressive and enact laws and institute measures some of which are in advance

of many of those under direct British rule. The Gaekwar of Baroda is pushing forward the general educational blessings and the equality of the rights and opportunities of the subjects of his kingdom beyond even those of any other section in the land. The Mysore Government has recently abolished the dancing girls, so-called, from all its temples, an act of moral courage and of social reform not yet attempted even by the British in their direct rule in India. Many of the Maharajahs are now conscientiously and faithfully entering into the conduct of the governments of their States, and some are taking up this work with commendable energy and wisdom. Not a few of them are men of extensive experience, world-travelled men who are familiar, by observation as well as by reading, with the spirit and intricacies of the most advanced governments on earth. Recently they have also introduced a new element of popular government among their peoples. For instance, Travancore and Mysore have what is called a Representative Assembly whereby representatives of the people are brought into the capital to consult with reference to the affairs of State with a view to assisting the government to the best methods of conducting its business, and with a view to introducing reforms, social and political, among the people.

There are many of these Native States, however, which are still in a very backward condition, and their rulers are thoroughly representative of the old oriental type of irresponsible, ignorant tyrants who spend their time in dissipation and direct the affairs of their kingdom without any regard whatever to the welfare of the people. These men are becoming fewer and the British Government is increasingly vigilant and severe to punish them

and to take away from them their power and to place it in other more responsible hands.

2. Social

All social problems in India, naturally revolve, more or less, around the colossal caste system. The social life even of Muhammadans, who are the least affected by this institution, is nevertheless tainted by this same corrupt power. And even the Indian Christian Church, especially in South India, where it has found the largest success, is unwilling to shake off entirely the spiritual and social tyranny of this great enemy to our faith.

During the more than two millenniums of the predominance of the caste system (the child of Brahmanical and social ingenuity and self-glorification) society in this land has been bound by its dictates and driven into numberless divisions which are mutually exclusive and which are the greatest obstacles to social harmony, national unity, and popular advance. No land was ever so situated as India has been for twenty-five centuries, the prey of the dread tyrant. It has robbed the individual of all initiative and of prosperity and has transformed the land into an arena of bitter struggle by its myriad mutually conflicting sects.

But the day of caste domination is waning and a hope for better things is possessing the people. It is not only that modern conditions of civilization are antagonistic to it, popular sentiment is growing unwilling to yield to it or to endure its tyranny. And, what is highly significant, the people are coming more and more to invoke the aid of the law to overthrow its insensate power.

Two interesting illustrations of this have occurred during the past year. A Benares gentleman re-

cently returned from abroad. He had been studying and gathering thought, intelligence, and a broad outlook upon things in Great Britain. Upon his return, some members of his own caste began to abuse him and to insist upon his going through the process of 'atonement' which is an exceedingly disgusting ceremony for any man of self-respect to undertake. On his declining to do this they brought the machinery of caste to bear upon him, and an effort was made to ostracise him; whereupon he charged his enemies, before a Court, with defamation and libel and they were severely punished by the Court for doing what caste has always insisted upon as its right to do, namely, to subject any of its members to the performance of this rite to the intent that he may cleanse himself from the pollution of a sea-voyage and of foreign residence.

Recently a woman in the Bombay Presidency left her husband for reasons which she regarded as entirely justifiable. He however brought a charge against her before the caste tribunal which dealt very severely with her, imposing upon her penalties which humiliated her before the public and caused her immediately to commit suicide. The police took up the matter and prosecuted the caste tribunal for causing her death. They were found guilty and were imprisoned for humiliating the woman as they had done, even though they were the legally constituted caste tribunal. Never before had caste authority been impugned before the law and disciplined by the higher power of the State. People are realizing to-day that caste is not supreme, that there is a power superior to it and an authority which can punish those who enforce such caste behests as are contrary to the dictates of modern life and civilization. This is a new position of significance in the progress of the country.

Moreover caste itself is relaxing its rigorous claims.

Two children were recently married in Kathiawar. The bridegroom shortly afterwards died and left the small girl a widow. Under the impulse of the new sentiment of to-day the caste council met and, with the consent of the boy's family, voted that the girl be not regarded as a widow and therefore be eligible for another marriage.

It is encouraging to see that the Social Reform Movement, which for nearly a quarter of a century has suffered partial eclipse through an obsession of political ambitions, is now again slowly returning to popular favour and is beginning to achieve more and more for the social development and amelioration of the people of this land. Men are beginning to understand that India needs more urgently and imperatively the blessings which make for the upbuilding of character, the elevation of home life and the regeneration of society than it does the enlargement of political rights and privileges, though these should not be ignored. Of what avail can political enfranchisement and self-government be to a people who are hopelessly divided by caste, whose homes are the abode of superstition and ignorance and whose women are suffering from so many cruel disabilities?

The Editor of the *Indian Social Reformer* has favoured us with the following remarks concerning the social situation at the present time in India. And we may add here that no one has been a more sound and able promoter of social reform in India than this same gentleman; and his paper has consistently been the ablest and most doughty foe of social narrowness and tyranny and the most progressive centre of social betterment and advancement in India.

Mr. K. Natarajan writes :—

'The distinctive feature of Social Reform in 1911, was the introduction of a Bill into the Viceroy's Legislative Council by the Hon'ble Mr. Bhupendra Nath Basu, a non-official Hindu member, to amend the Special Marriage Act passed in the year 1872. This Act provides a civil form of marriage for all persons. But it requires that both the parties to a marriage under it should declare before the Registrar that they do not profess the Hindu, Muhammadan, Christian, Parsee, Buddhist or Jain religion. Mr. Basu's Bill proposed to omit this declaration. In his statement of reasons attached to the Bill, he explains his object in proposing the amendment in the following terms :—

“The Special Marriage Act of 1872 applies to persons who do not profess any of the recognized religions of India, and a declaration has to be made by the parties contracting marriage that they do not profess any such religion. This declaration, which is a negation of faith in all the religious systems of India, has been felt to be an unnecessary condition by the community for whose benefit the Act was specially intended.

“The provisions of the Act, moreover, cannot be availed of by those members of the Hindu community who desire to introduce inter-marriage between different sub-sections of the same caste or between members of the same caste inhabiting different provinces of India. Such inter-marriages have not taken place for a very considerable time. Marriage customs observed by the same caste of Hindus in different parts of India vary sometimes considerably, and inter-marriages are difficult as people naturally feel great hesitation in contracting marriages the validity of which may be open to question. Under the law as it stands at present, inter-marriage

between members of different castes of Hindus is of extremely doubtful validity, if not an absolute nullity. The necessity for a simple law of marriage wholly optional and which may be supplemented by the religious rites observed by the contracting parties is greatly felt by those who do not desire to break away from Hinduism and at the same time seek to adapt their life to the growing needs of the times."

'The Bill has, as might have been expected, met with opposition, but the weight and volume of support accorded to it is more remarkable. At three Provincial Social Conferences and at two sessions of the National Social Conference, the Bill has been approved by large majorities. Numerous Social Reform Associations and public bodies, have memorialized Government in favour of the Bill. Influential leaders of Hindu thought, like the Hon'ble Pratul Chandra Chatterjee, the Hon'ble Sir Narayan Chandavarkar, the Hon'ble Mr. Sankaran Nair and others have spoken and written warmly in support of it. While the opponents of the Bill urge that it is calculated to upset orthodox Hindu ideas of marriage as a sacrament, the supporters point out that no one is compelled to contract a civil marriage and that the Legislature has no right to exact a negation of religious belief from parties who desire to contract such a marriage. Even if both the parties are Hindus, if they happen to belong to different castes they cannot marry under the Act unless they declare they do not profess Hinduism, and they cannot marry according to Hindu rites because such a marriage is not sanctioned by custom. Whatever may be the fate of the Bill, it is a fact of great significance that such a measure should have been brought forward by a Hindu gentleman and that it should

have received such a large measure of support from among the most enlightened and thoughtful men of that community. It shows that men's notions of caste are appreciably beginning to give way to broader ideas.

'Another proof of the same tendency is the progress made by the movement for the amelioration of the condition of the depressed classes during the year. The Mission for work among the Depressed Classes was started in Bombay and has its counterparts in Dacca, Madras, Mangalore and other places, and public opinion is being gradually impressed with the necessity of raising these long neglected sections of the population from their present position of social and material hardship.

'The restrictions on sea-voyage have received a final blow from the growing industrial spirit of the country. In many communities hardly any difficulty is made nowadays about persons going to Europe, America or Japan for study, business or pleasure.

'Another gratifying feature of the year's record from the point of view of social reform, is the widespread protest which the intended marriage of the Gaekwar's daughter as the second wife of the Maharajah Scindia evoked. This, as well as the support given to Mr. Basu's Bill, shows that a strong sentiment is growing against polygamy.

'There were several cases in which girl-widows were remarried during the year. The greatest progress in this direction is noticeable among the Maharashtra Brahmans among whom there have been some instances of remarriage in families of high social position.

'An agitation has been set on foot by the Marriage Reform League started in Calcutta to raise the marriageable age of girls. The marriage of the

chief of Sangli, a Maharashtra Brahman, to a young lady of the same caste, who is an undergraduate of the Bombay University, is regarded in the Western Presidency as highly encouraging in this direction.

'The question of affording better protection to minor girls against being seduced into evil ways, received prominent attention during the year. The Secretary of State for India sent a despatch to the Government of India in which he declared that the subject was one in which the influence of Government may be properly thrown on the side of reform. Prominent among the remedies suggested, is one which has the support of the Poona Society for the Protection of Children which had to deal with a very bad case of abuse two years ago. It is to raise the "Age of Consent" from twelve to sixteen as against strangers. The support of Christian missionaries to the proposal will be highly useful.'

In another connexion Mr. Natarajan wrote as follows of the notable social changes which have taken place recently:—

'The right way', he says, 'of grasping social progress among Hindus is not so much to count the changes under different heads, as to see what the relative amount of opposition now offered is as compared with what it was, say, some fifteen or twenty years ago.

'The opposition had been steadily growing less, and ceased altogether rather suddenly about six years back. Certain journals and publicists, well known for their hostility, completely turned round. This is a development we owe to the growth of the sentiment of nationality.

'This, however, is a negative factor, though those who are in the thick of the struggle know that it is none the less important. It means that organized opposition to social reform has ceased, and that

henceforth we have to contend chiefly against individual inertia.

‘On the positive side may be mentioned some changes which are the outcome of western influences, among which the chief are education (directly) and Christianity (indirectly): (1) Higher standards of personal purity and dignity among men. (2) Integrity in public positions and public spirit. (3) Higher valuation of female and child life.

‘Concubinage, which was esteemed as rather a manly fashion some twenty years ago, has largely disappeared among the more enlightened class; and even among the less enlightened it is regarded as a thing rather to be ashamed than to be proud of. It is no longer flaunted openly. The anti-nautch movement has secured a firm foothold among a large section of the community, and is spreading every day.

‘Educated officials, it has been repeatedly acknowledged, are as a class noted for freedom from corruption.

‘Although there has always been plenty of affection in India homes, the recognition that women and children have personalities to be respected, and are not mere extensions of the personality of the head of the family, is a modern feature.

‘Women are growing to feel that they have rights, and they no longer acquiesce in things to which they submitted quietly some years ago, such as (a small instance) eating out of the husband’s plate after he had finished. The practice of women, dining after the men is rapidly on the wane in educated circles.

‘To revivalist movements such as Swami Vivekanandan’s, and to the Theosophical Society’s activities we owe the strong reaction against the drinking habits common among the first generation of

English educated Indians. The younger generation is almost entirely total abstaining, and habitual drinkers are to be found only among men who have passed middle age.

'The growth of public spirit, easily distinguishable from the caste spirit, is perhaps the most valuable feature of modern India. Social Reform of an organized character and affecting institutions is due chiefly to the work of the Brahmo Samaj and of the Prathana Samaj, to the National Social Conference and to Social Reform Associations connected therewith. The results here are not very impressive from a statistical point of view; but, as mentioned at the outset, the thing to be regarded is the amount and vigour of opposition which is distinctly less now than formerly.

'Among definite reforms we may allude to:—

1. The disappearance of polygamy.
2. Re-marriages of young widows, and more particularly the increasing extent to which families high up in the social scale are adopting the reform, especially among Maharashtra Brahmans.
3. Growing number of Widows' Homes, and improvements in the treatment of widows. In towns it is common nowadays to see widows in good families wearing their hair and even a few jewels. They are not shunned to the same extent as formerly.
4. Slow rise in the age of marriage, due as much to economic causes as to social reform propaganda.
5. Less prejudice to female education and an increasing desire to send girls to schools and to pay fees for their education.
6. Recognition of the importance of the depressed classes, and an earnest desire to raise them in the social scale.
7. Larger number of people travelling to foreign countries and diminished difficulties to readmission.

‘There is, of course, still a large mass of immovable conservatism; but these are noteworthy signs to the eye of insight.

‘If we could conceive social life as a forest of trees, we would see the old institutions decaying and withered, while the new reforms appear as young shoots oozing life at every pore.’

3. Religious

India is pre-eminently the land of faiths. The people are deeply and absorbingly religious. They have no philosophy which is not largely speculation concerning the human soul and its relation to the Divine. Literature with them is but the articulation of their manifold religious sentiments and sensibilities. Their science, which is, sometimes grotesque and distorted, is dominated by religious prejudices and pre-conceptions. Life itself is animated by a fear of the myriad gods and godlets of their pantheon. All their social relations are expressed in terms of religious obligation; and social ostracism and punishment are enforced by strictly religious penalties. From the womb to the burning ground mortal man is held to be the play thing of the Divine and is bound to the legion toils of religious observances. There is not a single event which transpires in the social, domestic or individual life which is not definitely regarded as the expression of the attitude of the infinite, Brahm, towards the soul. In the West, Providence is largely interpreted in the language of natural law and its penalties. In India Providence is spelt with a capital P and reveals the intimate inter-relationship between the human and the Divine. Thus Indians are intensely religious; one has

called them 'God-intoxicated'. They are pre-eminently endowed with the religious faculty and the annals of their progress have consequently been a sacred history.

Out of the 315 millions of the inhabitants of India only seventeen persons were found at the Census of 1911 to avow themselves atheists, while there were only fifty agnostics. Of these forty-five were from Burma and were, presumably, Chinese. Moreover, the religious thought and life of all the Far East has been largely founded upon and permeated by the deepest thoughts and passions of the Indian soul. One-third of the population of the world worship at the shrines of the faiths begotten in this land. Burma, Siam, China, Japan worship as supreme a son of India, the Buddha, and give divine emphasis to the faith which he founded. India has also been an asylum for many centuries for the other leading faiths of mankind. Christianity has found a home here for at least sixteen centuries and Islám has prospered in the peninsula for more than a millennium, and now has a larger following than in any other land on earth.

It is, therefore, the more sad that a people so highly gifted with the spiritual faculty should have created for themselves conditions of faith that are so pitiable and should have so perverted their gifts as to lead to such a lamentable religious condition as is now found all over India.

A brief statement of the faiths which now obtain in India may be of some value. We shall consider them in the order of their importance as measured by the number of their followers in the field under our survey.

1. **Hinduism.** In 1901 the great Hindu communities constituted 70·37 per cent of the entire population. During the ten years that have elapsed

since that date their total has risen by a million a year and now stands at 217,586,920. The Arya Samaj has 243,000 followers, of whom the greater number are to be found in Upper India; while the Brahmos of Bengal record an increase of about 1,000, their present figure being 5,504.

Hinduism is an amorphous thing which is as hard to understand as it is difficult to describe. It is much more, as it is also considerably less, than the Brahmanism of twenty-five centuries ago. Upon the new revival of Brahmanism, under Sankarachariar, twelve centuries ago, the absorptive passion of Hinduism led it to gather unto itself Buddhism by first accepting its chief contentions, and then by installing Buddha himself as the ninth incarnation of Vishnu. Since then it has taken over, with little effort at assimilation, the Animism and the Devil-worship of the Dravidians. These people are now called Hindus and regard themselves as a part of the Hindu population. But they never were more assiduous than they are to-day in appeasing the myriad demons that are believed to infest every village and hamlet. The observances of Brahmanism are to them a light thing, the pastime of an occasional holiday, while they are ever busy in trying to satisfy the demands of their ancestral faith in devil-worship and animistic practices. Then, Muhammadanism has been utilized more or less, and Christianity too, in giving colour and in adding a new emphasis to modern Hinduism. No one can tell us, Hindus themselves acknowledge this, what is essential to modern Hinduism. There is absolutely nothing, either in belief or in practice, which may not be, and is not, denied or ignored by orthodox Hindus in one place or another. The most rigid and deeply grained institutions are caste and the worship of the Brahman and of the cow.

But classes of Hindus are found who do not even hold these as among the essentials of their faith. Hinduism runs the whole gamut of religious sentiment, belief and practice, from the lowest fetichism to a high type of spiritual culture. And, as for intellectual belief, it harbours everything from the grossest defiant atheism to most abject childish fantasies. It is divided into the three cults of modern times—Vaishnavism, or the religion of incarnation and of *Bakhti*, or faith; Saivism, which is the religion of ascetic severity and of the 'way of wisdom'; and Sakhtiism which is the worship of force closely kindred to devil-worship and which lends itself easily to the grossest immorality.

Hinduism is trying hard to shake off some of its basest elements and to commend itself to the growing light of Christian civilization which is flooding the region about it. Mysore's recent action in abolishing the curse of the 'Vestal Virgins' is in this line. Still, reform in Hinduism comes not from its leaders within, but from laymen and those who are entirely without. This is significant. Every evil which has been removed from Hinduism in modern times has been by compulsion from without and in defiance of a persistent sentiment and determination of its orthodox followers.

2. **Muhammadanism** comes next, with its Indian following of 66,623,412 souls, by far the largest number of Muhammadans in any land, or under any government. Indeed the British Empire has more Musalmáns than it has Christians among its subjects. The proportion of Muhammadans to the general population has steadily increased since 1881, when the first general and systematic census was taken. In that year it stood at 19·74 per cent; in 1901 it had risen to 21·22. The present census returns show that their numbers have risen from

62,450,000 millions to 66,623,412. In the Panjab they have remained stationary and the increase is chiefly discernable in Eastern Bengal and Assam, where the Muhammadans account for more than twenty millions out of the population of thirty millions.

Muhammadanism in India is a degenerate thing and so are the followers of that faith. Four-fifths of the members of Islám in this country come from Hinduism by way of conversion, and 'they combine the defects of both races'. They appropriate the infirmities of their new religion while unable to grasp its excellences. They are fanatical and know very little concerning the highest things which animated the Arabian Prophet. By its long contact with the ethnic faiths of the land and by its great ingathering from Hinduism in old Moghul times, whereby the qualities of its followers suffered a serious slump, and vitiating familiarity with and participation in the idolatry and superstition of the land, the faith of Islám in India has lost much of its virility, purity, and aggressive character. Yet, it is adding to its number in this land constantly, having increased its followers by more than four millions during the last decade. The chief attraction of Islám to the lowest classes of India lies in the higher social status which it offers to those who come into it. The attitude of Muhammadanism towards the Hindu caste system has been one of strict opposition and defiance. In this respect Muhammadanism has perhaps more to say in its favour than has Christianity in its last five centuries of effort in this land. At present Muhammadans are trying to rehabilitate themselves by asserting their new political purposes and by entering into a larger effort for the educational

advantages which the present government furnishes to all its people.

3. **Buddhism** is a child of India and was the principal faith of this land for nearly ten centuries. But for the last thousand years it has had practically no separate existence in the peninsula, for the simple reason that (as we have seen) it exists as an accepted and an absorbed part of Hinduism. Only 333,870 Buddhists are found in this country at the present time. But it is the dominant and beloved religion of Burma which has ten and one-third millions of that faith among its twelve million people. And it is still cherished as the ancestral and ancient faith of Ceylon where it has two and a half million followers. In all the field of our Survey therefore it has more than thirteen million adherents. In Burma it has produced a different type of civilization from Hinduism—a type where caste is not known, where social life is free and elastic, and where woman has an honoured place and a large influence in the life of the country. The recent discovery of treasured bones of Buddha in the ruins of a stupa in Peshawar and the conveying of the same with great ceremony as a gift of the Government to Mandalay was an interesting event of the year. Efforts also have been made by Buddhists of late to induce the Indian Government to restore to them their ancient sacred edifice at Buddha Gaya. But Hindus object and the State is not likely to interfere.

4. **Christianity** comes next with its Indian population of 3,876,196 souls—a growth of nearly a million in the past decade.

5. **The Sikh faith** has 3,014,466 followers. This is India's most modern religious product, established at the end of the fifteenth century by one in the long succession of Hindu Reformers, Nanak

Shah. It is an attempt to unite the excellences of the faiths of Muhammad and of the Brahmans. It is only a little more successful than the myriad other reforms and sects which sprang out of the conflict of faiths in this land. This is evidenced by the fact that it now requires an expert to distinguish between the life and the religious customs of the Sikh and of the Hindu. It has been the rule of the centuries that reforms which sprang out of Hinduism have gradually lost their aggressive power and separate identity and have fallen back into the old allegiance with its caste dominance. The one thing which the Sikh faith has done is to bind all its followers into one military order which has welded them into an almost distinct nation with national assertions and self-consciousness. It is claimed that the Sikh faith carries with it this distinction, that its members are received by initiation into its rights rather than by birth into its privileges. It is now largely a book religion having become a species of bibliolatry. The *Granth Sahib*, 'Mr. Book', is a favourite object of their worship. The Sikhs are to-day distinguished not so much for their piety and religious zeal as they are for their warlike heroism and military prowess.

6. Next comes **Jainism** which has 1,248,182 followers. This religion is contemporaneous with and closely kindred to Buddhism. Buddhism succumbed to Hinduism in this land, because it was absorbed by the new militant Brahmanism of twelve centuries ago. But the 'faith of the victorious ones' has held aloof from the old faith of the Brahmans and has maintained its independence, if not its integrity, during all these centuries. Yet even Jainism has become largely tainted by the new Hinduism of the day. Its followers are well-to-do and prosperous. Their chief religious char-

acteristic is their devotion to life in all its forms as publicly expressed by means of their hospitals for animals, and their care lest they destroy even the smallest insect that may come in their pathway.

7. **Parseeism**, or **Zoroastrianism**, comes next in order. There are only some 120,000 followers of this interesting and ancient fire-worshipping faith in all the world; and of these, exactly 100,100 are in India, of whom more than four-fifths are in the Western Presidency of Bombay. In some respects this ethnic faith is higher in its teaching than Brahmanism. But it is wanting in teachings of fundamental importance, such as the doctrine of sin, of vicarious sacrifice and of salvation. The ethnic narrowness of this faith was recently most clearly expressed by its followers in their refusal, through their supreme council, to receive into their religious fold, at her own request, a French lady who had recently married a Parsee gentleman. To the credit of this community be it said that they are the most advanced of Indian peoples in intelligence and culture, in wealth and philanthropy and in the spirit of progress and of civilization.

8. Last of all in this category of faiths comes the religion of the **Jews**, with only 20,980 followers. More than three-fourths of them are found on the west coast, and a community of them (called Beni-Israel) have lived from time immemorial in the city of Cochin. No one knows when these children of Abraham entered this land, though it is supposed that they came during the time of the dispersion, the first century of our era. The community must have been re-enforced from time to time, inasmuch as the complexion of these White Jews is so wonderfully preserved. The Hebrew faith here maintains its primitive

form and spirit in a remarkable way, perhaps more closely than the Judaism of any other land.

9. We should perhaps have included in the above list of faiths that which is usually mentioned, namely, **Animism**, with its 10,295,168 representatives. But it is difficult to classify this type properly. For it should be remembered that, while there are animists pure and simple in this land, the Dravidian people, wherever found all over India, are also animists of a pronounced kind. Thus, in South India especially, animism is an integral part of the Hinduism of to-day. It certainly plays a more important part in the spirit and life of Hinduism in South India than does the higher form of Hinduism itself.

India continues to be in a religious ferment. This is owing not simply to the direct activities of Christianity and Muhammadanism, but also the many religious reform movements that are found within the pale of Hinduism, or on its outskirts. These have been specially active of late. One of them, the Arya Samaj, is quite serious, animated and successful in its propaganda, as is indicated by the growth of its membership during the last decade from 92,419 to 243,514.

Present Day Religious Movements within Hinduism

(Dr. S. K. Datta, Forman Christian College, Lahore, has furnished us with the following article.)

North Indian Hinduism has been distinguished by its sectarian movements, even as it has been characterized by the absence of its classical philosophical forms. The memories of Ramanand, Kabir, Guru Nanak and others are enshrined in the sects they founded. Indeed Hinduism is honeycombed with minute sects, many of them unknown, but which accidentally come to the public notice. Apart

from these sectarian movements which are from the soil and of the people, there are others which are the resultant of the solvent influences produced by western and Christian education. From this disintegration syntheses have emerged. The more important are theistic in form, strongly ethical in tendency and practice and nationalistic in sentiment. We shall treat of the following movements. (i) The Brahma Samaj, (ii) The Arya Samaj, (iii) The Deva Samaj, (iv) The Radla Swami Sect, (v) The Chet Rami Sect.

(i) **The Brahma Samaj.** The Brahma Samaj owes its origin to Raja Ram Mohan Roy, a Bengali Brahman of considerable wealth, learning and personality, who had come under the influence of the Serampore missionaries. The Samaj was founded in 1828 and after the death of its founder in 1832 was dominated by the Calcutta family of the Tagores. In 1857 the Society was joined by Keshab Chandra Sen who soon became its most prominent member. His unrelenting attitude towards the social usages of Hinduism precipitated the difference between the younger party and the older conservative leaders of the movement and led in 1865 to the founding of the Brahma Samaj of India as opposed to the Adi Brahma Samaj of the Tagores. The spiritual fervour and emotional eloquence of this young revolutionist proved a strong power which not merely attracted the best in young Bengal to the Samaj, but helped to propagate its ideas throughout Northern and Western India among members of the educated Hindu community. Grave excesses on the part of Keshab Chandra Sen's more enthusiastic followers and the Kuch Behar marriage led to the saner and more thoughtful members of the Society withdrawing themselves from his leadership and founding in 1878 the Sadharan Samaj. With

the incubus of these sober elements removed, and his influence shattered, Keshab, with a few personal friends, plunged into a wild career of spiritual riot, and in these circumstances he founded the Church of the New Dispensation three years before his death, which occurred in 1884. The Adi Samaj has practically ceased to exist, the Church of the New Dispensation has fallen upon evil days, dissensions within, no less than the harvest of their leader's extravagances, and lack of organization have reduced its membership to a mere handful. The Sadharana Samaj continues its work; its influence and membership are growing slowly.

The faith of the Samaj has been expressed in a doctrinal statement which, in its entirety, consists of twelve articles. The first six express the belief of the Adi Samaj. Three other articles were added by the Sadharana Samaj. These nine articles were also accepted by the Church of the New Dispensation which in its turn added three others. The attitude of the Samaj towards Christianity has been one of warm regard. The life of Christ and Christian institutions, domestic and philanthropic, have been the special objects of appreciation. In recent years the nationalistic spirit in Bengal has tended to widen the gulf. In the Punjab, however, a special cause of co-operation and mutual regard has been the attack made by the Arya Samaj on Brahma Samajist and Christian indiscriminately. The influence of the Samaj has been thrown on the side of social reform, education, raising of the depressed classes, the emancipation of women, widow and inter-caste marriage. The influence of the Samaj is prominent in Bengal, but also prevails in many North Indian cities. In Western India there is an allied Society known as the Prathana Samaj.

(ii) **The Arya Samaj.** Swami Dayanand Saraswati was born in 1824 in Kathiawar. From early youth he seems to have devoted himself to the study of Hinduism; but it was not until 1863 that he began his public ministry as an ardent reformer of Puranic Hinduism. In uncompromising terms he denounced the idolatry of his co-religionists and urged them to look to the Vedas, as the source of all true faith and human knowledge. The extermination of Christianity and Hinduism was an implication from the fact that the true religion of India was to be truly national. He placed before the public a highly exaggerated picture of the splendours of ancient Indian civilization, and, by his uncritical methods of interpretation, upheld his past views of God and the universe. By his acceptance of the doctrine of transmigration, of three self-existent entities, God, Soul and Matter, he has involved his sect in a philosophy which is out of date, and by his espousal of the doctrine of *Niyoga* the Arya Samaj has been subject to the strictest censure at the hands of all social reformers.

The Arya Samaj is a theistic sect intensely national both religiously and politically. It has as the result of the latter frequently come into collision with the civil law and has been the special object of distrust on the part of the Government. The bitterness of its attack on Christianity is only equalled by its attitude to Islám. Apart from the very positive contribution of reform the Samaj has made to Hinduism it has launched out into a great scheme of education, and from the point of view of University results it has secured a leading position in the education of the Punjab. The Arya Samaj supports a first grade college in Lahore and nearly a dozen high schools throughout the province. In recent years it has conducted several orphanages,

and recently it has founded institutions for the education of children belonging to the depressed castes. Schism has appeared within the Samaj, due largely to the acceptance of broader ideas on the part of some of its leaders who although they desire the ancient Vedic religion to be the dominant faith in India, refuse to discard western learning and educational institutions from among the methods of their propaganda and indeed interpret the teaching of their founder in a more literal fashion than mere literality would allow. This section is known as the 'College' or 'Anarkali' party. The obscurantists of the Samaj are grouped under what is termed the 'Wachowali' party. The latter are strict vegetarians who dub the former the 'meat-eaters'. They have in recent years established a *Gurukula* near Hardwar where boys are sent for education as *Brahmacharyas*. The Arya Samaj has a large body of adherents in the United Provinces and the Punjab; in the latter province they have risen from 16,275 in 1891 to 100,783 in 1911; in the former province the growth has been very striking during the last decade. The Samaj is turning itself definitely to reclaim the depressed castes of North India by admitting them into the full privilege of membership.

(iii) **The Deva Samaj.** This was founded in 1887 by Pandi Shiv Narayan Agnihotri, himself a Gaur Brahman from the Cawnpore District. He was brought up in the tradition of Hinduism, but when a student of engineering he became a Vedantist, later he entered the Brahma Samaj and was a prominent member for many years of the Lahore Branch. A man of many gifts and ambitions he founded the Deva Samaj as a theistic society with himself as its head. From 1893-8 the society underwent certain profound changes. After

a period of quiescence, it emerged as an esoteric brotherhood, agnostic theologically, but with a powerful ethical and social propaganda. The founder, it is stated, is vested in a special manner with moral power, which by the rites of initiation he can transmit to his followers; thus indirectly to him are ascribed the qualities of godhead. The Samaj is specially active in the Punjab, particularly, the Ferozepore District, where it has some very efficient schools and orphanages and a few centres for medical relief. The associates of the Samaj are found both in the cities as tradesmen and artisans, and in the villages as agriculturists. The society claims to reckon among its members several Government officials, especially those in the humbler ranks, over whom it is exercising a beneficial influence by inculcating the principles of faithfulness, uprightness and purity.

(iv) **The Radha Swami Sect.** This almost unknown sect was founded by one Tulsi Rama, known also as Shiv Dayal Sahib a native of Agra. The doctrines and practice of the Society are supposed to be secret. The present head of the Society is a Bengali gentleman holding a comparatively high position in Government service at Allahabad and an M.A. of the Calcutta University. The sect was founded in 1861 and the present head is the third in succession. The key to the teaching of the sect is its cosmology which consists of the three grand divisions of creation made on the basis of the relative proportion of mind to matter, namely, (a) the material spiritual region or body, (b) the spiritual material region, or universal mind, (c) the region of pure spirit. The final stage is 'the goal of the souls of pilgrimage' which has been attained only by the founder and his direct successors. The practices of the sect consist of a rite of initiation, a form of service

which is closely allied to 'guru worship' and the ordinary Samaj meetings after the Christian pattern. Any one without regard to creed is eligible for membership. The sect has made little contribution to social reform. Its members number over 30,000, and are found most numerous in the Punjab, United Provinces and Bengal.

(v) **The Chet Rami Sect.** Chet Ram was born at Sharakpur, in the Lahore District about 1835. As a camp follower he was in China at the time of the war which was brought to a close in 1860. On his return to his village he became the disciple of a Muhammadan fakir who apparently gave him some teaching about Christ. After his instructor's death he had a vision of Christ and from that time he declared himself an ardent follower of our Lord. The founder of the sect died in 1894 and was succeeded by his daughter as spiritual head. The members of the community are mostly recruited from the poorer classes, they are very ignorant and largely illiterate and are confined entirely to a few districts in Central Punjab.

4. Educational

BY THE REV. W. MESTON, M.A., MADRAS CHRISTIAN COLLEGE

'The Census of 1901 showed that in all India the proportion of people able to read and write to the total population was only 98 per 1,000 in the case of males and seven per 1,000 in the case of females.' When one reads a statement like this he begins to wonder whether there is any education at all being imparted in India. The only way to set one's doubts at rest is to look at the nature and extent of the education which the people of

India are to-day receiving. Considerations of space must make me content with a general outline of the educational system and its effects.

The first point that strikes us in connexion with the spread of education in India is that it is admittedly too hard a task for the Government of the country to tackle single-handed. This fact was never more clearly stated than in the resolution issued by the Governor-General in Council on the eleventh of March 1904. That resolution, after surveying the whole history of Indian education and enumerating the labours of the Government of India on its behalf, concludes: 'Those labours have been undertaken in the hope that they will command the hearty support of the leaders of native thought and of the great body of workers in the field of Indian education. On them the Governor-General in Council relies to carry on and complete a task which the Government can do no more than begin.' 'Education in India then is not a system of State education as we understand that expression in the West. It is a system in which the management of schools and colleges is largely left to local and private agency assisted by State contributions.' If this essential feature of the Indian educational system be kept in mind there will be less liability to fall into the errors which even otherwise accurate observers have not escaped.

If we look at the history of education in India we shall readily understand how the system which prevails arose. The year 1854 is a landmark in Indian education. In that year 'the broad outlines of a comprehensive scheme of national education were for the first time determined.' The Court of Directors of the East India Company had been gradually led to see that the systems of indigenous education were not suited to the changing

conditions of the land. Lord Macaulay's famous Minute of 1835 decided men's mind in favour of a western education; but it took twenty years to work out a satisfactory scheme. In the memorable despatch of 1854 the directors stated their policy. They said that they regarded the diffusion of useful knowledge among the people of India as a sacred duty. They trusted that the spread of education would be the means of gaining the peoples' sympathy with the Government in putting down evil practices and also of raising up public servants to whom offices of trust may be committed. With this end in view they decided to establish a Department of Public Instruction, to institute universities at the Presidency towns, to establish training schools for teachers, to maintain existing Government schools and colleges and to increase their number when necessary, to give increased attention to all forms of vernacular schools and to introduce 'a system of grants-in-aid which should foster a spirit of reliance upon local exertions, and should in course of time render it possible to close or transfer to the management of local bodies many of the existing institutions.'

Effect was at once given to this scheme, notwithstanding the days of anxiety and trouble which the Government had almost immediately to face. In 1857, the Universities of Calcutta, Madras and Bombay were founded, while numbers of primary and secondary schools were established. When the Government of India was transferred from 'John Company' to the Crown in 1859 the educational policy of 1854 was re-affirmed.

The year 1882 is another important date in the story of Indian education. The way in which practical effect was being given to the policy of the Government had been subjected to much criticism,

and the Government appointed an Education Commission which sat during 1882-3. The Report which it published is a complete review of the condition of education at the time, a criticism of the working of the system, and a storehouse of valuable resolutions. The opinion of the Commission was that 'private effort had not been encouraged or extended as it might have been. . . that the development of education had only to a small extent followed the lines marked out in 1854, and that this fact appeared to them to be due in a considerable degree to the distinct, and in some Provinces the strong, preference shown by the Department for working through officers of its own rather than by means of private agency.' The Commission recommended that, 'while existing State Institutions of the higher order should be maintained in complete efficiency wherever they are necessary, the improvement and extension of privately managed institutions be the principal care of the Department.' The recommendations of the Commission were approved by the Government of India. The Secretary of State in a despatch to the Governor-General in Council thanking the Commission for the manner in which they had discharged their duty said that 'it is difficult to overestimate the value of their labours'. As will be seen from the quotations made above from their Report, they 'advised increased reliance upon and systematic encouragement of private effort'. Very soon after the Report was published the management of a number of Government schools was made over to Municipalities and District Boards. Thus it is that the schools and colleges in India may be classified under three groups according to their management: (1) Government Institutions, entirely controlled and financed by the State. (2) Local

Fund and Municipal Board Schools, the controlling authority of which is a Municipality or Local Board and the funds to maintain which are drawn from the revenue which the local body raises, in accordance with the Act determining its powers aided by grants from Provincial Funds. (3) Aided Institutions which are managed by private bodies or individuals, Indian or European, who provide the finances for the maintenance of the institutions but who receive from the Government a grant-in-aid towards their expenses in accordance with the provisions of the Grant-in-Aid Code. If we turn to the latest Quinquennial Review made by the Director-General of Education we find that on March 31, 1907, there were 1,466 institutions managed by Government, 24,255 managed by Local Funds and Municipal Boards, and 75,608 aided institutions. To make these figures complete for the whole of India it would be necessary to add that there were, at the same date 3,136 institutions maintained by Native States, while there were 16,871 institutions under private management which received no aid from public funds.

Having thus surveyed the management of the educational institutions in India we may now turn to consider what different classes of schools and colleges exist. To begin at the top of the educational ladder, we find that there is a large number of professional colleges. In these, Law, Medicine, Engineering, Teaching and Agriculture are taught. All of these are affiliated to one or other of the Universities of which there are five—Calcutta, Madras, Bombay, Allahabad and the Punjab. The universities consist of a number of affiliated colleges, and are controlled by the Senates. The Senate is composed of the Fellows of the University who are partly nominated by the Chancellor, and partly elected by

the Faculties and by graduates. In a sense it is true that the Universities do not teach, but it is not the case that they are merely examining bodies. For one thing they insist that candidates for their degrees should produce certificates of attendance at colleges where they have been taught and have satisfied their principals. For another thing the Universities are already arranging, where they have not already arranged, courses of lectures by University Lecturers. We began by noting the professional colleges of the universities. These all lead up to professional degrees such as Bachelor of Laws, Doctor of Medicine, Licentiate of Civil Engineering, Licentiate in Teaching. There are about thirty such colleges in India. As might be expected, the number of Arts Colleges is much greater. There are over 120 of them. These colleges educate their students from their entrance, or Matriculation, up to the B.A. and M.A. degrees. The subjects studied in them for the degrees include English, classical and vernacular languages, natural and physical science, philosophy and history and political science. Leading up to the colleges are the secondary schools. Of these there are 5,900. The pupils in these schools study for the most part in the lower classes through the medium of their own vernacular and in the higher classes through the medium of English. When they finish their course they have received a good grounding in English, their own language, Elementary Mathematics, Science, History and Geography. Many other subjects are taught and taken advantage of more especially on the commercial side. There have been many changes quite recently both in the methods of admission to the universities and in the examination or certificates which mark the close of the school course. The

prevailing principles in these changes has been to develop healthy high school education without making it fall into a stereotyped groove through subservience to the demands of the university. Thus pupils may enter the public service, if they produce certificates from their schools which show them to be possessed of sufficiently high general qualifications. The development of the secondary school along these lines within the last few years has led to a much healthier tone in the schools and has rendered them more fit as a preparation for those who on leaving school have to face the battle of life.

Up to this point we have been considering what might in this country be termed 'higher education'. It is true that the whole course of the secondary schools hardly comes under this designation. Indeed, out of the 5,900 secondary schools it would be more true to say that 1,300 reach up to the higher education, while 4,600 of them have closer affinity with the elementary schools to which we now turn. Of these there are 113,000. Their object is to educate the masses through the vernacular. The three R's form the foundation and in some schools the total; but general knowledge, nature study, drawing, simple mensuration and such like may be included in the curriculum.

Such, in brief outline, are the types of educational institutions that at present exist. It may be of interest to know how they are taken advantage of. On the thirty-first of March 1907 there were 25,000 students attending arts and professional colleges taken together. The pupils of secondary schools amounted to 713,000 and those of the primary schools to 3,938,000. We have, however, failed to take notice of a number of schools which give a special and not a general form of education. There are, e.g.,

schools for the training of teachers, industrial, technical and commercial schools, and schools where surveying, medicine and agriculture are imparted. The pupils of such schools are not graduates nor are they studying for a university degree. They will, become teachers in middle and primary schools, apothecaries, hospital assistants, surveyors and such like. They number 68,000. In addition to all these, 644,000 pupils attend schools where Arabic or Sanskrit, or the Qur'án, or some vernacular is taught, or where the method of instruction is purely indigenious. If then we put all these totals together we reach the conclusion that about 5 400,000 of India's young men and maidens are under instruction in any one year. In a word, out of a population of two hundred and forty-five millions there are not quite five and a half millions under instruction. If the population of school-going age is taken at fifteen per cent of the whole population then only 14·8 per cent of those school-going age are actually at school. When we reflect that of these five and a half millions about four millions are in primary schools and that of these four millions the greater number are in the three lowest classes we realize how much still remains to be done.

The spread of primary education and that of female education form the two most pressing educational needs of India at the present time. While the figures with regard to both are depressing, there is some comfort gained by making comparisons. In 1882 there were roughly two millions of boys attending primary schools, in 1892 the number was over two and a half millions; in 1902 it was three millions; and in 1907 over three and a half millions. In 1902 only about one-sixth of the boys of school-going age were studying in primary schools; in 1907, or five years later, the number in attendance

had risen to one-fifth of the whole. 'But the rate of increase,' says Mr. Orange, 'whether for the last twenty-five years or for the last five years, is very slow when compared with the distance that has to be travelled before primary education can be universally diffused. If the number of boys at school continued to increase even at the rate of increase that has taken place in the last five years, i.e., between 1902 and 1907 and there were no increase in population, several generations would still elapse before all the boys of school age were in school.' It is no wonder that Mr. Gokhale is pressing on Government a bill permitting local authorities to make primary education compulsory within certain selected areas. To carry out compulsory education on a large scale is at present beyond the resources of the country, and it is too far in advance of the sentiment of the people to obtain welcome or support. But there is much to commend the proposal that a beginning should be made in certain areas, such as the bigger towns. A grant of fifty lakhs of rupees towards truly popular education was announced at the recent Durbar.

Female education shows advance; but were its progress greatly accelerated its condition would still be a matter for regret. The chief reason for the slowness of development is that given by the Director of Public Instruction in Madras. He says: 'There is, I regret to say, still little evidence of any serious indigenous effort to secure the education of girls.' Public sentiment still requires to be aroused in its favour. The early age at which girls are withdrawn from school makes the education imparted, for the most part, exceedingly elementary. In 1907 there were 645,000 girls at school and college. Of these 160 were in arts colleges, 76 in medical colleges, 141 in medical schools and 29,400 in

secondary schools, 545,000 in elementary schools, and 70,000 in special and private institutions. Even with regard to these figures it has to be borne in mind that in considering the state of female education, if European and Eurasian pupils, Indian Christian pupils, and Parsees, were omitted, the figures would be very small indeed. As Mr. Orange goes on to remark: 'In the main, when female education in India is spoken of it connotes primary education, that is to say, the teaching of little girls to read and write in the vernacular, to do easy sums and a little needle work. The overwhelming proportion of Indian girls who come to school never proceed beyond this stage. In one province, for instance, where female education is most advanced ninety-nine per cent of the girls who are at school are in the primary stage.' Besides the instruction which is given in schools, there is a fair amount of teaching of women in their own homes. But of the amount of this, no accurate statistics are available. In all the provinces of India Zanana teaching of girls, who have arrived at an age when public opinion no longer permits them to attend school, is carried on by teachers who belong either to missions or to associations of Indians.

In connexion with the education of women, and indeed in connexion with the whole of Indian education, the constant cry is for more efficient teachers. The number of schools and colleges in which teachers are trained is steadily increasing. There are at present over 380 such institutions. In 1902 there were not 200. Not only have the facilities for training been greatly increased but the curricula of the different institutions have been adapted to the requirements of the various grades of teachers.

Objection has not infrequently been raised to the Indian system of education that it is too literary.

Perhaps too much has been made of this objection. At present the point has been largely taken from it. Recent changes in the university courses have laid a great and increasing emphasis on the teaching of science, and the schools by their nature study, general knowledge lessons, and practical science are making learning much more than acquaintance with text books. In addition to these means of developing the practical side of education much has recently been done to fit pupils for commercial, technical and industrial pursuits. There are now 147 technical and industrial schools, educating 6,800 pupils. There are four schools of arts with 1,370 pupils; and twelve commercial schools attended by 584 pupils. In the technical and industrial schools work has been done in connexion with textile manufacture, weaving, tanning, and mechanical engineering, while wood work and iron work has been taught. A system of state technical scholarships came into force in 1904. In accordance with this system the scholarship holders go to some university or school abroad to study a particular line of technical study. Some, for instance, have gone to Birmingham University to study Mining, one went to Canada to join a prospecting party of the Geological Survey, another has gone to England for metal work. The great difficulty in the way of Industrial training is that of finding employment for those who undergo the course.

The system of education in India provides for the classes already mentioned and in addition for the sons of chiefs and nobles as well as for the sons and daughters of the domiciled Europeans. There are four chiefs' colleges. The number of schools specially intended for Europeans and Eurasians is 350 at which 31,100 are studying. There has not been any material increase of the number attending these

schools in a decade. 'The probable conclusion,' says Mr. Orange, 'is that a greater proportion of Eurasians of the lower class are growing up outside the reach of our school system than was the case ten or fifteen years ago.'

The control of education is in the hands of the education departments of the local Governments. 'In a system of public instruction in which the management of schools and colleges is largely left to local and private agency assisted by state contribution, the adequacy for the arrangements for inspection and control is a matter of the first importance.'

While, on the whole system of education as outlined above, there was in 1907 an expenditure of 559,000,000 of rupees, only 296,000,000 were expended from public funds. On the thirty-first of March 1907 there were, in round figures, 30,700 Europeans and Eurasians under instruction, 169,000 Native Christians, 674,000 Brahmans, 2,872,000 non-Brahman Hindus, 1,172,000 Muhammadans, 369,000 Buddhists, and 17,000 Parsees.

5. Economic and Industrial

The Government of India has had a year of prosperity. Its revenues have sufficed to meet all its liabilities. The gross revenue of British India is £74,374,000; of which only £21,865,000 is derived from taxation. This is less than one-sixth of all that the State receives, while taxation in Great Britain supplies five-sixths of all the revenue of the country. The taxes in India only amount to about one rupee and a half *per capita*—the lowest for any civilized country in the world. This, however, must be looked at not absolutely but as relative to the

income of the people. It is, therefore, not so insignificant when it is remembered that the income *per capita* of the people of this land is only Rs 30 per annum. Still, even then, the *per capita* taxation is only a very small percentage of the income.

India has a debt of £250,700,000. Only one-eighth of this is real debt, namely, £37,700,000. All the rest is the so-called 'Public Works Debt', representing the indebtedness of the State through railway and in irrigation work, which are thoroughly productive and are increasingly valuable as an asset to the State. The railways of India form a network of about 33,000 miles. India is the fifth country in the world in the extent of its railway systems; fully one-third of these are owned by the State while many others are guaranteed, which, according to their constitution means that they may revert to the State upon a certain payment at the end of a stated period.

The irrigation works of India have been carried on by the State from time immemorial. It is during the British period, however, that it has expanded and developed beyond all precedent and far beyond the irrigation projects and enterprises of any other country on earth. There are, at the present time, 46,000 miles of canal and other works giving the means of irrigation to 23,000,000 acres of land, which are the definite work of the State itself. Beyond all these the private irrigation enterprises are very great and numerous. The Government itself spends more than Rs 3,000,000 annually for the extension of this department of work.

Nevertheless, it remains a fact that India is still a land of famines. It will be impossible, perhaps, during all coming time to prevent famines entirely. The meteorological conditions under which India exists are so peculiar and so varied that there

is not a year in which a part, more or less extensive, of the country does not suffer serious drought and is not a victim of famine conditions. These famines are known to foreign lands only when they cover large areas and involve immense populations; but they prevail in some parts of the land every year; and it is the misfortune of the people of this country that they are subject to such conditions of climate whereby rain failures so frequently exist and are the cause of so many unpreventible evils. In all past times famine has drained the life and sapped the vitality of this people. Nevertheless, Government has done much in recent times, through the multiplication of its railways and the increase of its irrigation enterprises, to mitigate, if not to prevent, famine. It has in hand now a large famine fund which is taken regularly out of the annual revenue and is laid aside for famine exigencies. Thus it can aid the people and prevent suffering and much loss of life.

By the multiplication of all these agencies the dreadful famine sufferings of the past will be very much diminished. During the last year there have not been many famines, indeed none of any serious extent affecting a large population. Drought was prevalent in several areas of Western and Northern India, late in the year, and famine was feared as the consequence. But in several localities later rains fell and averted the evil, and crops of greater or less fulness are now being enjoyed by the people.

The following Government *communiqué* gives the facts about the famine in India.

Distress continues throughout the Panch Mahals District and parts of Kathiawar. Relief measures are adequate and no wandering or emaciation is noticed. The public health is good and people and relief works are in good condition. People find

employment in digging temporary wells. Suspension of land revenue is granted, and takavai is being freely advanced. The stocks of grain are sufficient. Price of bajri is $9\frac{1}{2}$ to 10, and of maize 11 and 12 seers per rupee. The numbers on relief works for the week ending the thirteenth of January were 36,297 and 2,975 in the Panch Mahals and Kathiawar respectively. The numbers on gratuitous relief in the Panch Mahals were 12,426. The numbers on test works in Kaira were 783. In the Native States of Kathiawar, Palanpore and Rewa Kantha the numbers on test works were 3,849 and on gratuitous relief 676.

One of the easiest sources of revenue in India has been that from the cultivation of opium. But that has now been reduced owing to the reduction of opium cultivation consequent upon the Indo-Chinese Agreement. This will bring to the Government added difficulty in meeting the annual expense; but it is a definite moral victory and is a thing which all may be thankful for that the past injustice of the British Government to China, in reference to the opium trade, is now about to be terminated and the relationship between the two lands become one of peace and of appreciation.

Excise revenues now amount to six and a half million pounds sterling and are constantly increasing. This is perhaps the saddest fact connected with the British rule in India. This revenue has increased more than fivefold during the last forty years and reveals the existence of state-fostered evil of a most serious character and colossal proportions. The people have a just right to claim that the Government should keep this revenue well in hand and prevent this trade (which is practically its own) from spreading and carrying with it devastation and destruction to an increasing number of its subjects in this land of ancient sobriety and self-restraint.

The industrial conditions in this land at the present time are presented below by the Rev. H. Fairbank, M.A., of Ahmednagar, who has had a large experience in industrial work.

The Industrial Situation in India To-day

BY THE REV. H. FAIRBANK, M.A.

India has always been a land of farmers living in countless villages near their land. Beside the farmer lived the carpenter, the blacksmith, the leather-worker, the potter, the goldsmith and the rope-maker. These artisans mended his ploughs, made his earthen pots and his shoes and his ornaments which were his bank, and the land supplied enough for all to live on comfortably in good years. In bad years all starved together.

Surplus produce was wasted or stored in pits in the ground. The grain was taken from countless pits in time of famine. But communication was difficult and costly, and when the grain of any district was exhausted, the people had to go without. Ready money was not plentiful, buying and selling were largely in kind. The farmer gave of the grain and the vegetables he had to pay the artisans who worked with him.

To-day the principal industry of India is still farming, and still the carpenter, the blacksmith, the shoemaker and the goldsmith live beside him in numberless villages, but there are very important modifications.

The first modification is that he raises very large quantities of wheat, cotton, jute, oil-seeds and other produce for the foreign market. For these articles there is a steady demand and a good price. In good years money is abundant for the farmer, and labour is also in demand at good wages. The cotton crop takes a great many workers, especially women, at good wages for weeding and picking.

For home consumption he raises grain that he can also sell at a fair price, and the railways equalize the demand, so that in comparison with

the past very little is stored in pits. Prices are very much more uniform than they used to be, and an abundant harvest means ready cash. It was noticeable in the last great famine of 1900 that, except where the railways were very far away, there never was a scarcity of grain. The scarcity was a scarcity of work and wages. Stop the work of two-thirds of the population in any country for twelve months, and one can imagine the results.

In some quarters the call of the city has come to the farming population. One or two are left at home to look after the fields, while the rest of the family go and earn money at the mills or at the wharves, and in the streets of the big cities.

Lastly the example of the West and the scarcity of labour and the encouragement of the agricultural department are bringing in the use of better implements. Iron ploughs and oil-engines and pumps are being sold in numbers to those who can afford to buy them. In some places ploughs are being manufactured by firms of Indians. Better varieties of cotton and wheat and millet are being tried, and new plants are being introduced. Japanese pea-nuts, or ground-nuts, for example, are being planted in place of the old variety, and the crop is much larger and more profitable. Seed potatoes from Italy are brought every year and planted in India. So the outlook to-day for the farmer is better methods, better tools, more money.

The second great industry of India is weaving, not weaving with power-looms, but with hand-looms. It is estimated that there are in India to-day 5,800,000 weavers using hand-looms. In one city of 70,000 people a carload of yarn a day is used up by hand weavers. In many cases these hand weavers use very inferior yarn, yarn that the mills cannot afford to use, and they weave

special lines of cloth, and ordinarily they make a fair living. Their speciality is weaving *saris*, that is, the garments worn by women in India; and in making figured borders and a garment that is liked by the women, they are superior to the mills. The loom is inexpensive, it needs no extensive and expensive machinery the outlay for yarn for a single warp is inconsiderable, and the hand weaver has centuries of skill and training behind him. At present, fly-shuttle appliances and automatic looms are being tried everywhere, and a loom that will really suit the purpose for the weaving of *saris* and the other kinds of cloth made by the hand-weaver will have very extensive sales.

On the other hand more and more mills are being built every year. Bombay and Ahmedabad are foremost in the number of mills for both spinning and weaving; but other places, like Nagpur, and Sholapur and Cawnpore, are also building mills, and the mill-system will extend everywhere. Those who know the two systems of weaving, the hand-loom system and the mill-system, cannot but regret the extension of the mill-system with its crowding in cities and its death-rate from consumption and the temptations it offers to the rich and unscrupulous to squeeze the poor and helpless employees under them. Recently a bill has been passed limiting the hours of work strictly to twelve, and restricting the hours of child-labour. Before the bill was passed many mills had put in electric lights, and were working fourteen and fifteen hours a day with only one set of workers. The mill population in Bombay offers many chances to the Christian worker to bring in schools and churches, and thus help in making life more a joy and pleasure than it is now.

After the farmer and weaver come a host of different artisans. In India each different trade forms a caste by itself. The carpenter, the blacksmith, the metal-worker, the potter, the tailor, the water-carrier, the goldsmith and so on, belong to the closest trade-unions in the world. A certain number of these live in every little village and work with the farmer. They are not willing that any one, except their own children, should learn their trade; and they are bound by their traditions. New ways are adopted very slowly. The coming of the English with the wares of the West, has made a great difference in the status of many of these trades. Iron-workers and metal-workers of all kinds, especially, have lost a great deal of custom. The ready-made iron articles of Europe are far beyond what any blacksmith or tinker can afford to make at the price of the imported article, or has the skill to make. The building trades are however calling a large number of workmen into the big cities and to the railways, and the demand being more than the supply; in many places the carpenters and the masons are being recruited from all castes.

The trades that supply artistic articles are still in the field in parts of the country and supply a foreign market, rather than the needs of the country itself. But modern conditions are more and more dominating the situation. The new industrial life is stimulated by the railways, by the machinery that is so rapidly coming into use in the country, and by the larger and larger projects that are being started to utilize the resources of the country.

Railways in India are already very extensive and are growing apace; and they offer a chance for many a young man with the spirit of enterprise and of energy. Besides those employed to run the

trains there is a mighty army of carpenters and machinists, who repair and build the rolling-stock and keep the permanent way in order. A superior class of workers is demanded, and English education is almost essential for all but the very lowest in the service. At the same time there are numerous temptations to the young man to get into drinking, gambling and extravagance.

Shops and factories are starting up all over the land. In Bombay, Calcutta, and Cawnpore, foundries, machine-shops, flour-mills, tanneries and oil-presses are being built and are demanding a great deal of skilled labour. One cause of hesitation in the minds of the missionaries in starting classes for the training of fitters and mechanics, is the knowledge that the young man trained will surely go to the cities for employment, and that thus the rural population will be depleted. But one cannot stop this progress and it is incumbent on the missionary to take his part in the training of skilled workers, looking after the forming of character as much as he does after the training of the hand and eye.

That a new era is really dawning in India is illustrated by the big electric works being built on the hills at Lonavla above Bombay. Big lakes are being made to store water that will go down hill, a drop of 1,730 feet, to the big dynamos that will generate electricity for the Bombay mills, trams and lights. An idea of the immensity of the scheme may be formed from the fact that the surveys cost over Rs 500,000. In the State of Mysore the Cauvery has already been dammed and a large amount of electricity is supplied to the cities of the State and the Kolar gold mines. In Bengal the Tata Iron Works are under way. They are to furnish 20,000 tons of steel rails to the Indian Government

every year, and this will be only a small part of their output. Such schemes are only forerunners of others that are to come. The power that now runs to waste in the great rivers will ultimately be used and make a new India industrially.

It should also be mentioned that, till very recently, large schemes have been managed by Europeans; but now they are beginning to be taken by Indians. The Lonavla Electric Scheme is financed entirely in India. The Tata Iron Works at Sakchi in Bengal are managed by Parsees. The superintendents and foremen at the first will be Europeans, undoubtedly, but Indians will ultimately be trained to take their places. Native States, like Gwalior and Baroda, are also taking a great part in the industrial regeneration of India.

The exhibits at the Industrial Exhibition at Allahabad in 1910-11 showed that there were excellent shops managed by some Native States. These workshops are the property of the states themselves and are run to furnish revenue to the state.

In addition to the trained workmen mentioned, there is the great host of day labourers; these are needed everywhere. In past times they were attached to the soil, and starved or had abundance, according as the rain fell or not. Most of these are still attached to the soil, but many are now needed in many places to build railway embankments, to unload and load the steamers at the docks, to work tea estates in Assam, coffee estates in the South and in Ceylon and rubber estates in Ceylon and in Malaysia. The demand is generally greater than the supply, and employers of labour, like the railways and the docks contractors in Bombay, are at times unable to get as many as they need for their work. The result is that the scale of

wages has steadily increased, and the ordinary day-labourer is to-day in a far better condition than he was even twenty-five years ago. The mills draw largely on this class for their weavers and spinners. A little training suffices to enable them to run looms and take care of spindles, though, of course, they only acquire skill by prolonged experience.

One drawback in the use of day-labourers in India, and in fact in the use of skilled labour, is that part of the year the people insist on going to their homes. The trains out of Bombay are crowded at the beginning of the rainy season with people returning to their villages. They go to see their friends, to help in the sowing of the crops, and to have a little rest from grinding labour. In three or four months the trains will be crowded with these same people returning to their work in the city.

At the same time they are uneducated and are unable to defend themselves successfully against undue hours of labour and from the exactions of employers. Until the matter was taken in hand by men who understood the situation, the condition of the mill-hands in Bombay was pitiable. A Madras Hindu, Dr. T. M. Nair, who was a member of the Factory Commission of 1907-8 wrote as follows: 'I must confess with shame that in my tour throughout India, I found that my countrymen were more unsympathetic and hard employers of labour than the European managers. Of course there were many notable exceptions . . . They were all anxious to make up for lost time and to push on their industrial ventures and to accumulate wealth, but as for the workers, they were part of the machinery of production, and nothing else.' This unsympathetic treatment, the crowding into cities and the consequent physical deterioration and tempta-

tions to drink and immorality are matters of concern for the future.

6. Philanthropical

One of the striking contrasts between India on the one hand and a Christian country of the West on the other is the relative absence here of philanthropic movements and humanitarian enterprises. Religious charities abound, sectarian endowments are legion and domestic care, kindness and benevolence are widely practiced. In one district in South India one-fifth of all the revenues of the area flows into the *Devastana* treasuries—the result of past generosity—and millions are now lavished upon temples and other religious institutions throughout the land.

The people of India, far from being stingy, are among the most generous in the world. But here charity is truly and doubly 'blind'. Indiscriminate giving is the curse of India. Besides the abjectly poor and desperately needy India feeds and fosters over five million religious mendicants, nine-tenths of whom are lazy, ignorant and immoral. Their life is pestilential and their very existence, as a vast non-producing class, is a menace and is one of the most fertile sources of India's poverty. All these are fed and feasted in the dear name of religion; but also in the wholesale interest of India's gross superstition, impoverishment and demoralization. But philanthropy—the love of man as such—is comparatively a stranger in this land of charity. Sympathies have been narrowed within circumscribed limits of caste and creed. And much that has been bestowed on various causes has been partly tainted by selfish, even if religious ends.

So that very few have risen to the broad upland of a world-wide, or even a country-wide, philanthropy. This statement is eminently true of the Hindu community. A few years ago 20,000 people lost their lives by a terrible earthquake in the mountains of North India. What should appeal to humanitarian impulse and effort more than the multitudes of the poor people whose hopes were shattered whose property was lost and many of whom were injured by that terrible catastrophe? Yet the writer, in the second city in South India, before a large audience of Indians, asked the question whether any one in the community had sent money to help those poor people in their extremity. The Chairman of the Municipality, on behalf of the others, said that not a pie had been sent as an expression of the sympathy of these people to their fellow-countrymen in the north. This is the usual situation at the present time.

Multitudes of blind people and unfortunate deaf mutes are found throughout this great country. One would suppose that they would present a most pathetic and urgent appeal to the multitude. Yet we know of no organized effort or institution established outside the Christian community for such miserable people of whom there are hundreds of thousands in the land. In like manner one would suppose that the terribly afflicted leper of India would, in his dire suffering and need, appeal strongly to the people. Yet outside the field of Christian missionary activity and of Government effort one may seek in vain for private or public benefactions for the relief and care of these doomed and dying mortals.

Neither has the wealth of India been consecrated to such philanthropic purposes, nor have the people yet organized themselves into associated and sane

charities for the relief of crushed humanity and for the rescue and salvation of the down-trodden.

The distinguished little community of Parsees, on the west coast have, on the other hand, revealed much of this lofty sentiment; so that in the city of Bombay, for instance, their benevolences are legion, and many of them flow in a stream of helpfulness and blessing to all the people. They have placed a philanthropic stamp upon the city of Bombay as contrasted with the Hindu city of Madras which, until recently, had practically no institution founded and supported by the wealthy for people of all racial and religious complexions. The only endowed institution of learning in Madras, founded to promote the common good, is built upon a charity not intended for that purpose, but diverted by an astute and public spirited Anglo-Indian Judge!

But the days are changing. Under the influence of Christianity and of Christian civilization a new consciousness of social obligation, of patriotic impulse and of philanthropic opportunity has dawned upon the country. Men are beginning to ask, 'What can I do, not for my own glorification, and that of my family, my caste and temple, but what can I do for my *fellow-men*, for *all* my country?' And it is significant that men are not only awaking to this responsibility for the right use of their wealth, but also for the best public use of *themselves* and all the powers they possess. In other words the idea of social service is beginning to take hold of the people of this country. This, verily, is a new thing for India. The religion of India has largely been directed towards selfish, individualistic ends. It has been a struggle for existence, for religious existence and for religious merit; and little has been thought, during all these centuries,

of man's responsibility for man. India is now ceasing to ask the brutal question, 'Am I my brother's keeper?' This is without doubt largely the result of missionary stimulus and example. The noble philanthropy of the West, as it is pouring into this land and is dispensed through a host of self-denying almoners in the interest of suffering humanity, is touching the conscience and quickening the sentiments of many of the people.

Still, wealth hesitates and endowments remain few and inadequate. But it is a great thing that India is turning its thoughts away from self. Men are less self-centred than they were and are now really beginning to enter upon the novel pathway of service. We hear now of pariah regeneration societies; of various efforts, feeble and local it is true, and yet, genuine efforts, for what are called the depressed classes. Yes, even Brahmans are daintily touching the subject of the social and economic uplift of these outcaste communities—outcasted really by themselves, many, many, centuries ago, and put by them under the bann of a social and an economic curse.

Major Steen of Poona is trying to create a new movement among the social reformers of India with a view to unify them and to incarnate their many speeches and large pretensions in economic, self-denying activity for their fellowmen. He is proposing a country-wide 'league' or 'mandala', as he calls it, whereby all men who have the interest of social reform at heart may unite in doing something that is tangible in the interests of humanity in this land. The scheme proposed is largely economic and philanthropic, with a view to leading all these reformers to make tangible and vital to themselves the sentiments they so frequently express. 'It is not,' he says, 'fair to expect every

charitable cause to be financed almost entirely by rajahs, merchants, princes and others of wealth so that the rank and file whose mites are just as much called for as the largest subscriptions may consider themselves excepted. No cause can truly prosper unless all take part according to their means'. We are glad to see in almost every issue of Indian papers of progressive sentiments reference to new organizations that have been founded with philanthropic purposes and humanitarian aims.

The following is but an illustration of such announcements:—

'We have much pleasure in acknowledging receipt of the first Annual Report of the Ruxmani Hindu Lying-in-Hospital, founded last year by Mr. Vijbhukandas Atmaram who set apart his family house in Buleshwar for the hospital which he placed in charge of his son, Dr. Maganal Mehta, M. R. C. P. The hospital was intended for the Hindus of the better classes and was planned with due regard to their religious susceptibilities and prejudices. The report shows that the institution proved a marked success and has belied the doubts and fears of the over wise. The total number of patients delivered in the hospital during the period under report, that is, from the end of October 1910 to October the thirty-first of last year was sixty-six. The report speaks of difficulties overcome by patience and tact. The cost of upkeep wholly borne by Mr. Vijbhukandas Atmaram.'

The difficulty with all, or nearly all, such Hindu institutions is that they are narrow in their scope, 'planned and conducted with due regard to the religious susceptibilities and prejudices' of the prospective beneficiaries. That is, they are not broadly humanitarian.

We may mention below a few of the most dis-

tinguished efforts on this line of organized philanthropy in this land.

Perhaps the first in importance is the Seva Sadan Society, founded in Bombay by the well-known Parsee philanthropist, Mr. Malabari. Hindus and even Muhammadans have aided him in this work which is now doing a noble service to bless the community.

'Workers have come forth from all grades of society and have contributed, not merely to an efficient division of labour, but to the spread of the movement in the city and its suburbs and in the mofussil. To-day the sphere of the Seva Sedan's activities includes medical relief and nursing and educational work of a most useful character. The medical relief is dispensed in hospitals and dispensaries, which are growing more and more popular. Nurses and midwives are being trained in special classes for work in them, among them being several high class Hindu and Parsee ladies, who have dedicated themselves to this benevolent work. Instruction in music, painting, embroidery and fancy work of sorts is imparted to many poor pupils, who are thus enabled to acquire a profession and an honest livelihood. The Sadan maintains a home for the homeless, and many generous hearted and philanthropic Parsee, Hindu and Muhammadan ladies take practical interest therein. The Industrial Homes and Hindu and Parsee Ashrams are other useful adjuncts, where many girls and women, more especially widows, receive instruction in some branch of industrial work. There are, besides, several high class honorary workers, who go to these residential institutions and fit themselves for social and humanitarian work.'

The Vanita Vishram is an institution started by two Hindu widows for widows and girls in

Surat. These two widows sold all their ornaments and contributed all they possessed to the fund of the institution.

In Benares has been founded the Ramakrishna Home of Service which has recently done an excellent work. It was established ten years ago by members of the Ramakrishna Mission.

'The Home was founded in the holy city of Benares, where congregate throughout the year tens of thousands of pilgrims, from every part of India, and where the need for a home of service of this kind had long been felt. Those responsible for the establishment of this home have been so persistent in their self-imposed task that their good work is extending in its scope of usefulness and is drawing to their ranks large numbers of workers who have been fired by their enthusiasm. Founded by liberal minded and large hearted Sanyasins, the home has been carrying on its work on unsectarian lines. It recognizes no caste, creed or nationality in giving relief and proves a friend in need to many who are destitute. The members of the mission do not wait for cases to come for relief; they go in search of those in need of help and bring them to the Home of Service. . . . The mission has been commended by a number of district and divisional officers, both European and Indian, in Upper India and is worthy of support.'

Another excellent organization is the 'Society of the Servants of India'. It was founded six years ago by the Hon'ble Mr. Gokhale, perhaps the most distinguished Indian publicist of the day, a member of the Viceregal Council and a Brahman of western culture and high ideals of life. 'He approaches perhaps more nearly than any of his fellow-countrymen to the western type of doctrinaire radical in politics and agnostic in regard to religion, but with

a dash of passion and enthusiasm which the western doctrinaire is apt to lack.' The objects of the society as laid down by its founder are 'to train national missionaries for the service of India and to promote, by all constitutional means, the true interests of the Indian people.' Its members 'frankly accept the British connexion as ordained, in the inscrutable dispensation of Providence, for India's good,' and they recognize that 'self-government within the empire and a higher life generally for their countrymen' constitute a goal which 'cannot be attained without years of earnest and patient effort and sacrifices worthy of the cause.' As to its immediate functions, much of the work, it is stated, 'must be directed toward building up in the country a higher type of character and capacity than is generally available at present' and to this end the society, 'will train men prepared to devote their lives to the cause of the country in a religious spirit.'

It undertakes to develop a nobler type of character in India and makes service to one's country the supreme test of life. Each one who joins society takes upon himself the following seven vows:—

(a) That the country will always be first in his thoughts, and that he will give to her service the best that is in him.

(b) That in serving the country he will seek no personal advantage for himself.

(c) That he will regard all Indians as brothers and will work for the advancement of all, without distinction of caste or creed.

(d) That he will be content with such provision for himself and his family, if any, as the society may be able to make, and will devote no part of his energies to earning money for himself.

(e) That he will lead a pure personal life.

(f) That he will engage in no personal quarrel with any one.

(g) That he will always keep in view the aims of the society and watch over its interests with the utmost zeal, doing all he can to advance its work and never doing anything inconsistent with its objects.

Though this society is in its infancy and is so out of character with the spirit of Hinduism, and though also it is a one-man affair, breathing the spirit and ambition of its first member, and though its membership is small and select; and even though it is ostensibly Indian in its aim and is wanting in the broadest philanthropic purpose; yet it has possibilities of much usefulness and power for India. Would that millions of its young people might take upon themselves, and live up to these seven vows.

It is significant that this, with the other societies, reveals a new trend of India's life toward social service, a trend in which India, during all its millenniums of history, never seems to have distinguished itself.

There may be danger in our attaching too much value to these individual societies; for it must be remembered that they are still small and insignificant, when we consider, on the one hand, the need and suffering of India, and on the other, the wealth and the multitudes of people who are able to help the needy.

It still remains, therefore, that India is a comparative stranger to the broad humanitarian habit. It needs to be shaken out of its supreme individualistic, self-centred life and to be brought more into sympathetic touch with the sufferings and the misfortunes of men.

The work of peasant settlements is entirely left

to missionary philanthropy. Who can hear of any indigenous peasant settlements or efforts for the betterment of the common farmer of India, especially of those who are in the lowest grade of society?

Industrial effort and training also are a thing of missionary activity. Schools for the blind and deaf-mutes are all practically Christian. Homes for lepers and asylums for widows and other varied forms of philanthropy are distinctly Christian in their finances and in their guidance and control. We shall refer to these later in a separate chapter. In the meantime it may suffice to state that Christian philanthropy in India has a double purpose and is answering these two purposes, namely, to relieve the suffering and to bring comfort and hope to the crushed life of India on the one hand, and also to set a model of outgoing loving charity to the people as something that is of highest value to all concerned. We know to-day of Hindu gentlemen who are contributing towards such missionary Christian activity, simply because they know not how to do anything themselves on that line; and they know nothing of the kind among their own co-religionists into which they can enter and become a part.

7. The Languages of India

BY THE REV. H. GULLIFORD, EDITOR OF 'THE HARVEST FIELD'

One great obstacle to the evangelization of India, Burma, and Ceylon is the number of languages spoken, varying greatly in origin, complexity, development, and area in which they are used. It would appear as if two towers of Babel had been built—one at the junction of the passes on the north-west frontier, and the other where the trade

routes converge on the north-east. When the towers fell, and the people became scattered and intermingled, the number of languages and dialects increased to an extraordinary extent, and these have tended to multiply as the tribes migrated and coalesced. The great language families have streamed into India, crossed and recrossed till it is almost impossible to bring cosmos out of chaos. The Government of India has for some years been making a linguistic survey of India, and the results obtained up to 1901 are summarized by Dr. Grierson in the chapter on 'Language' in the introductory volume of the Census of India Report, 1903. To this chapter we are chiefly indebted for the facts contained in this paper. The whole of the results of the Linguistic Survey, to consist of eleven volumes, have not yet been published by the Government of India, but volumes ii to vii and parts of volume ix have been issued.

Excluding European tongues, as English, French, and German, the total number of languages, spoken in India and Burma is 147. These are classified in families as follows: Malayo-Polynesian, 2; Indo-Chinese, 92; Dravidio-Munda, 24; Indo-European, 25; Semitic, 1; Hamitic, 1; unclassified, 2. In Ceylon several languages are employed, but the two principal are Sinhalese, of Aryan descent, and Tamil, of Dravidian origin.

The Malayo-Polynesian languages are spoken by 7,832 persons in the Andaman and Nicobar islands and in Burma; the Indo-Chinese tongues are used by 11,712,299 persons, scattered over a wide area, extending from Burma across Assam, Bengal, the Himalayan regions, Punjab, and Kashmir; the Dravidio-Munda groups are employed by 59,693,799 persons in Assam, Bengal, Central Provinces, Hyderabad, Mysore, Coorg, Bombay, North Ceylon,

and chiefly in the Madras Presidency; the Indo-European languages are spoken by 221,178,436 persons in the North-West Frontier Province, Kashmir, Punjab, the United Provinces, Central India, Rajputana, Bombay, and Baroda; the Semitic family is represented by Arabic, used in Bombay and Hyderabad by 42,881 people; the Hamitic, by Somali, spoken in Bombay by 5,530 persons; while the unclassified languages are those spoken by gypsies and Andamanese and used by 346,150 persons.

When we come to individual members of the families, we find that a large number are spoken by very few persons. Less than 1,000 persons speak 42 of the languages; 63 tongues are employed by numbers varying between 1,000 and 100,000; 12 by numbers between 100,000 and 500,000, while only 27 languages are spoken by over 500,000 persons.

It is by no means certain that all will agree with Dr. Grierson's classification of the languages, and probably many would give more prominence to some of the dialects than he has done. We follow the classification set forth in the Census report, and take them in the order indicated by the number of persons using them.

Hindi or **Hindustani** comes first, being spoken by 62,851,283 persons. It will be well to quote the definitions given of Hindustani, Hindi, and Urdu. The report says:—

Hindustani is primarily the language of the Northern Doab and is also the *lingua franca* of India, capable of being written in both Persian and Deva-Nagari characters, and, without purism, avoiding alike the excessive use of either Persian or Sanskrit words when employed for literature. The name 'Urdu' can then be confined to that special variety of Hindustani in which Persian words are of frequent occurrence, and which hence can only be written in the Persian character; and, simi-

larly, Hindi can be confined to the form of Hindustani in which Sanskrit words abound, and which hence can only be written in the Deva-Nagari character.

Hindustani is still in the making, and it may be possible to form one literary language for the people who speak its many dialects.

Hindi is divided into Eastern Hindi, used by 22,136,358 persons in Oudh, Baghelkhand, Bundelkhand, Chota Nagpur, Central Provinces and the Lower Provinces of Bengal; and Western Hindi employed by 40,714,925 persons in the Punjab, the United Provinces, Bundelkhand, and the Central Provinces. There are many dialects.

Bengali is one of the Sanskritic Indo-Aryan languages spoken by 44,624,058 persons. There is much literature in this language, which has been used more freely for literary purposes than any other vernacular in India. The character employed is a form of Deva-Nagari. The habitat of Bengali is the Gangetic Delta and of the country immediately to its north and east. North of the Ganges it reaches to the river Mahananda, and south of the Ganges to Chota Nagpur. It extends to the Assam valley and eastward to Chittagong and is used even in the hill tracts.

Bihari is said to be spoken by 37,076,990 persons, not only in Behar, but far beyond in the United Provinces and a small part of Oudh. 'Its western boundary may be roughly taken as the meridian passing through Benares. On the south it is spoken on the two plateaux of Chota Nagpur.' Bihari is a sister language of Bengali, and 'a direct descendant of the old Magadha *apabhramsa*', though some regard it as a dialect of Hindi.

Telugu is one of the Dravidian family, and 20,696,872 persons speak it on the east coast from Madras to Chicacole and as far as Chanda in the

Central Provinces, and westward over half of the Nizam's Dominions and a small portion of Mysore. The language has a script of its own derived from the Brahmi alphabet of Asoka, and there is a considerable literature. Telugu is the old 'Gentoo' language of the Portuguese.

Marathi forms the southern group of Sanskritic Indo-Aryan languages, and is used by 18,237,899 persons. It is spoken in parts of the Bombay Presidency; also in Berar, a portion of the Nizam's Dominions, and across the Central Provinces. The Deva-Nagari character is used. There is a copious literature, and the most celebrated writer is Tukaram.

Punjabi, or Gurmukhi, is spoken by 17,070,261 persons, chiefly in the plains of the Punjab and Kashmir. It belongs to the Sanskritic Indo-Aryan family, but it has a script of its own called Gurmukhi.

Tamil, used by 16,525,000 persons, is one of the Dravidian group, and is spoken in the southern portion of the Madras Presidency up to Madras City and the Mysore Province, but not on the west coast. It is also the language of North Ceylon. It is the most cultivated of the Dravidian languages and has an extensive literature. It has a square character of its own, and also a special character, called Grantha, for writing Sanskrit.

Rajasthani is the name given in the Census report to the many dialects spoken in Rajputana, the western portion of Central India, and in parts of the Central Provinces, Sind, and the Punjab by 10,917,712 persons. It uses the Deva-Nagari character for literature. The dialect best known is Marwari, the language of a caste of merchants found all over India.

Kanarese is a Dravidian tongue, used by 10,365,047

persons, and is spoken throughout the Mysore Province, on a small portion of the west coast of India, the southern part of the Bombay Presidency, a part of the Nizam's Dominions as far north as the Kistna river. It has a script of its own allied to the Telugu, and a considerable amount of literature.

Gujarati, spoken by 9,928,501 persons, is one of the western group of Sanskritic Indo-Aryan languages. It is used in Gujarat, Baroda, and the neighbouring native states. The script used is a modification of the Deva-Nagari known as Kaithi. The literature is not copious.

Oriya, or Odri, or Utkali, belongs to the eastern group of Sanskritic Indo-Aryan languages. It is spoken by 9,687,429 persons, living in Orissa, the district of Midnapore, Singhbhum, Sambalpur, Ganjam, and the adjoining native states. It has a cumbrous character of its own, and a fairly large literature.

Burmese is a member of the Indo-Chinese family and has many dialects. It is employed by 7,474,876 persons in Burma. The classical language has its own script and literature.

Malayalam is the fourth main division of the Dravidian group and is allied to Tamil. It is used by 6,029,304 persons in the states of Travancore and Cochin and on the west coast of India in the Madras Presidency. It has its own alphabet and a considerable literature.

Lahnda is known by many names, as Jatki, Multani, Western Punjabi, and is spoken by 3,337,917 persons in the Punjab. It has no literature, and the Arab-Persian character is usually employed in writing.

Sindhi is allied to Lahnda, and is used in Sind, on both sides of the lower Indus, by 3,006,395 per-

sons. Musalmans chiefly use it, and the written character is Arab-Persian, though a debased form of Deva-Nagari is also used.

Pahari is divided into three groups—western, central, eastern. It is spoken by about 3,000,000 persons in the Lower Himalayas from Kashmir through Nepal. There are many dialects, which have not been thoroughly studied.

Sinhalese is an Indo-Aryan language used in South and Central Ceylon by about 2,334,000 persons. It is related to the ancient Pali, and there is a considerable literature.

Santali belongs to the Munda sub-family of the Dravido-Munda group, and is used by 1,790,521 persons in Sonthal Parganas, north-east of the Chota Nagpur plateau; also in Bhagalpur, Monghyr, Birbhum, Murshidabad, Manbhum, Bankura, Burdwan, Midnapore and eastern Singhbhum. Suffix is piled on suffix, and the conjugation of the verb 'to strike' in the third person singular alone occupies nearly a hundred pages of the grammar.

Pashto is a member of the Eranian branch of the Indo-Aryan family, and is spoken by 1,224,807 persons on the north-west frontier of India. There is some literature written in a modification of the Arab-Persian alphabet. A proverb says, 'Arabic is science, Turki is accomplishment, Persian is sugar, Hindustani is salt, but Pashto is the braying of an ass.'

Gond is a Dravidian language spoken in the Central Provinces, Orissa, North-Eastern Madras, Nizam's Dominions, Berar, and parts of Central India by 1,125,479 persons.

Kashmiri belongs to the north-western group of Sanskritic Indo-Aryan languages, and its home is Kashmir, where 1,007,957 persons use it. It has two alphabets, a modification of the Persian used

by Musalmans, and the ancient Sarada, akin to Deva-Nagari, used by Hindus.

We can only tabulate the remaining languages used by more than 100,000 persons.

Name	No. using	Where spoken
Kol	... 948,687	Bengal and Assam
Karen	... 887,875	Burma
Bhil Languages	... 759,928	Central India and Rajputana
Shan	... 753,262	Burma
Kurukh or Araon	... 591,886	Bengal
Tulu	... 535,210	Madras--west coast
Kandh or Kui	... 494,099	Madras, Central Provinces and Bengal
Gipsy Languages	... 344,143	Hyderabad, Berar, Bombay, Central Provinces, Mysore
Manipuri, Meithei, Kathe or Ponnu	... 272,997	Assam and Bengal
Bodo	... 239,458	Assam and Bengal
Garó	... 185,940	Assam and Bengal
Chin	... 181,765	Burma
Khassi	... 177,827	Assam
Mon, Talaing, or Peguan	... 174,510	Burma
Savara	... 157,136	Madras—north
Baloch	... 152,188	Bombay and Pun- jab
Bhotia or Balti	... 130,678	Kashmir
Tipura or Mrung	... 111,974	Bengal and Assam
Kharia	... 101,986	Bengal and Central Provinces

CHAPTER II

The Non-Christian Faiths of India in their relation to the Missionary Propaganda

THE religious atmosphere in which the Christian missionary works in India is surcharged with a thousand prepossessions of faith which seriously affect not only his spirit, but also the mental, philosophic and doctrinal mode of approach for highest efficiency in his propaganda.

Beyond all other non-Christian lands, India is a country of profound religious thought and deep rooted institutions. And it is of supreme value to every Christian worker, especially the foreign missionary, to know what these great historic prepossessions are, how they are related to the faith which he is to commend, the doctrines which he is to propagate and the life which he is to exalt.

There are three faiths in the field of our survey which furnish largely the background of our propaganda and which create the religious situation with which the missionary of the Cross is confronted. We shall consider these in the order of their importance. We are glad that we have been able to enlist such strong writers for the elucidation of the subject.

1. Hinduism

BY THE REV. L. P. LARSEN

We can mention only a few points which are of special interest from the point of view of Christian mission work among Hindus.

1. **Doctrinal vagueness.** Many attempts have been made to define Hinduism, but all such attempts seem doomed to failure. A prominent Brahman gentleman says,¹ that while there is a real principle of unity in Islám and also in Christianity, 'the Hindus have neither faith, nor practice, nor law to distinguish them from others; I should therefore define a Hindu to be one born in India whose parents, as far as people can remember, were not foreigners, or did not profess foreign religions like Muhammadanism, or Christianity or Judaism, or who himself has not embraced such religions.' We cannot discuss the process of this indefiniteness, but it is one of the characteristics of Hinduism.

2. **Eclectic adaptability.** Hinduism has always been ready to receive new religious ideas and to incorporate new elements of religion. The explanation of these phenomena must doubtless be looked for both in Hindu philosophy and in the religious history of India. That Hinduism has a remarkable power of assimilation is plain, thinking of ancient history, from its relation to Buddhism and to various forms of aboriginal religion; also from the way in which, during the last hundred years, it has been able to accommodate itself to modern religious influences.

3. **Respect for religious teachers.** Although the Guru does not occupy the same position in all sections of the Hindu community he is among all

¹*The Epiphany*, October 14, 1911.

Hindus regarded with feelings of reverence which give him exceptional opportunities for influencing the lives of men. Because of the vagueness and the eclecticism of which we have been speaking the Hindus ask less about the Guru's views, when they first meet him, than we should do. When they recognize in him a religious teacher he gets his share of the veneration which, in their eyes, all Gurus deserve.

It is easy to see what these things mean to Christian missionaries working among Hindus. With people of this temperament it is easy to find opportunities of speaking about religious questions, and if we can commend ourselves to them as religious teachers they will listen to us and look upon us with feelings that spring from something deeper than curiosity. But, if to foreign missionaries the Hindu spirit offers great advantage, it has its dangers also. Its natural tendency is to exclude definiteness and concentration from the mind's attitude to questions of religious thought. Under the influence of this spirit it becomes difficult for men to say no. There is much here that is very different from the spirit of Christ's gospel.

4. The Social System. The social organization which is built upon caste and the joint family system leaves little room for such things as personal convictions and individual decision. A Hindu may think what he likes. His religious views the community does not ask about. But in matters of religious and social practice he must do what is required by the customs of his family and the rules of his caste. Hinduism is very tolerant in questions of ideas, but intolerant where practical conformity is threatened. A Hindu is not blamed for accepting Christian ideas, but he must be

prepared to suffer the severest penalty if he decides to be baptized and to join the Christian church.

The late Sister Nivedita of the Ramakrishna Mission maintains¹ that 'Hindus are beginning to distinguish effectively between the social idea and religion . . . we see Hinduism no longer as a preserver of Hindu custom but as a creator of Hindu character.' This distinction between the religious spirit and the social form was certainly one of the characteristic notes of the teaching of the late Swami Vivekananda, the founder of this mission. But India has not advanced very far yet towards the realization of the ideal. Modern influences in India tend to weaken the power of caste. Of this there are many evidences. But the old social system is still a very powerful factor in Hindu life. And the influence of it is not only to make it difficult for men to follow their convictions; it also tends to weaken those faculties of the mind which have to be used to get a conviction.

5. The Modern Standpoint. Wherever the influences of Christianity and of western education are felt in India religious changes of some kind or other are inevitable. Difficulties arise because new ideas and aspirations have been awakened which do not fit into the old system. And in some way or other the necessary adjustments must be made.

(i) **Secularized Hinduism.** *The Bengalee*, a Calcutta newspaper, represents one form of the modern standpoint when it writes,² 'This much is clear, that when a people's religion and rites have sunk into soulless formula they can exercise no controlling or correcting influence over its daily thought and life. And so it is in our country.' Many Hindus speak and write in this strain with-

¹*Aggressive Hinduism*, page 10. ²*The Epiphany*, Oct. 21, 1911.

out the slightest desire to adopt a new religion, they are Indians and want to be Indians. But they have become interested in new questions of civilization and material progress. What they look for in religion is help to attain to these ideals. In the present form of their old religion they do not find such helps. Therefore their theoretical attitude to it is wholly critical, though for practical reasons they may find it necessary to take part in those soulless rites.

(ii) **Christianized Hinduism.** A very different view finds expression in a lecture which Sir N. G. Chandravarkar, a Judge of the Bombay High Court, delivered in the Bombay Y. M. C. A. in June 1910. His subject was 'The Kingdom of Christ and the Spirit of the Age', and in the course of the lecture he said that the gospel of Christ had come to India as a message full of spiritual life and strength, and this message is finding a response in the hearts of Indians. 'The process of the conversion of India to Christ may not be going on as rapidly as you hope, or exactly in the manner that you hope, but nevertheless, I say, India is being converted; the ideas that lie at the heart of the gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought.'¹

There are many non-Christians in this land, though probably not as many now as there were some years ago, who take very much the same view of Christ's influence in India. Truth, they maintain, is neither Hindu nor Christian; wherever it comes from it belongs to everybody who accepts it; and men do not become Christians by assimilating such Christian ideas of religion and such Christian ideals of life as are fitted to give

¹*Young Men of Madras*, Sept. 1910.

them that help to inward satisfaction and harmony which under present day conditions they require.

(iii) **Modernized Hinduism.** There are others especially among the disciples of Swami Vivekananda and the followers of Mrs. Besant, whose reinterpretation of the old religion is mostly built up by skilful use of modern scientific terminology. To be true patriots, also in religion, they avoid the use of Christ's name, though very frequently one gets the impression that it is from Christianity they have taken their standard of valuation both in religious and in moral questions. They want to prove that their modernized Hinduism is as good as Christianity. A Brahman professor of a Hindu College in Madras, speaking at the celebration of the fiftieth birthday anniversary of the late Swami Vivekananda, said that 'he saw nothing in the Hindu religion, as expounded by the Swami, preventing his assimilation of all truths and rivalling Christianity in adaptability to new conditions of existence.'¹

(iv) **Vedic Hinduism.** The Arya Samaj tries to solve the religious problem of modern India by going back to the Vedic hymns and refusing to recognize any later religious books as possessing religious authority. There is no caste system and no idolatry in the Rig Veda, and in so far as it condemns these two large elements of ordinary Hinduism the Arya Samaj represents a real reform movement. Their interpretation of the Vedic hymns is very curious. But there are many in the Punjab and the United Provinces to whom this Vedic Hinduism seems to commend itself. It is the only modern reform movement whose influence has extended beyond the very limited number of English educated Hindus.

¹ *Madras Mail*, January 15, 1912.

(v) **Modernized Orthodoxy.** There is still another class of people who form the ultra-orthodox party among educated Hindus. They disclaim the name of reformers and maintain that theirs is not a new standpoint but the old and only true interpretation of the Sacred Books of the Hindus. In Bengal this orthodox standpoint is represented by the 'Bharat Dharma Mahamandal'. In South India its chief representative is Professor R. Sundaraman. Mr. Sundaraman sees in Hinduism the only really 'revealed religion', based upon eternal ideas, free from all those limitations which are inevitable in the case of 'founded religions'. There are no sacred books to be compared with the Veda, to which all spiritual ideas of any value in other books can be traced. The later sacred book of Hinduism such as the *Institutes of Manu* are also most 'precious spiritual possessions'. Hinduism is not a polytheistic religion, and there is no idolatry in India;¹ it is only foreigners, unable to understand Hinduism, who speak of Hindu polytheism and Hindu idolatry. He admits that there are signs in Indian life of weakness and want of progress. But that is all due to the influence of Buddhism. Incalculable harm has been done in India by Buddhism, because it asserts the social and spiritual equality of all men. Hinduism knows that all men are not able to benefit by the same form of religion, and therefore 'neither desires nor attempts conversion.' Such religious movements as the Brahma Samaj, Arya Samaj and Theosophy with their policy of conversion are the products of a non-Hindu, more or less Christian, spirit. Hinduism is a universal religion. But its universality means that 'at some time or other souls must, in the course

¹ FARQUHAR on *Hinduism and Christianity*, Madras 1910.

of evolution, take their birth within its pale', to be purified and to gain true spiritual knowledge.

6. **Active Opposition.** Whenever a Hindu man or woman is baptized a certain amount of hostility seems inevitable. The convert must be prepared for suffering; in some cases he or she experiences persecution in which the most inhuman feelings manifest themselves. And frequently, on such occasions, a more general movement is started. It usually takes the form of boycotting Christian schools and organizing Hindu preaching. Sometimes rival schools are started under such conditions and are developed into permanent institutions. But in most cases such efforts soon lose their power; the feelings that generated them disappear and life reverts to its usual groove, where missionaries are either ignored or regarded with a certain amount of friendly respect.

A desire to hinder and frustrate Christian mission work lies clearly behind the reading—or at any rate behind most of the reading—of the Rationalist Press Association's publications. The cheap price at which these books can be had, together with their general anti-Christian character, has secured for them a large circulation among English speaking Hindus (to some extent also among Christians). In one part of the country missionaries say that these books have been translated into the vernacular and are being circulated in the villages. That this kind of literature is injurious to the Hindu religion quite as much as to Christianity, appears to be entirely overlooked.

7. **Indirect Methods of Self-Protection.** (i) **The Brahma Samaj.** As a movement this Samaj is not within Hinduism. But during the last few years there has been a noticeable tendency among Brahma leaders to emphasize the close connexion

between Brahmoism and Hindu religious thought. Some of their teachers appeal to the old speculative philosophy as found in the Upanishads and in the Vedanta system. While others find their point of contact in the warmer emotional religion of Vaishnavism. With the desire to claim close relationship with Hinduism there seems also to have developed in the Brahmo Samaj a more and more definitely inimical attitude to Christianity. In Calcutta, according to the testimony of missionaries working there, the Brahmos 'are most persistent in watching young men who are drawing near to Christ, and do their utmost to detach them from Christian influence.' The same is to some extent true of other places also. In Bombay (where the same movement is called the Prarthana Samaj) they exercise a considerable influence. They run a Student's Brotherhood as a rival to the Y.M.C.A. and have a sort of a substitute for a Bible Class there on Sunday mornings.

(ii) **The Theosophical Society.** Under Mrs. Besant's leadership this society is—at all events wishes to be regarded as—a Hindu movement. Several Hindus are not prepared to accept Mrs. Besant's teaching as true Hinduism. But even then they acknowledge the service which she has rendered to Hinduism by her opposition to Christian mission work. A characteristic instance of this two-sided estimate of Theosophy is found in Dr. M. Nanjunda Row's *Cosmic Consciousness* (Madras). The author has much to say against Theosophy. But for one thing he gives it credit. 'The Theosophical Society has no doubt stopped the tide of agnosticism, has prevented many conversions to Christianity among the rising generation and has opened the eyes of people in the West to the truths contained in eastern religions—truths welcomed

by the materialistic western people whom a crude Christianity, as propounded by the various churches, failed to satisfy.'

(iii) **The Arya Samaj.** 'The principal work for which the Arya Samaj was founded and for which it exists is the propagation of its religious doctrines.' The social and educational work in which the Samaj engages is not an end in itself, but is only valued as means of helping on the religious work. It is claimed that 'the Arya Samaj effectually checks conversions to Islám and Christianity from Hinduism. . . It has carried the war into their camps by keenly criticizing popular Islám and popular Christianity. It has mercilessly exposed their weak points in order to save the faltering Hindu who with his belief shaken by the secular training in government schools and colleges, was disposed to look with favour on the chance of getting salvation through a change of faith.'¹

(iv) **The Ramakrishna Mission.** This mission was organized in 1897 by Swami Vivekananda (1) to impart and promote a real knowledge of Hinduism, or the religion of the Vedas, (2) to look upon all men, women and children, irrespective of sex, colour, creed or castes as veritable manifestations of the Lord, and worship them as such by trying to remove all their needs and sufferings. The religious work is being done in several of the larger towns and cities of India, and seems really to be aiming to teach Hinduism not merely to attack Christianity.

(v) **The Depressed Classes' Mission.** This society was established in Bombay in 1906. The object is 'to maintain a mission which shall seek to elevate the social as well as the spiritual condition of the depressed classes . . . by (1) promoting education, (2) providing work, (3) remedying their social dis-

¹ LAJPAT RAI in *Contemporary Review*, May 1910.

abilities, and (4) preaching to them principles of liberal religion, personal character and good citizenship.' In all their schools religious instruction is given, and Sunday schools are conducted in many places. Their constitution says that 'the religious work of the society will be based on the recognition of the Fatherhood of God and the brotherhood of man.' The last report of the work in Bombay speaks of great encouragement experienced in their religious work among the Mahars.

(vi) **The Seva Sadan, or Sisters of India Society.** This society was established in Bombay in 1908. As its chief objects are mentioned (a) the training of Indian women for educational, medical, and charitable work, and (b) the organization of educational and philanthropic work by women and for women. They have almost all their work in Bombay; but there are smaller branches in Poona and Ahmedabad. The total expenditure for the year ending June 30, 1911 amounted to Rs 20,000. These workers are frequently mistaken for Christian zanana workers. No wonder, for it is something altogether new and strange that non-Christian women attempt any work of this kind.

Three things are plain in connexion with all these indigenous societies which have been organized to do religious and social work. (1) It is outside influences that have called them into existence. (2) They have learnt their methods from Christian missionaries. (3) The work is done not only for the purpose of helping people (this is certainly a part of the motive) but also with a desire to strengthen Hinduism to resist Christianity.

8. Direct Criticisms of Christian Mission Work. Many things that are said by Hindus about Christian missionaries and their work do not deserve any attention. But there are certain criticisms

which we ought to think of. Some of the most important of these are stated clearly and fully by Mr. K. Sundararaman in the pamphlet already mentioned, and in Dr. Coomaraswamy's *Essays in National Idealism*.

(i) **The Absoluteness of Christianity.** The general Hindu view on this subject is doubtless correctly expressed by Dr. Coomaraswamy when he says that it is not wrong to endeavour to spread the truth one knows, but it is wrong to forget that 'no truth is complete or absolute—only relative'. We do not want to modify the gospel of Christ to please men. It is also true we are not responsible for the feelings called forth in men by what is of the very essence of the gospel. But we are responsible for the spirit in which we present the gospel, especially the more painful part of it.

(ii) **Proselytism.** What Hindus complain of in the work of Christian missionaries is not that they teach Christian truths but that they want to make converts to Christianity. 'Conversion,' Mr. Sundararaman says, 'with all the cruelty, hatred and sorrow of which it is productive, seems to us a snare, a sham and a curse. We appeal to God and man to put an end to what in our eye is as ungodly as it is inhuman.' We cannot promise to avoid everything that will cause pain. But we ought to be very careful about the manner and the spirit in which we do such things. And it will do us no harm to be reminded by the difference between 'making proselytes', a work which condemns, and 'making disciples', the work which Christ has commanded us to do.

(iii) **Misrepresentations.** This is a charge which is often brought against missionary writings. Dr. Coomaraswamy explains that it is not a question of deliberate falsification of facts on the part of the

missionary. But owing to imperfect understanding and lack of real sympathy, 'much that is merely strange is mistaken for evil', 'much he (the missionary) argues from particular instances to be universal', and 'all he sets down to the vile nature of the Hindu religion, or of Islám or Buddhism.' To answer that Hindus are much worse in what they say about Christianity does not settle the question. Even if they are, that does not absolve us.

(iv) **The Foreign Character of Christianity.** During the last years of national awakening in India this kind of criticism has become increasingly common. To say that Christianity is an Asiatic religion does not silence such critics. Mr. Sundararaman says that 'to India and Hinduism, which occupy an exceptional position in the world, the rest of Asia and its inhabitants are almost quite as foreign in their faiths as western races and peoples.' This may be an extreme view; but obviously the really important question is not about the birth-place of Christianity but about the spirit and form in which it comes before the people of India. We cannot discuss the causes which have produced the impression in Hindu minds that the Christian religion is something altogether foreign to India both in its teaching and in its influence. But that impression is sufficiently wide-spread to deserve the most careful attention of foreign missionaries.

(v) **The Failure of Christianity.** People in India read of the social unrest in the West and understand that the great poverty question has not been solved by the nations which have for centuries been called by Christ's name; and Indians know both from experience and from newspapers what the racial question means. We may smile when Mr. Sundararaman says that 'in India the racial problem has been successfully met.' But the fact

remains that this problem has not found any satisfactory solution yet among the peoples where the gospel of Christ has long been nominally accepted. Such problems as these—and there are others beside the two now mentioned—are of vital importance to the church of Christ if it is to be able to effectively preach Christ to the people of India and to other non-Christian races.

2. The Hindu Caste System

BY THE REV. B. LUCAS, BELLARY

The recognition of caste as an attempt, however unsuccessful it may have been, to organize society into a united and inter-related whole has shifted the emphasis from the religious to the social aspect of the question, where the emphasis rightly belongs. Caste is doubtless both religious and social, but it is primarily social and only secondarily religious. To the older generation of missionaries, with the exception of those belonging to the Roman Catholic church, caste was primarily religious and only secondarily social. As is well known the Roman Catholic church has all along regarded it as purely social, and has consequently never interfered with it.

The subject of caste in relation to the missionary enterprise naturally falls into two divisions. We have to consider what is the true attitude of the Indian church to caste, and what is the proper attitude of the Christian propagandist.

Caste and the Indian Church. Speaking generally it may be said that the Protestant church in India as a whole is emphatically opposed to caste, while the Roman Catholic church distinctly encourages it. It is true that there are Protestant

churches in which caste prevails, but they are in the minority, and even amongst them it is regarded as an evil which it is hoped will disappear in time. There can be no question that between the spirit of Christ and the spirit which caste fosters there is an antagonism which can only be dissolved by the death of either the one or the other. Caste as a system has had too long a history for us to be in any doubt as to the spirit it nourishes, or to cause us a moment's hesitation in declaring it to be the antithesis of the spirit of Christ. It is significant that almost every one of the great reform movements which have manifested themselves in Hinduism has begun with a revolt against the caste spirit, and a repudiation of caste distinctions. It is equally significant, as an evidence of the strength of the system, that every one of the movements has sooner or later succumbed in the struggle and been compelled to make terms with the victor. If the church of Christ in India is to be filled with the spirit of Christ and built up into His image, then it is certain that just as there cannot be within a society, where the Christ is all and in all, Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bondman or freeman, so there cannot be those distinctions of caste which divide the Hindu community. The Protestant Church in India has declared at various times with no uncertain sound that it will not tolerate caste within its borders lest it should be disloyal to its Lord.

At the same time it is perhaps well to ask whether we have made sufficiently clear the distinction which undoubtedly exists between caste customs and the caste spirit, and whether the church has not sometimes made the mistake of supposing that by getting rid of the one she has necessarily got rid

of the other. Has she not sometimes put the emphasis on the wrong place, and denounced as caste what was nothing more than social custom, strange perhaps to the West but congenial to the East? It needs to be remembered that there are caste distinctions which are nothing more than the class distinctions of the West, and that both must be equally condemned or equally justified. Chief among these is the question of inter-marriage. The Indian church is no more called upon to insist on the marriage of converts from the higher castes with those from the lower castes or the Panchamas than the western church is called upon to insist on the intermarriage of the black and white races in America or in Africa. The Indian church is bound to see that no ban is placed on such marriages, and that no barrier is interposed to their consummation, for the spirit of Christ knows no colour bar. At the same time it is not the business of the church to promote them, nor to excommunicate those of its members who prefer to marry within certain prescribed limits. While it must see that no stigma is attached to any by reason of birth, it must equally see that no interference is allowed with that full liberty which is every Christian's birthright. If this principle is true as regards marriages it is equally true as regards many caste customs upon which a ban has sometimes been placed. It cannot be too strongly insisted upon that the breaking of caste is not the important matter; it is the replacing of the caste spirit with the spirit of Christ. The one is purely negative while the other is positive. The true attitude of the church in regard to caste is not to make a kind of fetish of the breaking of caste, but to regard Christian fellowship as something which infinitely transcends the caste spirit. Amongst Sanyasis and Sadhus there is no such thing as the

breaking of caste, because there is that which is much better, namely, the transcending of caste. The true Sadhu regards himself as elevated by his religious spirit to a plane of thought and feeling where caste restrictions have no meaning. Similarly the true Christian has been lifted by the spirit of Christ to a higher plane from which he looks down with pure unconcern upon those important caste distinctions which once bulked so largely in his mind.

Caste and the Missionary Propaganda. It is necessary here to bear in mind the remarkable alteration in regard to caste which has come over the Hindus since the early days of protestant missions. The religious aspect has been gradually retiring into the background, and a new aspect connected with the rise of the national spirit has been slowly emerging. Caste is being more and more recognized as a social organization, which however defective, is essentially Hindu, and as such is a part of India's inheritance from which it is unpatriotic to cut oneself off. The social reform movement therefore is averse to anything like the abolition of caste, but is chiefly concerned with remedying the evils of disunion and isolation which have sprung up through the innumerable subdivisions of the four great castes. The ideal seems to be the union of the four into one organic whole which shall represent the Hindu nation. Whether the obliteration of the distinctions in the subdivisions can be effected without unwittingly obliterating the distinctions between the four great castes, or whether the tide of union which is thus invoked can be kept within the prescribed bounds is one upon which opinion will differ. The point upon which our attention needs to be concentrated is the changed attitude, under which caste is prac-

tically divorced from religion. This change makes it possible for Hindus to demonstrate that religious tolerance which they have always professed in theory but invariably denied in practice. It is well known that within what is called Hinduism, religious belief runs the whole gamut of Animism, Polytheism, Pantheism, and Pure Theism. Theoretically every Hindu is allowed the fullest liberty of religious belief. Hitherto caste and caste only has prevented the extension of that liberty to Christianity. The change which has come over the Hindu mind in regard to caste should make it possible for a Hindu to make a profession of Christian belief without thereby rendering himself liable to excommunication. It may be some time before this is actually the case, but that the tendency is in this direction seems certain.

It becomes, therefore, both necessary and advisable that the missionary should reconsider his position and see whether it is not possible to adopt an attitude in regard to caste which should make it impossible to charge him with instigating his converts to break caste and cut themselves off from their own people. Between the spirit of caste and the spirit of Christ there can be no compromise it is true, the one must be renounced before the other can be received. The question however arises whether there is no place, if not within the inner circle which constitutes the church, at least within the outer circle which constitutes the congregation, for the man who has renounced the caste spirit, but who for the sake of those nearest and dearest to him, feels that his place for the present is with his own people. Ought the actual breaking of caste to be regarded as essential before a convert can be baptized. It may be necessary to make a distinction between admission into the church and admission

into the Christian community, between a member of the church and a member of the congregation. If the Indian Church is to stand for a universal brotherhood of man it must make it a condition of membership that all caste distinction be openly renounced. At the same time it ought not to refuse a place in the outer court to the man or woman who through circumstances over which they have no control, or for reasons which are in every way worthy, feel compelled to remain in a social organization in which they were born, and to which they feel bound by family ties and obligations.

Under the more liberal spirit which is spreading among Hindus and the growing recognition of caste as purely a social institution, it is both possible and probable that a Hindu husband might allow his wife to follow her religious conviction and embrace Christianity. In such a case would it be right to refuse baptism until she is willing to break her caste, and as a consequence separate herself from her husband and children? Is it indeed consistent with the spirit of Christ to urge such a step on her part? Does not the spirit of the Master demand rather that such an one shall be heartily acknowledged as a disciple, and even encouraged to remain within her family and fulfil the sacred obligations she has undertaken. Is this not a case where Paul's injunction specially applies: 'The woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband.' The same principle however is applied by Paul to other relationships besides that of marriage. 'Was any man called', he says, 'being circumcised', (being that is a Jew) 'let him not become uncircumcised', (that is, let him not become a non-Jew). 'Let each man abide in that calling wherein he was called. Wast thou called

being a slave? Care not for it.' The truer translation of the clause following is, 'Nay, even if thou canst become free, rather make a right use of thy bondage.' Is it any straining of this principle to apply it to caste and the servitude which caste entails? There will always be cases in which a man feels definitely called to a work for Christ involving an absolute break with caste, and great though the suffering be which he inflicts upon himself and others, he has no alternative if he is to be loyal to the voice of God within the soul. It by no means follows however that this is true of every Hindu convert. A man may equally feel called of God to remain in that social organization in which he was when he was called, that therein he may use his Christian influence with his relatives and fellow caste-men. 'Can any man forbid water,' and object to such people being baptized, people who have received the Holy Spirit just as we ourselves?

It may of course be said that the conditions here assumed are purely ideal, and that as a matter of actual experience they do not exist. Granted, but the first step to the realization of an ideal is to perceive its possibility and arrange for its realization. It is for the Christian propagandist to believe in the ideal and adopt an attitude which as far as the Christian standpoint is concerned makes the ideal realizable. Whatever may be said as to the actual conditions obtaining in Hindu society with regard to a profession of Christianity, there is little doubt that the whole tendency is in the direction of the ideal above described. The ideal of to-day is the actual of to-morrow.

The caste spirit is doomed, for it cannot survive in the larger life and freer atmosphere of the twentieth century. As a social institution caste will undergo greater and greater modification, its restric-

tions will decline in power, and though the name will remain the thing will be essentially different. The Christian propagandist must recognize these signs of the time and modify his attitude accordingly. In our preaching the denunciation of caste, like the denunciation of Hinduism, must be replaced by the fullest proclamation of brotherhood. It is the positive and not the negative note in preaching which counts. It is to be feared that if our evangelists were prohibited from saying a word of denunciation of caste and idolatry, many of them would have nothing to say. Yet it is a positive gospel they are called to preach, it is a proclamation of peace and goodwill they are commissioned to make known. We have to replace the older idea that we are caste destroyers, by the truer idea that on the spiritual plane on which we live as Christians we have altogether transcended a view of life in which caste has any meaning.

It would also be well if some of our missionaries passed a kind of self-denying ordinance and abstained for a time from baptizing at all, being content to allow the leaven of their preaching to do its full work. In the parable of the leaven it is *the hiding and the leaving of the leaven to do its perfect work* which is significant. Have we not often been too anxious to take the leaven out as soon as we noticed the first sign of a ferment? We shall have to free ourselves from what can only be described as the curse of statistics, with its accompanying feverish anxiety to show an increase in the number of converts, often it is to be feared to the hindrance of the spread of the kingdom. We shall have to demonstrate that we regard the breaking of caste, not as the be-all and end-all of the missionary's existence, but as a comparatively unimportant matter, while we concentrate our atten-

tion on the production even within the Hindu community itself of Christian thought and feeling.

The position taken in this article may best be illustrated by supposing that we were missionaries to the black and white races in America or in Africa, and asking ourselves what would be our attitude to the colour bar and the sentiments associated with it, for caste is essentially the colour bar consolidated through the centuries into a system. We should doubtless prohibit the colour bar within the church. We should not however think of insisting that the Negro convert should be encouraged to intermarry with the white, or that the white who refused to intermarry should be excommunicated. We should oppose with all our might any ban against such marriages, but we should equally resist any attempt to interfere with the perfect liberty of black and white to settle such matters themselves. Suppose however we came across white converts who found that the position they occupied in their community compelled them to decline to either eat with or marry with converts from the black race. Should we insist that such converts could not be members either of our churches or even of our congregations? Suppose we found that the white convert felt himself greatly the superior as regards social position of the black, refused to adopt certain customs which were peculiar to the blacks, and declined to give up others which were peculiar to the whites. Should we insist that these prejudices must first be abandoned before we could receive them either into our churches or admit them to our congregations? Can we even imagine that we should demand that on his baptism a white man should relinquish his family ties, change his family name with its associations and take up some Biblical name instead, or that he

should give up some particular method of dressing his hair or wearing his clothes? The whole thing is inconceivable. I leave the illustration to speak for itself.

3. Southern Buddhism¹

BY PROFESSOR KENNETH SAUNDERS, KANDY, CEYLON

The Buddhism of Gotama—a system of ethics based on psychology and ignoring the gods—can hardly be said to exist in the modern world. Yet the Buddhism with which we have to do, that of Ceylon and of Burma, claims to be the pure ‘faith’ of the founder, and rejects with scorn the polytheism and sacerdotalism of the northern school.

An examination of this claim will put us in possession of the salient features of the Buddhism of the South as it affects the missionary problem.

1. First and most striking is the fact that **the great majority of Buddhists in these lands** (of whom there are nearly 2,500,000 in Ceylon, and over 10,000,000 in Burma) **are animists**. ‘Spirit-worship is everywhere practised openly,’ says the *Imperial Gazetteer of India*, in describing the religion of Burma, and the remark holds good also of the ‘Buddhism’ of Ceylon. In no civilized country does the belief in demons and petty gods play a more vital part. Fear is perhaps the dominant emotion of the lives of the common people.

2. **To insist upon this is not to say that Buddhism has left them untouched.** It has entered into an

¹ It is interesting to note that whilst there are 10,384,579 Buddhists in Burma there are only 336,870 in the whole of the rest of India.

unholy alliance with the primitive religions of the countries into which it has been introduced, yet on the whole it has leavened them for good and not for evil:—

(a) It has put law in the place of chaos. Belief in Karma is universal. Even demons and gods are subject to this law; a demon being some 'soul' that is expiating his sins in a hell, a 'god' one that is being rewarded in a heaven. Both alike have some kind of power over human destinies, but this power is strictly controlled by the Karma of the individual concerned.

(b) It has banished phallicism. No one who has seen the foul symbols and orgies of Siva and Kali worship, or of the demonism of South India, can fail to rejoice that the austere spirit of Gotama has banished these from the temple precincts. Lust may still corrupt Buddhist Society, but it has no sanction from religion.

(c) It has very largely broken down the barriers of caste. Though the Sinhalese are not free from caste-prejudice, and though the Siamese sect allow only Vellalas to enter their Sangha (celibate community of Bhikkhus),¹ yet caste has no support from the Buddhism of the books. Hinduism on the other hand is building it up as fast as Christianity and civilization break it down.

(d) It has held up a high ideal, which attracts the Buddhist even if he does not strive to realize it. The Buddhist ideal, 'to desist from evil, to do good, to cleanse the thoughts,' is known everywhere; and the example of Buddha's kindness is a very potent force in their lives.

So far then we may say that there are two main

¹ The Amarapura (Burmese) sect also refuse the lowest of the castes admission to their order, though they are more Catholic than the Siamese sect.

factors in modern Buddhism: animism, a religion of fear; and the leaven of Gotama's teaching making on the whole for good and keeping the unruly forces of demonism in leash.

To understand the strange medley of beliefs in the mind of the average Buddhist is no easy matter; but it may be gauged from the two following instances.

Buddhists go in large numbers to make offerings in the Roman Catholic Church of St. Anthony in Colombo, especially fishermen who desire to secure a good catch. Here we have Buddhists invoking the aid of a Christian Saint to help in committing what is to them the most grievous of sins—the taking of life.

A sick man will consult some or all of the following: the native doctor, the astrologer, the demon-priest, the Hindu priest, and the Buddhist Bhikkhus, believing implicitly the while that it is his own Karma that has brought the sickness upon him.

He may offer flowers or fruit at the Buddhist shrine and in this case will ejaculate, 'May the merit I now obtain be shared with the demon who is tormenting me; for the demon too is in the toils of Karma and may be bought off and so propitiated!

Or he may play his trump card, pretend to die and be carried out for burial amidst realistic lamentations, in the hope of deceiving his tormentor.

3. The third salient feature of modern Buddhism is that **while its ideal—Nirvana—everywhere attracts men they are all agreed that its realization belongs to the remote future.**

I have made extensive inquiries amongst Christians and Buddhists but nowhere have I heard of a Bhikkhu, much less a layman, either in Burma or

Ceylon who aspires after Nirvana in this life.' Their highest aim is to live in such a way as to secure a good rebirth either here or in a heaven of material happiness, and ultimately to be reborn when the next Buddha—Maitri or Metteya—comes. Their belief concerning him is based upon their sacred writings, and is elaborated in a Sinhalese book, the *Anagatawamsa Désanā*.

In the *Digha Nikaya* (Sutta 26) Gotama makes the following prophecy: 'Man's average age will dwindle through sin to ten years, and will then rise again to 80,000 years.' Then 'there will rise amongst men a Buddha named Metteya (the kindly one) on Arahāt, a perfect Buddha endowed with all wisdom and righteousness.' He goes on to show that this coming one will be like him in his power over men and gods, and will establish an order of 'many thousands of monks even as I now maintain an order of many hundreds.'

Another prophecy of Gotama's said that the Buddhist religion would only last five hundred years.² This number in later times, when the limit was past, was expanded to 5,000.

In the minds of modern Buddhists, there is a great deal of confusion, due chiefly to blending of these two prophecies; many hold that five thousand years after Gotama is the time fixed for the coming of Metteya; others realize that his coming is infinitely remote.

¹ The Rev. Wm. Sherratt of Rangoon writes, 'One old Buddhist monk of 30 years standing said to me not long ago "Neikban (Nirvana) is a fearsome thought. I have no hope of attaining it."' I lately threw down a public challenge to the Buddhists to take me to a Bhikkhu who is really trying in this life to attain Nirvana, but it has not been taken up.

² *Cullavagga* 1.

In most cases belief in his coming influences them in a rather negative and passive way; till he comes they cannot put out the effort needed to realize the high ideals of their faith; that is all.

I am told that the Maitri Buddha plays a similar though less significant part in the thoughts of Burmese Buddhists, amongst whom he is known as Arimaddeya.

Here then are three outstanding features of the Buddhism of Ceylon and Burma.

(a) It is fused with animism and tinged with fear.

(b) It yet remains true to Gotama, inasmuch as Karma and reincarnation figure prominently in it; and his ideal of character is not forgotten.

(c) Nirvana is the ultimate goal, and it is a Buddha to whom they look for salvation: he must be a living Buddha.

To the adherents of such a creed Christianity must surely come as good tidings.

It is salvation from fear.

It is strictly just: 'as you sow so shall you reap.'

It promises present help from a living Master.

Once the callousness and indifference of the people to the things of the spirit and their materialistic notions of merit are broken down, Christianity should spread very rapidly among them.

There are further facts which make the missionary outlook very bright.

4. Though Buddhism ignores a Creator there are dim gropings and yearnings after One in many Buddhist hearts.

The Buddhist of to-day is neither stoic nor agnostic; and the words of Knox (1660-1680) 'Buddha for the soul, the gods for this world' are equally true to-day as a description of the religion of Ceylon Buddhists.

'Doing meritorious acts according to our reli-

gion,' said a leading Buddhist, 'is like walking in a dark and empty house; we are walking in darkness without seeing a light, a person or a hope.' The need of a providence is often felt: such phrases as, 'God bless you', 'God protect you', 'the will of God' are on the lips of all Buddhists. 'God bless our Lord Buddha' is a common sentiment; and the late Rev. Sidney Long told me of two Bhikkhus who wrote to him using the words, 'God bless you'. Other such phrases are 'God-given child', 'God judge my cause'. At times of deep feeling in fact, whether of fear or affection or joy, the word 'God' springs unbidden to the lips of the Sinhalese. 'The unsophisticated Burman too,' writes an experienced missionary, 'will almost always admit that there is only one true God, and he usually makes the mental reservation that Gotama is that God.' But of lesser gods the number is legion; a good man will become a god if he is not good enough to become an Arahāt! And many families have a family-god of some sort—some ancestor who will protect and care for them. Even educated Buddhists tend to personify the 'Triple Gem', the Buddha, his Teaching, and his Order. I lately saw the motto, 'Long live George V, King and Emperor by the grace of the Triple Gem', on a triumphal arch. The need of belief in a Creator and Protector not infrequently leads men to Christianity; and Ceylon Buddhism in its belief in the *loka-palana-deiyo* (world-protecting God) seems to have made terms with Vishnuism.

5. The Buddhists people are everywhere dissatisfied with the priesthood and there is desperate need of spiritual and sympathetic 'pastors'.

In Ceylon very few Bhikkhus are in earnest, none making any serious attempt to shepherd

the people; almost all are despised by the educated.

In Burma they are said to be much more strenuous; yet a priest from Eastern Bengal who spent two years amongst them described them to me as 'ignorant and luxurious', adding 'they do not take their religion seriously.'

The following figures are interesting: -

In 1891 there were 9,598 Bhikkhus in Ceylon.

In 1901 " " 7,331 " " "

It is almost impossible to compute the numbers in Burma; almost every layman becomes a Bhikkhu for some part of his life, 'and monasticism thus plays a part in the life of the inhabitants of this country that is absolutely unique.'¹

In Ceylon too with all their shortcomings these men wield very great power; they are respected and even venerated collectively though not individually, for they symbolize the religion of Gotama and the past glories of the race; and the temples to which they belong are very wealthy² and yield fat incomes to leading Buddhist laymen who become their 'honorary trustees'!

Here then Christianity has a splendid opportunity; the people are sick of insincerity and graft. To meet the need the church must equip and inspire a devoted band of catechists and teachers, men of good standing and all-round efficiency who shall go to the villages as leaders, trained and eager, to render practical help in matters of agriculture, dispensing, banking, etc. in addition to their more spiritual work.

To make this possible Mr. A. G. Fraser is at present raising funds in England and America, and

¹ *Imperial Gazetteer of India.*

² According to a Government estimate the annual income of the temple rice-fields in two provinces of Ceylon is £48,000.

various Christian bodies are uniting to carry out the scheme.

It is a striking and melancholy fact that the Hindu priest or 'Kapurala is the real pastor of the flock.'¹ The following words of Mr. Bernard Lucas bear eloquent testimony to the opportunity of the Christian church in this direction: 'I have seen the whole attitude of a given area changed as the result of the opening of a village school under a thoroughly Christian master.'² And this leads us on to another great asset of the church of Christ.

6. Buddhism cannot compete with Christianity in the education of its children.

(a) In spite of its unique chances in Burma (where almost all elementary education is in the hands of the priests) and in Ceylon (where, owing to the energy of the Theosophists and of the Maha Bodhi Society, there are 225 registered schools with 33,890 pupils),³ Buddhism is not in a position to make much of her opportunities. It is not a religion for the young and vigorous, and not much of it can be assimilated by children. A few Jatakas, the negative 'commandments' of Buddha, and the story of his life, is all that is being taught; and in some districts nothing at all of Buddhism is known to the children. 'It was not till 1880 when the late Colonel H. S. Olcott arrived in the island, and by his

¹ DR. COPLESTON: *Buddhism*, p. 275.

² *The World Missionary Conference Report*, iii. 310.

³ These figures refer to the schools registered as Buddhist. The Director of Public Instruction in Ceylon writes to me: 'Besides these there are a large number of schools under private management which are not classified according to religion. A good many of these are really Buddhist schools. . . I should say that there are about 110 private Buddhist schools with about 16,000 pupils.'

In Burma there is, I understand, only one Buddhist school where teaching is given on modern lines.

lectures stirred up the enthusiasm of Buddhists, that they as a community felt the imperative necessity of establishing schools of their own for their children.'¹

(b) The energy and perseverance that makes for efficiency in a school are not common amongst Buddhists; the principals of their three chief colleges in Ceylon are Theosophists; one is a Parsee; and no real unity exists amongst them.

It is clear that if Christian schools are really animated by the 'will to convert', and by a spirit of co-operation Christianity will make great strides in the next few years. At present there seems to be only a half-hearted recognition that children are never too young to give their hearts to Christ,² and that the Christian public schools are not rivals but fellow-labourers.

There are no less than 1,392 Christian schools in Ceylon with a total number of 133,681 pupils, the majority of whom are distributed as follows:—

Roman Catholic	54,967
Anglican	32,713
Wesleyan	29,192

In Ceylon about one in every three Buddhist children is in a Christian school.

7. Buddhists cannot at present compete with the Christian church in the production of literature.

Though the Burman is thoughtful and often weighs Christianity and Buddhism in the balance

¹ *The Buddhist*, June 1907.

² Much more efficiency is needed in Sunday schools; conversions are to be looked for at all ages, especially between twelve and thirteen; and Buddhist children may in most cases be treated the same as all others; they take to Christianity as fish to water! They know so little of Buddhism that it may be ignored in teaching them. I know some twenty Buddhist boys from eleven to thirteen years of age who call themselves Christians.

there is practically no original thought amongst Sinhalese Buddhists; the arguments they use are drawn from the rationalist press of Europe, and 'they would welcome anything anti-Christian though it might be disastrous to all religions.' We understand that one of their leaders is now in Europe equipping himself for the battle, but Christianity has little to fear. The attacks of modern science have left her purified and strengthened, but they will act with disintegrating force when they turn their attention to Buddhism; for Gotama claimed omniscience and every Buddhist makes the plunge of faith that is needed to accept this claim; yet he taught a cosmogony and a geography which no serious man can swallow.

Buddhists are doing very little in the production of literature; there is no Sinhalese translation (though a rough paraphrase exists) of such a book as the *Dhammapada*; and their writings are never constructive. Yet they are now actively studying not only Pali but also the literature of the West.

The Christian church had been backward in the past but she is now seizing the great opportunity offered her; the C. L. S. have set aside a competent and keen worker in Sinhalese literature, and their output is good. Vernacular newspapers too are doing good work; but above all the Bible Society is leavening the masses by its splendid work of distributing the Scriptures, their record for 1910 being 71,224 copies of Bibles, Testaments and Portions circulated.

There is an increasing demand for Christian literature; during the great *pera-hera* in August of this year we sold over 1,000 gospels, tracts, and booklets, and gave away over 10,000, whilst the Rev. R. H. Phair tells us that in the Anuradhapura

district he was able to sell Scripture portions as fast as he could cope with the demand.

We urgently need to use this opportunity ; three or four Burmese and Sinhalese Christians and at least two well-trained Europeans should be set aside exclusively for the production of such literature—commentaries, tracts, and dialogues—much of which could be used in other mission lands.

In attempting the stupendous task of winning 12,000,000 souls for Christ this does not seem an unreasonable outlay to demand.

The percentage of literates in Burma and Ceylon is very much higher than that in India, and so there is a special field for Christian books in these lands.

8. Buddhism is doing little for the emancipation of women in Ceylon or for their education in Burma.

The Buddha had an estimate of women which was not much above that of his day ; he regarded them almost exclusively as snares of the Evil one, and though the modern Burmese women are 'the most emancipated women in Asia little is done for female education in either Burma or Ceylon. The Christian church in these lands, as everywhere, is raising their status ; a woman's magazine is being started in Ceylon ; missionary ladies are doing a fine work in their schools ; there is a keen demand for education and the Christian home-life—one of the greatest of our assets—is being gradually produced. Amongst Buddhists on the other hand current ideas of marriage are low ; in Burma it is a purely civil contract and can be dissolved at will ; and this is true also of Kandyan Law in Ceylon,¹ and polyandry is very common in the

¹ The following figures are eloquent. Whilst in 1910 there were 650 divorces in Ceylon, no less than 598 of these were

villages. Buddhism is making and has made no attempt to check these things. In fact, beyond insisting on the enormity of taking life Buddhist priests do nothing to inculcate morality. Their preaching, or *bana*, is not understood by the people, who believe that they acquire merit by merely being present.

In both Burma and Ceylon the women are the main supporters of Buddhism. 'The men are only auxiliary' said a Buddhist to me; though the men know far more of the philosophy of Buddhism than the women. If the women can be won victory is assured; and it is significant that amongst them are to be found the deepest and most real conviction of sin and the sincerest efforts after righteousness.

9. Buddhism can do but little to inspire or to satisfy the growing aspirations after national greatness.

Whilst the Buddhist revival is largely political and is being used by agitators here and there, it shows no power of uniting men or of calling out the spirit of self-sacrifice. It is a sad but significant fact that Buddhists do not trust one another and that they do comparatively little for public causes, being ready to sacrifice neither time nor money for the public weal.

Karma has knocked the bottom out of social enthusiasms and makes for disintegration; each destiny working out by itself, and self-interest being the fundamental motive to benevolence.

amongst the Kandyans: i.e. 10.6 % is the proportion of divorces to marriages. Whilst this is explicable by the laxity of Kandyan law with regard to marriage, it must be noted that this law is the outcome of many centuries of Buddhism, and that the Kandyans are the most conservative of the Sinhalese in their adherence to Buddhism.

Conclusion

Buddhism has in short no conception of a kingdom of righteousness; no constraining motive 'for my sake and the gospel's'; no mystic reward of a divine friendship. It has therefore but little power to bind men together or to nerve them for self-sacrifice.

And yet 'Buddhism' remains in possession of the field: its strength must not be underestimated. Wherein does this strength lie? Mainly I think in

(a) the alliance it has made with Hinduism and Animism;

(b) the materialism and conservatism of the people;

(c) the hold that Karma has upon their imagination;

(d) the wealth and prestige of the Temples;

(e) the high ethical code of Gotama; and

(f) the patriotism which associates Buddhism with the past splendours of the race.

Yet the Christian church is growing in these lands in numbers and efficiency. Above all there is an increasing spirit of unity. If she is faithful in prayer and in labour we may look confidently for the spiritual awakening which is so urgently needed; and if the Christ be lifted up will not the hearts that yearn for Maitri be satisfied, and will not Buddhists hail, as God and King, Him who can deliver them from the caprice of demons and from the tread-mill of destiny?

The following statistics were obtained through the courtesy of the Superintendents of the Census in Ceylon and in Burma, Mr. E. B. Denham, C. C. S. and Mr. C. Morgan Webb, I. C. S.

Ceylon

	1891	1901	1911		Increase	Increase %
Christians	302,127	349,239	409,168	91-01	47,112	15.6 %
				01-11	59,929	16.8 %
Buddhists	1,877,403	2,141,404	2,474,270	91-01	264,361	14.08 %
				01-11	332,866	15.6 %

The Christian community is thus increasing rather more rapidly than the Buddhist.

The Christians in Ceylon are distributed thus:—

Roman Catholics	... 339,300
Other denominations	... 69,868

During the ten years 1901-11 the increases have been as follows:—

Roman Catholics	... 51,981
Other denominations	... 7,948

Total ... 59,929

Burma

Year	No of Buddhists	No of Christians		Total
		Roman Catholics	Others	
1901	9,184,121	37,105	110,420	147,525
1911	10,384,579	60,282	149,799	210,081

These figures are remarkable; they show that in the ten years 1901-11

Buddhists have increased	13.2%
Christians „ „	43.4%

4. Muhammadanism

BY THE REV. E. M. WHERRY, D.D., LUDHIANA

Islám is the only rival of Christianity for supremacy in the world. This is its own claim. It claims relationship to all patriarchs, prophets and apostles: 'Say, we believe in God, and that which hath been sent down unto us, and that which hath been sent down unto Abraham, and Ismail, and Isaac, and Jacob, and the Tribes, and that which was delivered unto Moses and Jesus and that which was delivered unto the prophets from their Lord. We make no distinction between any of them and to God we are resigned.' This recognition of all prophets and revelations in all generations carries with it the further claim to be the conservator of the true religion and the custodian of divine revelation: 'We also caused Jesus the Son of Mary to follow the footsteps of the prophets, confirming the law which was sent down before him.' We have also sent down unto thee (Muhammad) the book of the Qur'án with truth, confirming that Scripture which was revealed before it; and preserving the same from corruption.'¹

To the Muslim, Islám comprehends the true faith of all dispensations. This religion like Christianity is an exclusive religion. It admits none other as true. Indeed it claims that it is the true Christianity, the Christianity of Christ. Modern Muslim controversialists claim that Paul was the author of Gentile Christianity. From this view point Christianity is a Muslim heresy. Just as mediaeval Christian writers declared Islám to be a Christian heresy.²

The four Pillars of Islam. Muslim doctors make mention of four pillars of their faith: the Qur'án;

¹ Súratu'l-Baqara (ii) 136.

² Súrat-u'l-Má'ida (v) 50-2.

the traditions (Ahádíth); the unanimous consent of the learned (Ijmá'); and analogous reasoning based upon the Qur'án, the traditions and the teaching of the learned (Qiyás).

The Qur'án is believed to be the word of God in the sense that every word, jot and tittle is a matter of divine revelation, the angel Gabriel having copied it from the original, inscribed upon the Preserved Table (Lauhu'l-i-Mahfúz) kept under the throne of God and committed it to Muhammad, who thus became the mouthpiece of God. The traditions are the sayings and stories of the doings of Muhammad, collected and recorded in their present form two or more centuries after his death. These traditions are regarded as an authority on all questions of practice, e.g., ceremonies and customs relating to prayer, fasting, alms-giving, pilgrimage, marriage, burial of the dead, and even matters of dress and adornment. Ijmá' is a collection of the opinions of the Mujtahidún or learned among the Companions of the Prophet; ansárs, or helpers, who were converted at Madína during Muhammad's ministry there, and the disciples and companions of both of these classes. These opinions, however, must always be in agreement with the teaching of the Qur'án or the Hadíth. The fourth pillar (Qiyás) of all alone opens the way to the employment of man's reasoning powers. Out of this have grown up all the great schools of interpretation among Muslims, the Hanfiyas, the Malikiyas, the Sháfi'iyas, the Hanbaliyahs, etc.

Muslim Faith and Practice

The faith of the Muslim is summed up under seven heads as follows:—

'I believe in God, in the Angels, in the Books, in the Apostles, in the Last Day, in the Decrees of Almighty God, both as respects good and evil, and in the Resurrection after death'.

Faith in God is not only belief in His being as a personal God, but especially in His absolute unity. It excludes all plurality of persons in the Godhead, and repudiates every suggestion of incarnation, and therefore rejects the Christian doctrines of the Holy Trinity and the Eternal Sonship of Christ.

There is no god but God, are words simply tantamount in English to the negation of any deity save one alone; and thus much they certainly mean in Arabic, but they imply much more also. Their full sense is not only to deny absolutely and unreservedly all plurality whether of nature or of person in the Supreme Being, not only to establish the unity of the unbegetting and the unbegot, in all its simple and uncommunicable Oneness, but besides this the words in Arabic and among Arabs imply that this one Supreme Being is also the only Agent, the only Force, and only Act existing throughout the universe and leaves us all beings else, matter or spirit, instinct or intelligence, physical or moral, nothing but pure unconditional passiveness, alike in movement or in quiescence in action or in capacity. The sole power, the sole motor, movement, energy and deed is God; the rest is downright inertia and mere instrumentality, from the highest archangel down to the simplest atom of Creation.¹

For a fuller statement of the Muslim teaching and belief concerning God, the reader may consult Zwemer's work, *The Moslem Doctrine of God*.

Enough has been said to suggest some of the

¹ PALGRAVE: *Narrative of a Year's Journey*, vol. i, pp. 365-7.

most difficult problems in the work of the evangelist in his approach to the Muslim peoples.

The Muslim believes that 104 volumes of Sacred Scripture have been 'sent down' to mankind through the medium of prophets. Of these only four are now extant: the Pentateuch or the Law (Taurát), the Psalms (Zabúr); the Gospels (Injíl) and the Qur'án. As we have already noticed, the Qur'án attests all the Scriptures as being the word of God and declares itself to be the custodian of the whole. But, as a matter of fact, the modern Muslim only believes in one book—all the others being declared to be corrupted and abrogated.

Of the one hundred and twenty-four thousand prophets recognized by Islám, only twenty-eight are mentioned in the Qur'án. Of these, nine are designated as leaders who ushered in new dispensations, and of these, six are called great (Nabi'u'l-Azím). These are Adam, Noah, Abraham, Moses, Jesus and Muhammad. Islám recognizes Adam as the first man, who fell into sin and was in consequence expelled from Paradise and yet, strange to say, all prophets are declared to be sinless. A careful study of the Qur'án and the Hadíth reveals the fact that Jesus alone is sinless.

The doctrines of the Divine Decrees and the Resurrection and Judgement Day deeply affect the life of the Muslim, but we have not space for the presentation of the facts, more than to say that the Muslim has no assurance of salvation this side the great day of assizes. As Umbreit says: 'The God of Muhammad is in the wind, and in the earthquake and in the fire, but not in the still small voice of love!'¹

Let us now note briefly the practical duties

¹ *Theol. Studien*, 14 Jahrgang, p. 240 quoted in ZWEMER'S *Moslem Doctrine of God*, pp. 101-2.

imposed upon the Musalmán. They are as follows: the reciting of the Kalíma, observing of the stated prayers (Namáz), fasting (Roza), alms-giving (Zikát) and pilgrimage to Mecca (Hajj).

The Kalima is the formula, Lá Iláha illa'lláhu: Muhammadu'r-Rasúlu'lláh. 'There is no deity but God: Muhammad is the apostle of God.' This formula must be repeated at least once before death with a sincere heart and a loud voice in the presence of witnesses. This, with prayers to be said five times daily, the observance of the fast during the month of Ramadán, the giving of two and a half per cent of his income in charity, and the performance of the pilgrimage to Mecca at least once in his lifetime, if it is possible to do so, makes up the tale of duty required of the Muslim.

The character of the controversy between Muslim and missionary has undergone a great change.

The old claims of Muslims, that the Christian Scriptures are abrogated and corrupted, that Muhammad was sinless, that he wrought miracles and that he will be the great intercessor on the judgment day, are being recognized by many intelligent Muslims as no longer tenable. Many are now trying to show that the difference between Islám and Christianity is after all not very great and that they may recognize both as practically one. On the contrary Agnosticism has made sad inroads upon Islám, and agnostics have little care for Islám as a religion, although they would defend in most respects their social system. Such men are usually progressive and would abolish polygamy and the seclusion of women. The one great change is the increasing readiness of Muslims to allow reason a place in religious discussion. The younger men among educated Muslims resist the effort of the orthodox to bind them in the chains of the past and

to oblige them to accept the teaching of the Mullaḥs on the basis of the dicta of the Mujtahidūn.

On the other hand, there are many Muslims now wide awake to the need of their bestirring themselves to maintain and to propagatē their faith. The plans and methods of the missionaries are being adopted; societies (Anjumans) are being formed in all parts of India and efforts are being made in a systematic way (1) to boycott Christian literature, especially the Bible; (2) to prevent Muslims from attending upon the preaching of the gospel; (3) to establish schools for their own people and so prevent their children from attending mission schools. In addition, something like a missionary propaganda has been undertaken and missionaries are being sent to oppose the missionaries; some even to foreign lands.

On the whole the outlook for the conversion of Muslims to Christianity is hopeful.

The problems which confront the missionary to Muslims are many, as may be inferred from the brief survey given above. The chief among these are:—

1. The re-establishment of the faith of the Muslim in the credibility and authenticity of the Christian Scriptures.

2. The exaltation of Jesus to His place as God-man and Saviour in the Muslim concept.

3. The impartation of a true concept of God as Triune instead of an absolute Unit, which excludes the Trinity.

4. The overcoming of prejudices born of the evil example and teaching of heretical and apostate Christian sects.

5. That pride and self-sufficiency which makes the Muslim unwilling to consider the possibility of his being in error.

6. The power of sin which binds in chains of

social custom and family those who have at best little real knowledge of sin and the requirements of a Holy God. The hope of the missionary rests in the power of God's Spirit to convict of sin, in the failure of Islám to fulfil the longing of the human heart after God, and in the weakness of the hold which Islám has upon intelligent minds.

The rise of Bábism and the Ahmaddiya movement and the increasing prevalence of agnosticism are an index showing the revolt of Muslim intelligence against a faith whose strength has been maintained by the spirit of bigotry and mental servitude. The spirit of religious liberty abroad in Muslim communities, which enjoy the freedom afforded by Christian rule and which is manifesting itself in Turkey and Persia, also breathes a message of hope that many Muslims will recognize in the Jesus of the Gospels, their true Prophet and Redeemer and cry with the penitent Thomas 'My Lord and my God'.

CHAPTER III

The Missionary Attitude Towards Hinduism

AS times are changing the missionary attitude towards the faiths which he is to supplant is in transition. This is partly owing to the new science of Comparative Religion, to the broadening of missionary ideals, to the increasing knowledge concerning the human race, and to the ever-widening sentiment of universal brotherhood. Some would add to this their conviction that it is owing to the fact that Christian doctrine is being emasculated by many missionaries who have lost the vision of the uniqueness and the supreme glory of our faith.

It is desirable that both the aspects of this growingly important subject be presented to our readers by well-known and highly accredited members of the missionary fraternity. Such a two-fold vision of the subject will help all to realize its importance and also the need that all missionary workers readjust themselves to the new situations which confront them in these modern days.

1

BY PROFESSOR A. G. HOGG, M.A., MADRAS

More harm has been done in India than in any other country by missionaries who lacked the wisdom to appreciate the nobler side of the religion which they have laboured so indefatigably to supplant.

This serious indictment occurs in the volume of the *Report of the World Missionary Conference*.

1910, dealing with the Missionary Message, and in words, borrowed from one of its contributors, the Report continues:—

Below the strange form and hardly intelligible language, lies life, the spiritual life of human souls, needing God, seeking God, laying hold of God, so far as they have found Him. Until we have at least reached so far that under the ceremonies and doctrines we have found the religious life of the people, we do not know what Hinduism really is.

In the fact thus asserted, that Hinduism is not a mere system of error and evil but contains something at least of genuinely religious life, lies the fundamental reason why the missionary ought to cultivate an attitude of sympathetic reverence. Not only the impression received from study of the best religious literature of India, but the testimony of some missionaries to-day, based on first-hand observation, show that, by means of some of the Hindu religious beliefs which we are trying to transform, human souls have been helped both to seek God and, in a measure, to find Him.

There may be many missionaries whose own experience of Hindus makes it difficult for them to credit this testimony, but it is their duty to respect it; and as they claim that Christianity must be judged by its best and not by its average representatives, so they must judge Hinduism by the best of those whom it has inspired either in the present or in the past. What chiefly hinders many missionaries, however, from adopting the attitude here recommended is probably not so much their own unfavourable experience of Hindus as the *a priori* assumption that, since Hindu religious beliefs are admittedly erroneous, it is impossible that they should be to any soul a help to a genuine intercourse with God. This assumption seems to the present writer to rest upon a mistaken conception

of the relation between belief and doctrines and faith in God, a conception which it is important to combat because it not only induces in some an unsympathetic attitude towards Hindu religious faith, but also induces in others an unduly sympathetic attitude toward Hindu religious beliefs. It is just as vital to the cause of Christ that uncompromising war should be waged against living Hindu beliefs as that there should be an ungrudging reverence shown toward living Hindu faith.

Within present limits it is only possible to sketch in bold outlines what the writer regards as the real relation between belief in religious ideas or doctrines and faith in God, without stating the reservations which a fuller treatment would demand. Thus, boldly stated, this relation is that religious beliefs are the interpretations of existence which faith in God is driven to in order to defend its confident trust in Him against the doubts to which the anomalies of human experience give rise. Their function is, therefore, more negative than positive—more to explain away difficulties and condemn errors than to define the great object of worship which all true worshippers must feel to transcend definition. The difficulties may often be illusory and the explanations mistaken; and yet many an honest soul to which the difficulties appear real may be enabled by the mistaken explanation to keep itself open, in large measure, to that grace which He whom we know as Father must ever be anxious to impart to even the most blindly trusting heart.

In support of the view thus stated evidence may be found in many quarters; e.g. (i) in the extent to which Christian doctrine attained definition through the exigencies of the struggle against error; (ii) in the influence of the problem of suffering and evil

upon the growth of the Hebrew Messianic beliefs; (iii) in the efficaciousness of the ideas of Karma and Transmigration in rendering rigid the world-negating bend of Hindu religious philosophy. It would seem as though God's method for bringing men into living touch with Himself has universally been to allow practical or theoretical problems, whether intelligent or otherwise, to create a sense of helpless need, and then to condescend to utilize the ideas, however crude, by which earnest souls have battled with these problems as the vehicle of a living consciousness of His helpful presence.

From this view so baldly outlined certain conclusions immediately follow as to the right missionary attitude. The first is so obvious an inference that simple mention must suffice. It is that, as was contended at the outset, the missionary must never be unprepared to discover some living religious faith nourishing itself on even the most flagrantly erroneous beliefs.

The second inference is perhaps less obvious. It is that the missionary's sympathetic reverence for Hindu religious faith in such living instances of it as he may be privileged to come across, should not be allowed to lead him into a hasty assumption that there must necessarily be doctrines of prominent value amid the mass of Hindu beliefs. A phrase is coming into currency to which the present writer feels constrained to take exception. It is 'Christianity the fulfilment of Hinduism'. Certainly Christ is the fulfiller of Hindu religious aspiration, and Christian faith is the full-blown flower of all germinal faith in God. But Christianity, as a system of beliefs, is—in spite of incidental assonances—in no sense the fulfilment of any Hindu system of beliefs, and nothing but disaster can result from attempts at syncretism. The assonances may

sometimes be useful as pegs on which to hang a sermon; but the wisdom of so employing them is a question of missionary method rather than of attitude.

A third inference from the religious function of beliefs as the faith-preserving solution of felt problems, is that no Christian doctrine can win living acceptance so long as the spiritual problem or need with which it is concerned is one to which the Hindu is not alive, and that Christian theology as a whole cannot be to India the natural vehicle of a real gospel so long as it fails to ease the pressure of any problem to which the Hindu is spiritually awake. Hence the right missionary attitude involves a readiness to have the eyes of the soul opened to spiritual difficulties and longings of which the church in the West may be insufficiently conscious, and a desire to reformulate Christian theology, not indeed in terms of Indian thought, but in relation to Indian religious problems and aspirations. It is, perhaps, theoretically possible that the process of such a reformation may lead to perfectly fresh theological discoveries of the riches of God in Christ. But what the present writer has learned to expect is not this, but simply a rediscovery of forgotten aspects of New Testament insight into the glory of God in the face of Jesus Christ.

2

BY THE REV. J. J. LUCAS, M.A., ALLAHABAD

The attitude of the Christian missionary to the system of religion known as Hinduism must be determined by the answer to the question, What is Hinduism? Hindus unite to-day in saying that the *Bhagavadgita* is the noblest expression of their faith. Says Rai Bahadur Lala Baij Nath, B. A., in *The Bhagavadgita in Modern Life*:—

The whole ground of religion and philosophy is covered by the Gita and it is the essence of all the Shastras. ¹

For the Hindu it is now the *one book* of books . . . The Gita is as fresh as ever and just as to the Christian is the Bible . . . the Gita is to the Hindu. ²

So say all educated Hindus. What then says the Gita concerning God? This, that Krishna is God; he is given the names of God; he is creator of all things; he himself says,

At the end of a *Kalpa* (world age) all things enter into my material nature; at the beginning of a *Kalpa* send them forth again. ³

He is described in the Gita as having four arms; wearing a diadem, with mace and discus—the same Krishna whose images and pictures we see everywhere. ⁴

Of his emanations he calls himself Indra among the Gods, the Himalaya among mountains; of cows, the Kamaduk; among Naga snakes I am Ananta; of rivers I am the Ganges. ⁵

After weighing all the facts, careful and sympathetic scholarship has been 'driven to the conclusion that the Gita is a work of imagination, and that the man-god Krishna is a myth. The author imagined him precisely as a novelist or a dramatist to-day creates his chief character. He is the creation of the mind of some gifted philosopher.' ⁶

If the stories concerning Krishna in other portions of the Mahabharata, be accepted, then we have the picture of a great chief who takes the part of the real heroes of the poem, his claim to deification often disputed. ⁷

Who can read these results reached by Sanskrit

¹ Page 8. ² Page 50. ³ Gita ix. 7. ⁴ Gita xi. 46 49. ⁵ Gita x. 19-42.

⁶ *Permanent Lessons of the Gita*, by J. N. Farquhar, M. A., page 19.

⁷ *Hinduism* by Monier Williams, page 107.

scholars without a heavy heart. Says Rai Bahadur Lala Baij Nath, B. A.

Krishna is Gita, Gita is Krishna, this every reader of the Gita and Mahabharata knows . . . We have in it what is rightly called the essence of all Shastras, of all that men ought to do, think, or be, either on earth or in the life to come.¹

Poor India, her scholars pouring over the Gita and then pouring out their heart-worship upon a warrior, or to the creation of the mind of one of her poet philosophers. This then is what Hinduism says of God, that Krishna is God. What does it say of man? This, that Krishna created men in four castes according to their works in a previous state of existence. Krishna says,

The four castes were created by me according to the apportionment of qualities and works. Know that I, though actionless and inexhaustible, am the author of them.²

Sir Monier Williams says that the Gita 'exalts the duties of caste above all other obligations, including those of friendship and kindred.' Hence we have the following sentiments often repeated.³

Better to do the duties of ones caste
Though bad and ill performed and fraught with evil;
Than undertake the business of another,
However good it be.⁴

Women are classed by Krishna with 'those of sinful birth' (ix. 32). Sridhara explains 'sinful birth' as 'low birth'; Sankara as birth resulting from sin. Barnett translates this verse,

For even they that be born of sin, O son of Pritha—women traffickers and serfs—if they turn to me, come to the supreme path.⁵

¹ Page 23.

² Gita iv. 13.

³ iii. 35, xviii. 47-8.

⁴ *Hinduism*, p. 209.

⁵ Page 130.

This then is what Hinduism says of men and women—they are what they are and where they are because of deeds done in a previous state of existence. What says the Gita of the perfect man, he who is untouched or unmoved by heat or cold, pain or pleasure, joy or sorrow, virtue or vice? ¹

The procession at the Magh Mela, Allahabad, on January 14, 1912, of perhaps a thousand naked worshippers, who had reached this state of perfection, is the fruit of this teaching. What of the temples dedicated to the worship of the cow, the monkey, and the serpent? Go to Benares for the answer, and remember that these darkest spots in India are where the light of the Gita has shone the brightest. This then is Hinduism. How shall we meet it?

Not by gospelizing it, that is, colouring it so that it shall look like the gospel. 'There is no greater delusion,' says Sir Henry Maine, 'than to suppose that you weaken an error by giving it a colour of truth. On the contrary you give it pertinacity and vitality and greater power of evil.' Leave it to the followers of Krishna to transfigure him. Nor should we say that the gospel is the fulfilment of Hinduism. Sir Monier Williams warns missionaries that there can be no greater mistake than to force the sacred books of India into conformity with some scientific theory of development. He warns us that between the Gospels and the sacred books of India there is not a mere rift which may be easily closed up, 'but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span.' ²

¹iv. 14, 20, 22; v. 18; x. 36; xviii. 17; see also Preface to *The Imitation of Sri Krishna* by S. C. Makopadhiya, M.A.

²*The Holy Bible and Sacred Books of the East*, pp. 11-18.

We need to remind ourselves of the teaching of our Lord concerning sin, righteousness and judgement; 'of sin because they believe not on me'. Is not the sin of educated India to-day the refusal to receive Christ as Lord and Saviour, and the enthroning of Krishna? Who but the one whom our Lord calls 'the prince of this world', has set upon the throne of God this Krishna, the creation of a philosopher's brain, and through him blinded the mind of the people of India? Away then with soft words. The shepherd goes out after the lost sheep with a rod in his hand, not for the sheep, but for the wolves. The woman goes after the lost piece of silver not only with a light, but with a broom as well. The good Samaritan had oil and wine for the wounded man, but not for the robbers who had stripped him and beaten him and left him half dead. Poor India is that wounded man. Go to the temples and the holy places; go to the blood-thirsty Kali worshipped as the divine mother, terrifying children; go to the Krishna, whether of the many wives, or of the Gita—these are the robbers who have stripped India, and wounded her; and the Sudras and women have been wounded worst of all. We have the oil and the wine for these wounded ones. We have the sword of the Spirit for those robbers, and we have the promise of the Holy Spirit to convict the world of sin, of righteousness, and of judgement. If we have the spirit of the Good Samaritan and of the Good Shepherd we shall have the right attitude, not only to Krishna, but to those whom he has wounded and blinded and left half dead.

CHAPTER IV

How far is India occupied by Protestant Missions

IT is a sad fact that the Christian community in India is relatively so insignificant—less than one and a quarter per cent of the whole population. The Protestant community alone is less than one half per cent of the population. The situation is very much emphasized by the further fact that the Christian community is very unevenly distributed, from Travancore which has more than twenty-six per cent of its population as members of the Christian community, to Kashmir which has only 975 Christians all told, or less than one-thirtieth per cent of the population.

The extent of the Protestant occupation is clearly set forth in the following pages by the Rev. J. S. Chandler, M.A., Madura, who has carefully studied the whole situation.

BY THE REV. J. S. CHANDLER, M.A., MADURA

The Punjab, United Provinces of Agra and Oudh, Assam and Burma contain a third of the population of India. Excluding this third, for which the returns are not yet received, the other two-thirds of India, with a population of 210,692,586, has Christian workers numbering 20,885, or about one worker for every 10,000 people, more strictly one to 10,088. Were these Christian workers evenly distributed over the country it would be a very fair showing

for bringing the Gospel within reach of the whole people. But unfortunately this is not the case. On the contrary, so far is it from being the case that there are 93,840,183 Indian people, among whom there is only one worker to 119,238 souls, practically unreached. Other provinces, containing a population of 42,873,079, have one Christian worker to 24,569. A third group have 18,470,556 people with 1,405 Christian workers, or one to 13,146; while provinces that have more than one worker to 10,000 contain a population of 55,508,768. In this last group the Christian workers are numerous enough to average only one to every 3,275 of the people.

Of the 20,885 Christian workers 2,151 are foreign workers, and 18,734 Indians. These are massed in the fourth group of provinces, namely, that containing 55,508,768, to such an extent that 16,948 workers are in that group, while in the other three groups, containing 155,183,818 people, there are only 3,937 workers, 707 being foreign workers and 3,230 Indians. The Madras Presidency is far and away ahead of all other provinces in the actual number of Christian workers and even more so in the proportion of workers to population. Madras and Hyderabad together have more than sixty per cent of all the workers; nearly thirty-six per cent of the foreign and sixty-four per cent of the Indian workers, the numbers being respectively 12,717; 773 and 11,944. In the proportion of workers to population they have one worker for 4,688 souls. In thirty-four districts and native states twenty-five have more than one worker to 10,000 people, the average proportion of the twenty-five being one to 2,948. Four sections have one to 13,815; two others one worker to 22,736, while three more have one to 59,524.

Among the twenty-five districts that have more

than one worker to 10,000 people the first five are Cochin, having one to 176 ; Madras City, one to 595 ; Nilgiris, one to 927 ; Tinnevely, one to 1,038 ; and Travancore, one to 1,816. Then follow in order Guntur, Chingleput, Kistna, Madura, Cuddapah, Godavari, Kurnool, South Canara, Tanjore, Ramnad, Sandur, North Arcot, Trichinopoly, Banganapalle, Pudukotta. The last five of the twenty-five are Mysore with one worker to 6,166 ; Chittoor, one to 6,256 ; Coimbatore, one to 7,427 ; Anantapur, one to 7,831 and Malabar, one to 9,335. In these districts are to be found ninety per cent of all the workers in the Presidency, both foreign and Indian.

The four that have one worker to between 10,000 and 20,000 are South Arcot, one to 13,125 ; Ne'lore, one to 13,692 ; Coorg, one to 14,584 ; and Bellary, one to 15,892.

Salem and Hyderabad are classed in the third group, as having one worker to between 20,000 and 40,000. The former has one to 20,643, and the latter one to 23,061.

When a section of country has less than one worker to 40,000 people, it is practically unoccupied. Such is the condition of Ganjam with one to 42,717 ; Vizagapatam, one to 81,790 ; and Anjengo, a small spot of British territory in Travancore, containing only 5,572 inhabitants, and reporting no workers.

Next to Madras is the Bombay Presidency, both in the number of workers and in their proportion to population. Their proportion is one to 7,451 and they number 3,900, of whom 572 are foreign, and 3,328 Indian. These are massed to a greater degree than those in Madras ; for out of forty-seven districts and states connected with Bombay, thirteen contain more than seventy-seven per cent of the workers, seventy per cent of the foreign workers, and more than seventy-nine per cent of the Indian workers

in the Presidency, the numbers being respectively 3,035; 401 and 2,634. The proportion of workers to population within these thirteen districts is one to 3,360; in eleven it is one to 11,865; in six more it is one to 27,178; and in the remaining seventeen it is one to 309,970.

The largest proportion of workers to population in Bombay is to be found in the district of Kaira, with one to 1,207 of the people; Panch Mahals, one to 1,361; Cambay, one to 1,455; Ahmednagar, one to 1,770; Poona, one to 2,322; and then in order Bombay City, Ahmedabad, Sholapur, Nasik, Bijapur, Bhore, West Khandesh, and Baroda, this last having one to 8,756.

Of the eleven districts that have one worker to between 10,000 and 20,000, Satara, Dharwar, Kolhapur, and Surat have one to 10,206, 10,689, 10,820, and 10,892 respectively; then follow in order Belgaum, Southern Mahratta Jaghirs, Surat Agency, Mahikantha Agency, Kolaba, Broach, and Kanara; the last having one worker to 19,559.

The proportion of one worker to between 20,000 and 40,000 of the people is found in the six districts of Thana, Ratnagiri, Rewa Kantha Agency, East Khandesh, Palanpur, Kathiawar; the first having one to 21,502, and the last one to 32,828.

Seventeen districts and states in Bombay are practically unoccupied. Hyderabad has one to 103,726, Karachi one to 130,374, and Cutch one to 256,240; while fourteen districts report no workers at all, namely, Larkana, Sukkur, Thar and Parkar, Upper Sind Frontier, Janjira, Jawahar, Khandesh Agency, Sawantvadi, Akalkot, Satara Agency, Surgana, Savanur, Khairpur, and Jath and Daphlapur.

The four Native States composing Berar have 162 Christian workers, fifty-nine foreign, and 103 Indian, making the proportion one to 18,865. Akola and

Amraoti have one to 12,699 and 17,522 respectively; and Yeotmal and Buldana have one to 26,784 and 29,108 respectively.

Of the ten larger divisions noticed in this paper only three have more than one worker to 10,000 people. Madras and Bombay have already been mentioned as in this class; the third is the Central Provinces, where the proportion is one to 8,047. The massing of the workers in a few districts is as conspicuous as in Madras and Bombay, for thirteen out of thirty-three districts have eighty-eight per cent of the foreign and more than eighty-two per cent of the Indian workers, or more than eighty-three per cent of all the workers. The proportion in these districts is one to 5,676. In five districts it is one to 12,291; in two others one to 25,642; and in thirteen districts no workers are reported.

The thirteen districts best occupied begin with Jubbulpore, which has one worker to 3,440 inhabitants. Then follow Hoshangabad, with one to 4,275; Raipur, one to 4,633; Nagpur, one to 4,682; Nimar, one to 5,210; and so on in order Narasingpur, Betul, Bilaspur, Chindwara, Saugor, Bastar, Nandgaon, and Mandla, the last having one worker to 9,883 people.

Five districts follow in the next class, namely, Drug, Damoh, Balaghat, Chanda, and Bhandara; of which the first has one worker to 10,215 souls, and the last one to 18,420, the others having figures between these extremes.

The two districts that have one to between 20,000 and 40,000 are Wardla with one worker to 25,560; and Khairagarh with one to 25,510.

The thirteen reporting no workers are Seoni, Makrai, Kankar, Chhuikhadan, Kawardha, Sakti, Raigarh, Sarangarh, Changbhakar, Korea, Sirguja, Udaipur, and Jashpur. The population of these

thirteen is 1,757,060, as against 7,656,565 in the thirteen districts of the first class.

Sikkim is a small Native State, having a population of 88,169, three foreign Christian workers and five Indian workers, a proportion of one worker to 11,021 people.

Baluchistan, on the western border, is divided into three parts, namely,

1. British Baluchistan. It has a population of 438,016 and twenty-six workers, of whom nine are foreign, a proportion of one to 16,847.

2. Native States. These contain 323,717 inhabitants and only three workers, one being a foreigner. The proportion is one to 107,906.

3. Tribal Areas. There are 22,000 people and no workers.

Rajputana is divided into two parts, namely,

(1) Ajmere Merwara, British Territory. In a population of 501,395 there are 247 Christian workers, a proportion of one to 2,030. Thirty-three of the workers are foreigners.

(2) Native States. There are 218 workers, twenty-one being foreigners, but the population is so large, namely, 10,530,432, that there is only one worker to 48,305 people.

In the new Presidency of Bengal, there are twenty-eight districts with a population of 45,678,308. Here there are 1,279 Christian workers, 242 being foreign. Four districts have one worker to 4,137; four others have one to 25,420; and twenty-one have only one to 120,096. Nearly fifty per cent of the foreign, and fifty-seven per cent of the Indian workers are engaged in the first four districts.

These are Calcutta, with one worker to 1,875 people; Chittagong Hill Tracts, one to 6,412; Darjeeling with one worker to 6,729; and Nadia, one to 9,573.

Bengal has no districts in the second class, though Midnapore is almost in it, having one worker to 20,003. Then there are, Hooghly with one to 26,584; Dinajpur, one to 31,779; and Khulna, one to 35,139.

In the other twenty-one districts of Bengal there are seventy-five foreign and 223 Indian workers fairly evenly distributed, but in the midst of such an immense population, namely, 35,788,634, that they average only one worker to 120,096 souls. Howrah has one to 41,024; Rajshahi one to 42,309; Bogra one to 49,182; Jalpaiguri one to 53,152; Burdwan one to 62,329; after these follow in order Jessore, Birbhum, Dacca, twenty-four Parganas, Packer-gang, Bunkara, Murshidabad, Faridpur, Mymensingh, Pabna, Chittagong, and Rangpur, the last having one worker to 265,140; in addition to these Tippera, Noakhali, and Malda report no workers.

The only large division that has so few workers as to be practically unoccupied is the new province of Bihar and Orissa. It has indeed 441 workers, 152 being foreigners, but the population numbers 39,028,937, and the proportion is only one to 88,507. One district, Ranchi, has one to 19,839. But four districts have one to 25,758; and nineteen have only one to 215,514.

The four districts in the third class are Chota Nāgpur States, with one worker to 20,705; Patna, with one to 21,172; Cuttack, one to 26,033; and Sonthal Parganas, one to 31,889.

One hundred and forty-eight workers are distributed in nine of the nineteen districts of the fourth class. Hazaribagh has the highest proportion, but that is only one to 47,753. Then follow Singhbhum with one to 69,452; Gaya, one to 83,102; Monghyr, one to 85,159; Puri, one to 85,302; Manbhum, one to 85,998; Bhagalpur, one to 89,232; Purnea, one to

398,629 ; and Darbhanga with one worker, a foreigner, in a population of 2,929,513. The remaining ten districts report no workers ; they are Shahabad, Saran, Champaran, Muzzaffarpur, Balasore, Angul, Sambalpur, Palaman, Cooch Bihar, Orissa Tributary States.

Of the 20,885 Christian workers in all these provinces ten per cent are foreigners and ninety per cent Indians ; while among the foreigners forty-six per cent are males and fifty-four per cent females, and among the Indians the females number only thirty-one per cent. †

Eighty-one per cent of these workers are in British territory, and nineteen per cent in the Native States. The population of the former is 152,767,099, and of the latter 57,925,487, that is, in the proportion of seventy-three per cent to twenty-seven per cent. There are twenty-seven Native States that report no workers at all, while on the other hand a few have a very large number of workers. Travancore leads all the states in welcoming Christian workers, and Cochin, Pudukotta, Mysore and Hyderabad are not far behind.

The call of these figures is for more workers in the vacant places, less duplication in favoured places, and better trained workers everywhere.

CHAPTER V

Non-Protestant Christian Effort for India

IT should be borne in mind that far more than one-half of the Christians of India are not the fruit of the activity of the Protestant Church (2,239,472 out of 3,876,203) and are not connected with it.

According to the two last Censuses the number of the three great Christian communities were:—

	1901	1911	Growth in a decade	Percentage growth
Roman Catholics ...	1,524,755	1,904,006	379,251	25 %
Syrian Christians ...	248,741	315,162	66,421	27 %
Protestants . . .	1,149,745	1,636,731	486,986	41½ %

In these figures the Romo-Syrian Church, since it holds allegiance to Rome, is added to Roman Catholicism, though it maintains its Syrian liturgy. There is an important sense in which the Syrian Churches are Protestant, as is shown in the following pages. Still we must adhere to the common use of 'Protestant' for the purpose of our book.

It is well to call attention to these other Christian bodies the members of which are fellow-workers with us in the task and opportunity of bringing India to Christ, even though they may differ widely from us in many doctrines and methods.

1. The Syrian Church

BY THE REV. W. S. HUNT, ALLEPPEY, TRAVANCORE

The oldest Christian community in India, whose members are generally called 'the Syrians', has its home in the south-west corner of the Peninsula, in the States of Travancore and Cochin and in the most southerly portion of British Malabar. For the purposes of this paper, the 'Syrian Church' will be understood as comprehending the several ecclesiastical organizations to which the Syrians belong; for there has, strictly speaking, been no one body comprising all the Indian Syrians since the sixteenth century. The Syrians are, at present, divided among the following Churches:—

1. The Indian Branch of the Jacobite Syrian Church, the head of which is the Patriarch of Antioch, who lives at Mardin, in Asia Minor.

2. The Indian Branch of the Chaldean (Nestorian) Syrian Church, the head of which is the Katholikos of the East, who lives at Qu'dchanis in Kurdistan.

3. The Mar Thoma (Reformed) Syrian Church of South India under its own Metropolitan, who lives at Tiruwella, in Travancore.

But there are also (*a*) the Rome-Syrians, and (*b*) the Syro-Anglicans.

Of these (*a*) are those Syrians who are in communion with the Church of Rome, but are permitted to use a Syriac Liturgy and to have Bishops and Clergy of their own race, and (*b*) are those Syrians who are members of the Church of England.¹ As however, the work of the Roman and Anglican

¹ Individual Syrians are members of other bodies, as the Salvation Army, the Brethren and Christian Churches in places where they temporarily reside; but these do not constitute what may be termed a branch of the Syrian community.

Churches is dealt with elsewhere in this volume (*a*) and (*b*) must be excluded from consideration here, though together they form a majority of the Syrian community.

Before completing these preliminary explanations, it seems necessary to point out that, the inclusion of the Syrian community, as a whole, among 'the non-Protestant bodies' can be defended only by employing a strictly technical definition of the word 'Protestant.' For, as will presently be shown, a large section of the Syrian community (the ancestors of those now included under 1,2,3, and *b*) did most vehemently protest against the domination and doctrines of the Church of Rome, while the Protestant Reformation of the West has, directly or indirectly, influenced almost the whole of the community.

In such a work as this, the main interest of the Syrian community lies, of course, in its missionary activities and—may one not add?—possibilities. But before reaching that point it seems necessary to glance at the history of the Syrian community and the present state of their Church, or Churches.

Who are the Syrian Christians? How came they to be so long established in those two secluded Hindu States? To these questions the Syrians themselves reply, St. Thomas, after our Lord's Ascension, came to India, preached in Travancore, made converts from among the Brahmans and formed a church; he afterwards crossed the Ghats and was martyred at Mylapore in A.D. 52.¹ Subsequently

¹ The tradition that St. Thomas evangelized India is at least as old as the Apocryphal 'Acts' (*circa* the third Century), where the conversion of the Indian king Gondophares is described; but this king's 'India' was the India of the Bible (Esther i. 1), i.e. West of the Indus. The earliest reference to the martyrdom at Mylapore seems to be of the thirteenth century, but references to Christians in Malabar go back to the sixth century.

another Thomas, a pious merchant of Cana, came bringing Syrian priests and people whom he settled in the land. The descendents of these settlers and converts are the Indian Syrians of to-day, their church is the church which the Apostle founded. Historians ascribe to Nestorian zeal the origin of the Indian Syrian Church. Driven out of orthodox Christendom after the Council of Ephesus (A.D. 431) the Nestorians pressed eastwards, even to China, preaching the gospel of a human Saviour, indwelt by the divine word. A church was probably planted by them in South West India. When the Indian Syrians emerged into the view of the western world, at the coming of the Portuguese to India in the fifteenth century, they are generally believed to have been Nestorians, and an inscription, still to be seen in one of their churches, which is considered to be not later than the seventh century,¹ seems to be Nestorian. Portugal determined to purge them of this heresy; and all the devices that an iron-willed, fearless, fervent sixteenth-century Jesuit could employ eventually succeeded (in 1599) in bringing them into obedience to the See of Rome. For only half a century however. Then the waning of Portugal's power, and the arrival of an ecclesiastic from Syria, led many to revolt from Rome and place themselves under this ecclesiastic. He was a Jacobite, but he was a Syrian; thus these quondam Nestorians become Monophysites, and continue so to be. Those who retained their allegiance to Rome were the ancestors of the present Romo-Syrians; while the subsequent appearance of a Nestorian Bishop drew some back to Nestorianism, the great-grandfathers of the so-called Chaldeans of to-day.

¹ Because it is in Pahlavi which ceased to be used after the sixth or seventh century, but it is to be remembered that 'lapidary inscriptions are often written in antique characters.'

Western Christendom became aware of the Syrians again early in the nineteenth century, chiefly through the writings of Claudius Buchanan, who visited them in 1805. The spectacle of this ancient Christian community, 'a sanctuary in the midst of the heathen', aroused so much sympathetic interest in England, that when the C. M. S. were invited to send missionaries to Travancore, to try to revive the church, to educate her priests, to translate the Scriptures into the vernacular, and generally to enlighten the community, they gladly responded in 1816 by sending four clergymen to give themselves to this work. Very faithfully those first missionaries and their immediate successors devoted themselves to this task, in the hope that, *if this Church were revived, apostles and missionaries to their fellow Indians would arise from her*, a hope never relinquished. For twenty years the C. M. S. Travancore Mission was mainly (almost exclusively) a 'Mission of Help' to the Syrians; thereafter its efforts were chiefly directed to the conversion of non-Christians. There was, in fact, a dissolution of partnership. But a considerable body of the Syrians decided to attach themselves to the missionaries and the Church of England, and their descendents are the 'Syro-Anglicans', loyal members of the Church of their choice while cherishing the memory of the stock whence they have sprung. The missionaries' efforts to foster enlightenment begot a desire for reform in others also, and affected the Metropolitan bishop; eventually in 1876 a definite cleavage took place between the conservative Jacobite party and those who followed the reforming Bishop. The latter party now constitute the Mar Thoma Reformed Syrian Church.

In Travancore and Cochin, the Christians form rather more than one-fourth of the population. Of

these Christians a majority are Syrians, or of Syrian origin. According to last year's census statistics of the several sections of the Syrians their numbers are as follows: Jacobites, 225,190; Reformed, 75,848; Nestorians, 13,780; Romo-Syrians, 413,142; Syro-Anglicans, 5,000.

The Syrians have been described as 'strongly episcopal'. Jacobites, Reformers and Chaldeans all have their metropolitan bishops (called 'Met-rans'), suffragan bishops and other dignitaries; the ministry consists of priests (kattanars), deacons and sub-deacons. The Jacobite and Reformed Metropolitans are drawn from the community in India; the Chaldean Metropolitans (and one of the Jacobite bishops) come from Syria. These three bodies are 'self-supporting' and 'self-governing, that is, they receive no money from outside their own churches for the maintenance of their clergy and fabrics (except, possibly, subscriptions for special objects from non-Syrian sympathizers). Moreover, in the case of the Jacobites and Chaldeans, they remit to the heads of their churches in Asia Minor considerable sums annually. All are inclined to be intolerant of external control. The bishops are celibate, not so the ordinary clergy; the sub-deacons are usually ordained when quite small boys. On the whole, the clergy are looked up to, and are increasingly entitled to respect. Many earnest and enlightened and some saintly men are to be found among them.

The Syrian churches follow one unvarying architectural style, the most noteworthy feature of which externally is that the chancel roof is higher than that of the nave. The large open porch, with curiously carved wooden gable-end, and the white-washed crudely ornamented west front (a comparatively modern addition) are also characteristic. Within, the churches, like most 'eastern' church-

es, are unprovided with seats, and the altar is hidden by a veil. Ordinarily, there is a gallery at the west end. To western eyes most of the churches seem dark and dingy, with tawdry (if, often, archæologically interesting) decorations. Some of them, most probably, date back a thousand years. Of course, they have been many times rebuilt. In all these sections the kuruban¹ (eucharist) is the chief Sunday service; Syriac liturgies are used, with a curious, intricate intoning, and a somewhat elaborate ritual. The distinctive notes of their faith appear in the services of the Jacobites and Chaldeans; the Reformed Church have a Reformed Liturgy, some services in the vernacular and prayer-meetings. Some among the Jacobites also favour these things, while, for endeavouring to work in the same direction, the Chaldean Metropolitan has recently angered the more conservative (and preponderating) section of his Church. All the Syrians read the Scriptures in the vernacular. The Julian calendar is adhered to.

These Christians form a distinctive element in the peoples of the two Native States. The earliest notices of them refer to their intelligence and integrity, and this is still their characteristic. Some are now holding high and responsible offices. They may be known by their names, e.g., Givarughese², Chakko, Chandy, Kuruwilla, etc. (George, Jacob, Alexander, Cyril). Though their Shemitic origin is denied by authorities, Syrians with Shemitic features, and even colouring, are sometimes seen. They have their own educational establishments, going up to the high-school standard, and their

¹ A word having affinity to Corban a gift (Mark vii. 11).

² Givarughese is generally shortened to Varughese or Varkki; it is pronounced 'Geewergheez' which is not very remote from 'Giorgios'. England's patron Saint was a Syrian!

women are superior in literacy to any non-Christian Indian women. They are often married very young, but the tendency is towards a higher age; the dowry system is a severe tax upon the poor fathers of several daughters. As in other Indian communities, the family is a very compact, tightly cohering, and often highly sensitive entity. All sections of the community have, during the last two years, joined with other Christians in a congress to promote the well being of the whole Christian community.

But what of their missionary work? Most probably, in the olden days, none was undertaken. No traces of any effort (systematic or otherwise) seem to remain. Perhaps they may have exercised a 'leavening' influence upon Hindu thought. It has been suggested that the cult of 'bhakti' arose out of the contact of Hinduism (as represented by Ramanuja and other Southern poets and philosophers) with Syrian Christianity. Certainly, during the long centuries, the surrounding Hinduism affected the Syrian community, and semi-Hindu customs crept in among them. The Syrians were, in effect, a 'good' caste; they were officially accorded, in Cochin, a status equal to the Nairs.¹ It would seem to them in those days a thing unnatural, if not impossible, to admit into their ranks converts of inferior caste. One of the reasons assigned by the Danish missionaries on the east coast in the eighteenth century for not trying to employ Syrians in missionary work, when asked to do so by the S.P.C.K., who subsidized them, was this very thing. The main purpose of the C. M. S. mission, in the

¹Nairs are Sudras, but, in Malabar, virtually rank next to Brahmans. Much Brahman blood runs in their veins owing to the peculiar marriage customs of the Malayali Brahmans. According to Syrian accounts of their origin the same may be said of them; hence, perhaps, this privilege.

early nineteenth century, was, as has been stated, to awaken these churches to their duty to their non-Christian neighbours. And many of the Syrians who joined the Anglican Church were inflamed with missionary zeal; they became pastors, evangelists and catechists, and voluntary workers. And now we have the Reformed Church enthusiastically maintaining four missionaries of their own race, who labour in connexion with the National Missionary Society, at Karwar in the Bombay Presidency. From this humble beginning what may not, under God's good Providence, yet come to pass? All who love and admire the Syrians pray that their churches may arise and shine, and accomplish their high destiny to be a light to lighten the races of this land.

2. The Jacobite Syrian Church

BY HIS GRACE THE METROPOLITAN

1. **Constitution of the Church.** The head of the Church is the Metropolitan of Malankara, who should, of necessity, be a native of this country and of Syrian parentage. Below the Metropolitan, there are diocesan bishops, who are ex-officio members of the managing committee—the chief executive body of the Church. The Jacobite Syrian Patriarch of Antioch is the spiritual head of the church, and he consecrates candidates elected by the community for episcopal dignity. The authority of the patriarch extends only 'to a general *spiritual* supervision over the church,' and in matters temporal, the church has ever been, and is, an independent church. The Metropolitan of Malankara, after his consecration, by the Patriarch or by his duly authorized delegate, becomes by virtue of his election and acceptance by the church the head

of the Church of Malankara. The Bishops, together with the other twenty-four members of the managing committee, consisting of priests and laymen in the proportion of one to two, are responsible to 'The Malankara Jacobite Association' (the General Synod) formed by one clerical and two lay representatives from each congregation in the Archdiocese. The Metropolitan is the President both of the Association and the Managing Committee. Election by the people is always a necessary condition- precedent either to the ordination of parish priests or the consecration of Bishops.

2. Statistics

(METROPOLITAN THE MOST REVEREND MAR GEEVARGHESE

DIÓNYSIUS)

Diocesan bishops	...	...	...	5
Rambans (monks)	...	...	...	8
Priests and deacons	...	...	...	750
Lay workers	...	...	...	120
Communicants	...	...	...	¹ 300,000
Churches	...	...	...	282
Chapels	...	...	...	30
Monasteries	...	...	...	3
Seminaries (Syriac colleges)	...	...	...	3
High schools	...	...	...	3
Middle and elementary schools	...	...	...	116
Religious magazines	...	...	...	3
Printing press	...	...	...	1

3. Self-Support in the Church. To no office in the church is a regular salary attached. The Bishops, being celibates, live invariably in the parish

¹ In the Census Report of 1911 the figures placed to the credit of this body are £25,190. (ED.)

church while on visitation tour, and each parish maintains the ecclesiastical establishment while in their midst. Besides, five per cent of the total income of each parish church is to be sent to the headquarters. Parish priests are not transferred from place to place; and priests generally come from families of position and standing. They have a share of the income of the church according to certain proportions. The parishioners do not pay a monthly or periodical subscription. Baptism, marriage, burial and certain other rites have fees attached to them. When extra money is needed, the *Palliyogam*, i.e. the general body of the congregation, assemble at a notice given by the vicar and agree upon raising the money by setting apart (1) a coconut tree or a pepper vine, for each compound; (2) a small measure of rice from every quantity sent to the boiling pot, the measure increasing or decreasing according to the affluence or otherwise of the family; and (3) by voluntary contributions. These tiny drops swell to a pretty large amount.

4. Evangelistic Work in the Church. There is an Evangelistic Association with branches in the various dioceses. It maintains eight regularly paid evangelists, two priests and six laymen, with more than a hundred volunteers throughout the Arch-diocese. The funds required are always raised by voluntary contributions from the parishioners as the evangelists visit each parish.

5. Sunday Schools. There are Sunday schools in the majority of the parishes and fresh attempts are being made to better organize and consolidate them. The grant-in-aid elementary vernacular schools always serve as bases of operations. The teachers in them are as a rule members of the church, and where they fail, other enthusiastic young men carry on the good work.

6. **Night Schools.** Night schools for the poor and backward classes are rising in some places.

7. **Union for Bible Reading and Prayer.** The church has always been careful to instruct the masses in the holy word. Even before the introduction of the printed Bible by the Bible Society, adaptations of the sacred word in the vernacular, 'miracle plays' and other realistic performances had done duty for the Bible. To promote the study of the Bible with intelligence and interest, a magazine is circulated with helpful notes on the portions selected for reading. Bible reading unions are formed all over and each Union is in charge of a leader. About 2,000 copies of the magazine are circulated mostly to the union leaders. Each union consists of from five to fifteen members on an average, and the number is advisedly limited.

8. **Congregations of Backward Classes.** As a result of evangelical work among the Pulayas and Parayas more than twenty-five congregations are cared for. The parish priests of the respective places minister to their needs also.

9. **The Syrian Church Tract Society.** Besides other publications, the Society has already issued a few 'Tracts for the Times', the publications of the Oxford Movement.

10. **Printing Press.** From the press, religious books are issued, mostly prayer books of sorts, devotional books, text books for Sunday classes, etc.

11. **Foreign Mission.** It is about a quarter of a century since an attempt at mission work abroad was undertaken. The Most Reverend Mar Julius Alvarez, a native of Goa, was consecrated a Bishop in 1889 and a new diocese was formed outside the historic boundaries of Malankara. There are over twenty churches in North Canara, in Ceylon and about the gulf of Mannar belonging to Mar Julius

Alvarez diocese. These churches are to form bases of operation and an earnest attempt is now being made to rouse the ancient Church to send forth missionaries into and around the congregations of Bishop Alvarez.

12. Faith and Worship. The Syrian Church is in full communion with the Armenian and the Coptic Churches in the Near East. In doctrine and ritual, she closely resembles the orthodox churches of the East. She believes in the perfect manhood and the perfect Godhead of our Lord Jesus Christ and it is a mistaken notion current in certain quarters that she holds monophysite doctrines. The Syrian Church holds the doctrines of baptismal regeneration, the real presence of Jesus Christ the Lord Man in the Holy Eucharist, and the Communion of the Saints. The sacrifice of the Eucharist is offered to God the Father, not by the officiating priest alone, but by the whole church, militant and triumphant in one body.

13. The Modern Phase. As shown above, the Patriarch of Antioch possesses only a spiritual sway over the church. The present incumbent made an attempt about a year or so ago to secure absolute control over the church. The natural feeling of reverence inborn in the Syrian Christian towards his spiritual superiors was made use of by the Patriarch to gain his own ends. There is stout opposition to any encroachments from outside on the long established autonomy and the blood bought privileges of the church. The present struggle to maintain the *status quo* has very deeply stirred the church and it is bound to produce immense good in years to come.

3. The Mar Thoma Reformed Syrian Church of Malabar

BY HIS GRACE THE METROPOLITAN

Early History. The advent of the Portuguese in India towards the close of the fifteenth century was a time of sore trial to the Syrian Church. By means of persecutions and their influence with the native rajahs, they sought to win the Syrians over into the Roman Church. Unable to withstand them, the church in its entirety had to acknowledge the papal supremacy and owe allegiance to that see for well-nigh half a century. About 1653 it, however, threw off the Roman yoke and returned to its original faith and practices. But a considerable section were content to remain in the Roman Church; their descendants being the present Syro-Romans.

While the struggle was hardest with the Portuguese, the Patriarch of Antioch sent his emissaries to Malabar. Coming as they did from a sister orient church, the Malankara Church, sore in need of sympathy and communion, felt her hands immensely strengthened, the existence of various points of affinity between the two Churches helping to strengthen the bond at this critical stage. Very friendly relations existed, until later on the Jacobite Patriarch of Antioch began to claim supremacy over this ancient Church of St. Thomas.

Thus the church continued to exist under great difficulties and various vicissitudes. Extremely baneful were the effects produced in the church by its intercourse with the alien churches. Superstitious beliefs and unscriptural doctrines and practices crept in.

But God did not forget His people and His gracious Providence was silently at work. It was when the darkness was thickest that the C. M. S. mission-

aries arrived on the scene. Their efforts, especially the translation into the vernacular of the Bible, which hitherto remained in Syriac, known only to the clergy, was a great help in redeeming the church from its spiritual bondage. When, after a while, the Anglican Church came to be founded in Travancore, several joined that Church and their descendants are to-day known as the Syro-Anglicans.

A large and powerful section of the people was still opposed to all reforms. Unable to cope with Mar Athanasius, who was very powerful and highly influential with the Government, the party opposing reformation applied for help to the Patriarch of Antioch. Eager to establish his supremacy over the Church of St. Thomas, the Patriarch was not slow in trying to avail himself of the opportunity thus presented. He consecrated Mar Joseph Dionysius as the Syrian Metropolitan, the Patriarch came in person to fight out his alleged claims. Mar Athanasius died the year after, having already consecrated his successor Mar Thomas Athanasius. Needless to say it was a heavy blow to the reforming church.

Division in the Church. The Antiochan party who called themselves Jacobite Syrians was considerably strengthened by the arrival of the Patriarch. The lawsuit that was launched even before the death of Mar Athanasius, having been decided in favour of the Jacobites, completed and confirmed the division in the church. Thus the Mar Thoma Syrians also known as the 'Reformed Syrians', first so-called by the Antiochan party, had to give up all churches and seminaries together with all property appertaining thereto. This was a terrible crisis for the church, friends and foes alike prognosticating its immediate extinction.

Having been deprived of the original churches and seminaries, as well as of all landed property, the church has been for the last twenty-five years straining every nerve to supply the needs. There are now 140 churches and chapels, several of which are only in course of construction. The church has 80,000 adherents of whom about 30,000 are communicants. The church is an independent and self-supporting one, the chief source of income being church fees and monthly contributions from each family. The clergy are maintained out of parish funds, which also contribute to the general treasury. The community now owns and conducts two higher grade secondary schools and four lower grade secondary schools (three for boys and one for girls) and eighty primary schools with a total strength of 3,510, the teaching staff numbering 161.

Church Government. The Metropolitan elected by the community and duly consecrated is the head of the Church. He is assisted by two Vicars-General and an Advisory Council. The senior Vicar-General, the Very Rev. Eipe Thoma Kattannar, is also the President of the Assembly.

Ministry. Candidates for ordination are examined by a Committee appointed for the purpose and if found eligible are ordained by the Metropolitan. The deacons have to undergo a course of studies in Syriac and Theology; for the latter course they are sent to some one of the Theological Institutions of the C. M. S. or to another evangelical society. The deacons on completing their course of studies are ordained as ministers and are then put in charge of parishes. Two graduates are now undergoing training; one in the Theological College at Bangalore and the other in the Wycliffe College at Toronto, Canada.

Spiritual and Evangelical. The doctrines and practices of the church are purely evangelical. Bible study is given the prominent place it deserves in the church. The teaching of Scriptures is enforced in high schools and particular attention is paid to the religious training of students in the boarding home attached to the high schools. Good work among women is carried on by two English ladies to whose benevolence the Nicholson Syrian Girls' School and Training Home owes its existence.

The Malabar Mar Thoma Syrian Christian Evangelistic Association, the oldest indigenous missionary society in India is the missionary body of the Mar Thoma Syrian Church and was founded in September 1888 with the object of spreading the gospel among the non-Christians and of deepening spiritual life among Christians. The Association owns and conducts a higher grade secondary school S. C. seminary, one of the high schools mentioned above, at Tiruvalla and twenty-three primary schools. Besides the teachers engaged in high and primary schools there are fourteen evangelists whose work consists in organizing and conducting meetings, street-preaching, house-to-house visits, and such like. The Association has sent out three missionaries to the foreign field who are now working at Karwar, North Canara under the N. M. Society. A managing committee consisting of twelve members carries on the business of the Association. On an average a sum of Rs 10,000 is collected annually; but this amount is found inadequate to meet the growing demands. First fruits are collected in every parish and is chiefly devoted to the maintenance of the missionaries in the foreign field.

Maramannu Convention. Under the auspices of the Association a largely extended convention extending to a week has been, for the last sixteen

years, held regularly at Maramannu for the spiritual edification of Christians. The meeting is convened generally in March, and twenty to twenty-five thousand attend. The Rev. T. Walker, M.A., is the moving spirit and leading speaker.

Sunday Schools. Another important body in the Church is the Sunday School Union, which was formed in 1905. Under its auspices the existing work has been organized and several Sunday schools were established. There is now scarcely a parish without its Sunday school, which in some parishes number over twelve. The *Sunday School Sandar-sini*, the monthly organ of the Union is meeting a great need. During the current year the Union was affiliated with the India Sunday School Union.

Mar Thoma Students' Camp. A Students' camp more or less on the lines of Pallavaram students' camp at Madras was organized and held for the first time in April last in the Syrian Christian Seminary at Tiruvalla. It is believed that this meeting has stimulated many a young man to live a worthier and nobler life.

Y. M. C. A. In all the important centres Y. M. C. A. meetings are regularly held and young men appear to take a keen interest in the working of these Associations. Some of these Associations are affiliated to the Indian National Council at Calcutta.

4. Roman Catholicism

BY FATHER E.R. HULL, S.J., EDITOR OF THE 'EXAMINER', BOMBAY

From the Catholic point of view nothing in the way of a complete general history of the Church in India has yet been written, though the materials for such a work are abundant and might easily be

collected. They consist chiefly of the records and histories of the different religious orders, collections of official documents, monographs on particular missions and biographies of eminent missionaries—as well as occasional literature of various kinds. Some rather scanty general histories have been written by Protestants; but most of them display animus and have to be read with caution.

The Thomas Christians. Before the advent of the Portuguese in 1498, the history of Christianity in India is practically identical with the history of the Thomas Christians of the Malabar Coast. According to a tradition tenaciously maintained amongst them, their conversion was in the first instance due to the Apostle St. Thomas. Whatever view may be taken of this tradition, which contains nothing improbable in itself, at least the existence of Christians in India is witnessed to by the signature at the Council of Nice (A. D. 325) of 'John, Bishop of Persia and Greater India', though even here the term 'Greater India' may be regarded as ambiguous. Another witness appears in Thomas Cana, who in the fourth century, or later, found a Christian Church flourishing in Malabar, and brought with him a colony of four hundred Christians from Bagdad, Nineveh, and Jerusalem. But the date of this event is much disputed. The first definite authority therefore, is Cosmas Indicopleustes, who, about A. D. 535, found Christian churches with their clergy in Ceylon, interior India and Male (Malabar) as well as a Bishop at Kalia (Kalyan) near Bombay. A period of more frequent and connected records begins in 1293, when Marco Polo in his travels finds a colony of Christians at Malabar, and speaks of the body of St. Thomas at Malabar.

Portuguese Missionary Enterprise. When the Portuguese reached India in 1498 they brought

in their train a number of missionaries of various religious orders, who devoted themselves to the conversion of the country. Besides bringing the Thomas Christians into union with the see of Rome, they spread the faith wherever they settled, along the western coasts at Diu, Damaun, Bassein, Salsette, Bombay, Chaul, etc., and southwards as far as Cape Comorin; also on the east coasts upwards through Madura, and more sporadically as far as Orissa and even Bengal. In this way they founded large bodies of Christians in the south of the peninsula and Ceylon. Goa became an archbishopric, with suffragan sees at Cochin, Cranganore and San Thome (Mylapore) under the royal patronage (*padroado*) of the king of Portugal. This missionary movement reached its climax between 1,600 and 1,650, after which the Portuguese power gradually declined, and with it the number of missionaries and their resources.

Propaganda Missionary Enterprise. The congregation of the Propaganda was founded at Rome in the year 1622 for the propagation of the faith in pagan lands. Its method of procedure is to send out batches of missionaries to various unworked countries, under the rulership of Vicars Apostolic, who derive their jurisdiction directly from the Pope. It was just at the time when this congregation was founded that the power of the Portuguese in India began to decline and with it their missionary work. They not only ceased to acquire new territory, but gradually lost the most part of what they had possessed till they ended by retaining only Goa, Damaun and Diu for themselves. As the Portuguese missionary enterprise declined, that of the propaganda missionaries gradually increased, and continued the work down to modern times.

Establishment of the Hierarchy. It was decreed by Pope Leo XIII in 1886 that the whole of India and Ceylon should be placed under a properly constituted hierarchy with which subsequent adjustments was organized as follows :—

i. The archbishopric of Goa with its suffragan sees of Damaun, Cochin and San Thome of Mylapore (padroado jurisdiction).

ii. The archbishopric of Calcutta, with its suffragan sees of Krishnagar and Dacca, and the prefecture apostolic of Assam (this and all that follow are of propaganda jurisdiction).

iii. The archbishopric of Madras, with its suffragan sees of Vizagapatam, Hyderabad and Nagpur.

iv. The archbishopric of Bombay, with its suffragan sees of Poona, Mangalore and Trichinopoly.

v. The archbishopric of Pondicherry, with its suffragan sees of Mysore, Coimbatore and Kumbakonam.

vi. The archbishopric of Verapoly, with its suffragan diocese of Quilon. Also the three vicariates apostolic of Trichur, Ernakulam and Changancherry (Thomas Christians).

vii. The archbishopric of Agra, with its suffragan sees of Allahabad and Lahore, and its prefectures apostolic of Bettiah, Cashmere and Rajputana.

viii. The archbishopric of Colombo (Ceylon) with its suffragan sees of Jaffna, Kandy, Galle, and Trincomalee.

With these may be mentioned the territory of Burma, founded as one vicariate in 1722, divided into two in 1870, and into three in 1886.

Population, distribution, etc. The limits of the various dioceses coincide in some parts with the civil boundaries, but are often determined rather by natural features, such as mountain ranges, rivers and even means of railway communication.

By inspecting a map, it will be seen that they vary considerably in size—a fact chiefly accounted for by the numbers of the Catholic population. As calculated for the year 1904, this amounts in total, for all India and Ceylon, to about 2,191,362 out of a total population of 286,000,000. Burma which is not included, reckons its Catholic population at about 65,000. As far as statistics can be procured, the total number of Catholics in British India (not including Burma or Ceylon) in 1857 was 801,858, in 1885 they had risen to 1,030,100; and in 1904 to 1,562,186¹. In Portuguese territory the figures for 1885 were about 252,477, and in 1906 about 293,655. In French territory they now stand about 25,859; in Burma 65,127 and in Ceylon 290,459. It should be added that these figures include only such as are genuinely members of the Church—all converts being subjected to careful tests and instruction before admission. These numbers are mostly made up of Native Christians, partly of the higher and chiefly of the lower castes; together with a certain percentage of Europeans belonging to the army, government and the civil service, railways, etc.; and a number of Eurasians. The Catholic population is most dense among the Thomas Christians of Malabar, where the ecclesiastical divisions are of the smallest. The coast districts, east and west, and especially in the south of the peninsula, the scene of the Portuguese and French Missions, come next in order of numbers, and here the dioceses are larger. The nearer we approach the north the more scanty the Catholic population be-

¹ The total Catholic population of British India including Burma, according to Census of 1911, is 1,904,006 to which the figures for Portuguese and French India must be added. The statistics throughout the article are somewhat antiquated, but are the best available till the new census has been worked over.

comes. Hence the province of Agra, which in dimensions covers almost as much space as the other seven provinces taken together, possesses the smallest number of Catholic inhabitants—this being the field which has only begun to be worked in strictly recent times. This interesting fact will be apparent from the following figures, giving the catholic population of the eight provinces in descending scale:—

i. Goa, comprising the old missionary districts of Goa, Konkan, Mylapore, Tanjore, Cochin, 562,875.

ii. Verapoly, Thomas Christians and Latin converts, 483,571.

iii. Bombay comprising old missionary districts of Bombay, Deccan, Mangalore, Madura, etc., 342,172.

iv. Pondicherry, comprising old east coast missions with the French missions of the Carnatic, Mysore, etc., 310,891.

v. Ceylon, largely worked by the Portuguese missionaries, 290,459.

vi. Madras, only slightly worked by the old missionaries, 85,607.

vii. Calcutta, only slightly touched by the Portuguese, 85,011.

viii. Agra, almost altogether untouched by the Portuguese, 31,046.

Missionary Methods. From the above comparison it will appear that the Portuguese certainly succeeded in bringing over vast numbers to the faith. Hence it will be of interest to see how they secured this advantage. Much more has been written in attack than in defence of their methods. The drastic style in which they broke down idol temples and fouled sacred tanks raises a very questionable point both of ethics and of expediency. While on the one hand it enabled the Christian converts to break more easily with their pagan

associations, on the other it created a deep-felt grievance among the unconverted population, which alienated their sympathies, and created a feeling of dislike which some considered to have hastened the fall of the Portuguese *régime*. Then again, the reprisals made at various times, on the ground of protecting Christian converts against persecution contributed to the same result. The Portuguese, however, certainly did not owe their missionary success to the use of physical force. In the Portuguese territories, they attached certain civil advantages to conversion, and certain corresponding disadvantages to non-conversion. They made a great show over the baptism of natives of rank or position, which created a favourable impression on all beholders. The nobility of Goa stood sponsors to the neophytes, even of the lowest rank, and conferred on them their own family names. The missionaries also took advantage of incidental circumstances; as for instance when certain fishermen of the coast came to plead for protection against the Muslims, and showed a willingness to become Christians in return for such protection. Moreover, the religious orders did so much by means of schools, orphanages and hospitals, as well as commercial and industrial organization, to promote the temporal well-being of those under their charge, that this also may be reckoned as an additional inducement to conversion. In districts removed from the direct influence of the state, the methods adopted were exclusively those of example, instruction and persuasion. Only in one or two isolated cases was actual force exercised to make converts. It is often, though wrongly, assumed that the inquisition was used for this purpose. The inquisition was founded at Goa in 1560, in answer to a request of St. Francis Xavier himself,

whose spirit was far removed from that of coercive evangelization. It was in truth a most insignificant concern, having in its beginning only four officials, drawing a joint salary of £75 a year. Its work was to take cognizance of alleged cases of heresy, witchcraft and unnatural crimes among Christians, and especially to detect pretending Christians who were really Jews supposed to be working mischief under that disguise. Its jurisdiction did not properly extend to pagans, except so far as these fell under the criminal laws of the state; and it was, as far as we know, never used to turn a born pagan into a Christian. In any case the accounts of its cruelty and the extent of its executions have been groundlessly exaggerated. (cf. Fonseca, *Sketch of Goa*, pp. 217, 220).

Nationality of the Clergy. Another interesting feature of the Catholic Church in India is the nationality of its clergy. Out of a total of 2,653 bishops and priests, 1,700 are indigenous to the country, and the rest (953) are Europeans. Of these European missionaries a small percentage are of Irish, and a still smaller percentage of English descent. The rest are members of various religious orders, from Italy, Spain, France, Holland, Belgium, and Germany; while the prelates, in every case except one, belong to these continental nationalities. The explanation of this fact is to be found in history. Not only was the work of evangelization under the earlier *régime* of the padroado done entirely under the *placet* of the Portuguese, but the missionaries of the new *régime* of propaganda were also drawn almost exclusively from the continent. The reason is a simple one. At the time when the British power began to be felt in India, the Catholics in England were an insignificant body struggling under severe legal disabilities. Later

on, in the nineteenth century, when the Catholic Emancipation Bill was passed and a revival took place, they were barely able to provide for their own spiritual wants, and in no position to look after the evangelization of other countries. Even at the present day the supply of clergy in England falls far short of the demand; and such will be the case for a long time to come. Hence the necessity of continuing to draw on other countries for missionary supplies, if India is to be missionized at all.

The demand for the English language in case of these continental missionaries is, on the whole, fairly met. In the cities, where English is in extensive use, they labour assiduously to acquire it—generally with such success that only the slightest indication of a foreign accent remains; and they are competent to teach English to their pupils. In the mofussil districts, where the Catholic population is almost entirely native and Europeans are scanty, they devote their whole energy to the vernaculars; but even here it is unheard of to come across a missionary who cannot make himself understood in English. The missionaries seem generally to be on excellent terms with the Government and their English officials, who as a rule keenly appreciate their work; and the fact of their continental origin is not found to stand in their way. The few cases of insular prejudice which one comes across in this matter are too insignificant for notice.

Schools, Colleges, etc. The Catholic clergy, besides attending to their spiritual ministrations, have thrown themselves heartily into the educational and charitable work of the country, with results which are second to none. According to the best figures we can secure, they possess in India, and Ceylon (omitting Burma) the following institutions:—

(a) **For the Education of the Clergy.** Twenty-three seminaries containing 697 candidates for the priesthood; to which must be added a number of scholastics and novices of the various religious orders. The most important of these are the Papal Seminary at Kandy, in Ceylon, which receives candidates for the native clergy from all parts of India, and counts ninety-two students; the Jesuit Novitiate and Scholasticate at Shembaganur in the diocese of Trichinopoly; the Jesuit House of Probation at Ranchi (Calcutta Diocese); the Jesuit Scholasticate at Kurseong near Darjeeling, besides the Episcopal Seminaries, of which the largest are at Goa, Mangalore, Pondicherry, Verapoly and Colombo.

(b) **For the Education of Boys.** Eleven colleges preparing for university degrees with a roll of 1,320 students; sixty-five high schools with 8,257 pupils; two hundred and forty-eight middle schools with 23,269 pupils; 2,438 elementary schools with 98,103 pupils; forty-seven industrial and other schools with 1,331 pupils, seventy-four boarding schools with 5,917 boarders; and ninety-seven orphanages with 4,854 inmates.

(c) **For the Education of Girls.** Fifty-nine high schools with 2,744 pupils; two hundred and forty-four middle schools with 14,574 pupils; six hundred and seventy-two elementary schools with 41,451 pupils; seventy other various schools with 2,521 pupils; one hundred and three boarding schools with 4,790 boarders; and one hundred and twenty-six orphanages with 7,084 inmates.

The total number under education amounts to 143,051 boys and 73,164 girls, out of whom 11,938 are orphans.

The schools for boys are in all cases under clerical management, and mostly taught by professors

belonging to religious orders or congregations, assisted by lay masters. The girls' schools are for the most part under Sisters of different religious congregations, of whom there are 3,057 members of India and Ceylon—also assisted by lay-teachers. In many of the schools non-Catholic pupils are freely admitted, and in a few of them those form the overwhelming majority.

Among the most important of these institutions the following must be mentioned:—

(a) **University Colleges with High Schools attached.** St. Xavier's College, Calcutta, under the Belgian Jesuits, about 276+494 students; St. Xavier's College, Bombay, under the German Jesuits, about 350+1,400; St. Joseph's College, Trichinopoly, under the French Jesuits, about 420+1,400 students. Smaller university colleges with high schools exist at Mylapore, Cuddalore, Mangalore, Bangalore, Nagpur and Agra.

(b) **High Schools.** St. Joseph's Boarding School, Darjeeling, under the Belgian Jesuits, with about 207 pupils; St. Joseph's Boarding School, Calcutta, under the Christian Brothers with 1,000 pupils; St. Mary's Boarding School, Bombay with about 517 pupils; St. Xavier's, Calcutta, St. Xavier's, Bombay, and the 'Clive' High School, Trichinopoly (already mentioned under University Colleges); St. Vincent's Day School, Poona, with about 300 pupils; St. Aloysius' College, Mangalore, under the Italian Jesuits, with 615 pupils; St. Joseph's College, Colombo, under the Oblates of Mary Immaculate, with 800 pupils; St. Benedict's Institute, Colombo (Ceylon) with 1,000 pupils; besides a number of smaller schools, the totals of which have already been given.

Of these institutions some pay their own way financially, assisted by Government grants-in-aid;

whilst the rest are subsidized by diocesan or private contributions; as for the general question of finance Hunter observes, that Roman Catholics work in India with slender pecuniary resources, deriving their main support from two great Catholic organizations (in Europe)—the Association for the Propagation of the Faith and the Society for the Holy Childhood. Among other resources may be added private charities from Europe, incidental donations, and careful investments in property in India. The contributions of the faithful form a proportionately small item in the whole. Hunter continues, 'The Roman Catholic clergy . . . in many districts . . . live the frugal and abstemious life of the natives, and their influence reaches deep into the social life of the communities among whom they dwell' (*Indian Empire*, p. 239).

Literary Enterprise. On the whole the Catholic clergy of India do not make such full use of the press for propaganda purposes as is the case with the Protestants. They have no world-wide organizations like those of the Bible Society, the Tract Society, the Society for the Propagation of Christian Knowledge, etc., nor do they publish newspapers expressly appealing to the wider public of native Indian readers, or adopt any system of tract circulation; this fact is accounted for first by their limited pecuniary resources, secondly by their arduous pre-occupations in the work of teaching and of the ministry. Hence they prefer to concentrate themselves on a more domestic field of literary work. They have a large number of the presses in various parts of the country—Calcutta, Bombay, Madras, Trichinopoly, Mangalore, Colombo, etc., which are devoted partly to the printing of Catholic newspapers, partly to the production of school books, catechisms and works of instruction and devotion

for their flocks. The Catholic community is served by a considerable number of papers, e.g. *The Catholic Herald of India* (Calcutta) formerly called *The Indo-European Correspondence*, and founded in 1865; *The Examiner* (Bombay) formerly known as the *Bombay Catholic Examiner*, and started in 1850; *The Catholic Watchman* (Madras) inaugurated in 1887, *The Ceylon Catholic Messenger* (Colombo); *The Jaffna Guardian*, besides other publications in English and the local vernaculars. All these belong to the propaganda jurisdiction. The padroado is represented in Goa by a number of papers among which *O Crente* ranks as official; in Bombay by the *Anglo-Lusitano*, in Mylapore by *The Catholic Register* founded in 1890. These newspapers, besides giving local and general Catholic news, devote themselves in various degrees to controversial and expositive matter, chiefly for the instruction of the faithful, but also for the benefit of outsiders. To these is to be added a fair amount of pamphlet literature, some of it re-printed from the above-named journals. For the use of the clergy a monthly organ called the *Promptuarium Canonico-litergeticum* is published in Latin by the Carmelite Fathers of Ernaculam.

CHAPTER VI

General Survey of Protestant Missions

THE Protestant effort for the conversion of India began in the year 1706 upon the arrival of Ziegenbalg and Plutschö at Tranquebar. They were sent by the truly Christian king Frederick IV of Denmark, and at his expense. The name of Ziegenbalg stands high on the roll of honour of missionary pioneers and heroes, not simply for this reason, but because he was also the first to undertake the translation of the Holy Scriptures into any eastern vernacular. His Tamil version of the Bible was completed by Schultze and published in 1725—some six years after the death of Ziegenbalg. And is not this distinction given to this vernacular of South India the prime reason why there are more Christians now speaking the Tamil language than any other oriental tongue? This is in striking contrast with the Roman Catholic Church which has wrought in a noble way for the cause of Christ in South India during more than four centuries, and yet has not in all these centuries reduced all the Scriptures into the vernacular of the people, so that they may read and inwardly digest the same.

The continual growth of Protestant Missions and the multiplication of their activities in India and Ceylon is not only a matter of great encouragement, but is in itself a most interesting study. It was not till a little more than a century ago

(November 11, 1793) that William Carey inaugurated the British missionary enterprise in this land. That began the era of the most aggressive and fruitful activity of Protestant Christianity in India. The comparative lateness of the British missionary occupancy in this country to take up the challenge of India's desperate need is not a credit to their zeal, foresight and Christian sense of obligation. At the present time they and their children of America are atoning for their past neglect and are seriously and zealously covering India with their activities, as the figures below will reveal.

1. The Missionary Societies at Work

There are 117 foreign and nineteen indigenous societies at present enjoying a share in the great missionary propaganda in this land and Ceylon. Of these societies forty-one are American, forty-one are British, twelve are from the continent of Europe, three are international and eight are Australian. These figures are significant and reveal to a large extent the concern which these various countries manifest for this great land of the East. The increase in the number of societies at work in India, from decade to decade is most interesting. In 1851, only twenty-two societies were engaged in work in India; in 1881, thirty years later, the number of societies had more than doubled and were fifty-four in number. At the present time, thirty years later still, the societies have again much more than doubled and are, as we have seen, 136 in number.

These societies represent all complexions of Christian thought and belief and policy; and they range in size and efficiency from the American

Episcopal Methodist Missionary Society of the United States, with its income of £400,000 annually, and the Church Missionary Society of England, with its annual revenue of £388,284, down to societies of hardly any settled income but with vast resources of zeal and purpose to have a share in bringing India to Christ. Their force and efficiency may be gauged by the number of foreign missionaries which they now support in this land—from the Church Missionary Society with its 166 ordained missionaries and a total of 501 men and women, the American Baptists with their 140 and 400 respectively, the American Methodists with their 112 and 478, down to small missions and societies that are hardly organized at all and which are represented by only a few missionaries. These societies hail from twelve countries, they represent eight tongues and are harmoniously pursuing their ideals of service for the redemption of India's millions.

Some of these societies have planted themselves in many parts of India and cover immense areas with their activity. They pursue modern methods of approach, represent vast organized activities and are conducting many kinds of institutions for the furtherance of their ideals and purposes. They have flourishing missions in nearly all sections of the country.

Protestant Missionary Societies are active in all parts of the country, in the mountain fastnesses of the Himalayas and in the torrid plains of the South, in the rainless deserts of Sind and on the deluged slopes of the Eastern Ghauts; wherever heathenism and human need abound there have these Christian organizations established themselves and are putting forth their beneficent activities for the upbuilding and the salvation of the people.

These societies have one aim, but they have diverse methods and each has its own special genius for work. Some give emphasis to evangelism, while others find their principal sphere in education and still others show a definite trend towards industrial activity or medical service. Missionary effort in India is not represented now, as it may have been in the earliest stages, by a benevolent old gentleman, standing under the shade of a tree on the road side addressing a few half clad, or unclad, barbarians ; but rather by busy men conducting wide-awake and extensive enterprises whereby they touch and bless all departments of human life and lead to manifold forms of human betterment. Their work is incarnated in high towering steeples, classic shades and columns and wide stretching dormitories or hostels.

In methods of administration, these societies differ much ; but they usually run on lines characteristic of the nations or peoples which have established and now conduct them. One of the most interesting studies is that of these national characteristics of the people who have established and now direct the societies which are represented by their missions in India. Beginning with Americans we find missions which enjoy practical autonomy in the administration of their affairs on the mission field. The home societies and committees give largest liberty to their missionaries to direct their work as it best seems to their own judgement and corporate wisdom. On the other hand the German and other continental societies practise the other extreme of keeping the maximum of power in the hands of the home committees and societies, and permitting only the minimum of initiative and of liberty to their missionaries. Midway between these two extremes come the British societies

which distribute pretty evenly the administrative power between the home committee and the missionary bodies on the field. The characteristics of these various lands and nationalities are thus admirably reflected or transmitted to these missionary fields and are worked out by their societies.

It were well if these societies of many nations and representing various types of character were to consult each other more and to learn from each other new lessons of administration and of work. We know of few more urgent desiderata among Indian missions than that of these societies of many lands coming together to study each others methods, to consult with each other as to various forms of administration and to learn how best to direct their affairs on the mission field so as to lead to largest usefulness and power in the Master's service.

Not only are these national peculiarities in evidence, we also witness the kaleidoscopic variety of the types of Protestant Christianity represented in this work. They range from High Church Anglicanism and Lutheranism, with their strong ecclesiastical ambitions and their sacramentarian exclusiveness, down, through the Broad and Low Church of Independentism or Congregationalism, even to the Brethren who are found in many parts of the land and eschew ecclesiasticism in most of its forms. We find men who are imbued with the deepest mysticism working, perhaps in the same society, or in contiguous territory, with Christian missionaries of an advanced and rationalistic type of thought. There are most compactly organized missionary forces working side by side with individualistic, unconnected bodies. The Society for the Propagation of the Gospel vies with the Salvation Army in the one great purpose of bringing India to Christ, while at the same time they

hold marvellously diverse chromatic views of the faith which they are propagating. The wonderful possibilities and diversified forms of our faith are nowhere more marked than they are upon the missionary field.

These societies have ample opportunity for the largest service. They need not, though they sometimes do, interfere with each other; and the 315 millions of this land furnish to them a grand opportunity for unhampered service according to the distinctive genius of each type of faith and of their own inherited predilections to bring Christ in the best way they know unto the needy people of India. Here there are also a number of 'Faith Missions', so called, which reject the systematic methods of the well organized home societies to secure their support. They fall back upon the direct appeal rather than upon the agency of a Church or of a missionary society. While many fail to see in the work of these missions any excess of faith above that of the ordinary missionary society, nevertheless they heartily welcome them to a participation in this divine work and even to a contribution of their part in the interpretation of the message and spirit of our religion to this people. India needs all these workers and all these diverse types of missionary ideals and methods. It needs the 'faith missionary' who looks with suspicion upon what he regards as the over-organization of the modern Church and its methods of appeal, and who desires to throw himself heartily into the more individualistic work of bringing India to Christ; but it needs also well and strongly organized bodies such as are vitally connected with all the home churches and are their agents to bring the people and all their possessions into subjection to the divine missionary ideal that the work of the Lord

may be prospered. In the latter part of the book we shall devote a whole chapter to a survey of some of the leading missionary societies at work in India.

2. Missionaries

Under this division we can only take cognizance of missionaries who have been sent from foreign lands to engage in work in India.

The grand total of Protestant missionaries in the field of our survey is 5,200. This is by far the largest number of foreign missionaries at work in any non-Christian country; while China follows next with a foreign force of 4,299. This total is made up of 1,442 ordained missionaries of whom 620 are from Great Britain, 559 from the United States and 222 from the continent of Europe. There are 118 men physicians connected with these missions and 217 lady physicians.¹ In this medical force the British dominate.

There are 634 lay missionaries, 1,506 married women, 1618 unmarried women. The total number of men in this missionary agency is 2,076, while the total number of women is 3,124. Of this aggregate force 2,450 come from Great Britain, 1,890 from the United States, 534 from the continent of Europe, thirty-two from Australia, while 216 are international, that is, are connected with the international societies and come from various lands. There are twelve nationalities represented in this foreign missionary force in India.

The relative number of women, as compared with men, in the present force, is an interesting study. In 1871 there were only 350 unmarried women, in

¹These figures are given by Dr. J. M. Macphail.

1881 there were 450, while at the present time there are 1,800 of these single ladies who are giving their lives for the women of India. The great growth in the number of single ladies who are now offering themselves for foreign missionary service and who come out with all their culture, their faith and their devotion to build up the kingdom of Christ in this and other non-Christian lands is one of the most encouraging phenomena of the time.

The missionaries of the present day are just as much a product of modern times in their culture and piety as were the missionaries of a century ago representative of their own times and of the Christian type of piety in those days. It is both untrue to the situation and unfair to the modern missionary to represent him, as he has been represented recently in missionary books, as a man who holds an antiquated type of theology, or is an impractical mystic of the old fashioned kind, or a man who is not interested in and who does not love the people for whose welfare he has come. He is a modern man, and she is a modern woman, imbued with the spirit of their faith as held in the lands of their birth, and yet perhaps representing the highest type of the faith, the piety and the soul consecration of the church of to-day.

There are not many missionaries in India under fifty years of age who are not imbued more or less with modernism. At least the best of them look at things from a cultural as well as from a faith standpoint. If their theology is more advanced, and less traditional, than was the theology of their fathers they are none the less inspired with the spirit of the Master. If they believe less than those of a half a century ago, they hold that smaller amount with greater intenseness and they are not one whit behind the missionary of any age

in their purpose to bring non-Christian peoples into touch with the life, with the faith and with the consecration in service which belong to their Master alone. Some may be latitudinarian in their theology and over given to philanthropic, as distinct from Christian, activity; but we believe that the missionary of to-day is true to the fundamental truths of his faith and is inspired with the loftiest ideals of his religion as revealed in Christ, and is burning, as no missionaries of the past were ever consumed, with a passion for the redemption of the *whole* world.

Not a few of these are honorary missionaries. They come out at their own expense and serve the Master without throwing any financial burden upon the societies with which they are connected. There is an increasing number of these honorary workers who are now connected with all our missionary societies and who have consecrated their wealth as well as their life unto the service of Christ in the redemption of India. While we do not know the definite number of such workers, we are confident that it is increasing as the years advance.

3. Indian Workers

There are 38,458 of the men and women of India who are giving themselves entirely to Christian service and are more or less supported by mission funds. This force is increasing very rapidly. This means between seven and eight India workers for every foreign worker on the field. Of these 1,665 are ordained men. These are considerably more in number than the foreign ordained missionaries now at work in India. A comparison between the

Roman Catholic and the Protestant agency is instructive in this particular. The Roman Catholic Church has 1,700 Indian ordained men, while it has only 963 foreign clergymen. In other words they have nearly twice as many Indian as they have foreign clergymen. On the other hand the Protestant Church in India, has as we have seen, only one-eighth more Indian than foreign clergymen. When however we look at the Roman Catholic and Protestant communities we find that the Protestants have relatively a larger number of Indian clergymen than has the Church of Rome. In other words Protestantism has one Indian ordained man for every 970 members of the Christian community and the Roman Catholic Indian clergymen are one to 1,327 of their community.

Looking now at the development of the Indian pastorate, it is interesting to notice that in 1851 there were only twenty-one, in 1881 there were 495, in 1911 there were 1,665 ordained Indian pastors in the Protestant Church. Compare this with the fact that there were 339 foreign ordained missionaries in 1851, 658 in 1881, while in 1911 there were 1,442, thus showing that while the foreign missionaries themselves have increased rapidly in number the Indian clergymen have increased much more rapidly. This is the most encouraging aspect of the situation and reveals the fact that the Indian Christian Church is not only developing in numbers but more rapidly still in the host of those who have been ordained and are qualified to lead the church in all spiritual matters.

Much effort is now being put forth to strengthen and to elevate the Indian staff of workers. This sphere has not apparently furnished adequate attraction in salary and in opportunity to the best trained of our Indian Christian youth; nor can it

ever compete with the Government service in the former particular. The cry of the Church to-day is for more young men and women of culture and of power to enter its service; and it should be the united prayer of God's Church in India that many such youth may consecrate themselves to the service of the Church and of the kingdom of God. There are about 250 university graduates among our mission agents at the present time. Most of these are teachers in our higher institutions of learning. It is not many of these graduates who have yet entered into the Christian ministry. Among the clergy of the Protestant Indian Church there are excellent men, men of consecration and of piety and of intelligence. Few, however, of them have, thus far, had full college training; but they are becoming more and more representative of the highest culture of our best institutions. Every year finds a larger proportion of the clergy of the Indian Church who are thoroughly equipped educationally and culturally as well as spiritually for the high service required of them and for the leadership of the Christian Church. In India, as in other lands, the temptation of the best educated youth is to take up secular employment. May the Lord of the harvest turn the hearts of these young men, and women too, that they may come into this noblest and best Christian service that the world can offer.

The force of Indian women workers is rapidly growing. It was only a few decades ago that this department of Christian workers was opened in this land. At the present time there are 10,138 women working in connexion with our Protestant missions; these are giving their time entirely to the furtherance of the cause. The growth in this class of mission agency has followed in the wake of the

increased number of foreign lady workers who have come to India for service. The women of India, with all their limitations and disabilities and also with their mighty influence in the religious and the home life of the people, must be reached by their Christian sisters, who are inspired by the loftiest sentiments and the spiritual power of our faith; and the increase in the number of women workers, both foreign and indigenous, is one of the encouraging aspects of our work.

There are in our missions in India 3,575 non-Christian teachers. This is an interesting and a sad fact. There are definite reasons for the appointment of these non-Christian workers in connexion with our missions; but few missionaries are found who do not believe that it would be far better if all work were conducted by men and women who have professed openly, and who love ardently, our Lord Jesus Christ. Many however contend that in our colleges and high schools there is a legitimate place for capable and devoted non-Christian teachers. A few such, and they, usually, are Brahmans, reveal an ability and a devotion to their work which cannot fail to be wholesome in its influence upon the Christian teachers. When one of these outsiders knows that his tenure of office depends entirely upon his efficiency, he works hard and reveals his pedagogic capabilities and efficiency in a way to stimulate all the Christian teachers. He furnishes a worthy professional example and inspires his Christian associates by his educational work. But even in such schools it is earnestly hoped that the day will soon come when our Christian community will furnish enough teachers of thorough capability and of Christian consecration to fill up all the positions in our higher institutions. If these institutions are to be thoroughly Christian

in their character and spirit they must be under the direction of men who have accepted Christ as their Saviour and who are thus able to teach young men and women under them not only in matters secular and cultural but also in the deeper realm of Christian ethics and of spiritual blessing.

But we see no reason for trying to conduct an elementary school through a man who is not identified with Christianity. Such may, in a sense, be loyal to their employers. But they give the lie by their lives to the Christian faith and its general religious principles, and are a definite hindrance to the advancement of the cause which the missionary is here to promote. No school can, in any true sense, be Christian, the dominant teaching force of which is non-Christian. Missionaries feel this fact increasingly, and it is likely that in a short time this non-Christian agency will gradually melt away until it ceases entirely.

4. The Churches and the Christian Community

There are, at the present time, 6,308 organized churches in connexion with our Protestant missions in India. In these churches there are 568,080 communicants; and in connexion with the Christian community there are 1,617,617 souls. Place opposite to these figures the following: for 1881 there were 3,860 churches, 113,121 communicants, 417,372 members of the community. Thirty years before that (in 1851) there were only 267 churches, 14,661 communicants, 91,022 members of the Christian community. Thus we notice the progress of our

cause. During the last generation the communicants have more than quadrupled and the community has nearly quadrupled. There are to-day 12,000 places of worship in connexion with these Christian churches, revealing the widespread character of our propaganda. These Christians contributed, during the last year Rs 1,734,338 or nearly £120,000. In 1881 their offerings only amounted to Rs 228,430 which shows that there has been during these thirty years an eightfold increase in the benevolence of the people.

i. **The Churches.** The churches, as we have seen, have grown largely in number and still more in membership. Some of these churches are low in their organization and efficiency. Many others, however, specially in South India, are full of Christian earnestness and reveal all the normal activities of a vigorous and a well-directed home church. Look at a church in one of the larger missions in South India. It is a fair illustration of a great many of our South Indian churches. It has a pastor of its own, a man of university training, a man of thorough piety and of a wide outlook and a noble ambition to lead his church into the largest light and the best service. It has within it a Young Men's Christian Association; a Junior Christian Endeavour Society, a Women's Society; it contributes annually to the Bible Society and the Tract Society. It has an evangelist of its own working in the villages, and contributes annually a large sum towards the support of the home missionary society within the mission. It conducts a large village school. It is quick to respond to all suggestions for new effort and is full of zeal to enter all opportunities for disseminating the word of life and to propagate the faith throughout the whole district. It is a joy to see a church organized as

this is, sending forth its influence in blessedness and power throughout the whole field. There are many such churches in India to-day and their number is multiplying. There are 1,452 self-supporting churches reported, and the number of these which are graduating out of foreign dependence into self-support is increasing annually.

ii. **The Christian Community.** The Christian community has more than trebled during the last thirty years. In the last decade it has increased by 509,464—nearly as many as were found altogether thirty years ago. This total embraces all those who have abandoned their old ancestral faith and have allied themselves with Christianity. The total number of the community, at the present time, is 1,617,617. During the last decade there has been a growth of not far short of one million soul to the whole Christian community in India; and the increase of Protestants has exceeded by far the growth of any other Christian community in the land—being forty-one per cent. It is interesting to study the growth of the community during the last sixty years. In 1851 it numbered only 91,022; in 1881 it had grown to 470,372; in 1891 there were 671,000; in 1901 these had increased into over a million; and from this the community has developed into its present number. This is an encouraging and a healthful advance.

Looking at the social complexion of our community we find all classes represented. There are Brahmans and Pariahs, Sudras and members of the wild mountain tribes of Burma; Aryans, Dravidians, Mongolians, and Scythians. Out of all these diverse communities souls have been brought into our divine faith. But the vast majority are of the Panchamas, the 'fifth class' of the Hindu system, who have no recognized place in society and indeed

have no spiritual privileges or rights which they can claim within the Hindu faith. Remembering that many thousands of these come every year to seek our spiritual guidance and the blessings of our religion, it is not surprising that most of our community are not as fully imbued with the truths and graces of our faith as we could wish. They have abandoned the old idolatry and publicly proclaimed their faith in our Lord, though they know as yet very little about the deep significance of Christian thought and life. They have placed themselves under instruction and are desirous to know and to practise the life and the privileges of the new faith. Many of the old heathenish superstitions still cling to them; these are a part of their inherited tradition and the ancient possession from which nothing but divine power can redeem them. The wonder is, in view of their ignorance and their abject life, that they have come so far as they have into the new life. But it will take time—years perhaps—to bring them into intelligent appreciation of the truths of our faith and into a moderate spiritual experience of its blessings. A few only of the converts have surely and quickly entered into the deep spiritual life of the new faith; the large majority linger on the border land and seek for themselves only the crumbs—the lower blessings—of our religion. For a stronger and a better developed Christian we must wait until the second generation; the third is still better than the second; the fourth reveals a type such as missionaries are proud to see. Indeed, in South India at the present time, we have all these generations represented and, generally speaking, the fourth generation represents the highest type of life yet developed on the mission field. This is one of the encouraging facts connected with our work.

Looking at the present accession to our community it is encouraging to know that probably two-thirds, or three-fourths, of all the ingathering of converts, especially in communities that are fairly advanced, come through the religious activities and the propagandism of the Christians themselves. It is the family connexion which brings the largest influence to bear upon the growth of our community. A man desires to marry his son into a family of relatives in a neighbouring village. Those relatives are all non-Christians and these plead eagerly with them until they win them to the Christian fold. These family ties are becoming very potent in the growth of the community.

The caste system reveals many evils which all deplore. But the way it binds men together is often a help to the progress of Christianity. When a few from a caste accept the Christian faith they exercise a strong influence to bring other members too.

The elevated condition of our Christian community is not a thing to be boasted of absolutely; but when we consider the condition of the people as they were when they came out of their ancestral faith, we find very great encouragement. The community from which the people hailed have perhaps not one half per cent of their number who are in any sense literate. But in the whole Protestant Christian community in India, at the present time, there are fully fifteen per cent who can read and write. In the older missions in South India there are far more than this percentage. In the mission to which the writer belongs one-third of all the Christians, both men, women and children, are able to read and write, and this percentage is constantly increasing, and the Christian community is becoming rapidly the most intelligent and best educated in the whole land.

5. Educational Institutions and Students

The educational work conducted by Protestant missions in India is very impressive in its magnitude and far reaching in its influence. Out of less than five and a half millions of Indian youth who are undergoing training there are 576,916 pupils in our Protestant mission schools. These schools number 14,759 and are scattered all over the land. Thus about one-tenth of all the children and youth who are receiving their education in this country at the present time are in attendance at Protestant mission schools. Our educational work has not spread so rapidly as the church and the community have grown. In 1881 there were 226,661 scholars in all our institutions, in 1891 it had become 321,315, and in 1901 this number had increased to 443,000.

i. **Higher Educational Work.** Our societies have at the present time thirty-eight colleges under their management and support; of these twenty-three are first grade institutions which grant B. A. degrees to their graduates, and the other fifteen colleges are second grade, so called, having only two years of a college course and furnishing their graduates with the First in Arts degree. In these mission colleges there are 5,493 students, of whom sixty-one are women. Thus the educational work wrought for women in the higher institutions is lamentably small. There are two Christian colleges for women, one at Lucknow, in the North, and the other at Palamcottah, in the South, and the beginning of another in Madras—excellent institutions of large promise for the development of India's womanhood. Among the Indian women who are receiving a higher education a vast majority are Christians.

The total number under instruction in these higher institutions is not large as compared with the population; yet it should be remembered that the total attendance in all Indian colleges is only 25,000; and it also should not be forgotten that these young men and women in our colleges represent the élite of the Indian, as well as of the Christian, community; and they are to become the men and women of power and influence in their country a few years hence. It is a wonderful opportunity to bring so many of these bright and promising youth into the largest possession of a Christian education. For it is in mission colleges, and in these only, that the students are brought into touch with Christian truths, with Christian ethics and with Christian conceptions of life and opportunity. Save the Brahman community, there is no other community in India which sends relatively so many of its young men to college as does the Christian community; and there is no community that compares with it in the number of women whom it is sending to higher educational institutions. There are, to-day, in South India, fully 1,000 Christian college graduates. This is a remarkable showing when we have reference to the number of our community and the pit from which it was dug. Dr. J. Richter tells us that

On an average, Protestant Christians, in spite of being mostly drawn from the lowest classes, excel all other strata of the population in India with the one exception of the Brahmans, as far as education is concerned. In the Madras Presidency, for example, English is spoken by one Hindu in every 132, by one Muhammadan in every 157, but by one in every fifteen Christians. One-fifth of those who can read and write in this province are Christians. Still more advantageous to the Christian element is the condition of the weaker sex in this province. In every 10,000 women, 70 of those who can read and write in this province are Hindus, 86 Muhammadans, but

913 are Christians. Of the 20,314 women in India who understand English one is a Jain, seventy-seven are Muhammadans, 1,770 Hindus, but 18,402 are Christians! ¹

ii. **Boarding and High Schools.** Of these classes of schools there are 1163 throughout the country, and in these 110,763 students are undergoing training. This is a large number and means great blessing for our community. The boarding school has a much wider significance and sphere of influence than the ordinary day school. In it opportunity is furnished not only for the intellectual development, but also for the social, the moral and the spiritual direction of the youth in charge. Missionaries feel that these boarding schools, which are usually located on their compounds, furnish them with the best opportunity for the development of the highest life of their community. The brightest and best children are brought into these schools, and, for a few years, they are under an influence which is vastly more elevating and more stimulating than anything they have known or could have known in their own villages. The best and the strongest members of the Christian community become such largely through the boarding schools and look back with the deepest interest and gratitude to the days when they were trained in life as well as in thought therein.

iii. **Theological Seminaries and Normal Training Schools.** An increasing number of the mission agents throughout the country are now being sent for training into these institutions. After they have passed through the lower secondary or the high school, or have acquired college training they go up to these institutions for special training that they may be qualified for the various departments

¹ *A History of Missions in India*, pp. 322-3

of work in the mission. There are 214 of this class of institutions in which 4,929 students are studying. Of these 1,852 are in the eighty-seven theological and Bible training institutions and classes, preparing for the work of preachers and pastors; and the remainder are in the 127 normal training schools studying to become teachers. In some missions these two departments of training are very closely allied and the same students, in a few institutions, may receive both kinds of training. There must be a special advantage in bringing closely together, sometimes even under the same teachers, young men who are to be qualified for both these departments of mission activity. Generally speaking, however, the two kinds of institutions are separate, and the same man will often pass through the normal training school first and afterwards will take theological training. In some missions those who are being theologically trained are largely those who have already been at work, in their missions, as teachers. We believe that the best theological student to-day is the man who has been engaged as a teacher in mission service and who has shown aptitude for spiritual work and feels specially the need of training in order to become preacher or pastor. The development of the Indian mission agency depends almost entirely upon the adequacy and the efficiency of these special training institutions. In the past, missions were decidedly backward in establishing such schools. But they are now multiplying and are made very much more efficient than they were.

iv. **Elementary and Village Schools.** These constitute by far the largest number of institutions conducted by missions. There are 13,184 such elementary schools including twenty-seven kin-

dergarten schools and classes with an aggregate number of 446,548 pupils. Only about 170,000 of these pupils are Christian children.

v. **Industrial Schools and Classes.** Recently these institutions for industrial and technical training have increased very markedly. There are, at the present time 160 such schools and classes with 9,125 pupils—5,752 males and 3,373 females. This department will have separate treatment in which it will be seen how large and varied an effort is now being put forth with a view to bringing technical training—the training of the eye and the hand—to our young people in order to bring them also to a new sense of the dignity of manual labour.

vi. **Medical Schools and Classes.** This is a work which has not been largely developed, and which needs further consideration and added emphasis in many parts of the country. There are at present twenty-six such schools and classes in which 150 students are being trained for medical service. We have, besides these, and kindred to them, schools and classes for the training of nurses. There are forty-two of these institutions in which 316 women are passing through a course of training.

6. Medical Work

There is no great need of giving so much prominence to medical work in India, where the Government does so much in that line, as there is in Africa, for instance. Nevertheless, the condition of the people is such and their growing readiness to receive treatment at the hands of foreign medical men and women is becoming so marked that mission hospitals have abundant opportunity to render Christian service in this land. This is pre-eminently so of

medical work for women. The women of India are suffering under serious disabilities on account of the gross superstitions and grosser ignorance of the country. Many thousands lose their life every month through the ignorance of native doctors; and most of these victims are of the upper class whose seclusion and ignorance help to accentuate the physical ills to which they are subject. There are 118 men and 217 women physicians who have come from foreign lands to help these people. They are labouring in connexion with 683 Indian assistants, and have established 204 hospitals and 405 dispensaries. The number of treatments during the last year, in all these hospitals, were 3,046,697.

The function of this medical work, apart from its direct and philanthropic efficiency in removing diseases, is that of winning friends for the mission and bringing men and women, who would otherwise be our enemies, into friendly relations with us and opening their ears in many ways to hear the message of Christ Jesus as the Saviour of the world. Hardly one of these more than three million patients left those hospitals and dispensaries without receiving a spiritual message and without seeing Christianity thus commend itself in blessing and in power to the people of this land.

7. Industrial Work

In recent times increasing attention has been given in all parts of the land to the industrial betterment and to the temporal improvement of the people. Many claim that the church of God in India will never become self-supporting and efficiently self-propagating until we have taught our people, not only the dignity of labour, but also how to live in

greater honour and self-respect and with larger efficiency than in the past. However this may be, there is no doubt that industrial activity is in harmony with the spirit of our age and brings many blessings to a large number of people. There are 160 industrial establishments in connexion with the missions at the present time. Some societies have made special efforts on these lines. For instance, the Basel Mission, on the West Coast, has not only developed this department but has also so far increased its efficiency so as to make it entirely an independent mission whose income enables the society to pay half the cost of the spiritual mission connected with it.

One of the features of this work is the many peasant settlements which have been established in many parts of the country. Such names as Clarkabad, Muirabad, Melrosapuram and others are well known and represent peasant settlements where hundreds of Christian families have come under the direction and guidance of missions and are working out their own well-being in connexion therewith. There are settlements of this kind all over India; the largest by far are in North India in connexion with the irrigation work of the Indus where the Government has given sections of land to mission societies with a view to improving the condition of their Christians. The Salvation Army is conspicuous in these lines of activity. Thousands of acres of land are now within their possession which they are cultivating as settlements for men and women who are led to our faith and Lord. There are many difficulties incident to this work. It is hard, for instance, to place people upon land owned by missionary societies, land which they have no right to mortgage. They are restless under this form of administration and are anxious

to possess, in the land themselves freehold, that they may do what they please with it. It is difficult for such people to realize that the aim of these settlements is to create in them a manliness and self-dependence which will give to them a new and higher position in life. They are prone to think that these are charitable institutions and that it is not their business to furnish a *quid pro quo* in service, or to deal with the mission on equal terms. Nevertheless some of these peasant settlements are doing an excellent work and are solving some of those problems which are connected with the ingathering of many of the outcast community into the Christian fold. It enables the mission to deal directly with such people and to make of them men and women of self-respect and of independence.

8. Other Institutions

In order to understand and appreciate the manifold activities of the missionary propaganda in India one must study and know the many kinds of institutions which are now being conducted by various missionary organizations. We have the following to report:—

Orphanages	181	inmates	13,400
Leper hospitals and asylums	59	do.	4,815
Homes for untainted children of lepers	18	do.	339
Institutions for blind and deaf mutes	8	do.	340
Rescue homes	8	do.	360
Houses for widows	15	do.	410
Industrial homes	19	do.	1,134

These more than 300 institutions represent directly and express fully the humanitarian aspect

of missionary activity. We have already referred (in chapter i) to the fact that Hinduism has thus far done little in the line of distinctly humanitarian or philanthropic effort. Man *as such*, with all his need and his manifold difficulties, has never appealed effectively to the ordinary Hindu or to the Hindu community. But Christianity has come to India to reveal its passion for humanity as such. The degradation, the suffering, the sorrow, the infirmity of man physical, mental and spiritual—all these appeal to the Christian worker and there is a no more beautiful monument to the nobility of the spirit of Christ in the world than is found in these many institutions for relieving the suffering of humanity in India and for making life more tolerable to the unfortunates and giving to them a new vision of the best that is in life—both social, religious and industrial.

These manifold institutions have not only the distinct merit of being helpful to man in all conditions of life; they have also the function of revealing the breadth and the height and the depth of Christian sentiment; they also are of great, if not, supreme value because they reveal to India the excellence of Christianity and show to Hindus themselves what religion can be at its best, and what it ought to aim at beyond the spiritual blessings which it brings, even the industrial and the social uplift and the elevation of the people. Hinduism has made the lot of the widow one of the saddest and most hopeless in the world; and yet what organized effort has been put forth by Hindus, in all the history of their faith, to alleviate the condition, to comfort and to bless the poor despised and down-trodden widow? Look at Pandita Ramabai, who came out of her narrow Hindu conceptions into the broad light of a Christian

intelligence, of Christian sympathy and love for her down-trodden sisters, and then put forth her splendid energy for their elevation. Seeing all this Hindus now begin to realize that there is a duty and an opportunity lying in their pathway in behalf of these poor women.

And under the influence of all these beautiful Christian institutions for the Hindu widow and orphan there have also now sprung up a few institutions among Hindus themselves who are thus led to vie with Christians in this line of activity. There are among them men and women who have been touched by the spirit of Christ, though they have not left their own faith; they are trying to imitate Christ and to live His life in helpfulness and in humble service for their suffering fellow-beings. These Christian institutions are therefore noble in their example and inspiring in their influence outside the Christian faith by showing to the non-Christian people the beauty and the glory of Christian tenderness and helpfulness. The leavening influence of these varied efforts for the uplift of man and the removal of his many disabilities and sufferings and diseases is one of the most remarkable testimonies that the faith of the living Christ is furnishing to-day. A new era of helpful service is dawning upon India, an era whose inspiration comes out of the centre of Christianity and is shedding its benign rays upon the darkness of Hindu society, and upon the gross individualism and selfishness which have so long dominated the country.

9. Lectureships

BY THE REV. R. A. HUME, D. D., AHMEDNAGAR

Lectures by distinguished western leaders are one attractive means of supplying the craving of thoughtful Indians for western learning and western inspiration. In this, as in most departments, missionaries and Christians from the West are pioneers in beginning to supply the demand, and lectureships on religious subjects are being founded. Thus far the two most important permanent foundations have been created in the United States. The first is the 'Barrows Lectureship', in connexion with the University of Chicago. On this foundation lectures have been given by Dr. John Henry Barrows, Principal A.M. Fairbairn, and twice by the late lamented Dr. Charles Cuthbert Hall. The second foundation is 'The Union Seminary Lectureship on Christianity in the Far East', connected with the Union Theological Seminary of New York City. The first lecturer on this foundation, the Reverend Professor George William Knox, D. D., LL. D., of the Union Seminary and Columbia University, delivered brilliant lectures from the close of October 1911 to the close of January 1912 in Colombo, Kandy, Madura, Madras, Bangalore, Hyderabad, Ahmednagar, Bombay, Lahore, Agra, Lucknow, Allahabad, Benares, Bankipore and Calcutta. In February 1912 Dr. Knox began lecturing in Burma, whence he goes to Japan to serve in a similar manner. His subjects were, 'The Philosophy of Religion and the Teaching of Jesus', 'The Central Place of Christianity in the Philosophy of Religions', and 'The Transformation of Japan'. In most places these lectures were heard with very great satisfaction. The lecture on 'The Transformation of Japan' has been printed by the Y. M. C. A.

of Madras; the other lectures have been printed by the Christian Literature Society of Madras.

The following from the *Indian Social Reformer* of Bombay, an influential magazine of high character, conducted by a non-Christian gentleman, gives an estimate from one Indian point of view of the impression made by Dr. Knox: 'Dr. Knox has done one distinct service by delivering his series of lectures. This is an age when even religious men ask for "definite results" and are contemptuous of activities which do not lead to such results. Dr. Knox, a representative of the most modern and successful nation in the world, coming all the way to India to give us the rich results of a life devoted to the study of philosophy has afforded us all an example and a lesson which we will do well to lay to heart. . . . We should like to compliment Dr. Knox on the impressive manner in which he brought out the solidarity of human character and the psychic basis of human society.'

CHAPTER VII

Board of Arbitration

IN view of the fact that 136 Protestant Missionary Societies are working in India and Ceylon; and in view of the further fact that some of these societies are recent arrivals and are seeking unoccupied territories in which to carry the Christian message and to have their opportunity to help in bringing India to accept our Lord, it is highly important that there be in India a central, authorized body which can aid such new societies in finding suitable fields of labour and which can arbitrate between different bodies in case of friction and of apparent or real injustice. Such a board of arbitration was organized nearly a decade ago.

Of its organization and work the Rev. J. S. Chandler, Madura, who is its convener, writes as follows:—

‘This board was appointed by the Decennial Conference in 1902 and its organization was effected in 1903.

‘The conference first appointed forty representatives of as many different societies, “to act as the Board of Arbitration for India and Ceylon, subject to the approval of the home societies.”

‘It suggested to this board the election of an Executive Committee of fifteen, “to prepare some system of arbitration to be submitted for approval to the board.”

‘It at the same time expressed its approval of certain general principles. And, further ’it express-

ted its opinion that the Board of Arbitration should take steps to obtain detailed information regarding the unoccupied fields of labour. The Provisional Executive Committee was appointed in March 1903, the Rev. Herbert Anderson of Calcutta being convener. The scheme presented by this committee was amended and finally adopted by the board in August 1903.

‘On submission to the home authorities twenty-nine societies accepted it in 1903 and appointed their own representatives, who thereupon constituted their own permanent board. A dozen more societies joined afterwards.

‘The plan adopted includes the principles approved by the Decennial Conference and adds certain paragraphs by way of applying them to various conditions.

‘Their statement is as follows:—

1. The Court of Arbitration would only adjudicate on a case referred to it by the official representatives of both the missions involved in any dispute. It might, however, if it deemed well, seek to bring about a reconciliation when appealed to by one party in a dispute when the other party declines arbitration.

2. The decisions of the court should be accepted as final.

3. For the settlement of any dispute the appointed representatives of the Board of Arbitration would include an equal representation on behalf of each of the missions directly concerned, chosen by them from among the members of the board, it being left to the Court of Arbitration to appoint an additional member, or members, whether of the board, or not; having regard to the nature of the subject upon which arbitration is sought.

' We would further add to these, our own opinion that:—

4. In regard to new territory, the mission best prepared with money and workers for effective occupation should be given the first opportunity.

5. In regard to occupied territory, any mission with an effectively occupied field should have the exclusive right to work it. This principle would not apply to great centres of population, or areas in which societies are at present at work in a spirit of comity and co-operation.

6. By effective occupation is meant an area, town, or village so occupied that the religious needs of the people in the view of the Court of Arbitration, have been effectively provided for.

7. Supposed missionary rights of occupation would become invalidated by continued neglect.

8. As some of the principles of comity regarding transfer of workers, or adherents, would be based on local considerations, no rules can be framed to meet the special cases that are sure to arise. But due regard should be ever given to liberty of conscience, and, as Bishop Whitehead wisely urged in his opening address at the Madras Decennial Conference, the consciences of our Indian brethren must be carefully guarded, and the same liberty meted out to them that has been the right and glory of the Protestant Church in ages past. The principles laid down in resolutions viii and ix in the comity section of the Decennial Missionary Conference Report, pages 164 5, would guide the Court of Arbitration in this part of their work.

9. No member should sit in the Court on a case in which his own mission is a party.

' Later on No. 9 was elided, and No. 6 was made inapplicable to cities having a population of 100,000 or upward.

'The organization consists of, (1) The Board itself, representing the home societies; (2) The Central Court, which is the Executive Committee of the Board; (3) The six Provincial Courts, which are the local bodies to represent the Board and assist the Central Court.

The Central Court of Arbitration

'Its composition. The Central Court of Arbitration shall consist of eight members, with the convener of the Board, who shall be *ex officio* honorary secretary of the Central Court. Election to this Central Court shall be by the General Board from the missions represented on the board. The term of service shall be four years, two members retiring annually. Members shall be eligible for re-election.

Its duties. It shall be the duty of the Central Court of Arbitration :—

1. To prepare and publish a concise statement of the general principles on the basis of which questions of comity shall be decided regarding

- (a) encroachment on the occupied fields of labour;
- (b) the employment by one mission of agents trained by or in the service of another;
- (c) the acceptance by one mission of members or adherents connected with another.

2. To adjudicate on all matters of comity affecting fields of labour, deputing to the Provincial Courts of the six areas such matters as can be more wisely settled locally.

3. To secure (in accord with para 6 of the Madras Decennial Conference Resolution on Arbi-

tration) information regarding unoccupied fields of labour or insufficiently occupied tracts of country, and to suggest what might be done, and fields into which new missions could be invited to enter.

4. To keep records of decisions in all questions of comity referred to it, and of all matters adjudicated by the six provincial courts, and communicate the same to the home boards for their information, and, when desirable, to publish through the Christian press in India its findings.

5. To fill up vacancies that may occur in the several courts of arbitration during each term of office; and whenever, the convener of the Board resigns his office, to nominate a new convener to the board for election to that office.

The Provincial Courts of the Six Areas

‘Their composition. Each of the six provincial courts shall consist of four members with an honorary secretary. These four members and their secretary shall be elected by the members of the Board of Arbitration representing missions working in the area for which the court is to act, and shall serve for a term of two years.

‘Duties. It shall be the duty of the Provincial Court in each area, or such members of it as shall be specially appointed for the purpose

1. to adjudicate on all matters referred to it by the Central Court of Arbitration; these will mainly consist of such breaches of the recognized laws of comity as affect workers, members or adherents, and possibly minor territorial difficulties;

2. to obtain for the Central Court of Arbitration such information as may be desirable and possible on the large unoccupied areas of missionary effort, in order to secure for growing or new missions an equitable and satisfactory division of labour ;
3. to keep a record of all its decisions, and to forward a copy of the same to the honorary secretary of the Central Court of Arbitration.

'While no cases of disagreement have been actually submitted for adjudication, a number of appeals have been sent to the Central Court, more or less formally, and they have been handled as seemed wise and necessary, each on its own merits. In one or two cases the arbitration sought by one party has been refused by the other, in some cases the party appealed against has yielded without arbitration, while in others settlement has been arranged informally.

'The course pursued by the convener, when any party has appealed, has been to advise the writer of the appeal first to make every effort to settle the differences directly. If that fails, the writer is advised to try and get the other party to agree to arbitration. If that also fails, the correspondence is recorded, and in some cases published among the members of the board.

'In this way the board has undoubtedly been a make-weight in favour of harmony among missions.

'A second activity of the board has been in the publishing of papers on unoccupied fields. Four of these have been issued, one on Bengal by the Rev. Herbert Anderson, one on the United Provinces by Dr. J. J. Lucas, one on Central India by Dr. J. Fraser Campbell, and one on Rajaputana by the late Rev. W. Bonnar. These have been published

in one volume, and can be had free of cost from the convener in Madura.

'A third effort was decided upon at the recent meeting of the Central Court in Lucknow, namely, the preparation of "a map of India tinted to show degrees of occupation of the different parts of the country, as determined by the proportion of mission agency to population." Yellow will show districts having twenty-five workers to a quarter million people; buff twenty-five workers to half a million; pink twenty-five workers to a million; and green to show fields practically unoccupied. The secretaries of the several provincial courts were also requested to secure similar maps for their several provinces. Most of the data for these maps have already been received by the convener.

'Efforts are being made to secure the membership in the board of the Church of England and the American Baptist Missionary Union, both of which bodies have thus far refrained from appointing representatives on the board though the missionaries of both bodies have actively co-operated with the board. To this end a conference was held at Lucknow between the Bishops of Lucknow and Lahore and the chairman and secretary of the Central Court. Another conference was held at Nellore between Dr. Barbour, Secretary of the Baptist Union, Dr. Anthony of the Free-will Baptist Society of America, Dr. Patton of the A. B. C. F. M. and the convener of the board.

'The question of continuing the collection of the fee of ten rupees from each Society was discussed by the Central Court at a recent meeting and it was voted that it "be not reduced until such time as there may be Rs 2,000 in hand, for the reason that an emergency may arise at any time that would require large expenditure."

'In 1909 affiliation was effected between the Board of Arbitration and the Bengal and Assam Missionary union. That union is a body representing the Calcutta Missionary Conference, and it has a committee to deal with arbitration matters. The suggestion of the Central Court that that committee should be affiliated with the Board of Arbitration and be recognized as its Provincial Court for Bengal and Assam was cordially received and adopted by the Bengal and Assam Missionary Union.'¹

¹ See *Directory for the Board and Courts*—(ED.)

CHAPTER VIII

The Indian Church

THE Indian Church is an entity of whose well-being we can speak with increasing confidence. For a long time it had to be so much under tutelage and subject to outside control that it was largely an abnormal thing of which nothing could be predicted with assurance. In many places this control is still necessary; but we are glad that the church is gradually, if not speedily, coming to its own. It is beginning to possess a self-consciousness and is planning, with ever increasing confidence, to conduct its own affairs and to promote its own welfare, independent of outside control.

1. The Social and the Racial Condition of the Members of the Indian Church

In this connexion the first enquiry concerns the social strata from which the Christian community has been gathered. One cannot understand the real condition of the Indian Church to-day nor its promise of power save as he realizes the community from which its members hailed.

(a) Of the whole Christian community ninety per cent have come from the depressed classes, or the outcast community.

This fact carries with it several implications. In the first place it connotes deep ignorance on the part of these people when they came into Christian-

ity. Probably not one in 200 of the communities from which they came knew how to read or write their own names. In the next place they were socially a degraded class; they had no status of respectability or of influence in society. How different, in this particular, is the situation between the Christian community of India and that of Japan. The bulk of the membership in the Christian Church of Japan is from the higher classes, men of assertion, men of respectability and of ability who have always demanded their full rights in society. The very opposite of this is true of the Christians in India where the mass came from the lowest social stratum and were the least respected in all society.

Then, they knew not what independence was. Socially and industrially they leaned upon others. They were practically the slaves of the respectable classes; not only looking to them for their living but also ready to respond to their every beck and command. Moreover, they had no power of initiative. Being practical slaves to the upper classes they had been taught that they had no right to assert their own preference or their own desire. Theirs was to obey and to follow in the pathway laid out by those who were above them. They had been crushed for so many centuries; every ambition and power to rise had been met with so much of resistance, contempt, scorn, insult and injury, that they dared not any more follow their own inclinations or gratify their own desire in anything social or religious. Beyond this they were also poverty-stricken. They lived from hand to mouth and were the constant victims of hunger so that they fell an easy prey to every famine and distress that overtook the community. Add again to these the fact that they were religiously in a condition that was even more abysmal than this. They were indeed mem-

bers of the Hindu community and regarded themselves as Hindus; yet there was not one of the respectable classes in that faith who considered them in any sense worthy to enjoy the least of the privileges or blessings of Hinduism. From time immemorial they had no right to enter a respectable Hindu temple. They were the hewers of wood and the drawers of water of their faith. They stood as suppliants at the door of their religion which denied to them its most elementary religious blessings. Thus their condition was the most pathetic known among men.

These are the people who turned their faces towards Christianity and whose descendants now constitute the bulk of the Indian Christian Church.

(b) Of the remaining tenth of the community, about four-fifths are from the respectable Sudra classes. These possess much more social assertion and enjoy more of this world's goods, but are not much above the others either educationally or religiously. It is true that they have an assured and an honoured place in the Hindu faith; but they are as little given as the Pariahs to high spiritual thought or aspiration. While they originally constituted the lowest element of the ancient caste system and were despised by the 'twice-born', they now have acquired social respectability and dominate the Pariah community with almost as much severity and hauteur as do the Brahmans themselves. They furnish to-day the more attractive and self-respecting elements in the Christian Church. Many of them are men of sterling character; they are ambitious to excel and are possessed of qualities of leadership.

(c) Of the remaining one-fiftieth most are from the Muslim faith. Of these, again, the majority were originally members of the Hindu community;

but they passed through Muhammadanism into Christianity.

(d) Probably not more than one in a thousand comes from the Brahman caste. This is largely because Brahmans have so much to lose in becoming Christians. The whole Hindu system has not only been established by them, but all its economy has been devised and arranged for their glorification. They are socially, religiously, as well as intellectually, the favoured sons of the land. To abandon or to change their faith is to surrender all the ancient prestige and all the emoluments and perquisites that they derive from their faith. It is for a man to come down from the lofty pedestal which his faith has erected for him, and where he has been worshipped for many centuries by the common people, and to live as an ordinary mortal among common men—yea, among the lowliest men. When a Brahman, under deep conviction, thus become a Christian, he usually, *ab initio* gives up all his glorious heritage of rights and privileges, and accepts his new situation with humility and abandon. No other convert has so much to surrender as he when he enters through the narrow gate of self-effacement into the kingdom of God. It is a delight and a joy to see such a Brahman convert entering with enthusiasm into the deep life of our religion. No outward forms or ceremonies can attract him who has been the objective of such pomp and adoration in his own faith. He seeks after the deeper things of God and thus becomes a Christian of the highest and the best type.

Here we see the function of Christianity as the great 'leveller' in this land. It is the faith which gathers men from all classes within its fold, and places them, so far as rights and opportunities are concerned, upon one common level. Not more

than one in two or three hundred were in any sense literate when they came into Christianity; but our faith has cast its spell upon them and has endowed them with added intelligence and culture, so that at least fifteen per cent of them are now literate. This is true of the whole Christian community in India. Much more than this is true of our Protestant Christianity in those regions where it has been longest at work. In South India, where the missionary societies have wrought for a century, there are found Christian communities that are much more advanced than this in intelligence. For instance in one of the smaller of these missions, the one with which the writer is connected, there are thirty-three per cent of all men, women and children in the community who are literate. Considering only church members the percentage would be very much larger than this; more even than half of the church members are able to read and write. Among the Christians of South India there are more than 1,000 Indian graduates; eighty-two graduated last year, and, in this race for culture, the Protestant Christian community stands in the forefront. In such a town as Palamcottah, in South India, the work of the C. M. S. shines conspicuously where, with their college for young men and their college for young women and two high schools, and a theological seminary and two normal training schools besides a larger number of other lower institutions of learning there is hardly a Christian who is not more or less intelligent and literate.

It has been the glory and it continues to be the joy of the Indian Christian Church, or rather of missionary enterprise in India, that it has taken this unattractive and uninspiring people and has brought them educationally into the forefront of the communities in India. Some men charge mis-

sions with want of success, because they have not yet, they say, 'touched the fringe of Hinduism'. But it is the glory of our cause in India, as it has been in all lands during all the history of our faith, that it did not begin with the upper stratum of society and work downward, but rather began at the bottom and is burning upward; and that is exactly what Christianity is doing here; and the Indian church is to-day possessed of far greater hope and joy to the missionary because it has thus begun with the lowest ranges of society and is transforming the poor, miserable, down-trodden classes into 'an elect race, a royal priesthood, a holy nation, a people for God's own possession that they may show forth the excellencies of him who called them out of darkness into his marvellous light.' What was true 2,000 years ago is equally true to-day that 'not many wise after the flesh, not many mighty, not many noble are called; but God chose the foolish things of the world.' This is the normal process of our faith. The Indian Church is enjoying to-day the mighty life-giving, inspiring influences of our faith which are lifting it out of the lowest depths into a consciousness of its power and of its heritage of liberty and of opportunity to make Christ known in this land. Hinduism is conscious that it is losing rapidly those people who have constituted its foundation and upon which its whole system has been built up. And confidence is now correspondingly felt by the Christian worker, and not without reason, that since our faith is bringing to itself the humblest members of society upon whom all other sections depend, Hinduism and Hindu society must crumble and be reduced to impotence.

These then are the people who constitute the Indian Church of to-day. Taken, as most of them

have been, out of their lowly condition, they are together rising into manly self-assertion, into intelligence and aggressive interest in the propagation of their faith throughout the world.

2. Self-Support

Modern missionary conditions are not conducive to the self-support of the mission church. Dependence upon the foreigner not only for spiritual leadership, but also for financial support, is too manifest and too largely controls the missionary situation. Modern missions were not built upon the apostolic foundation of financial independence. We of the West are impatient for results and try to hurry the process of conversion and of evangelization through the liberal use of money. It is a difficult process—a task requiring infinite patience to bring any people out of an early stage of financial tutelage into sturdy financial independence. Moreover, the extreme poverty and the inherited abjectness of the people has added to this difficulty. A people whose *per capita* annual income is only Rs 30 (\$10) has not much wherewith to support pastors and to conduct a religious propaganda on that scale which we place before them as the necessity of the time.

Moreover, the people of this land are accustomed to endowed religious institutions, endowed not by their own offerings, but by the grants and gifts of the Government, of rajahs and of wealthy nabobs. The temples of India have all been thus founded and most of them are thus endowed and maintained at the present time without any dependence upon the gifts of the people for their support. These are the people who have been taken into our faith and

whom we try to elevate out of this state of religious dependence into one of self-supporting activity and generous offerings. It takes time for the cultivation of the Christian idea of the consecration of all one's means, even of his poverty, to the cause in voluntary offerings and in self-denying benevolence.

It were well if, at least, one missionary body might make a more pronounced effort to build up, *ab initio*, a Christian community upon the distinct Pauline basis of self-support and of self-direction. Some missionary societies are willing and are accustomed to extol the principle of 'faith' so far as the salaries of their missionaries are concerned. But they follow in the wake of all other societies, when it comes to the support of their work and of their churches. They also have not the courage of their conviction and of their faith to put the Christian Church, from its earliest founding, upon a basis of entire self-reliance and of hearty self-support in the conduct of its affairs. All are wont to yield too readily to the faith which is equally divided between reliance upon God and upon the missionary society.

The missionary method also has not sufficiently looked forward to the ultimate self-support of the Indian Church. With a view to creating speedy general efficiency, missionary societies have sometimes obscured the supreme question of self-support and independence by appointing large salaried pastors and by the erection of buildings and by founding institutions far beyond the ability of the people to maintain. It is certainly not their aim to stifle, and yet it is equally certain that this has a tendency to stifle, every ambition within the Indian Church to be emancipated from the West. We do not deny that there are potent reasons for this emphasis. The argument usually runs thus:

The church of the West is wealthy, people of India are extremely poor. The church of the West demands and prays for increased and large results in its missions of the orient. The way by which these results can be multiplied, *within a short space of time*, is for the West to send not only a large number of workers, but abundant funds wherewith their work can be facilitated and the cause rapidly promoted. Why wait for the poor Indian Church to develop normally in self-dependence and in self-support; rather let us hurry this work forward by increasing our financial aid. This is relatively an easy thing to do. Yes, it is a normal thing for the Church of the West to say to its messengers: Do not depend too much upon the people, they are too poor to establish a large work of their own; push the work vigorously, and we will send all the money that is required. This will also develop our own faith and interest in the missionary cause. This is a plausible argument. We believe, however, that there lies a danger here. The value to the infant Indian Church of its depending entirely upon its own resources would be beyond computation. The development of the church, in its early stages, would be slower, the difficulties would be all but insurmountable. But the Pauline method would, after all, vindicate itself and become ultimately far more valuable to the church than any other. It would be of supreme value to the church in the manly piety, in the self-respect and in the ethical assertion which it would create and cherish.

The missionaries of the present time have inherited from others their missionary methods, and they have to make the best of the situation. Bishop Thoburn once said to the writer, that if he were to establish a new mission, he would establish

it from the first on definite, self-supporting lines and upon Pauline methods. But with missions already established on the other basis advance to self-support is necessarily difficult.

We have spoken of these great obstacles not in criticism of our present method, but to show some of the inherent difficulties incident to the self-support of the Indian Church. But we wish also to emphasize, on the other side, the fact that even under these adverse circumstances the church in India has made marvellous progress and is surely, if not very rapidly, coming to its own through its growing spirit of self-dependence and out-going activity. There are a great many things to encourage the missionary in the development of the Indian Church on these lines.

(i) The offerings of the church members for all India amount, at the present time, to Rs 3, (or \$1), *per capita*, per annum. As we have seen, this offering of the people amounts, in the aggregate to Rs1,734,338 or nearly £120,000. We must again call attention to the deep poverty of the people of India. The average income of the church member in our Protestant Church at the present time is less than Rs 2½ per month, or say, Rs 5 a month for a family. It is true that there is an increasing number of church members who are becoming possessed of means, if not of wealth ; but Rs 5 a month will give perhaps the average income of a family in the Indian Church at the present time. Under these circumstances the offering of Rs 3 per church member means more than the offering of a month's salary for the cause of Christ. Or, if we divide this between all the members of the Christian community, it will reveal a substantial *per capita* sacrifice for the cause of Christ. We know that in many instances in India the practice of offering a tithe of

one's income has become a settled habit and a principle of religious life. In western lands people give a little out of their abundance; they very rarely give so that they feel the stress of their giving. In India, on the other hand, there are very few Christians who do not contribute out of their deepest poverty and deny themselves some of the necessities of life and certainly all its luxuries that they may help along the cause of Christ which is dear to their soul.

(ii) What is more, there is a widening sense of responsibility taking possession of the Indian Church, especially in the older churches. They feel that it is their duty, so far as possible, to carry their own burdens and, whenever possible, to help the weak churches to bear their burdens. We know that in South India, there are not only self-supporting churches but some that find joy in propagating the cause through self-denying offerings far beyond their own church boundaries. The cause of Christ and of the kingdom of God have become a conscious and a vital part of their responsibility throughout India.

We shall report separately some of the indigenous activities of the church, all of which follow in the wake of self-support.

(iii) The growing intelligence of the Christians brings to them larger means wherewith to assume the financial responsibility of the church and its related institutions. We have spoken of the poverty of the Indian Christians; we are glad to say that through their advancement in intelligence, culture and manliness, spheres of usefulness and of larger income are constantly opening before some of them. Thus the church is gradually acquiring ability to support itself and to launch out into ever-widening Christian activities.

(iv) Perhaps the most striking and interesting effort on the part of a church in India toward self-support is found among the Karen Christians in Burma. Much has been written about these sturdy, manly, independent people who but yesterday were a wild mountain tribe. They have been mightily influenced by our faith and throw their vigorous, manly spirit into our cause so that they deem it mean and unworthy to ask any aid for their religious institutions from people in far off lands. Only a few years ago the writer visited that field and was astonished to see how this erstwhile barbarous people is supporting its own religious institutions and showing its warm appreciation of the same with a remarkable degree of self-sacrificing enthusiasm. In the large mission compound, occupied by the American Baptist Mission in Rangoon, for the Karen Christians, there are several bungalows and fine school houses and a beautiful memorial church and other buildings which are an honour to our cause and would realize lakhs of rupees if sold. We were astonished to learn that all these were the property of the Karen Christians themselves and are held sacred by them for the work of the Baptist Mission in behalf of their people. A few miles distant from the city is found the largest theological seminary, so far as the number of students is concerned, in all the East—the Baptist Theological Seminary for the Karens. Even this theological school is supported by the people themselves who impose a personal tax upon themselves for its maintenance, since it prepares preachers and pastors for their churches. Would that all over India and Ceylon native Christians were imbued more with the spirit of these Karens and were anxious to assume all the pecuniary obligations connected with the cause of Christ among

them. A thorough study of the progress of the Karen Christian community in self-support and manly independence would stimulate missionaries and Christians alike all over the great lands of the East.

3. Self-Direction

On the whole it is premature to expect self-direction in the mission church of India. Even the Syrian Churches, after sixteen centuries of life and of growth in this land, are still bound to a foreign hierarchy whose name they bear. In the Church of Rome we find this same helpless dependence upon the superior power of a foreign hierarchy. Orders are sought and are received from abroad for the conduct and the direction of the Indian Church. It has been so with the Protestant Indian Church. It is hard to surrender any power which missions either ecclesiastically or administratively have enjoyed. Missionary societies and committees experience this difficulty in granting to the Indian Church self-directing power. And yet even here a good beginning has been made and encouraging progress is manifest. Indeed there is a growing readiness in the missions to give, and, in some of the most advanced regions, for the church to seek, self-directing power.

There is a threefold ideal of self-direction held before the Indian Church at the present time; and notwithstanding the natural docility of Indians and of their willingness to follow the leadership of any worthy man and woman, the ideal of independence is looming more and more conspicuously before them, they are seeking after it with growing eagerness and an increasing purpose to be worthy of it.

(i) **Self-direction in Matters Administrative.** In new missions practically all administrative power is vested in the foreign body and none in the Indian Church. Indeed there is no Indian Church in the earliest stages of a mission. As however, the church grows in numbers, intelligence and power, the administration is gradually transferred from the mission to the church. The success of a mission or of a missionary society, largely depends and will increasingly depend, upon its wisdom in the transfer of this power and self-directing authority. Among the oldest missions, those found in South India, this has become the greatest problem of the day; and it is a problem which is full of difficulties and perplexities, as it is also pregnant with hope and encouragement. Often the chief danger lies in the unreadiness of missionaries to delegate high administrative functions to the church as promptly as they should. At least this was the difficulty a few years ago. We believe that a change has come to them in this particular. Missionary bodies ought to be ready to grant this power to the church even before it is prepared wisely to exercise it. It is sometimes an exceedingly perplexing thing to know when to withhold and when to grant this power, especially when the church has not attained to adequate discretion and force of character to exercise it. Yet, doubtless, this must be done if the church is to be trained into administrative efficiency and is to become possessed of those qualifications which will ultimately make it entirely self-directing. This power will not come in a day, and it will not come without a gradual training into its possession and into a judicious use of the new found power. Perhaps the most conspicuous, and, in many respects, the most successful attempt at the transfer of administrative power

from the society to the church is found in the C.M.S. Mission in Tinnevely, South India. It is the most conscientious and most elaborate method known to us of the devolution of the power from the society to the church. Most of this control is now delegated to the Church Council whose influence, however, is held in check by a committee in Madras which has the right of appointing the chief officers, and has a financial veto in reference to the use of Home Funds. Grants of foreign money to the council, and by the council to the circles, are conditioned by the amount of offerings made by the circles which are sixteen in number and are largely self-governing. The scheme endeavours carefully to conserve the rights and privileges of the laity in the conduct of the business of the church. Yet the obvious danger of this Church Council is that it enables the clergy, or at least the reverend chairman of each circle, to gather into their own hands the control whereby they easily become autocratic on the lower ranges of the scheme. This scheme is consonant with and a part of an episcopal order of Government and lends itself to centralized power which is incident to such a system. Yet other missions of the Congregational and Presbyterian orders have adopted modified forms of this scheme in South India and find much good in it, though they are also discovering that its spirit is somewhat in conflict with democratic ideals. The danger, in this land of ritual and of *guru* worship, is that any scheme is liable to be diverted to the strengthening of a hierarchy and to the elimination, or at least to the minimizing, of the laity in the management of the affairs of the church. The control must be transferred from the missionary society to the *church* and *not* the servants of the

church—the clergy. Otherwise the church of India will pass out from the power of the missionary societies into the control of the Indian clergy. Hence the importance of the right of transfer of the administrative powers in the first place.

While it is true that church administration must pass as quickly as possible into the hands of the Indian Church, there is also danger of precipitancy and excess in this matter. It is better for the society to administer the affairs of the infant community than that it transfer prematurely its affairs into the hands of a church that has not yet acquired any of the wisdom, the self-control and the administrative qualities which are necessary to self-direction. Power that is transferred too early into the hands of an unprepared church will cause endless trouble and will be a great hindrance to the progress and the prosperity of the church in the future.

(ii) **Ecclesiastical Self-direction.** It is natural that the infant church in India should be connected with and a part of a foreign denomination which established and has nourished it. But it would be most unfortunate if that relationship were to be prolonged unduly. The condition of the ancient Christian Church in Malabar, which has, up to the present time, been a part of, and ecclesiastically and otherwise controlled by, the Syrian Church is certainly a warning to the Indian Church of the Protestant community. A foreign-controlled and directed church is a church that will remain foreign and fail to become thoroughly indigenous and responsive to and expressive of the life of the people. The unrest of the Indian Church in view of its ecclesiastical connexions and interests is becoming manifest in many parts of the country. Several societies and churches in Great Britain and America have ecclesiastically released their Indian Churches

so that they may make alliances and enter into union with kindred churches which are contiguous to them. The action of these churches in the far off lands in thus effacing themselves and liberating, with their benediction, the infant churches which they have established in the East in order that they might enter into ecclesiastical connexion according to their own will and in harmony with their highest wisdom* as to what will be good for them, is a beautiful illustration of that spirit of Christ which will redound in blessing to the home church as well as to the mission church in this land. And we are inclined to think that this action is an event of epochal importance for the development of ecclesiastical self-consciousness and self-direction in India. It has opened the way for all other Home societies and denominations to emancipate their Indian Churches and to give them, within certain limitations, the franchise and the power to make ecclesiastical alliances with neighbouring churches in this land.

(iii) **Self-Direction in Matters of Doctrine.** The independence of the Indian Church in matters theological is perhaps less advanced than independence in other respects. This is not unexpected. It is not because the West is obtruding itself theologically upon the East so much as it is that the eastern church has not yet risen to its opportunity of thought and of theological self-assertion. Nor is it entirely because there are no strong men of thought to be found in the Indian Church. There are in it to-day men of culture and men who are thinking not a little on lines theological. And yet we cannot forget the origin of the church and the large proportion of its members who have come out of the unthinking community of India and have not yet been sufficiently developed in powers of philo-

sophical appreciation and of theological discussion of the deep things of religion. The fact remains that there is hardly any one now known in the Indian Church who is prepared to think out the doctrinal problems of the church on oriental lines and to bring Christian truth into harmony with Indian, rather than with western, mental and spiritual aptitudes.

The Indian mind is deeply mystical and is ill-prepared to digest and assimilate the more rationalistic type of western thought. In this the West and India have been very differently endowed; they look at things from almost antipodal mental and psychological view points. And it must take a long time ere the church of India will safely rise to the dignity and power of a self-created and a self-satisfying theology. The docility of the Indian mind acts very powerfully in this direction. It has been ready to accept the thoughts which were doled out to it, and in the forms in which they were brought to it, by the West without any assimilation or question. The Japanese are antipodal to the Indians in this particular. They not only quickly accepted and assimilated western thought, but they are developing it upon their own radical and rationalistic lines and are eager to rush on even beyond western thinkers. The Indian, on the other hand, lags behind. He accepts or submits to all, and yet finds little but the most mystical and pietistic religious thought of the West agreeable to his palate. We trust that the day may soon come, though we fear that it will be delayed more than we expect, when the Church of God in India will be prepared to and eager to abandon the shibboleths of the West and formulate its own doctrines concerning the Christ and His faith on lines of its own mental and spiritual bias. Then and then only will the church

of God in India appeal with stirring might and with largest success to the people of this land ; when it will present Christ from the mystical eastern view point and our faith from the spiritually monistic standpoint and bring Christ and His religion to the people in a way which will strongly appeal to them. Then only Christianity will find its ultimate success and power in India. But, as we have said, that day is still far off. What we need to-day is a baptism of power upon the church which will enable it to advance in this matter of intellectual self-assertion and doctrinal initiative in order that Christ and His divine truth may come to the people in a way that will most strongly grip them and find their hearty intellectual and spiritual response. We are inclined to believe that this is one of, if not *the* greatest need of the church to-day. We are still awaiting the first serious efforts of the Indian Church to interpret our faith philosophically and to build up a scheme of Christian doctrine on its own line. It has had its Bannerjeas and its Goreh and its Boses, but they have left little permanent impression upon the theology of the church. We are still awaiting a few prophets, a few men of spiritual and mental assertion who will leave their impress upon the doctrines of the church, and bring it into self-consciousness and power in the formulation of its own thought.

The same thing is true in matter spiritual. India needs not only a prophet, with a prophet's insight, it needs also apostles, men of God burning with a passion for our cause ; men who will traverse this land with the enthusiasm of Sankaracháriar who brought a revival of his own Brahmanical faith and carried it with a passion everywhere. These are the men that India is waiting for ; and until they come we fear that the church in India will

not attain unto its full strength or carry with might its message of life and truth to all the people.

4. Self-Propagation

Here again we find an initial difficulty of the Indian Church. The people have come out from an ethnic religion, the genius of which is to be satisfied with past achievement. It has no desire to seek to bring others into its fold. To extend itself by winning other souls is beyond its purview. Indeed it has no way of extending its borders save by taking in whole communities which themselves shall form separate Hindu castes. The consequence is that no Hindu thinks of trying to win a soul outside of Hinduism into his own faith. It is true that recently even Hindus are belying the fundamentals of their faith by claiming that Hinduism is a 'universal religion'. They forget and deny its whole history and genius as they go to other lands, a few of them, to propagate, not their faith, but their philosophy, and that but a Christianized type of Hindu thought. The consequence is that when men are brought from the Hindu to the Christian faith they fail to realize that they have passed out of one faith into an entirely different one—out of a stagnant, self-satisfied, ethnic religion into one that is quick, ambitious, purposeful and which will not, and cannot, be satisfied until it has brought the whole world within its saving influence. The people that come out of such a religion into Christianity require time to re-adjust themselves, to imbibe the new ideals, to receive the new passion and to be alive to the new command to go forth and convert the world. It was less than a century ago that the Syrian Church of Travancore was

roused by Anglican missionaries out of its slumber. It was unconcerned about the salvation of others and had to be quickened into a new religious and missionary ambition.

It should also be again remembered that the people whom we have brought into the fold of Christ are largely those of a low social status who have never had any assertion or enjoyed any initiative of their own. They are abject, and, even after living a long time in the light, the new atmosphere, and the inspiration of Christianity they dare not assert themselves and seek aggressively after men to bring them into the Christian fold. It has always been their lot and mission to follow others and not to lead others to follow them; hence the difficulty of the new situation for such a community.

Perhaps one should also call attention to the emphasis which India has always placed upon the passive elements of character. They have always been wanting in the assertive, the positive, aggressive type of character. 'Why should we enter,' they say, 'into any conflict in behalf of our faith? Why should we fight for its progress and its entrance into new communities? Ours is to patiently wait, to quietly endure any suffering or persecution that may come, and to adorn our faith with the sweet passive virtues which are so beautiful and so benignant and are so conducive to restfulness.'

Still we find that here again, even among such people, the leaven of Christianity is working mightily. Out of this condition from which they have come they have progressed and are putting on the breast-plate of righteousness and are shod with the preparation of the Gospel of peace. They are today possessed, and are increasingly possessed, of an ambition to extend their faith and to lengthen the cords of Christianity in India. They desire

now, for the first time, but also with a growing passion, to bring their fellow-countrymen into the kingdom of Christ. The new idea of a missionary, an outgoing, a world-wide faith, and with it of a world obligation to bring it unto all men, is taking hold of a host of Christian people in the Indian Church to-day. For this we thank God. Even among the lower and the lowest class of Christians this thought is finding a place of increasing importance.

(a) It is a significant and a most encouraging fact that more than one-half—some missionaries say, more than two-thirds, others, three-fourths—of the converts now won for Christ through the Indian Church are won by the people themselves apart from any activity and persuasion of the missionary or of the Indian force of mission workers. It largely comes through the new conviction which has taken possession of our converts that through our faith they have come into great wealth, into a new joy, into a blessed atmosphere of peace and of power. These men, when they have tasted the blessings of Christianity are not slow to speak of them to their non-Christian relatives. They carry the message in a simple way, and in a domestic fashion they press it upon their relatives. It is particularly so when marriage alliances are involved. A Christian man always hesitates, and usually declines, to give his son or daughter in marriage to families that have not become Christians. They bring pressure to bear upon such people who wish to make marriage alliances with them and insist that they should first become Christians. The winsome power of Christian friendship and the attractive force of a Christian life which is different from the old Hindu life is also a mighty force in the propagation of the gospel. The beauty of a

Christian life, even with many of its imperfections, is a thing that appeals to the Hindus, and it does not always appeal in vain.

(b) Moreover, the Indian Church is organizing itself for this form of Christian activity and for its self-propagation. We are finding, especially in South India, a multiplication of missionary societies among the Christians. There is hardly a well developed church in South India in which there is not an organization, more or less compact, for this very purpose of pushing forward its work among the Hindus. We may illustrate this by the strong and well developed church one of the remotest parts of South India, the C. M. S. Mission of Tinnevelly. We see there an excellently organized Home Missionary Society which has taken a strong hold upon the people and which is conducted entirely by themselves as it is also supported and inspired by them. It has undertaken a splendid work in the Telugu field, 700 miles away from the home of the society. There it has a well conducted mission of its own with a number of workers and with a large community which it has already gathered. Its leader is a man of excellent qualities, and is soon to be made the first Indian Bishop of the Anglican Church. The people of Tinnevelly are giving largely and are praying earnestly for their mission. They have also reached out into the mountains of Travancore after the aborigines and have had considerable success there. Within the few years of its existence this society has already brought fully 2,000 souls out of their ancestral faith into the kingdom of our Lord.

The American Board's mission in Jaffna, in North Ceylon, has a similar organization, or rather the young men and women of that mission have their missionary organization which has conduct-

ed, on the continent of India, a mission for some years with great patience and blessing. The Christians of the American Madura Mission have not only a society of their own, but have also taken over a section of the district for their own special field of activity and are doing good work by their agents in the Christianizing of that darkest place in the whole district. The Baptists have not only organized such a society, but they are reaching out into foreign lands, such as Africa, where the people of their district have gone. They carry the gospel to them by their own people; and thus, while they are absent from home, they bring these new thoughts of a new faith to them. Some of those people return later to their homeland as Christians.

Thus the work of these home missionary agencies may be followed in their wonderfully inspiring, hopeful activity. In fact the church in India today has for the first time come into the full blessedness of the church in other lands by its fervour to win souls for Christ. Beginning in Jerusalem they have now reached unto Samaria; yea, they are going unto the uttermost part of the earth.

(c) This spirit finds its culmination in the National Missionary Society, organized but a few years ago, but revealing in a wonderful way the new vision which has come to the church and the new assertion which has taken possession of it. This society was organized through the stimulus and direction of missionaries; but the Indian Christians took it up very heartily and are now in complete control of it and are directing it with wonderful persistence and success. The chief feature of this society however is not that they are directing it but that its finance depends entirely upon the resources of the Indian Church. The slogan, 'India for Christ by Indians', is one full

of inspiration for the Indian Church and carries with it the largest hope for the ultimate coming of Christ's kingdom in India. This society will have a separate treatment elsewhere, so we shall not consider it any further here.

Thus, as we behold the Indian Church in its various activities and in its wonderful development and outgoing effort, it furnishes to every Christian worker in this land, as it does to all Christian bodies in the far off lands of the West, strong encouragement and a definite promise and assurance, that in the not distant future it will become a mighty dynamic, not only in the redemption of India, but also in the influences which it will send forth unto the West, influences of thought as well as of a new type of Christian life, which will be a large blessing and a new inspiration unto the West too. The reflex influence of missions will become of increasing importance and of ever growing power as the Indian Church develops in its outgoing life.

5. Church Union

Church Union has become a subject of basal importance. It assumes two forms of development and of organized purpose in India at the present time. It is well to consider these two separately. We are glad to introduce two of the leaders of the Indian Church who will treat this subject in its twofold aspect.

BY THE REV. W. A. WILSON, M.A., D.D., INDORE

(i) **Church Federation.** The federation scheme launched at Jubbulpore, April 1909, and now being canvassed among the churches, aims at such a

union as will permit churches organized on different lines, to retain, if so desired, their distinctive characteristics, while cordially recognizing each other as branches of Christ's Church, and each other's members as members of His body, to retain what they have found effective in their organization and methods, bringing it as a contribution to the common work. It lays emphasis on mutual recognition of membership such that Christians, moving from place to place, may feel assured of a welcome and a spiritual home in any church of the federation; and by linking up scattered divisions of the church it hopes to facilitate the development of an independent Indian Church.

A brief review of this movement from its inception in a denominational union may help to indicate the stage it has now reached.

The union of a majority of the Presbyterian Churches in India took place in 1904. The spirit of which this union was the fruit led the Assembly in the following year to instruct its Committee on Union to 'enquire as to the attitude of other bodies in India on the question of uniting to form a larger union of evangelical churches in India.' As a result of these enquiries the Assembly, at its next meeting, appointed a committee of twenty Indian members with two foreign missionaries, to correspond with other churches and missions with a view to a conference with similar committees which might be appointed. An opportunity was thus given to the Indian Christians to lead in the movement. But no such committee of Indians was appointed. However, the interest in wider union, manifested by the representatives of a large number of churches and missions in their communications regarding the proposals of the Assembly, encouraged it to continue its efforts.

Accordingly, at its next meeting, in Calcutta 1907, the Assembly authorized a small committee to meet similar committees from other churches, 'for the purpose of drawing up a statement of fundamental doctrines and basal principles of polity, to be submitted to the Assembly and to other churches willing to negotiate towards union, as a basis of federal union, or of such union as will permit the missions and their foreign members to retain their connexion where desired, with their home churches, and to carry on their work in their own way, and to follow the modes of worship to which they are attached, and at the same time permit the Indian Christians to join in an organization that would tend to give expression to a common spiritual life, to afford opportunities for mutual counsel and fellowship, and to develop a spirit of self-government and independence through its being in harmony with the genius, character and social conditions of the Indian people.

In response to this a number of churches and societies appointed small committees to meet in conference according to the proposal of the Assembly.

These met at Jubbulpore on April 9, 1909, as a Joint-Committee of Churches. At this conference there were delegated representatives from the following bodies :—

1. The Presbyterian Church in India, embracing the missions of the American Presbyterian Church, the Church of Scotland (excepting the Madras Presbytery), the United Free Church of Scotland, the Irish Presbyterian Church, the Canadian Presbyterian Church.

2. The South India United Church, embracing the churches of the Madura and Jaffna Missions of the American Board, those of the South India District Committee and the Travancore Mission, of the

London Missionary Society, those of the Arcot Mission of the Dutch Reformed Church, and those of the United Free Church of Madras.

3. The Methodist Episcopal Church.

4. The American Marathi Mission.

5. The Disciples of Christ Mission.

6. The Friends' Mission.

7. The Christian and Missionary Alliance Mission.

The joint-committee having decided that the time for organic or corporate union of all the evangelical churches in India had not yet come, adopted a series of resolutions embodying a plan and basis of federation. These were translated into the vernaculars and widely distributed among churches, with an invitation from the joint-committee to consider the question of entering the federation on the basis submitted, or to make suggestions or propose amendments that might permit their doing so.

In order to give ample time for churches in India, and where necessary, for home authorities, to consider the scheme, the joint-committee was not convened till August 9, 1911 when the second conference was held, again at Jubbulpore.

At this meeting the above mentioned churches, with the addition of the Baptist Society, the Wesleyan Missionary Society, and the United Presbyterian Church of North America (the latter not officially), and, with the exception of the Alliance Mission, were represented by twenty-four delegates. The Kurku Hills Mission, and the Scandinavian Mission had intimated their acceptance of the scheme though they did not send delegates. The Victoria Baptist Mission intimated its purpose to follow the lead of the larger Baptist Mission.

The joint-committee considered the reports from the churches regarding the proposed basis, review-

ing it in the light of the criticisms, suggestions and amendments that had been offered.

After discussion the plan and basis were adopted for submission to the churches in the following form :—

Resolutions of Jubbulpore Conference on the Federation of the Churches.

1. The name of the organization formed by the churches and societies joining in federal union shall be 'The Federation of Christian Churches in India'.

2. All churches and societies that believe in God through Jesus Christ, His only Son, our Lord and Saviour, and that accept the word of God as contained in the Scriptures of the Old and New Testament as the supreme rule of faith and practice, and whose teaching in regard to God, sin, and salvation is in general agreement with the great body of Christian truth and fundamental doctrine of the Christian faith, shall be eligible for fellowship in the federation.

3. The federation shall not interfere with the existing creed of any church or society entering into its fellowship, or with its internal order or external relations. But in accepting the principle that the Church of God is one, and that believers are the body of Christ and severally members thereof, the federating churches agree to recognize each other's discipline and to welcome members of other federating churches to Christian fellowship and communion, while leaving each church free to adopt such forms regarding ordinances, ministry and admission to membership as it believes to be in accordance with the teaching of Scripture and the mind of Christ.

4. The object of this federation shall be to attain a more perfect manifestation of the unity of His

disciples for which the Redeemer prayed, by fostering and encouraging the sentiment and practice of union, by organizing union effort wherever and whenever possible, by making the welfare of all the churches in the federation an object of vital interest and concern to all, by strengthening throughout the entire brotherhood the sense of a common life and heritage; and in general to seek through all such effort to hasten the consummation of the kingdom of God in India.

5. For the realization of this object there shall be:—

(a) A provincial federal council in each province or great language area, consisting of representatives from Indian churches in their corporate capacity, or, in cases where there is no ecclesiastical organization distinct from the missionary organization, from missions; the number of delegates to be chosen in the proportion of one ministerial and one lay representative for every ten organized congregations, or fraction thereof.

This council shall hold annual meetings, or such stated meetings as it may determine, and it shall also be convened to deal with urgent matters of general concern at the call of three federated bodies.

(b) A national federal council, consisting of representatives chosen by each of the provincial councils in the proportion of one in four of its membership or fraction thereof, to be composed in equal numbers of ministerial and lay representatives, it being understood that each federating body is entitled to at least one representative. Meetings shall be held once in three years or as often as the council itself shall determine, or when called for by not less than three federal councils to deal with urgent matters.

These councils, whether provincial or national, shall have only consultative and advisory powers except when additional powers may be delegated to them by the bodies they represent.

By means of reports from the provincial councils the national council shall keep in touch with the life and work of the churches, and by means of sub-committees it shall have power in the intervals of meetings to prosecute the work of the federation and further its interests. If need be the national council shall voice the opinions of the Christian community it represents.

6. It shall be the work of the federation alike in the provincial and national councils to carry on work on the following lines in so far as it falls within the scope of the Indian Church, and is in harmony with what is already being done by existing organizations:—

(a) To suggest and encourage efforts to combine the moral and spiritual forces of Christianity in the development of worthy character in Christ's followers by means of joint observance of sacred ordinances (liberty in method being recognized) and interchange of pulpits, and thereby to intensify the consciousness of life and strength in the Christian Church.

(b) To seek for and to make opportunities for Christian fellowship in meetings for devotion and conference between different bodies of Christians in India, that thus, by the cultivation of mutual acquaintance and respect and a fuller understanding of each other's problems and difficulties, and by the manifestation of a ever deepening interest in the welfare of all sections of the Christian Church, the way may be prepared for a still wider and more effective application of the principles of Christian unity.

(c) To guide and stimulate the churches by collecting and diffusing information concerning the progress of the kingdom of the Lord within their bounds as well as throughout the world, and by gathering the results of experience with a view to affording advice or counsel on matters of general interest.

(d) To suggest and encourage plans for combined effort to evangelize the masses and win India for Christ, and more especially to consider the most efficient and economical means of evangelizing the districts within their areas.

(e) To seek to promote co-operation as far as practicable in literary and educational work, especially in the training of teachers and preachers, to seek to secure harmonious action in reference to all public matters affecting the moral and social welfare of the community, Christian and non-Christian, to make representations and suggestions to missions where deemed advisable; and, when desired, to act as an arbitration board.

(f) To develop by co-operative and representative action, and by free intercommunion, a consciousness in the Indian churches of membership in the same outward visible church, which, though not characterized by uniformity in all things, is yet essentially one in its life and work, in its divine purpose and blessed hope.

7. In view of the fact that there are certain churches and missions in India which, while professing the same faith in Christ and seeking the same end in the advancement of His kingdom as the federating churches, are not able to enter into federal union with them, and also in view of the need of a regularly constituted and permanent organization to represent all the Christian bodies in India, the national council shall, at the close of the

proceedings of each triennial meeting, resolve itself into a general conference on mission work and polity to which all Christian bodies outside the federation shall have been invited to send delegates; or shall otherwise arrange for conferences in such manner as may be found to be practicable in correspondence with the non-federating churches.

The basis as modified is again offered to the churches, and where accepted they are invited to elect representatives to the provincial federal councils which have been arranged for, in their respective areas.

It now remains to be seen what churches are willing to go forward to federal union along the lines laid down by the joint-committee of churches.

Since the last meeting of this committee definite action has been taken by the following churches and societies:—

1. The General Assembly of the South India United Church in September 1911, accepted the modified basis with a view to enter the federation.

2. The Christian and Missionary Alliance at its annual convention decided on various grounds not to enter.

3. The General Assembly of the Presbyterian Church in India at its meeting in Bombay, December 1911, expressed its inability to give to the modified basis of federation that hearty approval which the Assembly of 1909 was able to give to the original proposals which provided for a much closer union, implying a more cordial recognition on the part of the churches, of each other's membership, ministry, ordinances and discipline. It therefore submitted the question of electing representatives to the proposed federal councils on the revised basis to the Presbyteries for consideration

and decision, with instructions to report to next Assembly in December, 1913.

4. The Methodist Episcopal Church at its meeting in Central Conference, January 1912, in Banda, expressed its preference for 'the articles of union as proposed at the first Jubbulpore Conference as being a sounder and more practical basis of federation than the modified form as presented at the second Jubbulpore Conference; and shall be glad to see them restored as the basis of union.' And it resolved that steps be taken by the church 'as soon as may be deemed advisable to have representatives appointed on the proposed provincial and national federal councils.'

The following interesting item was received at the last moment from the Rev. A. E. Collier, Monghyr, Bengal.

Behar Missionary Union

A Conference of missionaries working in Behar was held at Jamalpur, Monghyr, on April 10, 1912, to consider the formation of a Union to promote co-operation in mission work. The missions joining the union are: (i) The Church Missionary Society, (ii) Church of England Zanana Mission, (iii) Baptist Missionary Society, (iv) Baptist Zanana Mission, (v) Methodist Episcopal Church Mission, (vi) Free Church of Scotland Mission, (vii) Regions Beyond Missionary Union, (viii) German Lutheran Mission, (ix) Young Men's Christian Association.

Arrangements were inaugurated for practical co-operation in educational work and other branches of missionary service. An executive committee, representing the various missions was formed, with the Rev. J.A. Cullen, C.M.S., Bhagalpur,

as Chairman, and Mr. T. Pollock, Y.M.C.A., Jamalpur, Monghyr, as Secretary.

BY THE REV. J. H. WYCKOFF, D. D., VELLORE

ii. **Organic Union.**¹ The honour of first taking steps looking to the organic union of churches in India, Burma and Ceylon, belongs to the Presbyterians. The matter was taken up heartily by the American Presbyterian Synod of North India, the largest body of Presbyterians in India, and representatives of five missions met in Allahabad in November 1871. In 1875 the Presbyterian Alliance was formally organized and its first Council held in 1877. Four objects were had in view. 1. To promote mutual sympathy and the sense of unity among the Presbyterian Churches in India. 2. To arrange for co-operation and mutual help. 3. To promote the stability and self-support of the native churches, and to encourage them in direct labour for the evangelization of India. 4. To prepare the way for an organic union among the native Presbyterian Churches in India.

A successful meeting of the Alliance was held at Calcutta in 1889, but the meetings were suspended, and for more than a decade interest in the project in India seemed to wane. In the meantime, however, the home churches had the matter brought forcibly before them through the formation of an 'Alliance of the Reformed Churches holding the Presbyterian polity' of Europe and America, which body urged upon the various mission boards the advisability of establishing native churches in foreign lands.

¹ The author of this paper acknowledges his indebtedness to an article in the *Harvest Field* of January 1908, by the Rev. J.H. Maclean, B.D.

The movement in South India began immediately after the Missionary Conference of 1900, which especially emphasized the need of co-operation in mission work. This led to the appointment of a joint committee of the three Presbyterian bodies in the South, the result of which culminated not only in co-operative work, but in actual organic union of the Classis of Arcot and the Presbytery of Madras.

The creed adopted by the three bodies was substantially that which had already been sanctioned by the Scottish Church for use in their foreign mission congregations. It consisted of eleven articles in which the substance of the reformed faith was presented without the polemic against Armenianism which had been so prominent a feature of the reformed confessions. To this was added a constitution comprising fourteen articles, in which the nature of the church, the constitution of its courts, and duties of its office-bearers were set forth. Lastly came twenty-six canons, giving more detailed rules regarding the conduct of church business. The constitution and rules were borrowed largely from the Church of Christ in Japan, a body formed some years earlier as a union of Presbyterian Churches of that country. The system of government was of course Presbyterian, but an attempt was made to suit it to the condition of the Indian churches.

When the plan of union reached the home authorities, the foreign mission boards and the higher courts of both United Free Church of Scotland and the Reformed Church in America cordially approved of the scheme. The Church of Scotland board, on the other hand, largely owing to a misunderstanding of the scheme, declined to accept it, and although afterwards permission was given to

unite on the basis proposed, yet the Madras representatives of the Church of Scotland did not avail themselves of the privilege, and until very recently remained in isolation. The other two bodies resolved to go on, and a provisional Synod was organized at Vellore on the October 21, 1901, and the union was finally consummated at Madras on September 25, 1902. Thus was brought about the first instance of actual organic union of different churches in India. The membership of the church at the time of union, including unbaptized catechumens, was 12,299. Of these 3,200 were communicants. Of the total, 10,060 belonged to the Arcot Mission and 2,239 to the United Free Church. With a view to making the union real, several of the old free churches were thrown into the Presbytery of Arcot, and conversely. The name given to the new organization was the 'South India United Church'. Gradually the conduct of the business has passed largely into the hands of the Indian members, several of them holding important offices in the church courts, and taking a considerable share in the work of the various committees. Among the fruits of the union may be mentioned, co-operation in theological instruction; the united conduct of a training school for teachers; the publication of a joint paper; the maintenance of a Widows' Aid, and a Home Missionary Society, and a union conference of workers. A new impetus has been given to self-support and self-government, and a healthy *esprit-de-corps* generated among the churches.

While this interesting movement was taking place in South India, the plan for Presbyterian union in North India, which had for several years been suspended, was again revived, and the Presbyterian Alliance of India was called to meet for the

sixth time in March 1901. This was followed by the seventh council in December of the same year to which the South India United Church sent a representative. The Alliance was organized at noon in December 1911, in the American Presbyterian Church, Allahabad. The committee for completing the basis of union, presented a report, recommending that the Confession of Faith, Constitution, and Canons of South India Synod, with a few modifications, be adopted as the basis of union for the new church. The report of the committee was accepted. The scheme was sent down to the local Presbyteries, and sent on to the home assemblies when practical unanimity was secured. As a result, the General Assemblies of the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church in America, the Canadian and Irish Presbyterian Churches approved of the scheme, and voted to allow their Indian Churches to join the union. The United Presbyterian Church of America, the Reformed Presbyterian Church of America, the Scotch Original Seceders, and the Welsh Presbyterians did not see their way to enter the union, and even still hold aloof. The first and the last mentioned having large Indian Christian communities, it is to be greatly regretted that they remain isolated from the movement.

In 1904, the eighth council of the Alliance met at Allahabad, and the Presbyterian Church in India was formally constituted. The relation of each missionary to the Presbytery, was left to be determined by the Presbytery to which he belonged. The union thus consummated consisted of six Synods, sixteen Presbyteries, 127 organized churches with 16,085 communicants, and a Christian community of 60,572 souls.

3. Almost contemporaneous with the movement toward union by the Presbyterians of South India, arose a similar desire among the Congregational Churches of the London and American Missions in the same Presidency. Representatives of the London Mission Churches in South India and Travancore, and of the Missions of the American Board in Madura and Jaffna, met at Madura in July 1905, and formed themselves into a General Assembly. A brief confession of faith, and a constitution were adopted, and a committee on union with other churches was appointed. In the meantime, the South India Synod of the Presbyterian Church in India, with a view to a larger union, had likewise appointed a committee on union and these two committees began, in 1905, negotiations looking to organic union between the two bodies. A constitution was drafted which combined the main features of the Presbyterian and Congregational systems. While the autonomy of the local churches was safeguarded, provision was made for presbyterial oversight and care; and although the General Assembly, from a Presbyterian standpoint, was considerably shorn of its glory; yet it was more than a Congregational council, for the scheme left the way open for the consideration of references from the lower courts, and specific duties were assigned to the Assembly. The Confession of Faith, finally agreed upon, was shorter than the one adopted by the Presbyterian Church in India, but was more detailed and definite than that adopted by the Madura Assembly. After careful and prolonged consideration by the joint-committees, and adoption by them, the scheme was brought before the South India Synod, and the General Assembly of the Congregational Churches in 1907, and unanimously adopted. Only one thing

remained to make the union complete, and that was for the South India Synod to seek release from the Presbyterian Church in India, in order to consummate the union in the South. This was not difficult to secure, since in joining the Presbyterian Church in India in 1904, the Synod of South India did so with the proviso, that in the event of the Presbyterian Church in India not being able to join in such larger union the South India Synod reserves to itself the right to withdraw from the Presbyterian Church in India, in the interests of a more practical union in Southern India.' When therefore the application from the South India Synod to be transferred to the prospective South India United Church came before the General Assembly of the Presbyterian Church in India at its meeting in Calcutta in December 1907, action to that effect was taken by the Assembly with great cordiality. All preparations being now completed, representatives of the two bodies arranged to meet in the historic Congregational Church of Davidson Street, Madras, on July 25, 1908, and consummate the union.

The church thus formed received the name of 'The South India United Church,' and was grouped into nine councils, with 130 organized churches, having a communicant membership of 25,615 and a Christian community of 99,017 souls. The happy results of this union are already beginning to manifest themselves. Although still in its infancy, the United Church gives promise of becoming a vital force for Christianity in South India. It is beginning to bring these various churches which four years ago were divergent, into closer touch, and more manifest conformity. There is a growing sense of solidarity. At the present time there are in this United Church not a few unifying forces, such

as a common form of service, a common organ of expression (*The United Church Herald*) and a common centre of authority and guidance (the General Assembly). As the years multiply, communion will strengthen and fellowship become effective.

Nor have we seen the end of organic union in India. Two bodies, the Basel German Mission, and the English Wesleyan Synod, are now seriously negotiating with reference to joining the South India United Church. The missionaries of the former have agreed to the union, and it is now being considered by the home authorities. In the Wesleyan Mission the matter has but reached its first stage.

CHAPTER IX

Evangelistic Work and its Problems

THE complex work of the protestant propaganda may be summed up in one word—evangelism—the presentation of the gospel of Christ with its appeal to the life of men in all conditions. Every department of missionary activity ultimately aims at this. The teacher, no less than the preacher and the doctor, like the pastor brings, or should bring, all his activities to bear upon the lives of men through the presentation of this supreme message. Whether by direction or indirection the gospel must be presented by him, or he fails in his duty as a true missionary of Christ to the non-Christian people. In ninety-nine cases out of a hundred the only, or at least the most attractive, way to reach the educated classes is by means of higher institutions of learning, by class room studies, by lectures, or hostel work, and by the spread of healthy Christian literature.

The lower classes, however, are much more accessible than the higher, and preaching, both street preaching and village preaching, is a common method of presenting to them the message of Christ. Also the dissemination of elementary schools, whereby primary education is now imparted to nearly half a million youth in India in connexion with our protestant mission schools, furnishes another excellent way of carrying the gospel message to young and to old alike.

We can neglect neither the classes nor the masses in the conduct of our evangelistic work; and we must meet both classes respectively by means and methods which are best suited to captivate and to win them for Christ.

1. General Evangelistic Spirit and Work

BY THE REV. J. PENGWERN JONES, SOUTH SYLHET

The missionaries have longed for the day when the Christians of the country would realize their responsibility of making known the gospel to their fellow-countrymen; local efforts were made but these did not extend beyond the towns or villages where such work commenced. But in the earlier part of the last decade, it was found that the leading Christians in every part of India almost, were dissatisfied and longed to extend Christ's kingdom in this country. By the middle of the decade (1904-6) a wave of blessing passed over the whole empire and India had a taste of a real revival of religion, the Holy Spirit's power was felt more or less throughout the whole land. In many places the work did not go any further than a deep desire for a great blessing; but in other places the churches were thoroughly roused, the workers were led to feel their responsibility, and, of their own accord, they began to persuade men to turn to Christ in a way that they had never done before.

One of the results of this blessed revival was the formation of large conventions in different centres for the deepening of the spiritual life among the Indian people. Similar conventions had been previously held for missionaries, more especially in the hill-stations. Some of these

gatherings such as the Sialkot convention, commenced as Bible schools where workers met together to study the word of God and to pray for the Holy Spirit, with the result that these workers began 'to feel a new anxiety for the souls of those around them.'

The fruit of these conventions which sprang out of the revival was:—

(i) A spirit of unity among workers of different missions, so that united evangelistic efforts can now be conducted with ease.

(ii) The thrusting forth of a number of Indians who can carry on evangelistic work; men of undoubted piety, of more than ordinary ability, and full of enthusiasm and zeal for the extension of Christ's kingdom in India. These men have been helping Christian workers to hold special evangelistic missions, and much good has been done.

(iii) The third fruit, and possibly the greatest of all, is a new prayer life in the Indian workers and among many of the missionaries. Many knew nothing of a *life* of prayer, but the Holy Spirit has been teaching hundreds to pray, to experience the power of prayer, and what a great factor this will be in the evangelization of India.

What is being done at the present time for the evangelization of the masses of India?

1. In connexion with the Bible schools and conventions mentioned above, in many places special preaching services for non-Christians are being conducted and these often result in conversions. The young men and the women also who attend these gatherings go back to their villages fired with new zeal for winning souls, and they are often used by the Spirit of God to persuade many to accept Christ. Men reach the men and women get hold of the women and when the sexes are reached at the same

time the result is always more or less of a mass movement towards Christ. After every Annual Assembly on the Khassia Hills where thousands of Christians come together, we hear of many conversions in the villages and outlying stations all over the hills. The reason is this, that the Christian workers, having received new inspiration at the Assembly went back to their work with renewed energy.

2. Special missions are becoming more general. These are preceded by much prayer and it is often the case that the blessing is experienced before the real preaching begins. In a station in India where three lady missionaries and an Indian pastor were working, it was arranged to invite a missionary to conduct a special mission. The ladies suggested that prayer meetings should be held in the local church every night for a whole month previous to the special mission. The pastor and the members of the church objected, they said that they had no time to attend, that no one would attend, that they had never held such meetings in the church for a whole month, and many other excuses; but the ladies said that they would be there to pray every night; and that those who wished to do so could attend. The first week two or three dropped in occasionally, the second week more came and came more regularly, during the third week there was a good attendance and very earnest prayer and by the last week there was intense earnestness, and a deep longing for more blessing, the real blessing came before the missionary arrived, and the church has been a better church ever since.

3. A large number of young people have formed themselves into bands for the purpose of evangelizing the people of this land. Some give their whole time to this, others only give their spare time.

At a large gathering of Indian workers an old missionary came to the writer with tears of joy trickling down his cheeks, saying, 'Praise God, that I have been allowed to see this day; all these years, we have been dragging the young men of India to do Christian work, but now I see them taking their place side by side with us, sharing the responsibility, loyal to God, to the missions and to us as missionaries.' This is the attitude of many now; taking their place side by side with the missionaries, not striking out for independency, throwing off all control, but gladly co-working with all, and not afraid of the drudgery. These bands have done a great deal of good in some parts of India. This is one of the most encouraging signs of the coming of the kingdom.

Singing bands of young men and in some places of school girls under the superintendence of lady missionaries have been going to melas and bazaars to sing the Gospel and to give testimony for Christ.

Recently two ordinary Christians in the Punjab, two men that could be classed almost as illiterates, felt that the churches were not active enough for Christ, so they began a preaching campaign and after two or three years they had 15,000 followers. True, they were ignorant men but they professed to be followers of Christ, and were willing to be taught.

In several parts of India, societies are being formed which are opposed to caste, to idol-worship and to priest-craft. The members teach that Christ is the great reformer and that He must be followed. They have usually some one leader who has some pet theory and ritual of his own which he compels his followers to adopt. These people are not Christians but they are taught Christian truth, and when the leader dies the

followers are often scattered, and many are then ready to accept Christ as their Saviour.

Yet another way that Christian evangelization is carried on is by earnest Christians who have consecrated their lives to this work, many of them living as *fakirs*. If we had more of these men, especially of that class of holy, spiritual men, it would have a wonderful effect on the people of India.

What is the great need of India as regards this great work of evangelizing the masses?

1. We should have great evangelistic campaigns in our large cities. Unless I am wrongly informed there is very little being done to reach the enormous masses in the large towns. There is a tremendous amount of mission work going on, missionaries and Indian workers are really overworked, but there is very little being done to reach the masses.

2. We need a few missionaries to do evangelistic work pure and simple. This is supposed to be our chief work, but alas now few missionaries are able to give their time to it, men who are set free for this work. In our large towns such as Calcutta, Bombay and Madras, how many missionaries give their whole time to the work of evangelizing the masses?

3. The necessity for getting the Indian churches to be mission churches, that is, to do the work of evangelizing the people. Every church should have as its primary object the salvation of men around it. The vitality of the church itself depends on this. A self-centred church has signed its own death-warrant.

There never has been such intense longing in the hearts of the faithful as there is just now for a real outpouring of the Holy Spirit on the church, so that the church may affect the world. And many of

the most spiritual men are deeply impressed that we are on the eve of a mighty revival which will sweep thousands into the kingdom. 'Even so, come, Lord Jesus.'

2. The Evangelization of the Educated Classes

Some work has been done, by a few missionaries only, for the educated classes through personal work in their homes, such as that so well done by the late Rev. T.E. Slater, Bangalore. Also courses of lectures have been conducted in many centres with a view to carrying our message unto those who have passed out of our institutions and now constitute the cultured class in India. This work has not been as extensively carried on as it might have been; and yet not a little has been wrought on this line for the educated classes.

The greatest part of the work of evangelization among the educated has gathered around the thirty-eight Christian colleges and 283 high schools and, later, in college hostels. This last department is a new enterprise for reaching students with the message of the gospel. It possesses strong hopes of increasing influence and blessing, but it must be conducted with much wisdom and with a large degree of the spirit of Christ in order that it may achieve much.

The activity of Christian colleges and other higher institutions is described admirably by Dr. Ewing in chapter xi, second division. We invite our readers to peruse that chapter that they may understand the situation in connexion with the effort for the educated classes.

We present below an article in reference to this work for the educated classes.

BY THE REV. C. F. ANDREWS, M. A., DELHI

This special branch of missionary work finds its ideal in Christ's command to 'teach the nations', which was given side by side with the command to 'preach the gospel to every creature'. It takes the material life as a whole for its objective and endeavours to reach all the springs of national consciousness and to lead them into Christian channels. With this aim in view every avenue of human thought and activity is approached—art, literature, science, the social and political order, the domestic ideals and customs. The attempt is made, by the slow process of education, to transform these, according to Christ's own word, 'I came not to destroy but to fulfil.' Thus the effort of missionary education is always to produce a Christian atmosphere. In doing this every care is taken to bring forward to baptism those whose hearts are convinced of the truth of the Christian message. But the work done can never be judged by the number of individual converts. It can more truly be estimated by the changes of thought and life that take place in the nation as missionary educational work advances.

The educational missionary must thus be prepared to sow the seed from which others may reap the harvest. It has often been pointed out how the way for the evangelization of a village, or even of a whole district, has been prepared by some one who has gained sympathy with missionary work through receiving education in a mission school or college. The two fields of missionary work thus overlap; they cannot be separated either in their spheres or results.

During the past year there has been an ever increasing volume of appeal for missionaries who will devote themselves to the work of shepherding the multitudes who are now flocking into the church from the depressed classes. It is even urged that educational work should be abandoned in many districts in order to carry out more speedily the work of mass movements. To the present writer any such general policy of abandonment will appear to be unwise. At the same time, the urgent need for making use of the opportunity presented, by the readiness of the outcastes to enter into the church, should give searchings of heart to every educational worker. It has been proved by experience that unless such educational work is of first rate quality, its effect in evangelization is but feeble. Such feeble work may well be replaced by work of another kind. The true line of progress, therefore, would appear to be to aim at very strong Christian educational centres in which the Christian witness is intensely personal, and to refrain from keeping up schools and colleges which are continually short of men and funds and lead, in consequence, a precarious existence.

In order to obtain such strong centres amalgamation of existing work has been found most effective. The different missions engaged in work in a single city would do well to consult together as to whether such amalgamation is possible. Already a great advance has been made in this direction. The outstanding example is that of the Scottish Mission College, Calcutta. The union of the Christian primary schools of the S. P. G. and the Baptist Missions in Delhi shows also what can be done by societies, whose doctrinal standpoint differs, when a complete understanding and sympathy exists between the workers. It is greatly to be hoped

that the year 1912 will see much larger steps taken in the way of co-operation and union.

A question of great importance is raised by the determination of the Indian Government to develop primary education on an immensely wider scale than before. Opinions will differ, but it appears to the present writer wiser for missionary societies to hold fast to secondary and higher education, in which the new army of teachers will be trained, rather than to extend their primary educational work. There would, of course, be one exception, namely, that of Christian districts of the country. There the primary teaching should undoubtedly remain as far as possible in Christian hands. The same would also apply to those districts which are rapidly becoming Christian.

A great field for missionary educational work is now opening out in the direction of training women teachers. It would appear probable, that the energies which are now spent in visiting single zanas might often be more effectively employed in training the women teachers of the future. The teaching in girls' schools will remain for some time to come almost entirely in Christian hands, on account of early marriages and the purdah system among Hindus and Muhammadans. The larger number of girls' schools which the coming decade will witness, may be staffed almost entirely by Christians, if a sufficient number of teachers are trained to meet the demand. Such teachers will also be increasingly needed for our Christian village schools.

One of the most serious factors in the present situation to be faced by educational missionaries is the growing illiteracy of the Christian population. The education of Christian children does not keep pace with the influx of Christian converts. The willingness of Government to increase very largely

the grants for primary education will go some way to remove this evil. But the supply of Christian teachers, both men and women, must be the work of the Christian community itself and of the missionaries who have so large a share in directing its energies.

Christian literature forms one of the most influential channels of educational missionary work. During the past year the North of India has suffered the great loss of Dr. Weitbrecht's withdrawal. Many of the leading missionaries feel strongly that the demand for Christian literature is far greater than the supply. Here again it is hoped that amalgamation and co-operation may do much to increase efficiency. During the coming year an effort will be made to start a *Christian Review* which will take its place among the best of the monthly reviews published in India. The National Council of the Y.M.C.A. have been able to sell between two and three thousand copies of missionary and Biblical studies during the past year. Five years ago the sales would have scarcely exceeded as many hundred copies. The circulation of the *Epiphany* also shows how remarkably the demand for Christian literature is increasing. Vernacular publications show an equally significant increase of sale.

To sum up this article, the trend of missionary educational policy should be in the direction of 'strong centres' efficiently staffed and financed. On two sides extension appears to be necessary—the training of Christian teachers and the publication of Christian literature.

3. Evangelistic Work among the Masses and its Problems

BY THE RIGHT REV. H. WHITEHEAD, BISHOP OF MADRAS

Evangelistic work among the masses is a large subject and presents many problems, the masses representing about ninety-eight per cent of the population of India. With the exception, therefore, of the work in colleges and high schools the whole sphere of evangelistic activity is included under this heading. It would be impossible in a brief article to deal fully with so wide a subject. I will, therefore, content myself with concentrating the attention of my readers on what I regard as the main factor in the existing situation and some of the more important problems which arise out of it.

The outstanding fact, then, in our work among the masses is the readiness of large numbers of the aboriginal tribes and of the outcastes of Hindu society all over India to become Christians. The motives which impel them towards Christianity are various. In some cases they are frankly worldly, the desire to get education for their children, the hope of escaping the thralldom to the higher castes or, in some way bettering their condition. In a few cases the motives are deeply spiritual. Many of the leaders have been men who have had a sincere longing for spiritual truth, for deliverance from sin or for communion with God. In the large majority of cases the motives are mixed and hard to define. I would sum them up as a craving for a better, happier and fuller life. And the fact that so many of the converts remain steadfast under severe persecution is a sign that they are not actuated simply by the desire for immediate gain. The subject of mass movements is being dealt with in

a separate article. I am only concerned with it here as an important fact which we have to take account of in the work of the evangelization of the masses.

It suggests at once a serious problem. If 50,000,000 people all over India are ripe for the harvest, how far ought the church to concentrate her energies on gathering in this harvest? If a missionary were confronted with a similar problem on a small scale in a single mission district, there is little doubt as to how he would solve it. Imagine a missionary in a district with a population of about 600,000 Hindus. Ten thousand of these are ready to put themselves under instruction for baptism, to accept Christianity and become members of the Christian Church. The rest are comparatively indifferent to his message. What would the missionary do? Undoubtedly he would concentrate his energies mainly on the ten thousand. He would still work among the others as opportunity served; but under no circumstances would he neglect to gather in and provide for the ten thousand. Ought not the church in India to regard the problem presented by the 50,000,000 outcasts in the same way? For my own part I believe that she ought to do so. When we find an open door we should press through it with all our might. When we see a field ripe unto the harvest, we should reap it without delay. At the same time we need to recognize that there are dangers in this course which need to be faced and guarded against.

In the first place there is the obvious danger of the Indian Christian community crystallizing into a caste. We see signs of this in many parts of South India. Where the converts have been drawn from one particular caste or one special section of the outcastes, the church tends to become a caste

church, to lose its missionary zeal and to become infested with a narrowness of thought and sympathy that is fatal to true spiritual progress. One of the gravest perils we have to fear for the Indian church is its growth on the lines of caste. Are we not, then, in danger of encouraging this tendency if we concentrate our energies mainly on gathering in the outcasts?

The danger undoubtedly exists; but the conversion of the outcasts need not prove any obstacle to the conversion of the caste people. Quite the contrary. Reports which I have received of the work among the masses for the last year show that where the conversion and elevation of the outcasts has been most successfully carried out, the caste people are most susceptible to the influences of Christianity. Bishop Robinson of the Methodist Episcopal Church writes to me on this point as follows: 'A report on this subject recently prepared by one of our missionaries in the North showed that some forty different castes are represented by our church in that region. And it was also shown that the number of converts from the higher castes was greater in regions affected by the mass movements than elsewhere, a significant and encouraging fact.' Very similar testimony has been given to me by the missionaries both of the Church of England and of the London Missionary Society working in the Telugu country. And it is a striking fact that no part of the work of the Christian Church has made a profounder impression on the educated classes throughout India than its work for the reclamation of the outcasts. There is, therefore, no antagonism between the gathering in of the outcasts and the conversion of the caste people. What is needed is that the former should be regarded, even in its initial stages, as a stepping stone to

the latter. The fact that needs to be kept steadily in mind in all our evangelistic work is that our ultimate aim is the conversion of the ryots. When that is accomplished, India will be won for Christ.

But, then, in the second place there is the danger lest the gathering in of many millions of the outcasts, the majority of whom are poor, ignorant and vicious, should fatally lower the moral standard of the Christian Church. If, during the next half century, some thirty millions of these people are swept into the church, what will be their influence on the Christian community? The answer to this question is that it entirely depends on how we deal with the converts when they are gathered in. If they are hastily baptized without proper instruction, if, when they are baptized, they are left untaught and uncared for, if no care is taken to educate the children or to raise the parents out of their poverty and degradation, then undoubtedly the effect of these great mass movements upon the church will prove disastrous. But few missionaries would suggest that we should check and discourage these movements because of the serious dangers involved in dealing with them inadequately. The reality of the dangers is a reason, not for drawing back from this great work, but for doing it wisely and thoroughly. The practical question before us is how the work may best be done with our existing resources of men and money. I will venture to make a few suggestions on this point.

The first is that missionary societies should concentrate their energies on districts of manageable size. It is a mistake for a society to range over a larger area than it can effectively occupy and gather in a number of scattered congregations over a very wide tract of country. That, I know, is the policy adopted by a few missionary societies.

They believe in sowing the seed as broadcast as possible. But I venture to suggest that this is a mistake. I have noticed that the missions which adopt this policy are those which are most apt to fail in the vitally important work of building up the church and training their converts in Christian life and character. It is difficult to shepherd scattered flocks, and, what is even more important, it is difficult for the scattered flocks to realize their corporate unity and life. One great aim of the missionary should be to give to the new converts the power of a real corporate life within the church. They come out from a strong corporate life and they still need a strong corporate life when they become Christians. That is best given them when the converts of a society are grouped within a limited area.

And, then, my second suggestion is that far greater efforts should be made, than are being made at present, to educate the Christian children. The most effective means of raising the whole Christian community in the villages is to educate the children. An uneducated Christian community will never rise to a high standard of Christian life. We ought seriously, therefore, to face the fact that, according to the census of 1901, eighty-four per cent of the Christians throughout India were illiterate. The present census of 1911 may show considerable improvement in this respect, but it will not seriously alter the fact that an enormous proportion of our Christian people in the villages can neither read or write. I notice in one report of this year that the raising of the standard of the village schools throughout the mission district has resulted in a considerable diminution of the number of Christian children at school, and that eighty-five per cent of Christian children of all ages in the

district are not at school at all. I do not know how far the same tendency exists in other missions, but I feel sure that it is universally true that 'there are few more urgent problems awaiting our solution than this of the education of our Christian children.' Compulsory education is in the air. The need for the spread of education among the masses is universally recognized. We ought to see to it that in this vitally important matter the Christian Church keeps well to the fore. It is not merely a question of enabling the Christians to compete on favourable terms for the loaves and fishes; it is a question of the development of life and character.

And thirdly, I would suggest that the best way to lift our converts out of their poverty and degradation is, not by doing a great many things for them, but by stimulating them to do a few simple things for themselves. Plenty of money is in some few cases actually a snare to a mission, because it leads the missionaries to do a great many things for their people which it would be far better for the people to do in a much more simple fashion for themselves. It is much better, for instance, for a congregation to build a simple prayer house of thatch and mud for themselves than for the missionary to build them a fine church of bricks and mortar. In the same way I am inclined to think that in some missions the multiplication of agents tends to prevent the people ever realizing that they can and ought to do things for themselves. There is a widespread idea among many of our village Christians that a congregation cannot meet together to say their prayers unless some one is paid by the mission ten or twelve rupees a month to conduct the service. So with our efforts to raise the people economically and socially. We do not sufficiently realize how much it is possible for them to do for themselves, if we

can only stimulate them to do it. In many of our village districts it would make a wonderful difference in the economic condition of our people if they would only take one step forward by giving up strong drink. In one village I visited two years ago there was a small body of converts of two years standing, all miserably poor. But nearly all of them had been persuaded to give up strong drink when they were baptized. The result was that many of them had even begun to pay off their debts. One man told me that he was seventy rupees in debt when he became a Christian and that he had paid off thirty rupees in the first year after his baptism and hoped to be free from debt in another eighteen months. This was an infinitely better moral education and a far greater step forward, than he would have made, if the missionary had paid off his debts from mission funds and taught him a trade.

And fourthly, I would urge strongly that the only hope of our being able to deal effectively with this vast problem in the future lies in the speedy development of the independence and missionary enthusiasm of the Indian Christians themselves. It is obvious that we cannot adequately grapple with the task of the future on the same lines that we have been working on in the past. When we study the causes that so often lead to a mass movement in any particular district suddenly coming to a halt, we find that in most cases it is simply due to the fact that, when the number of Christians in a district has risen to about six thousand, the whole time of the missionary in charge and the whole of the financial resources at his disposal are absorbed in the pastoral care of the Christians. And as the whole burden of evangelistic work rests upon the shoulders of the missionary and his paid

agents, as soon as this stage is reached the gathering in of new converts comes automatically to an end. On these lines, therefore, the gathering in of new converts all over India is bound to come to an end within a very short space of time. We have hardly enough men and money to provide for double the existing number of Christians. What will happen when the number of the Christian population in India rises to about ten millions? Evangelistic work on existing lines will be an impossibility. One urgent problem, then, of the next twenty years is to raise up throughout India independent, self-governing, self-supporting and self-propagating churches. How this can best be done will be dealt with in a separate article. I need only point out here that it is a vitally important problem for the future progress of the church in India and that unless it is solved within the next twenty years the Church will be face to face with a serious crisis in its great work of the evangelization of the masses.

CHAPTER X

Mass Movements

THE normal growth of the Christian community in India is generally accounted for by individual accessions and by the ingathering of separate families from the non-Christian faiths.

Occasionally, however, large bodies and communities are led by various considerations to move together from their ancestral faith to Christianity. Generally these mass movements are aided by the caste system which has destroyed the power of individual initiative, but has added force and momentum to communal uprisings. Mass movements towards Christianity almost always, if not invariably, follow these lines of caste cleavage. In South India, where these movements are best known, a few of the Panchama (outcast) divisions and others of the depressed classes have found courage enough only in united action and communal solidarity to face and overcome the opposition and persecution incident to this change of faith. In this way castes and communities have been largely depleted by such movements towards Christianity during the last century in South India; and the prospects for other similar mass movements in this Presidency are bright—brighter because the Hindu caste system is more compact, tenacious and tyrannical in Southern than in Northern India.

During the past year, however, while the southern part of the peninsula has been relatively quiescent. North India has taken its turn in the enjoyment of a

most encouraging movement of the masses towards our faith. This movement is partly reported below.

BY THE REV. A. G. MCGAW, M.A., ETAH, NORTH INDIA

Mass Movements in Northern India. Some of the churches in Northern India have had, during the past twenty-five years, the privilege of receiving many thousands of converts.

Probably there is no mission in this region but has been materially affected by these movements of large numbers towards Christianity.

We have chosen to use the word movements rather than movement, because there have been two district centres, one in the Punjab among what are called the Churas, and one in the United Provinces among the Sweepers, a similar class of low caste people.

The interest on the part of these distant communities began about the same time; the movement in the Punjab first affecting the United Presbyterian Mission and that of the United Provinces the Methodist Episcopal Mission.

The beginnings of these mass movements were unsought, indeed they were and are opposed by some conscientious men. But opposition has been unable to withstand the movement, and in many cases has given way to cordial approval. Those closely connected with this work assure us that the movement owes its initiation and extension to the working of God's Holy Spirit, and that the missionaries have been following the movement rather than leading it, and that 'all along, it has had the very marked blessing of God in the changed lives of individuals, in leaders called out and prepared of God, and in the developing church.'

In many instances, the missions have been unable to keep pace fully with the movement, and

have had to exert all their ingenuity and energy to adapt their work to the changed conditions.

This work is of God. He has hastened it in its day and is blessing it abundantly.

Extensive work. As a result of these movements the two Conferences of the Methodist Episcopal Mission in North India have a membership of over 170,000, the United Presbyterians of over 60,000, the American Presbyterians of 26,000, and the Church of Scotland Mission of 9,400.

This means that many thousands of these low caste people have forsaken the religion of their forefathers and have accepted the religion of Jesus Christ. They have been coming out by families and groups of families. Usually, all of that caste in any particular village at the same time publicly accept Christ as their Saviour.

Although these movements have been in progress for some twenty-five years, they have not yet by any means exhausted themselves. The total number of baptisms in the above named missions during the year 1911 was 17,950; and while, in some sections, as high as four-fifths of that particular community have been baptized, in others less than two-fifths have been so received; so that in connexion with this caste there is still room for a large work of extension.

There have been times and places, in which a temporary check to the movement has been experienced; but, ordinarily, the limits to this work have been set by the church in its failure to supply an adequate force of workers to shepherd the masses favourably inclined. The great burden on the missions engaged in this phase of work has been, and is, to provide adequate instruction, both religious and secular, for those who, each year, have come in by thousands.

The principal agents in the work of extending the interest in this new movement have been the new converts themselves. This is not a high type of evangelism; nevertheless, it is commensurate with the knowledge possessed by the people at the beginning and is wholly commendable.

The Intensive work. When one takes into consideration the numbers that have been given to the church for development and training; the problems of time and money in preparing special agency; the distance to be traversed in passing from the low, every day standards of Hindu society to the ideal standard of Christianity and the inimical environment in which the process of spiritual development must take place, one must recognize that it is yet too soon to expect the realization of our Christian ideals. Progress, however, is very marked and encouraging, wherever continuous and regular instruction has been provided.

Those phases of development, which usually appear first, are connected with the public worship of God. The Christian method of worship is entirely new and strange to these converts. The idea of worshipping anywhere, of assembling for united worship, of prayer which includes thanksgiving and petition for so many definite things and the whole manner of service, are enough to make the new converts feel very awkward and out of place.

They could not readily see the propriety of the young wives and mothers coming and sitting in the company of men, especially where outsiders were. It is not strange that some boys and young men considered the removing of the head dress and bowing of all heads in prayer as an amusing spectacle. They had never seen or heard of such customs. In a short time, however, these matters are understood and accepted, and orderliness, so far

as outward circumstances permit, and reverence characterize the worship.

From the very beginning the converts are taught to give, and although they come from the poorest of India's poor, yet their response to instruction in this matter is gratifying and their progress in this grace can be assuredly counted on when faithfully taught.

The faith of these people is simple and childlike. Very early in their Christian experience do they confidently look to God to heal all their diseases, in response to prayer; and often God honours their faith.

Very many of them begin the battle with sin in earnest and grow in grace as surely as they do in years; and one thanks God and takes courage at meeting, now and again, souls which have been transformed and made into vessels of unusual honour, 'meet for the Master's use'.

The missionary spirit among them is found to an encouraging degree. Had it not been so, the movement would have ceased long ago.

Effort naturally goes out, first of all, along lines of relationship; but many of these so-called 'untouchables', despised and illiterate, are winning the confidence and approval of their high-caste neighbours and are zealously preaching Christ to them day after day. This results in calls for Christian literature and for a visit from the preacher. The wide extent and the depth of the impression of these changed lives and their boldness to speak of the way of salvation to those far above them, as the world sees it, is marvellous indeed. In hundreds of villages, the little group of believers furnishes a point of contact with the non-Christians which, while extensive, is closer and more natural than that of the mission-compound type of Christian.

These converts from the depressed classes have naturally, very little appreciation of the benefits of

education. Why should any one expect them to aspire, at once, to be numbered among a very small company of literates from their village?

It is fortunate, indeed, that this desire comes gradually, though it comes inevitably, where life and activity are found. The present generation is in a transitory stage. After this there will arise a people born with ideals far in advance of those with which the present generation was born, and that will be a literate people.

Just now in one of the prominent Christian colleges of Northern India there are fourteen Christian students; and of these four are from the ranks of those who, according to traditions, should be satisfied to work with ash-barrel and broom rather than to look at a book.

One of the theological seminaries reports that two-thirds of its students come from this same despised sect and 'maintain a very fair average in the school when compared with any other class.'

Christian truth, the good seed which has been sowed in this soil, is producing a harvest in thousands of villages. In the lives of its humble believers it is winning for itself an acknowledged right to exist alongside of the ancient religions of the multitudes, and thus, in addition to resulting in the direct salvation of a people, it is proving itself to be a leavening influence of the first magnitude.

In any plan for widespread evangelization this people, redeemed and transformed, will take an important place.

The obvious conclusion of any review of this mass movement work, based upon the optimistic convictions and plans of the missionaries engaged in it, is that the church should pursue the most vigorous policy possible, whenever and wherever in the providence of God such opportunities offer. It

is not a question of approving or not approving other forms of work, but one of allying oneself with the great movements of God's Holy Spirit.

No one can see as many weaknesses and difficulties in such a movement as those engaged in it; yet along with this they see in it such possibilities that they are the first to welcome a similar movement in other castes, signs of which are not lacking.

Such movements are in accordance with the temperament of the Indian people, and they have upon them the stamp of God's approval and blessing so evidently that it behoves the church to seek such opportunities and, when given, to improve them most heartily.

CHAPTER XI

Protestant Missionary Educational Work

WHETHER we consider the impressive vision of more than half a million youth who are receiving an education in our 15,000 mission institutions, or whether we realize the intensive work which is thus transforming the thought and ideals of India and is carrying the Indian Christian community into the forefront of all Indian communities, the educational department of the missionary enterprise is one of its most important as it is the most pervasive in its influence upon Indian life and thought.

We will consider this department in its manifold divisions.

1. Elementary Education

Protestant Missionary Societies have an honourable place and share in the primary educational work of India. This is conducted largely by means of 13,204 elementary schools in which are 446,083 scholars, one-ninth of the four million pupils and of all the elementary schools of this country—a land where ninety-five per cent of the population is illiterate. This furnishes not only a fine opportunity, but also a stirring call and a prime obligation for service. The vast majority of these schools are among

the aided schools which receive grants from the Government and are under the superintendence and partial direction of the Educational Department of the State. Grants are apportioned to them according to varied systems—either for results achieved, or according to their organization or efficiency. A large majority of the mission schools are connected with this system, receive the impulse connected with the Educational Department, accept grants for work done and are examined by Government officers. There are, however, some missions that conscientiously decline to enter into alliance with the State in this matter of education and therefore support entirely their own institutions and have nothing to do with Government examinations. These missions claim that they prefer to work on their own lines, with absolute liberty to carry on their work in their own way, without accepting any state funds toward the conduct of their work. It may be that, in the near future, most of the schools will have to enter into this same category, especially if the 'conscience clause' be adopted by Government and enforced in elementary schools, as indeed it is already enforced in certain parts of Ceylon. For the time being it is considered of definite value and of importance by missions in general to connect their institutions with the Government Educational Department, for the inspiration, popularity and helpfulness involved in the same. This connexion not only brings financial aid and thus enables missions to establish a larger number of schools; but it brings also discipline to all the teachers and stirs them up to larger energy and to greater ambition to bring their schools up to educational efficiency in the eyes of Government officials.

1. These schools are, nearly all of them, in villages, where gross ignorance prevails and where the

need of enlightenment is consequently most urgent. In these centres of ignorance, of superstition and of heathenism the Christian school is a source of life, and the Christian teacher is a man of influence, because of his relative culture and independence of village authorities.

2. These thousands of elementary schools enjoy the best opportunity to present our faith to the hundreds of thousands of tender boys and girls who are in the most impressionable age of their life. The growing literacy of these villages depends, to a great extent, upon these elementary schools which reveal to the people the rich blessings of a common education, inspire them with a new ambition to seek the best for their children and usher in the new dawn of modern civilization and its blessings to the community. A teacher in one of these schools may be the only educated man in the whole village and enjoys a corresponding reputation, and with that reputation an opportunity, for the highest usefulness and for the greatest blessing to the people.

3. The evangelistic opportunities which these schools furnish are exceedingly great and attractive. They give special access, religiously, to non-Christians. They not only bring the minds of the children daily into touch with God's word, into the habit of prayer and of a sense of dependence upon Him and into a knowledge of Christ Jesus, of His salvation and of our faith and its truths; they also become centres of activity in behalf of the parents of all the children. Every parent's mind becomes accessible to influence through the blessings that are brought into the life of his child. Christian songs are carried into their homes. Some of the most beautiful passages of God's word are made familiar to these people, and the teacher himself

becomes a *persona grata* in the whole village and is listened to as a gospel preacher at all times. This furnishes a marvellous opportunity for the dissemination of Christian truth and for the preaching of the Christian Gospel in that village.

4. By means of these schools an opportunity is also furnished to establish Christian congregations. In many of the villages of India, Christian congregations have sprung up definitely and entirely through these schools. Often have we seen such a school become the nucleus of a congregation, and the congregation gradually develop into a church which spreads in influence and redeeming power throughout that whole region.

But, of course, in all these schools the teachers must be thoroughly Christian in their convictions and spiritual in their possession and powers. It is useless to establish a so-called Christian school which is taught by a non-Christian teacher; rather is it a vain expenditure of strength and money. What is needed is a thoroughly *Christian* elementary school.

5. There are many text-books in these elementary schools, but none is more exalted and presented with more persistence to the minds of the pupils than the Bible. In South India, Protestant Christians are called 'Bible people', because of the persistence with which they present the Bible and its truths at all times and in all places. In these schools the Bible is extolled and its truths are held in highest reverence by teachers and by missionaries; and they thus become of supreme value and importance to the young pupils. Bible examinations are conducted, and a number of the most precious verses in God's Word are treasured in the minds of the pupils, later on to become, by God's Spirit, efficacious, we hope, in their redemption. And with the Bible there is al-

ways connected instruction in all the principles of our faith in their elementary and simple forms. Here are taught Christian ideals and Christian ethics as they are connected with the Gospel narrative and with the Old Testament; so that the minds of the young who attend these schools, for any length of time, are imbued with the message of God's Word. Much has been done of late in preparing text-books for Christian schools in Bible studies, especially throughout South India and in its various vernaculars; and we trust that better books will still be forthcoming to make this study one of pleasantness and of real effectiveness in all institutions.

6. There are 146,729 girls studying in the mission elementary institutions. This is considerably more than one-fourth of all the girls studying in the elementary schools of India. It was only a few years ago that missionaries could not induce the parents to send their girls to school unless the missionaries gave them a little pecuniary inducement. Even when they attended they had no idea of any serious study. To-day, on the other hand, this large army of girls are brought under our influence and are thoroughly trained in the lower classes; and are staying longer and longer for an ever-increasing educational training. The old Indian proverb, that 'educating a girl is like putting a knife into the hands of a monkey,' has had its day of credence and popularity. Parents are appreciating increasingly their daughters and their possibilities. The duty of early marriage and other ideas of social propriety necessitated the withdrawal from school of all Hindu girls above ten or twelve years of age. Even in this we notice decided improvement, as daughters of older and more mature age attend these schools and enjoy their blessings. Until recently the education of girls

was almost entirely a matter of missionary activity. Now Hindus and even Muhammadans have entered and have established large and prosperous schools for girls in towns. This is in imitation of the missionary and as a rival activity to his beneficent effort on these lines.

7. Another department which has recently been opened is the kindergarten school for infant children. This has not yet found much development in India. In our missions there are only thirty kindergartens with 1,000 pupils ; but we anticipate that this department will become, ere long, a popular one and will help in the development of mission work and in the increase of opportunity among the children. Those who will thus pass on to the higher classes of the elementary school will be better prepared for the work of the same and will have received the initial blessings of missionary influence before they enter the regular classes.

Referring generally to the elementary educational work of the missions we may say that it meets one of the greatest needs of India to-day ; at least it is much more urgent than the higher educational work. Government has lent itself too much relatively to higher education and has expended upon it more money than was warranted in view of the fact that the appropriations for it were taken from the much more important and necessary elementary training of the masses. The new movement instituted by the Hindus themselves toward free and compulsory primary education, is one that is ere long to find place in the scheme of education in this land. The people will not be satisfied until this has been achieved ; and it is an honour to missionary societies to have so conducted their work and to have presented the attractions of an early education so fully to the

people that they are passing on to a clamorous claim for a larger and a wider education for their children. These primary schools are also specially needed for the sake of the Christian children. Not so much is being done for the education of Indian Christian children as the situation demands. And we trust that this department of work will be emphasized during the coming years until our Christians will have attained unto a greater literacy and a wider culture than ever before, yea, a wider one than that possessed by any other class in the community.

2. Higher Education in Missionary Work

BY J. C. R. EWING, D.D., PH. D., PRINCIPAL OF THE FORMAN CHRISTIAN COLLEGE AND VICE-CHANCELLOR OF THE UNIVERSITY OF THE PUNJAB

There are thirty-eight institutions of collegiate grade connected with the Protestant societies working in the field of our survey. Of these, eight provide for training only to the intermediate standard; nineteen carry their students up to the bachelor's degree but do not attempt anything beyond this, and eleven provide for M.A., or Post Graduate work, in one or more subjects.

In these colleges the enrolment, in October 1911, was 5,647. The students may be grouped as follows: Hindus 4,481, Muhammadans 530; Christians 436; Sikhs ninety-two; Parsees seventy-nine; others twenty-nine.

Under the head of Institutions of Higher Education, we must also include the numerous high schools established and maintained by missionary societies as an agency for reaching with the message

of the gospel that much larger proportion of literate youth whose ambitions do not extend beyond that degree of scholarship which enables them to pass the matriculation or final standard examination. It is quite impossible, with the information available, to furnish at this time any adequate statistics of this most important and effective section of higher education in missions. It is unfortunate that in the Provincial educational reports, there is no definite attempt to discriminate between non-Government institutions other than missionary and those that are carried on by Christian societies. Our distinctively missionary statistical tables are also of little advantage to us in any attempt to measure the material side or to form anything approaching an accurate estimate of the sum total of the Christian force now being concentrated upon this class of India's youth. But that the mission high school, with its thousands of pupils, is now and has been throughout many years a mighty force in the production of both direct and indirect results is a fact not to be questioned. Many foreign and Indian teachers find amongst these youth a sphere which they regard as second to no other in its opportunity and promise of definite results in the stupendous task of making known to the entire population the principles and practices of the Christian religion.

In common parlance, *the educated classes* are synonymous with the English speaking classes. These are increasing in numbers with enormous rapidity, and if they are, to any large extent, to be brought into touch, at any period of their lives, with the truths of the Bible and with the living exponent of those truths it is fairly evident that the high school and college must furnish the field. They cannot be reached by bazaar-preaching, and it is

exceedingly difficult for any other missionary to attain to such a relationship of intimacy and confidence with them as is possible to the one who stands to them in the attitude of a teacher. He wins a right, which his pupils are not slow to recognize, to set forth with all boldness the absolutely unique truths of Christianity. He is comparatively free from temptation to compromise, largely because his audience is one that has had opportunity to know him and to appreciate the character that lies behind the message that he brings. He is in a position peculiarly favourable to his being and doing what was once urged by one who knew and loved India well, 'Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation.'

The Government of India, while observing strict neutrality in matters of religion, has in various ways, since the establishment of the first English missionary college by Dr. Duff in 1830, shewn its appreciation of the value of such work to the people. Substantial grants-in-aid are enjoyed by the great majority of institutions to which reference is here made.

These subsidies have made it possible for those responsible for their maintenance to provide, in a degree otherwise unattainable, for the efficiency of the purely educational machinery without which the fundamental purpose for which they were established and are maintained must have largely failed of realization. While not understanding the value of what is thus received, in common with the representatives of other faiths who are able to fulfil similar conditions, there are many Christian educationists who strongly feel that a still more liberal policy in the matter of grants and a larger

exemption from interference in matters of detail by inspecting officers might not unreasonably be expected, and would unquestionably result in very great advantage to the people of the country.

Educational efficiency here, as elsewhere in the world, is largely dependent upon the amount of money available for the employment of an adequate staff of teachers, and for the provision of necessary building and other material equipment. Grants-in-aid and the sums realized from students as fees for tuition, together with the services of the missionary whose support is guaranteed by a western society, suffice, in many instances, to maintain the college or school in a fair degree of efficiency.

But that, in the vast majority of cases, the largest educational efficiency remains unattained because of the absence of adequate financial support, does not admit of question.

Upon those charged with the responsibilities of this form of missionary effort there is perhaps no matter that presses more constantly and urgently than that of securing a sufficient number of duly qualified Christian teachers and professors. In our colleges it may be assumed that the majority of the professors, and certainly those exercising the most predominating influence, are Christians, Indian, European or American. In the high schools the proportion of non-Christian teachers is distinctly higher. The fact that it is found necessary to entertain the services of any but earnest Christians as teachers in any of our institutions is, of course, to be deplored. Excellent men, teachers of unquestionable learning and skill, are found among the non-Christian members of the teaching force engaged in missionary schools. Yet this situation is anomalous, and, were it capable of immediate remedy, it would be intolerable. The

college or school exists because it is felt that we must have a place where the truths of our holy religion may be taught and exemplified with intense efficiency, and under conditions where opposing forces are minimized to the greatest degree possible. The non-Christian teacher is an opposing force, no matter how far it may be removed from his desire or intention to operate as such; and the higher his character as a man and the greater his reputation as a teacher the stronger will inevitably be his influence against that for the sake of which the school is maintained. It has not hitherto been possible to carry on our work without him, because the Indian Church has not yet produced a sufficient number of fully qualified Christian men to supply our need. The employment of teachers who are merely nominal Christians, or whose scholastic attainments would fail to command the respect and confidence of the student would obviously be no solution of the problem.

The non-Christian, it would appear, must remain until his successor can be found in the person of the Indian Christian who is intellectually and spiritually equipped for the task which is awaiting him. In the judgement of the writer, there is no question pertaining to the conduct of our Christian propaganda in India more pressing than that of raising up for this work amongst the educated classes in school and college, a great body of devoted, capable Christian men. There is possibly some flaw in the method by which we have hitherto sought to introduce such men to this important and promising form of service. It is high time that we learn the cause of failure, and, if need be, prepare ourselves for such adjustments as may result in providing each of our class-rooms with a teacher who, while standing second to none in his power to

impart secular knowledge, will also stand, by virtue of his Christian character, as an example of the transforming energy of the Lord Jesus Christ. Great advance in this direction has been made within recent years. In colleges and schools, as well, the proportion of Christian teachers has largely increased. The extraordinary influence exerted by individual Christian Indians who have thrown themselves with mind and heart into this service in mission colleges, would confirm us, were confirmation needed, in our conviction as to the paramount importance of filling, as speedily as possible, every chair in every missionary college with such life as this. Great obstacles lie in the way, but they are not insuperable, and where the actual accomplishment of that for the achievement of which our work has been inaugurated, is at stake, we believe it is not too much to hope that we shall soon arrive within measurable distance of the time when the brightest and the best spirits of the Indian Christian Church will find for themselves a sphere of splendid service within the halls of our schools and colleges, making them the power for good that they can only be when all tacit or active hostile influence shall have been removed.

Higher education, as a missionary agency, in order to be adequately appreciated, requires to be recognized as having two distinct objects in view. The first of these involves its relation to the up-building of the Christian Church; quite apart from all else, the education of the youth of Christian families is of sufficient importance to justify the establishment of such facilities as will serve to secure for them the best intellectual and spiritual training that can possibly be provided. The founding of colleges and high schools for the exclusive advantage of Christian students, in such numbers as to

meet the requirements of the rapidly increasing demand for such facilities would be impracticable from purely financial considerations. Furthermore, it is believed by many that the association of the Indian Christian student with his non-Christian countrymen in the lecture-room and play-ground is an arrangement of no small advantage to the Christian, in circumstances where suitable hostel accommodation, under Christian supervision, is provided. The Christian college or school is thus seen to be essential to the well being and normal development of the Indian Church. In our missionary colleges there are to-day 436 Indian Christian under-graduate students. These represent a rapidly growing number. Of the general intellectual calibre of these students it is sufficient to say that in the university tests the percentage of successful candidates is usually in excess of that attained by other communities. It is obviously from among these that we may hope to attain that supply of Christian teachers and professors whose presence in this work of education is so vitally necessary to its success. Were these youth left to find their collegiate training in Government or non-Christian colleges any hope of our being able to welcome them in considerable numbers, to association with us in distinctively Christian effort would be indeed vain.

Higher education, then, should have as its first and fundamental object the development of the Christian Church. No element should find a place in the curriculum, or in the general conduct of the place which might in any way militate against this purpose.

As the years pass these little groups of Christian students will inevitably increase in size and influence upon their fellows. The college will tend to be-

come more and more a centre of Christian activity, guided by those best capable of coming into closest touch with the non-Christian student. Meanwhile the substantial Government grants which are available, only through the presence of non-Christians in large numbers, together with income from tuition fees, make it possible for the church to provide for Christian youth such facilities. Let the Christian college be accorded its due measure of appreciation from the point of view of its service to the Christian Church and its essential relation to the evangelization of the educated class through the direct agency of those who are being prepared for the task of definitely dealing with them, and there shall be gained a vision of its importance that will result in a most salutary dissatisfaction upon the part of the church in both East and West, with all existing inefficiency and inadequacy in either material or spiritual equipment.

In the colleges under consideration there are 5,241 non-Christian students. These young people, are of course, at liberty to undertake their course of study in institutions other than missionary; but by the very act of entering the Christian college they have agreed to submit to its discipline and follow its curriculum. The course of work prescribed includes not only the books laid down by the University, but also the daily and systematic study of the Christian Scriptures, and subjects allied thereto, which work is, I believe, usually introduced or closed with prayer offered in the name of the Lord Jesus Christ. The results of this teaching in any form admitting of tabulation have not been great. But many instances of individual conversion have taken place. Some of our most earnest and efficient teachers and professors as well as men in other walks of life, are to be

numbered as direct 'results' of this form of effort. That more have not come into the church is a fact, which while we all deplore it, is not wholly surprising. The great strength of family ties, the numerous 'half-way-houses' that have been opened, the growth of a spirit of so-called nationalism, these are some of the items of which reckoning must be made if we would understand the nature of the retarding forces in active exercise.

Apart from results which admit of enumeration, there is the mighty influence which is being exercised upon this body of youth in the way of removing from their minds and those of their relatives many of those grotesque misapprehensions as to the nature and meaning of Christianity which so frequently act as strong deterrents in all attempts to secure from them a patient consideration of the claims of the gospel. That this result is of enormous value in connexion with the evangelization of this country is so obvious as to require no proof. It may indeed be fairly claimed that it is in itself of sufficient importance to justify all the labour and expense that have been devoted to higher education. Thousands of youth are being drawn into a relation of comparatively sympathetic understanding of the attitude and aim and teaching of the missionary. Such understanding has spread far beyond the schoolroom and in town and village; for the itinerant preacher finds friendship and not infrequently, helpful co-operation on the part of those who but for the lessons of the mission school would have been, through ignorance, bitterly antagonistic.

In the Report of the Decennial Conference of 1902, the following words occur as part of a resolution passed by that body, 'The conference recognizes that the Christian instruction given in open missionary institutions is essentially evangelistic,

and it puts on record its opinion that no line is drawn or can be drawn, between educational and evangelistic work.' When the aim becomes other than evangelistic, or when the pursuit of educational efficiency results in the relegation of the evangelistic motive to a secondary place, the question of the right of the institution to the continued support of the church, may well be raised. If, on the other hand, the highest possible type of work in connexion with the secular studies be maintained, and to this be added, as essential to the whole, a constant and unyielding recognition of the paramount place which it is our privilege to give to Jesus Christ in all our effort, there is surely to be found in the sphere of higher educational work an opportunity second in promise to no other.

With a spirit of profound thankfulness to God we see and record the manifest evidences of His working among the lowly. A great church is being gathered from amongst the people, which in its turn will assuredly exercise a mighty influence upon the un-Christianized higher castes of sections of the community. But meanwhile these more enlightened people have a claim upon us which we dare not put aside. They are the natural leaders of the people, and in no country have the social leaders such a powerful influence as they have in India. The conversion of one and another from amongst them produces an effect felt throughout the entire social fabric. No class anywhere stands more in need of the gospel. The proud intellect needs regeneration no less than the heart and conscience. Leaders strong and great are urgently required, and for these, in considerable numbers, we cannot look elsewhere than to the cultivated classes. The establishment of non-Christian universities is a significant sign of the times. It

suggests that if the Christian Church is to bear its share in moulding the lives of the leaders of tomorrow, no time should be lost. Into mission school and college a host of workers, Indian and western, must speedily be drawn, persons who, while armed with the culture that gives fitness for intellectual leadership, are further qualified for their stupendous task through the presence of an unfaltering conviction that in the Lord Jesus Christ alone is to be found the Deliverer, Guide and Friend that India needs. Men and women of proved aptitude in both of these essential features of missionary education are demanded by the special conditions of the situation. A bold forward movement along with a wise strengthening of the things that are, is imperatively called for. If the Church have courage to persevere and enlarge the effort to a degree in some measure commensurate with the enlarging opportunity and obligation, we shall yet see the battle turned and the educated classes in large numbers accepting Jesus Christ as Saviour and Lord.

3. Normal Training Schools

There are only 127 institutions of this class conducted by the Protestant missions, and in these there are 3,077 pupils. These constitute thirty-three and a half per cent of all the 380 training schools in India. This class of institutions are multiplying rapidly. Most of these institutions are intended only to qualify men and women for lowest grade of training, such as the primary and the lower secondary classes. This number of pupils represents only ten for every one of the 300 separate missions and only one student for every eight

teachers now found in mission schools. This itself reveals the absolute inadequacy of this department of missionary activity to meet the crying needs of our 14,947 institutions.

It also reveals the great defect of the missionary teaching agency; not more than a small fraction of those who have had a professional pedagogic training are now in charge of our institutions of learning.

This department of work, however, is rapidly developing under the pressure of the Educational Department which insists increasingly upon the appointment of only certificated men and women for teacher's work in their schools. Moreover, Government itself is opening an increasing number of high grade Teachers' Colleges, where the degree of L. T. may be received by our young men and women. Not a few of our Christian youth, more especially in South India, are now entering these higher schools of training to qualify themselves for pedagogic service.

Many of these training schools are connected with high schools or lower institutions, in which they find practising schools for the use of the normal teachers.

The value of these institutions is great, since they help to equip professionally the men and women who are to conduct one of the greatest departments of missionary service. The 25,000 teachers who are in charge of the educational institutions of our Protestant propaganda are in these schools trained for their noble profession. To them is entrusted the most delicate and important work of leading more than half a million young minds into the first possession of education and culture and into the basal treasures of life and character as revealed in Christ Jesus.

4. Divinity Schools

The need of training a spiritual agency is supreme. It is often truly said that India must be won for Christ by its own children. How important then that a worthy and a capable class of spiritual workers should be chosen and trained for this work.

The present force of about 39,000 mission agents need training; men and women who take up this most sacred work need to have a thorough preparation for it. And how shall this be done save as the missions establish fit institutions and are able thus to attract men and women for training?

The founding of these schools of the prophets was slow and late in its development. Missions in their infancy regard this department of theological training as one of the latest to establish. In this matter, as in others, a most distinguished leader of a century ago, William Carey, showed the way to other missions by establishing, at Serampore, an institution which was suited to build up an Indian Christian agency of large calibre and power. The ideal and ambition of William Carey were, in this particular, in advance of those possessed by many missionaries to-day. And it will still take us some time to attain unto that efficiency which he placed before us as an ideal and for which he laboured so wonderfully a century ago. In other missions, however, and indeed in all the new or younger missions of to-day the training of men and women for spiritual activity has been wanting in purpose and in power. Even to-day, with hundreds of missions and organizations scattered all over this land, we boast of only eighty-six theological and Bible training schools and classes; and in these only 1,875 students are being trained for Christian service. This number includes men and women in schools of all

grades of efficiency. This is altogether inadequate to meet the demands of our work. It is far from meeting even the ordinary need owing to the regular depletion by death of those in the service, not to speak of the growing need of the ever expanding work. It would require at least sixty per cent increase in this department of mission labour and in the number of students now undergoing training, in order to keep up the present supply and to meet the clamorous need of the work. The consequence is that the spiritual agents of our mission at the present time are both inadequate in number and unsatisfactory in character and in the amount of training received. This constitutes one of the most serious problems of the work in India at the present time. How shall we secure and how shall we train a sufficient number of men and women for the highest and best posts in our missions? The larger and well organized missions are becoming more and more sensible of this need and are putting forth increasing efforts in order to meet it. Not only are divinity schools multiplying, the number of students also is growing every year. The difficulty is that there are so many young missions and weak ones that make no attempt whatever to train their own men and women, and which are therefore under the necessity of drawing upon the larger missions for their agency.

Looking at the field under survey it may be said that these institutions have advanced more than 100 per cent during the last two decades. Perhaps the largest institution, so far as the number of students is concerned, is found in Insein, Burma, in connexion with the American Baptist Missionary field. They have two theological seminaries there, one for the Burmans and one for the Karens; the latter has about 160 students. They are mostly of a low grade, in view of the fact that the people

themselves have recently come out of the lowest barbarism. But it is also unique, as we have seen elsewhere, in the fact that it is entirely supported by a personal tax of the people themselves. The same society has a large and well-equipped institution at Ramapatam, in the Telugu field in South India. It is ambitious both in the number of its students and also in its strong teaching faculty. This seminary has hitherto only trained men and women of lower grades of education, although it is gathering in men of better equipment at the present time. In North India the largest institution of this kind, and in some respects the most pretentious and ambitious, is the one of the American Methodist Society at Bareilly. It meets the demands of a large field and has to take in men of a low equipment, because its community has grown very rapidly and has come out of the lowest stratum of society. But this is also thoroughly well organized and is taking in an increasing number of men whom it is training for the higher work of the ministry. The only well-endowed theological seminary in the country, so far as we can learn, is the one of the Reformed Church at Vellore, South India; under the enthusiastic campaign of Dr. Chamberlain, some years ago, a sufficient sum of money was gathered to endow the institution, which is now well directed and with a goodly number of students, especially in view of the size of that mission. In like manner the Lutheran Mission in Tranquebar has a well organized and thoroughly well equipped institution which trains two grades of men, one for the lower and one for the higher service of their field. They have also, for a long time, connected a normal training school with this institution so that they may furnish together, when desired, both forms of training. This is a

worthy idea. The American Board has two theological schools at Madura and at Ahmednagar. Both of these institutions are doing a good work and have a fair number of students. In Madura the women are also trained with the men. This is because nearly all the men are married and have come from service in the mission as teachers. Their wives have two hours daily of class work with their husbands. This is made possible by the fact that women of this mission are equally trained with the men, since men who are mission agents are not allowed to marry uneducated women. The divinity school of the S.P.G. in Sullivan's Gardens, Madras, is an old, well-established institution which gives its students a fairly high grade of training. The Wesleyan Missionary Society has only recently awakened to its opportunities and responsibilities on this line of activity. The C.M.S. has divinity schools in various parts of the land. It is now reorganizing its school in South India at Tinnevely; and it is hoped that, under the Rev. T. Walker, M.A., it will acquire higher efficiency and usefulness. The American Presbyterians have a thoroughly well organized institution at Saharanpur, in Northern India. It is doing an excellent work in training capable men for the work of that strong mission.

Of the highest grade divinity schools perhaps that of the C.M.S. in Madras is the first to be mentioned, though it was late in its origin. It was established with a view to preparing university graduates for the highest spiritual service of that society in South India. The institution has done good service, but is unfortunate in two particulars. In the first place the students are very few and there is hardly one who comes up in education to the grade for which the institution was intended.

Most of the men educated there could be, with equal efficiency and with larger appropriateness, educated in lower institutions, such a one as that in Tinnevely. The other sad fact connected with the institution is the absolute inappropriateness of the whole curriculum of studies. The scheme has been transhipped bodily from England and is intended to direct the training of young clergymen for the service of the Church in England. There is hardly one thing in the whole scheme of studies that has the least reference to India's need and to the Indian mind and training. We are glad to learn that this defect is soon to be remedied.

The Baptist Theological College of Serampore is the oldest in the country—a century old—and is perhaps at present the most ambitious for highest service for the church in India. It is the only college qualified to confer the degree of B. D. upon its graduates. Recent vigorous efforts in behalf of the college and a new awakening as to its possibilities of influence and of usefulness has put the institution upon an entirely new basis. An effort has been made and is now continued by the Corporation to widen the charter of the college which is now distinctly Baptist in its character and entirely under Baptist control. They desire to make it an interdenominational institution. Whether a change in the charter will be possible, time will reveal. The matter, we understand, is now before the highest authorities; and it is hoped that a way may be opened for the broadening of the college so as to make it an entirely interdenominational one. It is already taking in students from many parts of the country, and it is hoped that, with a new charter and a larger endowment, it will achieve much towards the attainment of its high ambitions for the church in India.

In March 1910 there was established, at Bangalore, the United Theological College of South India and Ceylon for the training of a higher class of pastors. The scheme was drawn up by representatives of several denominations. It is now conducted and supported by the London, the Wesleyan, the American Board, the American Reformed and the Free Church of Scotland Missionary Societies. The college is under the management of a council. Bodies contributing not less than Rs 1,500 per annum have the right to appoint one representative, those contributing not less than Rs 4,500, two representatives to the council. Bodies maintaining each a European professor are regarded as coming under the latter class. The council has control over the finance of the college, the determination of the curriculum, the appointment of the professorial and subordinate staff, the admission of students and the general oversight of the institution. Such bodies as are prepared to contribute the full support of a European professor have a right to nominate such professor. The teaching of the college is based on the doctrines held in common by the evangelical churches in Christendom. The course of study extends over a period of three years, and includes instruction in New Testament Greek, Biblical Criticism and Exegesis, Church History, Apologetics, Christian Doctrine, Comparative Religion with special reference to the religions of India and Ceylon, Pastoral Theology, Homiletics, and such other subjects as may be chosen by the council. Special attention is given to the study of vernacular literature. Practical work in the vernaculars, both among Christians and non-Christians, form an integral part of the training of the college.

The standard of entrance is the Intermediate Examination of the Madras University. The college

at present has four professors and a tutor besides pandits for the vernaculars. The first class of seven students began their course in July 1910. A second class of seven men entered in 1911. Temporary quarters have been kindly furnished by the London Missionary Society, but an eligible site has been recently secured and plans for new buildings are under consideration. A considerable sum has been secured for the building fund. Several scholarships are also available for students.

The chief difficulty which confronts these higher institutions for theological training is the paucity of students prepared to enter the same. There are only very few youths who are educationally and otherwise qualified to enter these higher schools; and indeed the need of our missions at the present time is not such as to warrant large expenditure in the education of many men of this grade. The danger is, therefore, that these higher schools lower their standard and thus become more popular but less useful as training schools for the highest leaders of the Indian Christian Church.

The trend of study in all these institutions is rapidly improving both in quantity and in quality. The desire to make the schools thorough in their work is being rapidly fulfilled. Up-to-date books are sought and utilized as text-books. Twenty years ago Bishop Paley's book on Christian Evidences was still used as a text-book in vernacular institutions in South India! Much has been done recently in preparing suitable vernacular text-books for these institutions. But a great deal more has yet to be done ere our vernacular theological schools will be equipped with suitable and adequate text-books.

Greek and Hebrew are not taught in many of these schools save in the highest grade divinity

colleges. There is no room for these subjects. Indeed they are beyond the culture and the general educational training of the students. The writer taught New Testament Greek in a theological seminary for a while and gave it up after finding the inutility of it. The men thus trained confessed that their general educational qualifications and culture were too limited to enable them to appreciate it and to avail themselves fully of it in after life. There are things more useful than Greek and Hebrew for the Indian student of only average training.

The effort to adapt the teaching of these schools to the eastern mind, method and need is marked as compared with the same in the past. A great advance is still required on this line with a view to making our schools thoroughly suited to this land and people. It is of course a difficult thing for men of the West to aim at orientalizing the schools; but no one who has had any experience with Indian students and in the preparation of young men for Christian service in India can fail to realize that, not only in emphasis but in atmosphere and temperament, there must be a marked difference between the training of the youth of India and those of the Far West. The teaching of Christian doctrine must be conducted not with reference to the controversies of the past and with warnings against the ancient heresies of the West, but rather with a view to understanding the natural bent of the Indian mind and its various types of thought and doctrines. We know what all those are; and no method of teaching theology in this country will be effective which does not direct it towards Indian thought more than to western controversies and doctrines. Indeed, everything in these institutions should be so directed as to make them invaluable to the young

men who are entering them that they may become efficient in combating the errors and the evils of this land, and in presenting Christian truth in a persuasive vital form. Much still remains to be done on this line in our schools of divinity. But the leaders and directors of these institutions are becoming awake to this great need and to the importance of this emphasis, so that in a very short time we may expect to see them amply equipped with the best resources and pursuing the best methods for carrying the highest thoughts of our faith to those who are to become the leaders of the Indian Church.

And another reason for hope in this matter is the present advanced training of Indians in some of these institutions for efficient leadership. Soon they themselves will become instructors and directors in these higher institutions of learning.

Another thought which needs consideration and emphasis is the danger of the over-emphasis of sectarian teaching in these schools. In a study of the curricula of nearly all the theological schools of Protestantism in India a few years ago, the writer was very strongly impressed with the large amount of time which is given, in not a few of these institutions, to a study of strictly sectarian literature and denominational politics and possessions. Too much effort was directed towards carrying Indian youth into hearty appreciation and adoption of those shibboleths of the West with which those schools were identified. We are glad to think that improvement has been made in this matter and that recent movements towards Christian union in this land have led some of these institutions to give no longer the emphasis to narrow creeds and sectarian methods but to the broad truths of Christianity and to the stimulating, uplifting and universal teachings of our faith. But it is still necessary that

a warning should be given in this matter, and we hope that in the near future these institutions will throw into the background, if not ignore entirely, those peculiarities of doctrine, of thought, and of habit, which have so dominated the mind in western lands. Of all things these should be the last to be imported into this country and to be carried with eagerness into the minds of the youth who are to be the leaders of the Indian Church.

5. Industrial Institutions

BY THE REV. S. D. BAWDEN, ONGOLE

Mission industrial work is not a new thing in India. It is seventy-one years since the Basel Mission Press at Mangalore was established and sixty years since the first of the Basel Mission Industrials, the weaving establishment at Cannanore, was begun. The years have seen many efforts to solve some of the economic problems of the Christian Church in India; and while some industrial institutions have led a precarious existence and finally have had to succumb to the difficulties besetting them, many others have grown into successful agents for helping the people to help themselves.

There are in Burma, Ceylon and India one hundred and thirty-six missionary societies at work, out of which forty-seven, including practically all of the stronger missions, have some form of industrial training. The Church of England Societies lead with thirty-eight industrial institutions; while the Lutheran Societies follow with a close second, thirty-seven. The Presbyterian and Methodist Societies come next, with twenty-one each. The

total number of industrial institutions in Burma, Ceylon and India, so far as our statistics go, is one hundred and sixty; but it is almost certain that a number have not been reported, and probably two hundred and fifty is nearer the right figure. Territorially Madras leads with seventy, probably because returns from that Presidency are more complete; but, for its area, Ceylon is well supplied with fourteen.

There are fifty-nine industries employed in the institutions mentioned above, of which twenty-three are used in but one institution, ten others appear in only two institutions each, sixteen others in from three to nine each, and six in from eleven to eighteen each. Lace work claims twenty-seven, blacksmithing twenty-eight, weaving thirty-six, while carpentry is the most popular, being used in no less than sixty-seven institutions. Fifty of the institutions furnish work for girls and women.

In the matter of equipment conditions differ so much that it is impossible to generalize or even to state any average. From the lace or drawn work school, in which the pupils do the work in their own homes or on the verandahs of other schools, it is a far cry to the shop buildings built largely at the expense of the Government or supplied entirely by it. In many, perhaps the majority of cases, the industrial work is the result of the energy and zeal of the individual missionary, who is often ahead of his brethren in appreciating the wisdom and necessity of this form of work; and so it often happens that the work has to be carried on in addition to all the other work of a station, and without special funds for its equipment save such as may be furnished by friends either of that branch of the work or of that particular missionary. About one in four of the missions in which industrial work is

found make definite appropriations for that work and furnish men especially equipped for the industrial work.

With regard to the question of expense, it is difficult to make any statement that will even fit the majority of cases, unless it be that industrial institutions are not paying concerns unless they be run on the factory system, as in the Basel Mission. In most cases the institution which emphasizes the school side of the work and attempts to make men and women its product rather than materials, finds it necessary to count the cash returns from the work of the school as practically negligible and to make the education of its pupils a charge upon funds for mission work in the expectation of benefit ultimately through the betterment of the character of the pupils. Where Government aid is sought and the factory idea is combined with that of the school, a rough average would seem to work out about as follows. Of the expenses of the institutions the returns from the sale of product will care for about fifty per cent, the Government grants will care for about twenty-five per cent, and the balance of about twenty-five per cent will have to be provided from either mission funds or the gifts of interested friends. But this will be true only for an established institution. One just starting will find it difficult to find a market, and a far larger proportion of the expense will have to be carried apart from sales of products and from Government.¹

¹ We call attention to the interesting Industrial Directory prepared by Mr. Bawden and placed in the Directory part of this volume.—ED.

6. Medical Mission Training Schools

BY THE REV. WILLIAM HUNTLY, M.D., AGRA

I

Training schools exist for both women and men. We shall first consider those for the training of women.

This seems the place for mention of Miss S. S. Hewlett who, single-handed, began training work in Amritsar in 1880. Later on she found a devoted helper in Miss Sharp. Let Miss Hewlett tell her own story.

‘The girls lived with us and accompanied us in dispensary and outside work and helped with the in-patients and in midwifery cases. It may not be superfluous to add that the culture of the spiritual life, and the training of our pupils as missionaries were made of the very first importance.

‘Briefly the results were—deducting those who left off from want of zeal and earnestness or from poor health—twenty-five received our course of instruction and passed out with a certificate of fitness from ourselves. Of these twenty-five a few are still working. Miss Abdu’llah’s service extends over thirty years, including her training, and she is still in Amritsar where, for the last four years, the medical work has been sustained and kept from collapsing by her efforts. The same is true of Miss Basu who is working in a large village station. Miss Phailbus is a very trusted and successful worker in Bengal.

‘In the training centre at Amritsar as many as 60,000 (new and old) cases were treated in one year, and for several years our annual record of midwifery 2,000. (This is indeed a record). During the same period a large class for non-Christian

daies (midwives) was going on, and part of our Christian students' work consisted of helping us to train these women. Eighty-eight daies received their government certificate at Lahore after due examination during our twenty-eight years at Amritsar.'

Miss Hewlett's work was the pioneer of a work of a more comprehensive character in Ludhiana, but her place in medical work for the women in Northern India can never be forgotten, and devoted Indian Christian women have rejoiced to follow in the steps of so consecrated a worker and teacher. Her dispensary and hospital at Landour have given her the means of still carrying on the work she loved.

The North India School of Medicine for Christian Women, Ludhiana. In the beginning Miss Hewlett and Miss Greenfield, with their whole hearted thoroughness, threw their experience into the organizing of this school and afforded clinical opportunities for the first students from their own extensive medical work.

The school was opened in 1894. While called the North India School of Medicine, it receives girls from all parts of India; from Srinagar, Kashmir in the North to Calicut in the South, and from Hyderabad, Sind to Kalna and Calcutta in the East.

It aims to provide teaching, theoretical and practical, for medical students who read for the sub-assistant diploma; also for compounder nurses and daies. In October 1910, there were under training, in all, ninety-nine, as below:—

Medical Students	... 29
Compounders	... 9
Nurses	... 31
Daies (Midwives)	... 17
Indigenous Daies	... 13

Since the start the following have obtained diplomas in their respective departments :—

Sub-Assistant Surgeon Class ...	32
Compounders ...	16
Nurses... ..	28

The first compounder finished in 1897, the first nurse in 1898, and the first sub-assistant surgeon in 1900.

Excluding the dai classes, there are at present among the sixty-nine pupils, fifty-seven Indian Christians and twelve Europeans.

Of the four who presented themselves for the recent professional final, all were successful, while in the junior professional, out of eight presented, four were successful in all the subjects.

The pay that some who have passed out receive somewhat shakes the theory that Indian medical mission workers are less expensive than European. Some receive Rs 75 to Rs 80, some Rs 50 to Rs 75 a month and some who have joined municipal or state service are earning salaries varying from Rs 100 to Rs 300 a month—as the report says, ‘twice our own missionary allowance’. We find that those girls are sought for in Government hospitals for women, and in this way the Dufferin Scheme for women is helped.

It is in the mind of the school to admit Hindu and Muhammadan pupils, should they come forward with sufficient preliminary school training. Thus far no one has come forward from these communities to join the medical course. There are several non-Christians in the dai’s class.

We find for the year’s work, in the Victoria, Fort and Jagraon dispensaries a total of 26,354 new cases, and in the Memorial Hospital a record of 1,296 in-patients with 1,042 operations.

Colonel Bate, I.M.S., writes in his Government Report: 'Of twenty-six ovariectomies done in the Punjab thirteen were done at Ludhiana Memorial Hospital and of sixteen hysterectomies, nine.'

That there is enthusiasm among the nursing staff is clear from the following story in the report:—

'We had a patient for operation, and as doctors, students and nurses were silently "scrubbing up", you can imagine our surprise to hear the patient shout out "Hip, Hip, Hurrah!" On questioning the nurse she said, "I taught her because you told us to make our patients happy."'

Agra Medical School; Dufferin Scheme. No report of the training of women would be complete without reference to this school. The reason is, that the Christian community has supplied most of the female sub-assistant surgeons. The girls are taught theoretically and clinically apart from the men students, and Government has provided a beautiful hostel for them in spacious grounds. Their lady superintendent was drawn from the missionary ranks, and regular Bible readings and stated Bible classes are carried on, that the religious education may not suffer.

Out of some sixty students now in training some fifty are Christian girls, holding government scholarships and being fitted to minister to the illnesses of the women and children of India. From fifteen to twenty go out with diplomas each year, and this school should be, the writer thinks, from the number of Christian girls engaged, never forgotten in our prayers and thought on behalf of medical mission work. We need their work, we need the influence of their Christian lives, and they need our sympathy and prayers as co-workers in a noble work.

II

The Training of Indian Lads. There are in India four main training institutes and schools. The first is in Travancore. The medical school work here was definitely started by Dr. Lowe in 1862. In 1885 Dr. Fry planted the Central Hospital. After him have come several medical men, but in this school we read of no veterans of over twenty years standing, and we read of those who beginning with much promise for one or other cause have left the mission field within a few years. At present it is staffed by Dr. Davidson who came in 1905 and Dr. Oswald Bulloch who arrived in 1911. This is a mission of big figures. Round Neyoor as centre there is a network of seventeen district dispensaries and small hospitals, the most northern branch being 100 miles distant from the most southern. To visit these there is need for a motor-car or a motor-bicycle, or even an aeroplane! Over thirty Indian medical workers have been trained at Neyoor, and their skill is evidenced from the fact that most of the branch hospitals are self-supporting. The present class has twelve men, of whom one is a Brahman, placed there on the recommendation of a member of the Travancore Royal Family. Of the eleven Christian students only six are supported by scholarships.

It is to be noted that the men in charge of district medical work are not called sub-assistant surgeons, but rejoice in the nobler title of medical evangelists in charge. That these medical evangelists have surgical skill needs no telling beyond the fact that 6,217 operations is the record for 1910. Neyoor adds to this a total of 1,559. In these figures the major operations number 592, of which 366 belong to the out-stations.

Jammalamadugu Training School. This is conducted on the lines of Travancore. The first batch

of nine men completed in 1909, four years' course in the ordinary subjects required for a school diploma similar to that of Government Sub-Assistant Surgeon, the new name for the old term Hospital Assistant. Eighteen men are in the present class, which began in 1910. These represent the following missions:—

London Mission	...	7	students.
American Arcot	...	5	"
S. P. G. Telugu	...	2	"
U. F. C. of Scotland...		1	"
Danish Arcot...	...	1	"
American Baptist	...	1	"
Methodist Episcopal		1	"

Dr. Thomson writes that, 'All the students have passed the first Professional Examination. . . . The students go on Sunday mornings to villages to preach, take ward services in turn, have a C. E. Society and some of them take the Church service. They are a fine set of fellows.'

It is good news to read that Dr. A. J. Bennie is being sent out to assist the staff, weakened by Dr. Campbell's breakdown.

The name given to medical assistants here, as in Travancore, is Medical Evangelists. Neither here nor in Travancore, while it means a training equal in efficiency to that in Government schools, is the diploma recognized by Government; and thus the men must, whether they are really finally adapted for evangelistic work or not, continue to serve some mission. There is, for the sake of their living, no choice, and a continued responsibility for their support, whether they are fit or not, devolves on the mission.

Agra Medical Mission Institute. The Travancore training work aims at maintaining and increasing their own staff. Agra, Miraj and Jammalamadugu exist for all India.

Agra is a branch of the Edinburgh Medical Missionary Society and was chosen that the men might have their medical teaching in the Government Medical School. The superintendent has the general care of the lads. The Rev. Dr. Valentine started this work in 1881, and twenty-one years later the Rev. Dr. William Huntly succeeded him. The Government Medical School has recently been so enlarged as to be one of the best equipped in North India and the test of educational fitness has been raised to the matriculation standard. For some years this has shut off many Christian lads who applied after failing in the matriculation (and this was the average type of lads who presented themselves for medical training) and the present numbers are: eleven in training for mission work, four for Government service in the hills (these being Christian lads live with us), and two lads in the dispensary. There are a central and two village dispensaries financed by the C. M. S., and the Baptist Mission respectively. The lads take part in bazaar and mela preaching.

Dr. Huntly, on coming to Agra, found that students signed a bond to serve the missions for a certain term of years; there was also an Indian assistant on a salary of Rs 100 a month, and no dispensary. He found that many of the students had evaded their pledges and in the end he dispensed with both the bonds and the assistant, and determined to trust to personal touch in prayers and Bible study and supervision. The results have justified the venture. Fewer men have evaded their obligations or broken their promise and more of the students have manifested the missionary spirit. The Christian lads, living in the hostel and in training for Government service, have gone out with the resolve to make their lives and their work truly expressive of love for their Lord and Saviour.

The Miraj Medical Training School. This school sprang up in 1897 on the same basis as that in Travancore, namely, to supply medical helpers for the Presbyterian Mission in Western India. Later on the school was widened in its scope to meet the needs of other medical missions in India. The medical work includes now three branches and a fourth about to be opened. The hospital was fortunate in being backed by a man of wealth, the late John H. Converse of Philadelphia, and doubly fortunate in having in Dr. Wanless an enthusiastic surgeon. Over 200,000 have been treated since the opening and 15,000 in the Hospitals. Of 23,000 operations there have been over 5,000 for cataract, and 1,100 abdominal operations, this being a record number among all the hospitals in the Bombay Presidency, and indeed, *similia similibus*, in all India. Naturally the wards are full all the year round.

Dr. Wanless writes : ' It is expected that the hospital will be shortly self-supporting. In the medical school some thirty men have been trained, and a school for nurses has the women in training.'

CHAPTER XII

Educational Problems in India

BY THE REV. G. PITTENDRIGH, M.A., ACTING PRINCIPAL
MADRAS CHRISTIAN COLLEGE

EDUCATIONAL problems naturally vary from year to year as the church finds herself facing new situations. A generation ago the great problem that confronted missionary societies was the question whether education, that is the education of non-Christian pupils, was a legitimate missionary agency. This matter was discussed with considerable warmth at the Allahabad Decennial Conference in 1872. It was still a prominent feature in the Calcutta Conference ten years later. By the time the Bombay Conference was held in 1892, as is evident from the discussion, practical unanimity had been reached, and in the Madras Conference of 1902 the subject was not even discussed. It had ceased to be a problem. This fact is confirmed by the finding of the Education Commission at the World Missionary Conference in 1910, (vol. iii, p. 52). 'It is the deliberate judgement of the Commission that such schools and colleges constitute an indispensable agency for the achievement of the purpose of Christian missions, and that the great help which they have rendered and are rendering to the cause of missions, by the creation of a Christian atmosphere for the highest intellectual culture, and by the training of leaders for the Christian community ought to avail to prevent any recurrence of those wars of anti-educational sentiment which have in

times past checked or undone the educational work of missions.'

The problems that missionary societies are facing to-day are of a different character, perhaps less vital, certainly less controversial, yet by no means easy of solution. The following list of questions is in no sense exhaustive. It is intended rather to illustrate the type of difficulty that societies are called on to consider in present circumstances.

How in the face of a constantly increasing expenditure on education are missionary educational institutions to be maintained?

Is Scripture teaching in mission colleges and schools to be compulsory on all students and pupils irrespective of race or creed, or on the other hand is the acceptance of the conscience clause desirable.

Whether, instead of high schools and colleges maintained by missions, hostels under missionary management and attached to non-missionary educational institutions, may not be equally effective as a missionary agency?

Whether societies are justified in receiving Government grants-in-aid of educational institutions, or, if theoretically justified whether the conditions on which grants are awarded are a hindrance to the attainment of the end in view.

i. How in the face of a constantly increasing expenditure on education are missionary educational institutions to be maintained?

This is the most pressing and the most difficult problem of all. In recent years, more particularly as a result of the resolution issued by the Governor-General in Council in March 1904, and the new requirements of the universities, the cost of education has grown with great rapidity and all missionary societies are increasingly feeling the burden. The funds at the command of the societies are

limited. The demands made by other branches of the work are similarly growing in urgency, and however valuable the educational work of missions may be, it cannot be allowed to absorb the resources of the church to the extent of crippling other agencies. With the aim of Government to secure greater educational efficiency societies have the utmost sympathy. They fully recognize the responsibility that rests on the Government to give to India as good an education as possible, and they desire to assist Government in discharging this responsibility. In the light of such considerations what steps can be taken to meet the present difficulty? (1) An appeal may be made to Government to allow time for aided bodies to adjust themselves to the new circumstances. This indeed has already been done in a memorial signed by representatives of British missionary societies engaged in educational work in India. (2) A combined effort may be made to induce Government to increase the grant-in-aid to aided institutions in proportion to their requirements. The share of the increasing cost falling on the Government in recent years has not been in proportion to that borne by aided institutions. For example, in Madras the amount contributed by aided bodies rose from twelve lakhs in 1904-05 to twenty lakhs in 1908-09, an increase of eight lakhs, while the amount expended by Government on aided institutions rose only two lakhs during the same period. Manifestly too large a share of the burden of meeting the growing expenditure is falling on the aided institutions. (3) Relief can be to some extent secured by the union of colleges, or even of high schools in a few instances. Practically nothing can be done in this direction in the matter of elementary education, but in higher education united effort will, in not a few cases, secure

at a smaller cost to each mission a thoroughly efficient institution, which will be far more effective as a missionary agency, than two or three badly equipped and undermanned colleges. No college should be closed without an effort to combine with some neighbouring institution.

ii. Should Scripture teaching in mission schools and colleges be compulsory on all pupils and students irrespective of race or creed, or on the other hand is the acceptance of the conscience clause desirable?

Opinion is sharply divided on this question. On the one hand some feel so strongly the importance of giving Scripture teaching to all pupils that relaxation of this rule would lead to the closing of their institutions. On the other hand not a few argue that the acceptance of the conscience-clause is essentially right and would lead to more effective religious teaching even if the members influenced were fewer. Undoubtedly, as is evidenced from the information gathered for the World Conference, the majority would earnestly oppose any change in the existing practice. The Education Commission of 1882-3 recommended that 'the system of grants-in-aid be based as hitherto, in accordance with paragraph fifty-three of the despatch of 1854, on an entire abstinence from interference with the religious instruction conveyed in the institutions assisted; provided that when the only institution of any particular grade existing in any town or village is an institution in which religious instruction forms a part of the ordinary work it shall be open to parents to withdraw their children from attendance at such instruction without forfeiting any of the benefits of the institutions.' The proviso was, however, not accepted by the Secretary of State. The YEAR BOOK is not a publication for

the advocacy of partisan views, it must suffice here to say that in the opinion of the present writer abundant opportunities for personal religious influence would still remain if the conscience-clause in the modified form recommended by the Commission were introduced into the Grant-in-aid Code.

iii. Whether instead of high schools and colleges maintained by missions, hostels under missionary management attached to non-missionary educational institutions may not be equally effective as a missionary agency.

Probably few, if any, of those who have had practical experience alike in educational institutions and in hostels in India would answer this question in the affirmative. The influence of a teacher of pronounced personality is so undeniably great that there is scarcely room for doubt. Nothing, it will be admitted, by practically every one, can adequately fill the place of an efficiently managed Christian school or college, not even the best of our hostels. Perhaps, therefore the problem should have been differently expressed, where, through lack of funds or other causes, it is impossible to maintain a satisfactory educational institution may not the end be attained by the establishment of a missionary hostel alongside of a non-missionary school or college. This is of course an entirely different question and will be granted by many. All admit the value of hostels. They are a valuable aid to all missionary institutions, and where such institutions cannot be effectively maintained, hostels are the best substitute that has been suggested for securing a religious influence on the students. A large number of the students will prefer to receive their education in Government or other non-missionary colleges where religious teaching is forbidden.

In such cases hostels, if they can be established, are likely to prove of the greatest service, and as a matter of fact they have so proved.

iv. Whether societies are justified in receiving Government grants-in-aid of educational institutions, or if theoretically justified are the conditions on which grants are awarded a hindrance to the attainment of the end in view ?

There are here two questions, the first involving a question of principle, the other being one of expediency. Comparatively few object to Government aid on the ground of principle. The general position of the relation of Government to missions in the matter of grants-in-aid has been expressed thus: 'Government, finding it impossible with the funds at its disposal to fulfil what it recognizes as its duty to the people in the matter of education, and finding voluntary workers in the same field devoting to it money and valuable services, aids them with grants whereby they can overtake such work more cheaply than Government could.'

The Government is pledged to absolute non-interference with the religious teaching imparted in aided schools. Paragraph fifty-three of the despatch of 1854 reads as follows: 'The system of grants-in-aid which we propose to establish in India will be based on an entire abstinence from interference with the religious instruction conveyed in the schools assisted.' As we have already seen this attitude of the despatch was confirmed by the recommendation of the Commission of 1882-3, and accepted by the Government of India and the Secretary of State. The loyal observance of this rule on the part of Government has enabled missions in the great majority of instances to accept Government aid for their secular instruction without hesitation.

There have, however, been times when the conditions of receiving aid from Government have become so irksome that missions have been compelled to face the question whether Government aid is not a hindrance rather than a help. The question here becomes a matter of expediency, not of principle. In such a case, the natural and obvious resource is to discard state aid but to use every legitimate means to open the eyes of the educational authorities to the undue stringency of their requirements. The mere rejection of Government aid does not imply freedom for development, for schools, if they are to form part of the general scheme of education, and only such schools will be able to command pupils. They will still be required to fulfil certain obligations in order to receive Government recognition. The rejection, therefore, of grants-in-aid, while it may set institutions free from certain burdensome returns, does not secure the freedom of action that is sometimes contemplated. Speaking generally colleges are under university rather than Government control, and the acceptance or refusal of Government grants is absolutely immaterial to the university regulations. All the colleges affiliated to the university, whether aided or unaided, whether Government or non-government are required to work under the same bye-laws. The difficulties such as they are, are due not to the receipt of Government aid, but to the fact that the educational institutions, if they are to exist at all, must necessarily form part of a controlled system of education. It should be noted, however, that in spite of difficulties, the almost universal testimony is that the connexion with Government or with the university is, under the present condition of things, helpful in promoting the end that missionary societies have in view.

CHAPTER XIII

Industrial Work

THE problems involved in this department of missionary activity are engaging the thought of all Indian missionaries. Many of them are still 'in the melting pot', even though the legitimacy of the work as a whole is now recognized by nearly all missionaries. Many, however, are by no means prepared to accept the dicta of industrial missionaries that all missions should take up industrial training and activity as 'an integral and essential part of their work'.

This principle may, or may not, be adopted later on, as a part of the policy of missions. In the meanwhile it is well to consider the following statements and pleas by industrial experts.

In this connexion we would refer the reader to Mr. Bawden's article in chapter xi on 'Industrial Institutions'.

1. The Industrial Situation

BY THE REV. H. FAIRBANK, M.A., AHMEDNAGAR

Taking a part in the industrial development of India is, speaking comparatively, a new feature in missionary enterprise. Some few institutions are of long standing, but the famines of 1876-8 and 1896-1900 are responsible for much of the present extensive adoption of this form of missionary activity.

Industrial work shows that there are bodies of Christians, generally of considerable size, for whom

some missionaries feel specially responsible. It also shows that these Christians come from classes that have no trades of their own, and are in extremely poor circumstances.

Most missionaries, who have gone into the work of teaching trades and industries, have desired that the boys and girls in their charge should be able to earn a decent living by their own exertions, and also be able to support their churches and other institutions. It has been necessary also to teach the dignity of labour, and to develop manliness of character.

In only a few cases, so far, have men specially trained in Europe or America been brought to India to teach. Missionaries doing general work have taken up industrial training as they saw the necessity of it. In many cases the money is raised by the individual in charge, or only a small grant is given by the mission. The missions ordinarily approve of the work, but do not put it on the same basis as literary schools.

The great question now is whether industrial training shall be made an integral part of mission work, as are high schools, colleges and hospitals. To do this will need men and money, and it will need also a recognition of the real value of this form of training.

Objections to industrial work are urged by some missionaries and Christians are said to be secularized. Time and strength and money needed for evangelistic work are said to be devoted to the workshop. But the majority of missionaries engaged in teaching trades and industries think that there is a training in independence, and a development of manliness that can be secured in no other way.

2. The Need for Agro-Industrial Departments for Indian Missions

BY COMMISSIONER F. BOOTH-TUCKER, SALVATION ARMY

The great problem that confronts Indian Missions is, how the 315 millions of our population may be the most rapidly and thoroughly evangelized, or in other words, how India may be won for Christ.

In round figures there are now some four millions of nominal Christians in India. In addition to these there are probably not less than fifty millions would-be Christians, and another fifty millions, who could be won over to Christ without much difficulty.

In many parts of India and among many of its different nationalities and castes, what may be termed a landslide towards Christianity has already set in, and the next few years are likely to witness some wonderful developments, if the movement can be guided along lines which will deal with the obstacles that are still barring the progress of a mass movement in a wise and statesmanlike manner.

What are those hindrances? If there are actually fifty million would-be Christians, what prevents them from declaring themselves openly as such? The answer is that it is largely a question of what one would term in Europe 'bread-and-butterology', and what in India may be called 'curry-and-rice-and-chapatiology.' In other words millions in India are waiting for missionaries to show them how they can become Christians without being subject to a boycott which will spell to themselves and their families absolute starvation. They are tied to their present religion, because it means to them employment and livelihood.

Take a concrete case. Here is a village community, divided into various castes, or hereditary trade-unions, of which certain sections would like to embrace Christianity. They happen to be, like the Israelites of old, and the slaves of the Roman Empire, the hewers of wood and drawers of water for the other and better-off portions of the community. They are paid not in cash, but mostly in kind, in return for their labour, and the goods they produce. The pivot of the community is the money-lender, whose all powerful influence makes itself everywhere felt. Every one, who has a fragment of credit, is indebted to him. The net which holds each member of that community in its meshes, is as skilfully woven and tightly drawn as a spider's web. The wonder is that any are able to break loose.

There are millions who long to be free, but individually and collectively they feel themselves to be imprisoned in a social system from which they see no hope of escape.

We are surrounded by religions which, without a pretence to the high moral ethics and beautiful spiritual truths and claims of Christianity, hold vast populations firmly in their grip by the recognition of this principle, which we have too long neglected. Some of the most unlikely and unworthy religious propaganda in the world have established themselves on a firm basis for the same reason.

Take the Mormons of Utah. The converts are gathered from all quarters of the globe and settled on farms previously prepared for them, alongside skilled farmers of the same persuasion, who welcome them, train them, employ them and help them on to their feet.

In one small district in India, about one-seventh

of the cultivated area belongs to some 350 temples, all well supplied with priests, who are supported from the produce of the land, within the four corners of their own district, without having to look elsewhere for their living.

Look again at Ceylon where some 6,000 Buddhist priests are supported in comfort from the produce of their temple lands, and minister to the religious needs of more than two million followers.

If Biblical precedents are desired, we may turn to the story of Moses, who, under divine guidance, transplanted the Israelites from Egypt to Canaan, and made an elaborate arrangement for the support of the Levitical priesthood from the produce of the land.

The sacredness of so-called 'secular' employment, surely needs no greater defence than the fact that out of the thirty-three years of Christ's ministry, no less than thirty were devoted to the support of Himself, and no doubt in later years of His widowed mother and brothers and sisters, by carpentry.

His choice of apostles was made almost entirely from the artisan and working classes, who understood and acted upon the principles of self-support by the labour of their hands, and who could therefore be depended upon to go to 'all nations' without requiring to have their support assured.

Indeed what would become of the very existence of the universe, but for the 'secular' oversight and care of the Father and Creator of all? '*My Father worketh hitherto and I work.*'

I have dwelt at some length on the principle because there appears to still exist a strong antipathy to its acceptance. Some of the arguments used against the adoption of an agro-industrial policy by our missions may be briefly mentioned.

i. They have proved a financial failure, and

instead of helping the cause of self-support have proved a burden to mission funds, which were intended for purely spiritual work. This has been due I believe to two causes, namely,

(a) to lack of skilled supervision,

(b) to neglect of ordinary business principles.

For instance, capital is needed for starting both agriculture and industries, and unless this can be provided on reasonable terms, it is best not to touch them.

ii. A great deal is said about the danger of making 'rice Christians'. But the baby church like the baby child must be fed and nourished, till it is able to stand on its own feet and take care of itself.

Experience shows that where an agro-industrial system is adopted on wise business lines, a healthy, vigorous, manly type of Christian is produced. The Basel Mission may be quoted as leading the way in this class of missionary enterprise. We have some of their Christians in our employ, and while they demand and obtain a higher scale of wage than the average Hindu or Muhammadan workman of the same qualifications, they are fully worthy of it and compare favourably with the Christian artisan of any other mission in India.

An honest workman who can be relied on not to pilfer materials and to do a good day's work and devote his spare time to winning souls, is easily worth double the wages of an ordinary Indian workman, and when earning such will soon contribute to the support of his own church, besides drawing his income, not from the slender and overtaxed resources of his mission, but from the profits of his industry and the sweat of his brow. This is no imaginary Utopia. We have men of this class who constitute the backbone of our industrial and agri-

cultural developments, and I have no doubt that other missions—particularly the Basel Mission—could bear similar testimony, while it is the Indian Christian of this type that furnishes the Government and mercantile communities with their best workers.

I have in mind one of our own converts, who holds a position of trust, and draws a corresponding salary, in one of the leading European business firms of this country. Heavy debts contracted before his conversion have prevented him from devoting his life to preaching. But these are gradually being cleared off, and his spare time is gladly devoted to spiritual work.

Granted, however, that an agro-industrial policy may rightly, safely and wisely be adopted as a plank in our Indian missionary platform, what are the lines that should be followed?

iii. There should be a combination of agriculture with industry. These are the two foundations on which the social structure of civilization stands. You may dispense with one almost entirely, but it is like hopping on one leg, and sooner or later the result will be a more or less general breakdown.

India is a good type of a country which has depended almost entirely on agriculture, to the exclusion, up to a recent date, of industries. Now there is a great industrial awakening, although as yet only ten per cent of her population have gathered into cities. In this great industrial awakening, there is no reason why missions should not lead the way, and in doing so furnish themselves and their converts with the sinews of war for future advance.

At the same time it should not be to the neglect of agriculture. The terrible condition of European and American slum populations, necessitating

vigorous *back to the land* movements should serve as a warning to us in India, where a *stick to the land* policy should be initiated and fostered by our missions.

In other words, the great educational work hitherto carried on by missions should now be supplemented with an agro-industrial movement of still greater magnitude, if we are to keep pace with the needs of our times.

iv. There should be *skilled leadership*. The ordinary purely doctrinal training of olden days will not be sufficient for the up-to-date missionary of to-day. He must be a man of many parts and must learn to absorb those branches of knowledge which will enable him to be a Moses to his people.

By this I do not mean that a missionary need aim at being an expert at each industry or agricultural development which he may seek to establish for the welfare of his people.

On the contrary, he must be assisted by experts in each branch. It is false economy to attempt to dispense with the services of such. The developments of modern science, whether agricultural or industrial, are so intricate, that it is a life-work to keep pace with them in any one branch, and the missionary who attempts to be himself 'jack of all trades' will assuredly find himself 'the master of none.'

At the same time, a general knowledge of the broad outlines will be necessary with a view to ascertaining and outlining the general policy of the mission. The expert is usually so much a man of detail that he is seldom a safe guide in regard to general principles. Few experts are good business men. At least the expert who combines first class business ability with his intimate knowledge of

details is usually too rare and too expensive a man to seek. It is here that the missionary with his educational training and general knowledge of the world should supply the brains, and where he does not himself possess this particular talent, he should press into his assistance the abundant supply with which he is surrounded, and which will gladly hurry to his assistance.

v. There must be a sufficiency of capital in proportion to the magnitude of the undertaking. Many a mission has been obliged to cripple an excellent enterprise for lack of capital, and often to abandon it altogether.

Again a large enterprise is often easier to float and carry on successfully and profitably than a smaller one, since the same skilled supervision is necessary for the latter as for the former.

vi. Before deciding on a choice of industries, or produce, it is well to consider the matter from the 'market' standpoint. Can the article be disposed of at a reasonable profit and in sufficient quantities without undue difficulty? There are some kinds of produce where you have so to speak, to chase your market, while there are others in which the market runs after you. The latter are obviously to be preferred.

There is a shrewd commercial saying in India that if you produce what the market wants, you can slap the purchaser in the face and take his money, whereas if you produce what is not wanted you will have to run after the purchaser and beg him on bended knee to take your produce and be satisfied with anything he likes to give.

In India it is vitally important that we should begin with our market, ascertain what are its needs, and seek to supply the same.

In any case it will be well for a mission to lay it

down as a rule for its guidance that it must be prepared in the initial stages to take the responsibility of buying and marketing all the goods that its converts produce.

Some missions shrink from this responsibility. To do so is to court failure. If the mission with its circle of supporters and friends cannot get in touch with the market, it is hardly fair to expect the converts to do so.

Here a bold policy is the best and safest. The mission that shoulders this responsibility is not likely to set its converts to do work that will not pay. If it makes a mistake in starting, it will quickly find out and remedy the same.

In all our industrial and agricultural enterprises we lay it down as a root principle that we will ourselves take over and market the goods, unless our workers prefer to do it themselves, should they be able to find a more profitable market.

And here let me remark that the more goods you produce the easier it will be to market them. This may appear to be a paradox. Nevertheless it is in line with the best commercial experience. The big buyers do not want to be troubled with small producers. They go to the people and places where the largest quantities of goods they require can be obtained, and thus save themselves much trouble.

vii. Another useful principle to bear in mind is that top articles usually obtain top prices. It is a truism that there is 'always room at the top'.

viii. It is sometimes not a little difficult to persuade subordinates that scrupulous 'honesty' is good business, as well as 'the best policy'. We are now perhaps the largest waste paper merchants in the world. The purchasers quickly found out (1) that we did not 'water' our stock, and as they explained

they were buying 'paper' and not 'water', the common trick of the trade being to damp the paper to make it weigh heavy; (2) that a bale labelled 'manilla', or any other specified description, was the same all through. Hence we were soon able to command the highest prices, and the market ran after us.

What are the best lines to follow? Broadly speaking, I should suggest from our own experience the following:—

(a) AGRICULTURE

General farming

Poultry farming

Cattle and Livestock

Tree planting for (1) Fuel, (2) Timber,
(3) Fruit, (4) Shade, (5) Ornament

Fodder crops

Famine crops

(b) INDUSTRIES

Weaving-silk, wool or cotton, according
to locality

Silkworm rearing, Mulberry varieties

Do do Eri do

Silk reeling

Carpentry

We shall be glad to assist any mission in the manner above described, and earnestly trust and pray that in the agricultural and industrial awakening of India our Christian missions may be found in the forefront, and that in doing so the financial barrier which has so long retarded their progress may melt away, and that in place of an unhealthy and unsafe dependence upon foreign funds, they may find that, in the providence of God, all the money that they need for the prosecution of their task can be raised in India itself along the lines above indicated.

This is not a day dream. It is being done. It is the basis on which every Indian religion is built, and we may expect them to hold their own until we are able to establish a similar and solid financial basis for Christianity.

The day is not distant, I believe, when there will be dotted over India industries which will not only support our converts, but will free a large section of the Indian work from its present dependence upon foreign funds, and will place within the reach of our various missions the necessary means for not only supporting themselves, but for reaching forth to the still untouched regions beyond.

CHAPTER XIV

Christian Literature in India

CHRISTIANITY is based upon intelligence; it prospers in proportion as it is expounded and as its sweet reasonableness is made known. This must be done not simply by preacher and teacher but also and pre-eminently by the printed page. In Christian lands of the West the function of Christian literature as the exponent and defender of our faith has become supreme. It will speedily become so in India. Beyond pulpit and class room the voice of literature is to become the foremost expression and the most popular advocate of our holy religion in this land. We see even to-day rapid progress toward that consummation, the multiplication of mission presses, the marked advance in Christian periodical literature, the growing number and excellence of books, pamphlets and tracts both in English and in the many vernaculars of the land—all are prophetic of the no distant day when Christian literature will come to its own as one of, if not the mightiest factor in the building up of our faith in this great land. But the church of God in India must be made familiar with and obsessed by this fact so that, instead of the paltry few of to-day, a growing army of men and women be separated to this basal work of creating a worthy Christian literature for this land. At present, there is much more effort put forth to disseminate than to create this literature. Many more men and much more money are devoted to our publishing and distributing societies than to the preparation of suit-

able works for publication. The day is coming when the Christian Church will realize this folly and remedy this evil.

India needs a large increase in all forms of Christian literature so as to meet the clamorous demand of the rapidly growing host of readers.

The Indian Christian reading community adds at least a hundred thousand to its roll annually.

We need a flood of apologetic literature. There is a loud demand for more and better books on practical piety. Popular books on practical ethics are a supreme need. The silly, immoral literary trash of the Hindu market must be substituted by a host of books which will be equally attractive but sane and clean and edifying.

This is one of the greatest problems of our Christian propaganda in India to-day.

India adds more than half a million annually to its reading public. And these will be poisoned by the immoral riot and religious madness of the non-Christian presses of the land unless Christians will awake to their duty and furnish a more worthy and nourishing pabulum for the people.

We are glad to have two experts consider this subject in the following pages.

1. Vernacular Christian Literature

BY THE REV. A. C. CLAYTON, SECRETARY OF THE TAMIL PUBLICATION COMMITTEE OF THE CHRISTIAN LITERATURE SOCIETY
FOR INDIA

As long ago as 1688, some Dutch Christians in Ceylon, in the belief that the Gospels translated into the language of the people would prove a mighty force in heralding Christ, commenced the earliest

translation of the New Testament into an Indian vernacular, Tamil. Ziegenbalg, more notably Carey, and a host of other translators have held the same faith. The results have been greater even than their faith. But from the very earliest days of missionary effort in India, the great value of Christian books, other than translations of the Scriptures, has been repeatedly proved. The effect of such literature has generally been indirect, permeative rather than evident; but the list of those who have been brought to Christ by means of Christian books and tracts is a long one.

Curiously enough, one of the facts that emerges in the story of the strange career of Robert de Nobili is a visit he paid to a band of eighty catechumens who were disciples of 'a very learned Pareian', who had been convinced of the truth of Christianity by a book and baptized by the name of Hilary (Chandler: *The Jesuit Mission in Madura*, p. 30). And the conversion of Vedamanikkam, the founder of the great Christian community in Nagercoil was due to a tract given to him by Kohlhoff, the missionary in Tanjore.

The Aim of Christian Literature. In the earlier days of Protestant missions in India, the aim of much of the Christian literature produced was markedly destructive and controversial, and largely concerned itself with the simple task of exhibiting the folly of idolatry, and the grossness of the legends told of some of the popular gods and goddesses. Longer experience has distinctly altered the tone of such writing, and the publications of the present day dwell less and less on the defects of popular Hinduism, and are more and more concerned to present the substantive truth of Christianity, endeavouring to convince the reader rather by a positive statement of living Christianity than by

confuting errors, which must of themselves perish in the presence of the Truth. The growth of the Christian community, the multitude of vernacular schools carried on by missionaries, and the increase in the number of those who can read, has also emphasized the importance of other than controversial themes. Put briefly the purpose of modern Christian literature is threefold. It seeks

- (i) To light the lamp of knowledge ;
- (ii) To overcome evil with good ; and
- (iii) To herald the message.

A reference to some of the publications of 1911, so far as I have received information, will illustrate this statement.

i. Lighting the Lamp. Conventionally, it is readily admitted that the vast multitude of those dwelling in the land are a people walking in darkness. Few realize how great is that darkness. When the cholera-goddess passes through the streets of a village and the survivors wash the garment taken from the corpse of the dead in the stream or the well which supplies the villagers with their drinking water ; or when cruel ignorance lengthens and intensifies the birth-pains of some young mother ; or when a family of carpenters hurries out from its home in all haste and does not enter it again for six months, because a common little tortoise has crawled over the threshold ; there is evidence of the power of that darkness. When a man, Hindu, Buddhist or Christian, allows himself to be ensnared into the use of intoxicating liquor, there is another instance of the same power. Clearly there is need for light on the great laws of health in village life and in the home ; for light that shall dissipate a false faith in omens, discriminate faithfully between good and evil, supersede ignorance, prevail over superstition and establish the highest ideals of pure

living. Such books as *Matupanattin Keduti* ('The Destruction of Intemperance') and *Husband and Wife* in Tamil; *Home Duties* and *Nursing Lessons* in Urdu are examples of the books that are to bring light.

ii. Overcoming evil with good. The Christian Church often fulfils her duties slowly, but in India she has definitely accepted the responsibility of educating all who take on themselves the name of Christ, and also all who will come to learn, whether Christian, Hindu, Musalmán, Sikh or Buddhist. The public policy of the Government has steadily tended to the same end, and the result has been a great increase in the numbers of those who can read their own language. For the use of the scholar in the school much has been done, and some of the more recent reading books in Kanaresse, Telugu and Tamil, published last year by the missionary publishing societies—allowing for the limitations of price—have proved exceedingly useful.

But the creation of the ability to read carries with it the necessity of providing material to satisfy the new taste, and so far the Christian Church has not fulfilled its responsibility in this direction. The census figures show that the number of those who know the meaning of the printed page is increasing, but the survey of the quarterly list of publications in the *Government Gazette* shows that the books that these readers are buying and reading are in many instances not likely to do them any real good. Very cheap vernacular newspapers, often ill-informed and prejudiced, appear to be the most popular form of vernacular literature, and they pass from hand to hand till they fall to pieces long after they are out of date. Next in popularity seem to be little books of legends concerning certain shrines or deities and books of

songs sung by dancing girls, and these last are corrupt beyond description. In Urdu, Bengali and Tamil a new class of romances and plays adapted from western originals has lately come into existence, and a few original works of imagination have also appeared of late years that have had a real popularity. While no one could object to a Christian reading any of the better class of recent vernacular romances, it must be remembered that the temptation to read the worse booklets and papers assails the Christian as well as the Hindu. The Christian who can read will read, and if there are no Christian books in his own tongue, or if there are very few, or if they are dull and unidiomatic, he will read such other books as he can find, bad for want of good.

It is not implied that every boy or girl that passes through a school becomes an ardent student. A very large number of Christians who can read scarcely use their power, except to read Bible and Hymn Book and Prayer Book. But there are many who do, and a glance at the lists of recent publications shows that there is very little in any vernacular to meet the need of the Christian reader, who only knows the speech of his own district. Miss Marston's stories, *Nirmol's Choice* (in Roman-Urdu and in Hindi), *The Highest Honour* (in Roman-Urdu), and *Riches that Fail Not* (in Roman-Urdu), Defoe's *Robinson Crusæ* (in Hindi), *The Burning of Rome* (in Hindi), *Old Deccan Days* (in Tamil and Telugu), *Meen Menika* (in Sinhalese), a story of a Sinhalese Buddhist Girl, *The Terrible Red Dwarf* (in Uriya), are not all the books of general interest and healthy tone that were published last year. A few more were published, and in a few other languages. And in various missions in India, Burma and Ceylon there are published in fifteen vernaculars

altogether some fifty vernacular monthly and weekly magazines, (like the Telugu *Vivekevati*) and papers (such as the Kanarese *Vrittanta Patrika* and the Sinhalese *Rivikirana*). Taken altogether they represent a great deal of work but an uneconomical distribution of labour, and an insufficient number of readers. No less than nine are in Tamil and six in Kanarese.

But looking at all that was produced last year and estimating its value and attractiveness as highly as possible, it is not difficult to see that the amount of reading matter published last year inspired by Christian ideals *likely to interest* a man and to claim from him attention that he would otherwise give to less healthy and even utterly depraved books, was by no means adequate.

iii. Heralding the Message. By far the most important publications of the various publishing societies are books that expound the Bible or are for the edification of believers. Apparently the greatest activity exists in the Tamil language. The Rev. R. Froelich published a thoughtful work on the Evidence of Conscience for Christ (*Manasakshi Vilakkam*); two parts of the long needed *Tamil Bible Dictionary* came out during the first half of 1911; and the printing of a *Commentary on St. John's Gospel* was only deferred because the author had to go on furlough. In Sinhalese, a *Commentary on St. Matthew* appeared. In Telugu, *Commentaries on the First Epistle to the Corinthians* (by the late W. Howard Campbell of Gooty), and on *St. Mark's Gospel* appeared. In Persian-Urdu, Orr's *Christian View of God and the World* was to appear before October; and the publication also in Persian-Urdu, of *The Bible or the Qur'an*, put into the hands of inquirers, a detailed comparison of two books, running to three hundred pages, of the utmost value.

Dr. W. F. Johnson's *Systematic Theology*, a book of six hundred pages in Roman-Urdu, and Dr. W. Hooper's *The Doctrine of Salvation*, as set forth in Christianity, Hinduism and Islám, written in Hindi, were also two books of first rate ability and scholarship.

Books of devotion are comparatively numerous, Hindi and Telugu translations of *The Imitation of Christ* are significant of the appeal that introspection makes to the religious mind in all lands, and the popularity of many small biographies is proof of the value of the stories of noble Christian lives as a means for setting right ideals before young readers.

Several magazines are published which either contain much matter to aid preachers in their work or which are edited entirely in their interests. These are exceedingly useful, and where the editor really puts hard work into the preparation of original subject matter, they are the means of stimulating much careful thinking and the better preparation of many sermons.

But here again the moment that a comparison is made between the work done and the demands of the readers, there is an end of all satisfaction. The publication of commentaries and devotional works and Biblical magazines may appear large when all are put together in a rapid review, but when it is remembered that practically all the Christian vernacular publications of the year were in one or other of a dozen languages; that at the most only three or four volumes of any size appeared in any language; and that in scores of languages, and for many millions of people there was not a single new Christian book of any sort published last year, it is evident that after many years only the beginnings have been made, and that to do their duty in this

matter much more attention must be given to Christian literature by Christian workers in India.

Greater Interest. Speaking with twenty years' experience I may venture on the assertion that there is far greater interest in this subject than there was when I came to India. The unwearied diligence of Dr. Murdoch has borne fruit. The Decennial Conference of 1901 focussed the attention of the missions on the subject, and in some provinces the Language Committees of the Decennial Conference have kept that attention alert, have encouraged the writing and publication of much required books, and have to some extent secured unity of action. The publication of the *Indian Bookman*, by the Christian Literature Society for India has provided a quarterly record to publish particulars of Christian literature throughout India and Ceylon. The information forwarded to the sectional editors has hitherto been meagre. But even as it is at present, it is advantageous to have a quarterly review of the field. The preparation, under the direction of a committee of Bishops, of a series of English commentaries, such as Walker's *Philippians* written specially for use in India and for translation into vernaculars, is a step in the right direction, for it is at once an effort to prepare what is specially adapted to the needs of Christian life in India and to make the widest possible use of the work of a competent scholar. There is unity of plan, methodical endeavour and economy of force in such a scheme.

And unity, method and economy are essential, if that progress in preparing, publishing and circulating Christian literature is ever to be commensurate with the task. It is not possible for every mission to set apart a missionary for the work of Christian literature, as the Kanarese branch of the Wesleyan Mission does. But it should be

possible for missions within the same language areas to unite, as the missions in the Tamil districts of the Madras Presidency have united, to set apart one missionary for that work. The readiness with which, during 1911, those missions after five years, agreed to continue the arrangement for a second five years, may be taken as evidence that such an arrangement is workable.

But whether such unity of action is possible or not, unity in another direction is practicable. Missionary conferences in various fields might discuss and draw up lists of works that would be of immediate importance in the areas in which their work lies. Such programmes would not always be fulfilled. That is the fate of programmes. But they would direct the minds of those who might help in this work, and would show what is immediately needed. Much that has been written uselessly would not have been written, and much that ought to have been written would now be in print, if there had been some thoughtful discussion of the subject.

A Warning. It is not a good sign for the future of vernacular literature, whether Christian or non-Christian, in South India that so much of it is the direct work of Europeans or is prepared under European suggestion, while accomplished Indians write in English for a wider audience, the educated community throughout India. Things may be better in other parts of India, though the list of journals published in India scarcely gives ground for much hope. In any case the condition of matters in regard to Christian vernacular literature is such that it is to be hoped that if in any mission there is an Indian clergyman or pastor, or if in any congregation there is an Indian layman who can write terse, simple, idiomatic, racy vernacular—not in the style of the pandits—that some way will be

found to encourage him and to give him opportunity to stir up the gift that is in him.

A Suggestion. On the other hand there can be no hesitation in accepting the encouragement that lies in the increased effort to use and circulate Christian books in many missions. And this is distinctly the best method of enabling more to be done for Christian literature by the publishing societies. Not one of the publishing societies in North or South India, in Burma or in Ceylon, has any rich endowments, or reserve fund, or long list of subscribers. And they generally largely depend on the profits that they make by the sale of educational publications to meet the cost of the books that are essential to the Christian community, but which have to be published at cost price to put them within the reach of those who need it. More might be done, more *ought* to be done in this direction, and there is reason to believe that awakened interest will lead to further advance in this direction in the immediate future. Every increase in circulation makes the publication of new books more possible. And every new Christian book published is an additional strength to the Christian worker.

2. English Christian Literature

BY THE REV. J. PASSMORE, SECRETARY, C. L. S., MADRAS

The question of the publication of English Christian literature in India is by no means an unimportant one, nor is it an easy subject to deal with. The collection of material is the initial difficulty and there are other matters that have been little, if any, less difficult than that. As far as I can discover, by far the largest output of any society or organization

of any kind in the English language is made by the Christian Literature Society for India. We are dealing now with the year 1911; and with general Christian literature; and during that year no less than 143,225 copies containing 8,115,300 pages have been printed by this Society. In addition to this a large number of school books have been issued in English during the year both by the Home Society and by the Madras Branch; the former issued 279,000 copies containing 29,142,600 pages, and the latter 182,064 copies containing 15,520,000 pages, or a grand total in distinctively Christian literature in English for the Society as a whole of 604,289 volumes containing 52,777,900 pages. In these figures there are included a number of publications which range from the booklet of only a few pages to the volume of some hundreds.

Among others the following have been published during the year: An edition of Dr. Mott's *Decisive Hour of Christian Missions* and his *Secret Prayer Life*; Dr. King's *Fight for Character*; *Our Indian Sunday Schools* by Annett; *Three Goals to Nil* by E. R. Newing; *Prayer* by L. P. Larsen; *Ghaswas and Sariyas* by the Rev. Canon Sell, D.D.; *Report of the Industrial Conference*; *A Primer of Hinduism* by J.N. Farquhar, M.A.; *A Mirror of the Hindu Philosophical Systems* (second edition) by Nathaniel Goreh; *Karma and Redemption* (second edition) by A. G. Hogg, M.A. Two important magazines are issued by the Society, one monthly and the other quarterly, namely *Progress* and the *Indian Interpreter*. In addition to these, there is the C. L. S. *Indian Bookman* which is issued quarterly and circulates among all the missionary fraternity in the country. This gives from time to time accounts of work that is being done both in English and the vernaculars by the C. L. S. and other

societies as well as by private effort, with reviews of books published both in India and elsewhere. From other presses and publishing societies there are a number of publications issued, including several weeklies and monthlies, such for example as the *Epiphany* published by the Oxford Mission, Calcutta, *The Indian Witness* published by the M. E. Publishing House, Calcutta, *The Bombay Guardian*, Bombay, *The Christian Patriot*, Madras, *The Baptist Missionary Review*, Cuttack, *The Indian Standard*, Ajmer, and others, most of which will be found in the list of newspapers and magazines given elsewhere.

There are, however, few, if any, other societies, or printing houses, that attempt much in the way of Christian literature in English, save in the form of reports of work or magazines and newspapers. In regard to these societies it seems impossible to obtain exact figures of their outturn; but when all the facts are taken into account there is certainly strong reason for supposing that the outturn of Christian literature in English is far from meeting the requirements of the ever increasing number of Indians, who are not only able to read English, but who are demanding English. One of the results of this is that a large number of cheap and objectionable books and pamphlets which are imported are read widely by Indians. A while ago such things as Ingersoll's books seemed to have a considerable run. More recently books of a different class have been in demand; a number of them novels of a kind not particularly creditable to their producers. The need of the hour is a distinctly Christian type of literature in English which would be attractive and at the same time reasonably cheap. The Indian is wholly unable, as a general rule, to pay for expensive books, and all the literature that is provided for him must be low in price.

Dr. John Murdoch, who was for many years the Secretary of the Christian Literature Society, did a great deal towards achieving this end. He published a large number of books, many of which it is true were only compilations, often rather poorly printed, and on paper that was not altogether desirable; but he discovered what the Indian wanted. He sacrificed appearances and met the need to some extent. During recent years, however, two things have occurred which make for a considerable change. Tastes have altered and the cost of printing has increased. The type of book published twenty-five or thirty years ago would hardly be looked at to-day. It must be better printed and on better paper; consequently it costs more; and the problem of English Christian literature for India is becoming more complicated and difficult by reason of these changes.

On the one hand, if an antidote is to be provided to much of the unworthy literature that is circulating in India it must be in the form of a better literature which is equally cheap. That means the disappearance of all profits. On the other hand, if such a literature is to be provided, and there are few engaged in missionary work who would not be prepared to admit the great necessity of it, it is of the greatest importance that help towards it should be forthcoming either in the form of grants to such societies as exist for the production of literature, or in the form of subsidies on publications.

A sensible, healthy, attractive literature in English, specially suited to Indian requirements and tastes would provide the most effective bulwark possible against the spread of sedition; while a distinctively Christian literature dealing in a sympathetic manner with the problems of a religious character which are continually presenting themselves to Indian minds, would prove a most efficient evangelizing agency.

CHAPTER XV

Christian Magazines and Newspapers

THIS chapter is essentially a part of the preceding. The periodical literature of the Christian propaganda is a no unimportant element in the output of our literature. Indeed, from the standpoint of quantity, it bulks considerably larger than all books and tracts put together. And, what is also important, it is by far the most thoroughly read of all the products of our publishing houses. Hence the relative and absolute importance of this department of literature.

We append to this chapter a list of the English and the vernacular Christian periodicals of India. We do not claim for the list either completeness or absolute accuracy. But in both cases it approximates to the truth, is fuller than any list of the past, and has therefore some value.

It will be observed that there are altogether 131 magazines and newspapers identified with our cause in India, of which sixty-seven are in the English language, and sixty-four in the vernaculars. Of these, four are published by the Roman Catholic Church. In the output of vernacular papers the Tamil language, as we might expect, takes precedence with ten periodicals to its credit. Periodicals in Urdu and Roman Urdu are eight in number. The Bengali and Karen languages follow with seven each, Kanarese with six, Telugu and Marathi each with five, Hindi and Gujarathi each with four, and Sinhalese with three. Magazines are also pub-

lished in the Khasi, Garo, Tibetan, Assamese and Burmese tongues.

The circulation of this periodical literature is naturally limited. A rough estimate of the aggregate circulation of all these magazines and papers would make them not to exceed 100,000 copies. But this number should probably be multiplied by four in order to approximate to the number of the regular readers of the same.

Among these periodical products of our presses twenty-one are weekly, six semi-weekly, seventy monthly, two bi-monthly and twenty-eight are quarterly.

There are a few salient facts which will be of interest in this connexion.

1. Nearly all of these magazines are conducted and financed by the missions and not by Indians or by the Indian Church. This is not unexpected in the infancy and weakness of the Indian Church. Still, it is to be hoped that, for the sake of the church itself and in the interest of its growing self-consciousness, and power of initiation and expression, Indian Christian magazines may soon be founded and widely circulated.

2. We are glad however to recognize a few Indian magazines of value—such as the *Christian Patriot* of Madras which has large possibilities of power and usefulness among educated Indian Christians, but which is in financial straits. *The Indian Ladies' Magazine* represents the climax of artistic taste and editorial skill among independent Indian Christian magazines. The able Editor, Mrs. Sathianadhan, however, is carrying a heavy financial burden in its conduct. The National Missionary Society is conducting its own magazines in English and the vernaculars and is doing it well in the interest of its noble work.

3. A significant and sad situation is revealed in the fact that nearly all the vernacular papers are edited by foreign missionaries. The question arises whether the Indian Church has not yet raised men who are competent to edit, wisely and well, the vernacular magazines which represent the cause in this land?

4. The paucity of subscribers for each magazine and the consequent large investment and expense of money in the conduct of the same raises the further question whether missions, in certain language areas could not unite more than they do in this work. Much more would be gained by this than mere economy in financing and conducting the same.

5. There is a palpable and urgent need of a strong union *Missionary Review* for all India, one that would take even a higher and stronger position than the much and long lamented *Indian Evangelical Review*. The absence of such a *Review* in the India of to-day is as surprising as it is lamentable.

CHAPTER XVI

The Translation and Circulation of the Scriptures

BY THE REV. A. WILLIFER YOUNG, SECRETARY OF THE BIBLE SOCIETY, CALCUTTA

OUR purpose in this chapter is to present a brief account of the work of the societies concerned in the translation and distribution of the Scriptures in India.

The earliest society in the field was the Society for Promoting Christian Knowledge, which began its honoured career as far back as 1698, but to-day draws its supplies in Indian vernaculars almost entirely from the British and Foreign Bible Society. The British and Foreign Bible Society was established the year 1804. The American Bible Society, which combined several smaller institutions, in 1817. The National Bible Society of Scotland which united various Scotch Societies into one association, was instituted in 1861. The Bible Translation Society was established in 1840 to assist the brethren connected with the Baptist Missionary Society in their translations of the Scriptures into the languages of the East.

Besides these, the American and Canadian Baptist Missions in India, Burma and Assam have, through a number of years, published Scriptures at their own charges for distribution among the members of their respective missions.

In India there are six Auxiliaries, in Ceylon one, and in Burma an Agency. These form integral

parts of the British and Foreign Bible Society and through them the work of the Bible Society is carried on in these three countries.

Including those versions of which the text is lent by one or other of the Baptist Missions in India, the British and Foreign Bible Society prints the Scriptures, in whole or in part, in eighty of the Indian languages and dialects. It also publishes three versions in Ceylon and five versions in Burma. Each great language has its complete Bible, others have the New Testament, and many of the important dialects a Gospel or other Portions.

Since the Bible Society was founded it has issued in the languages of India 17,500,000 copies of the Scriptures. In 1911 the total circulation in India, Burma and Ceylon numbered 1,009,008 copies as compared with 570,620 ten years ago. The work of these various Auxiliaries will be described in the order in which they were established.

Calcutta Auxiliary. The Calcutta Auxiliary Bible Society was founded on February 21, 1811. Previous to 1811 the London Committee had worked in India through a Corresponding Committee composed chiefly of the Baptist Missionaries at Serampore and the Chaplains of Fort William.

The Calcutta Auxiliary Bible Society and the Corresponding Committee worked side by side until 1820 when it was felt that one society was sufficient to carry on the work, a step which led to the absorption of the Corresponding Committee by the Auxiliary.

In 1906 the various Indian and Ceylon Auxiliaries were re-organized, becoming for all practical purposes agencies of the British and Foreign Bible Society, London. Since then the circulation of the Scriptures has risen very appreciably whilst the expenditure has practically remained the same as it was six years ago.

In Bengal the complete Bible is available in Sanskrit, Bengali, Oriya, Assamese, Mundari and Khasi. The text of the Bengali Bible and of the Sanskrit, Oriya, and Assamese New Testaments is lent by the Baptist Societies and printed with alterations. The New Testament is available in Tibetan, Nepali and Santali in which languages work upon the Old Testament is in progress. Besides these, Portions are published by the Calcutta Auxiliary in Uraon, Malto, Manipuri, Bhojpuri, Bodo, Kachari, Rangdania-Rabha, Dimasa, Lushai, Lepcha, Tangkhul Naga, Singpho, Magadhi, Mussalmani-Bengali, Nagpuria, Santali, Ladakhi, and Hindi-Kaithi. In Assam the American Baptist Mission issue the New Testament in Assamese and Garo, and Portions in Ao Naga, and Angami Naga.

In 1911 the total issues from the Calcutta Depot numbered 140,878 copies of the Scriptures in fifty languages and dialects as compared with 29,288 in 1861 and 2,050 in 1811. Of these 127,964 represented the actual circulation in the auxiliary's own area, the balance being circulated through sister agencies.

The work of 109 Bible-women, labouring in connexion with fourteen missionary societies, was subsidized to the extent of Rs 10,078. They read to an average of 6,000 women each week, taught 254 women to read for themselves, distributed 334 copies of the Scriptures as gifts and sold 8,813 copies as compared with 486 given and 4,547 sold in 1907.

Ceylon Auxiliary. The Colombo Auxiliary Bible Society was founded in August 1, 1812, with Governor Maitland as President.

A Pali version of the New Testament was begun and a new translation of the Sinhalese New Testa-

ment undertaken to replace the old one which was faulty. In 1823 the whole Sinhalese Bible was in circulation. Some assistance to this work was granted by the British Government. In 1906 the Kandy and Jaffna Auxiliaries, which had enjoyed an independent existence for fifty-one and seventy-one years respectively, were united with the Colombo Auxiliary.

The revision of the Sinhalese Bible, occupying a period of twenty-four years, was completed in 1909 and issued in 1910. The only work upon which revision is now being done is the Pali New Testament, originally published in 1835 and printed in Burmese character. The new edition will be printed in Sinhalese character.

During 1911 there were printed in Sinhalese 4,000 Bibles, 1,500 New Testaments, 65,000 Sinhalese Old Testament and New Testament Portions. In Pali 2,000 St. Matthew, in Tamil 40,000 Gospels, a total of 112,500.

The circulation in the Island numbered 72,783 in twenty-three different languages of which Sinhalese and Tamil accounted for 64,865 copies.

Sixty-eight Bible-women read the Scriptures to an average of 3,174 women each week, taught 300 women to read the Scriptures for themselves and distributed, by gift or sale, 127 Bibles, 115 New Testaments and 3,448 Portions, their salaries amounting to Rs 7,332.

Bombay Auxiliary. The Bombay Auxiliary was founded June 13, 1813 under the auspices of the Governor, Sir Evan Nepean, who was a Vice-President of the London Bible Society.

The languages chiefly associated with Bombay are Gujarati and Marathi.

These two languages still absorb the attention of the Bombay Auxiliary and in 1911 a Committee

was engaged on the revision of the Marathi Old Testament, which has been subjected to little revision since it was first issued and presents special difficulties, as parts of the translation were made from the English Authorized Version and not from the Hebrew. During the year 150,000 Scripture Portions were printed in Marathi and 55,000 in Gujarati.

A record was made in the year ending November 30, 1911, with a total circulation of 147,831 copies, of which 140,852 were circulated within the Auxiliary's own borders in thirty-one different languages and dialects.

Subsidies to the amount of Rs 5,212 were made on account of fifty-five Bible-women who read to 3,415 women each week and taught 117 to read the Scriptures for themselves, and sold 898 copies of the Scriptures.

Madras Auxiliary. The Madras Auxiliary was established May 5, 1820. It immediately relieved the Calcutta Society of a considerable portion of its duties and became responsible for the supervision of all versions in the languages of the Southern Presidency. It has become the largest printing and distributing agency in India. Its free contributions and circulation equal those of two of the other Indian Auxiliaries. This is due in a great measure to the large Christian population, the rapid spread of education and the excellent organization.

The Madras Committee is responsible for the Scriptures in Tamil, Telugu, Malayalam, Tulu, Badaga, Khondi, Koi, Kondani and Toda.

In Telugu, a revision of the New Testament, undertaken in co-operation with the American Baptist Telugu Mission, is nearly completed and there are prospects of the whole Telugu country being united for the first time in the use of a single version of the Scriptures in this language. Similar-

ly a new version of the Malayalam Bible has recently been published.

In 1911 twenty-five editions of the Scriptures, aggregating 636,000 copies, were published. In Tamil 20,000 Bibles and 320,000 Portions; in Telugu 5,000 Old Testaments and 143,000 Portions; in Malayalam 10,000 Bibles and 138,000 Portions. Editions printed included the revised Telugu New Testament, large type Bibles in Tamil and Malayalam, and an experimental edition of St. Mark in Romanized Tamil. In Tulu, for the people of South Canara, the Books of Daniel and Kings were issued for the first time.

In 1911 the circulation of the Scriptures in Madras Presidency and adjacent Native States reached the record total of 266,911, the average for the previous ten years being 193,542 per annum.

Thirty-two colporteurs supported by the Bible Society accounted for the sale of 51,124 copies of the Scriptures. The average sales per man were 158 in the Tamil country, 147 in the Telugu and ninety-six in the Malayalam. Among the purchasers 22,469 are said to have been adult Hindus, 3,608 Muhammadans, 7,509 Protestants, 2,877 Roman Catholics, and 13,964 school children.

One hundred and twenty-three Bible-women, working in connexion with eleven missionary societies, read to 15,333 women each week, gave away 696 copies of Bibles, New Testaments and Portions and sold 5,544 copies of the Scriptures in whole or part.

The North India Auxiliary. The North India Auxiliary was founded at Agra in 1845 to relieve Calcutta of responsibilities connected with Bible work in Hindustani, Hindi and Persian. Subsequent to 1857 the headquarters were transferred to Allahabad. Its field covers the United Provinces of Agra and Oudh, Rajputana, the Central Indian

Agency and those districts of the Central Provinces in which Hindi is the leading vernacular.

At the present time its main work is in Hindi, but it also prints the Scriptures in Roman Urdu, Tehri, Kurku, Jaunsari, Chattisgarhi, Mandla and Chindwara.

The total issues in 1911 numbered 235,346 copies of the Scriptures of which 186,911 were circulated in the Auxiliary's own area. The average annual circulation between 1890-1900 was 87,000; between 1900-10, 159,000. Two-thirds of the Scriptures issued were in Hindi, one-fourth in Urdu the balance being made up of Scriptures in English and other languages.

A Young People's Branch, inaugurated in 1896, has given invaluable help in interesting the boys and girls in the work of the Bible Society. In 1896 their contributions produced Rs 30-6; in 1911 subscriptions had increased to Rs 927 from no less than sixty-eight schools.

The Punjab Auxiliary. The Punjab Auxiliary was founded at Lahore in 1863. Its depot was equipped with a stock of Punjabi and Pushtu from the North India Auxiliary and an Urdu New Testament in Persian character was in its own press.

In 1911 the translation of the New Testament into Punjabi-Persian was completed, the standard being the idiom used in the country between Gujranwala and Sialkot.

Ten new editions in Persian-Urdu, Arabic Sindhi, Hindustani Sindhi, were published, and Gospels in Persian, Punjabi, Sindhi Arabic and Takri or Chambiali were in the press. Besides these the Punjab Committee is responsible for work in Balti, Baluchi, Brahui, Kashmiri, Pushtu, Bunan, and Kanauri.

The total issues numbered 173,591 in forty-eight languages and dialects. Of these 98,760 were sent to other agencies and 74,831 represented sales in the Punjab area. Of Urdu Persian Scriptures 38,038 copies were issued, of Punjabi Gurmukhi 11,580, of Hindi 9,575, of English 6,128, of Sindhi Arabic 4,009.

The Young Peoples Branch, enlists the sympathy and practical support of 145 children for whom special meetings were held. Their contribution in the second year of working amounted to Rs 272.

The Bangalore Auxiliary. The Bangalore Auxiliary was instituted in 1875; for many years previous to that Bible work had been carried on in connexion with the Madras Auxiliary Bible Society.

The Auxiliary is responsible for the provision of the Scriptures in Kanarese, and for the circulation of the Scriptures in all the languages spoken in the Mysore Province.

A thorough revision of the Bible, to be undertaken by a Representative Committee, was projected in 1890. The New Testament, in its revised form is in circulation and work is proceeding on the Old Testament. The Pentateuch has been finished and the committee are now engaged with the Book of Psalms.

In 1911 the circulation reached a total of 47,340 copies of the Scriptures in whole or in part, an advance of 21,887 copies as compared with 1910 and constituting a record for this Auxiliary in the matter of sales.

A site has been secured on which to build a new Bible House in 1912.

Burma. The Burma Agency was established in 1899. Previous to that year it was worked from Madras. The thirteen years have been marked by steady advance in every direction.

The British and Foreign Bible Society recently purchased and revised a Burmese New Testament translated by Mounng Tun Nyein who is now engaged upon a draft translation of the Old Testament. The First Book of Psalms is now ready for the press. The Burma and Ceylon Agencies are uniting to produce a re-issue of the Pali New Testament which has been out of print for many years. In Bao or Toungthu draft translations have been prepared of two of the Gospels. In Mawken a Gospel is in course of preparation for a small tribe of sea gypsies, generally known as Selungs, living in the Mergai Archipelago.

The circulation in 1911 was 91,416, of which number 108 copies only were given away. Scriptures in Burmese accounted for 62,598, Karen for 1,593. In Indian languages 22,000 copies were sold, chiefly to Indian coolies on their way up-country.

Systematic work has been begun in regions and for peoples hitherto practically untouched by missionary effort.

The American Baptist Foreign Mission, Burma. To the Rev. Adoniram Judson, D.D. and the early missionaries of the American Baptist Mission belong the honour of projecting the translations of the Scriptures in the chief languages of Burma for the use of the people among whom their missionary work was carried on.

The first edition of the Burmese New Testament was issued in 1832 and that of the Old Testament in 1838. Since then there have followed various editions of the complete Bible, New Testament, with and without references, and Scripture Portions. In 1911 the Burmese New Testament was undergoing careful revision.

In Sgaw Karen the complete Bible was first issued in 1861. Other editions followed and at the

present time the whole Bible, with references, is being stereotyped.

In Pwo Karen the complete Bible was issued in 1883 and a copy was placed in the home of every Pwo Karen Christian family.

The Shan Bible was finished in 1892 and was the first one in Burma to be printed in full from stereotype plates. A revised New Testament was issued in 1909.

In Talain a large edition of the New Testament was published in 1847. Between 1859 and 1899 little, if any, printing was done in this language. The Gospel of St. Luke was then printed and in 1907-8 Genesis and Exodus were issued.

The Kachin Bible was finished in 1911 and in the same year an edition of the Sgaw Karen Reference New Testament was in the press.

Assam. The first New Testament in Assamese was translated from the Bengali and issued from the Serampore Press in 1819, the British and Foreign Bible Society contributing £500 towards its cost.

Twenty-five years later a new translation was done by the American Baptist Mission of which five separate editions have been issued by them. The Old Testament produced by the American Baptist Mission and the British and Foreign Bible Society working in co-operation was issued in 1903.

The mission has also issued, at its own charges, translations done by its missionaries into Garo, Angami Naga, and Ao Naga, and in co-operation with the Bible Society translations into Manipuri and Tangkhul Naga.

The Bible Translation Society. The Bible Translation Society, an Auxiliary of the Baptist Missionary Society, was formed in 1840, its fundamental principle being 'that the words relating to

the ordinance of baptism should be translated by terms signifying immersion.'

Long before its formation Baptist missionaries in India and Ceylon were engaged in translating the Scriptures into various languages of the East. Early in 1801 the first Bengali New Testament was printed and a copy laid on the Communion Table of the Serampore Church. Three months before the foundation of the British and Foreign Bible Society (1804) the New Testament had been printed in seven Indian languages. The Old Testament in Bengali was issued complete on June 24, 1809.

By the time the Bible Translation Society was founded, portions of the Scriptures had issued from the Serampore Press in no less than forty languages, the British and Foreign Bible Society contributing generously to the cost of their publication.

The Bible Translation Society did not develop and continue the whole of this work, but gave its attention to the revision and publication of such versions of the Scriptures as were current in districts occupied by the Baptist Missionary Society. In several languages their translations, with modifications, are in general use among non-Baptist communities.

At the present time the Bible Translation Society issues the Scriptures, in whole or in part, in Sanskrit, Bengali, Musalmáni-Bengali, Hindi, Oriya, Sinhalese, and Kaithi and is beginning translation work in Kui, Chakma and Maghi.

The National Bible Society of Scotland. The original National Bible Society of Scotland was formed in Glasgow on May 9, 1860, with a Board of Directors, one half resident in Edinburgh and the other half in Glasgow.

In the same year the Glasgow Bible Society united with it and on May 23, 1861, there was

happily accomplished the union of the National and Edinburgh Bible Societies.

The society co-operates heartily with other Bible Societies, and with the missionary societies, in the production and distribution of the Scriptures, and in the half century between 1860 and 1910 its annual circulation rose from one of 103,610 to one of 2,562,346 copies of the Scriptures in whole or in part.

In India its efforts are confined to the circulation of the Scriptures which it draws from the various Depots of the British and Foreign Bible Society.

In 1910 the National Bible Society of Scotland provided for the maintenance of 223 colporteurs in India, Burma and Ceylon who are reported to have sold in the twelve months 239,434 copies of the Scriptures.

The Tranquebar Tamil Bible Society. In 1883 the Tranquebar Tamil Bible Society was formed, which, for some time bought copies of the Tamil Bible and Bible portions and sold them to our Christians at low prices; and since 1906 (the bi-centenary year of the Tranquebar Mission), the Tranquebar Tamil Bible Society prints Bibles and Bible portions at its own expense and sells them at cheap rates. In the said year, 1906, the society published a *revised edition* of Fabricius' New Testament. The society is supported by annual subscriptions and by donations and by Church collection in all the churches on October 31 (the Reformation Festival) of every year. The German Bible Societies (especially the Saxon Bible Society) have also helped the Tranquebar Bible Society with funds.

CHAPTER XVII

Protestant Mission Presses

BY THE REV. A. E. OGG, AGENT OF THE METHODIST PUBLISHING HOUSE, MADRAS

IN India, Ceylon and Burma there are upwards of fifty Protestant mission presses. Although information regarding all of these has not been received, much of interest will doubtless be gleaned from this summary of data collected. That the work of mission presses is recognized as a missionary agency that has deep foundations, both as an industrial training for Christian converts and as a means of disseminating Christian literature, is manifest.

The Moravian Mission Press at Leh and Kyelang, Ladak, Kashmir. The first missionaries came in 1857 into the valleys of the Western Himalayas and took Kyelang as their residence. They soon found that it was necessary to supply the people with editions of parts of the New Testament, as well as with school-books and tracts in Tibetan. The mission station at Kyelang was supplied with a lithographic press. In 1883 the work at Leh was started, and as Kyelang is shut up in winter by snow, Leh got for the same reason as Kyelang its own press and is now the centre for printing work in our West Himalayan Mission.

About eighty per cent of work is done for the Moravian Mission. Strictly religious work is about fifty-five per cent of the output. The mission press operates in Tibetan.

These small lithographic presses are among their most important evangelistic and educational factors in those lonely Himalayan valleys near the frontiers of Tibet, where the Gospel is spreading very slowly.

The Baptist Mission Press, Calcutta, was established in the year 1818 by the Calcutta missionaries of the Baptist Missionary Society, London, England. Records state that 'it (the press) was designed to extend the usefulness of the mission by furnishing facilities for the printing and publication of the Scriptures, religious books, school books and tracts; and by raising funds for its (the mission's) benevolent operations through the execution of general business.'

Percentage of work done for the Baptist Missionary Society eight per cent. Percentage of strictly religious work thirty-three and a third per cent. Operates in thirty-four languages.

Number of employees: 252 (44 Christians, 131 Hindus and 77 Muhammadans).

They estimate that seventy-five per cent of missionaries have their work done at mission presses. The strictly religious output of the press is probably seventy-five to eighty per cent.

Scottish Mission Industries Co., Ltd., Poona. The work was started to relieve the missionaries of responsibility for the provision of industrial training for Indian Christians and famine orphans, and to provide employment for Indian Christians.

Operates in Hindustani, Marathi and English.

Employees fifty-one, of whom twenty-seven are Christians, twenty Hindus and four Muslims.

The Orissa Mission Press, Cuttack. The press here was established in 1838 for the printing of the Bible in Oriya. It operates in two languages, Oriya and English. All the mission printing in

Oriya is done by this press. Missionaries in this district all have their work done at the mission press.

Its employees are: Christian fifty-six, Hindu seventeen and Muhammadan six.

Irish Presbyterian Mission Press, Surat. The press was established on a very small scale in the first quarter of last century with a view to print religious publications and also to give employment to Christian converts.

Fifty per cent of the work done is for the mission and the Bible Society. Taking an average of the work done in the two years 1910-11, there were printed an average of 7,022,900 pages of religious publications and 8,554,190 pages of other publications, mostly educational.

Operates in Gujerati, English and Persian.

The employees number over fifty, of whom about forty-five are Christians and the rest are Hindus.

Christian Mission Press, Jubbulpore. The press started in December 1904 primarily to publish a vernacular Christian paper for Hindi speaking Christians of its own and such other missions as might feel the same need that they felt.

About 1,000,000 pages of religious work are issued annually, including mission reports. This is about forty per cent of the output of the press.

Operates in Hindi and English.

Employees: Christians ten, Muhammadans two, and Hindus four.

At least ninety per cent of the missionaries' work is done at mission presses.

'Vernacular Christian publications are needed for the Christian community. A difficulty found is in getting satisfactory workmen. Our experience in training up Christian workmen has been that they are on the whole the most satisfactory sort to have. They have been the most reliable and regular

of all our men. Of course we can train only a limited number in any one year. But the results have been good.'

Leipzig Evangelical Lutheran Mission Press, Tranquebar. It was started for the first time in 1712 by the first Protestant missionary to India, Bartholomeus Ziegenbalg, a German Lutheran, for his Tamil Christian literature with the help of his Pietist friends in Halle, especially August Herman Franke, the well known father of the orphanage there. It was still doing work in the beginning of the nineteenth century. The date, when it was closed, is unknown. Our Leipzig Evangelical Lutheran Mission, as heir of the old Danish Halle Mission, re-established the press in 1861, mainly for its own Tamil Christian literature.

'About ninety per cent of the work done is for our own mission. Last year the output was 3,227,369 pages strictly religious and 427,210 pages of other matter.'

The press operates in Tamil, English and German (with Roman letters.)

All employees are Christians.

Press at Telleppalai, Ceylon. Work was started in 1834 because there was no press at all in North Ceylon and it was needed to do the work of the mission. In 1855 it was handed over to a native firm in the hope that they would conduct it properly; but in 1903 the mission was obliged to buy back what was left of it, 'because, by carelessness and mismanagement, it had come to such a state that we could get our work done satisfactorily nowhere except at the Catholic Press, and they would not do our religious printing.

About fifty-five per cent of the work is done for their own mission.' About thirty per cent of the work is strictly religious.

Operates in Tamil and English.

It employs nine Christians and seven Hindus.

Fully ninety per cent of Christian mission work in North Ceylon, whether religious or secular, is done by mission presses.

The press has from the start paid its way, but this has been possible only by taking in outside commercial work. They have indeed more than paid their way and have continually made large additions to their buildings and plant out of profits.

London Mission Press, Nagercoil. The press was started principally for evangelistic purposes. About eighty per cent of the output is for its own mission. 485,800 copies of magazines and tracts are issued annually.

It operates in English, Tamil and Malayalam.

None but Christians employed.

The press is a great help to the mission and its work could not be supplied so advantageously by private presses.

A. E. L. M. Press, Guntur. The press was started to supply the printing needs of the mission. About fifty per cent of the publication work and all the job work produced is from its own mission.

All the publication work is of a religious nature. Practically all the job work is secular.

Annual output 1,020,000 pages in Telugu and about 100,000 pages in English.

Operates in English and Telugu.

Employees: sixteen Christians and seven Hindus.

Practically all work for their missionaries is done by the press. It would be difficult for them to get along now without it.

American Advent Mission Press, Velacheri, St. Thomas' Mount, Madras. The work was started for the purpose of publishing Christian literature. Ninety per cent of the work done is for its own

mission. Eighty per cent of output is strictly religious.

Operates in Tamil, English, Malayalam, Telugu and Kanarese.

Annual output 750,000 pages.

A. M. Lenox Press, Pasumalai. The press was started because it was felt that that the mission ought to have near at hand a means for doing its own printing and for the dissemination of religious literature. Though the press has never had an appropriation from the mission for its work, and has only at infrequent intervals received any financial help at all, it has done a much larger religious work than secular, and has always been looked upon as a part of the mission work and not as a business enterprise.

Last year the total output of the press was estimated at 2,800,000 pages and of this about 133,000 was printed for bodies not directly connected with the mission.

About forty-five per cent of the output is strictly religious and amounted to 1,260,000 pages for 1911.

Operates in English and Tamil.

Employees: twenty-one Christians and one Hindu.

This press has added several thousands of rupees worth of property to the mission while receiving very little in return. More money should be put into the writing and printing of Christian literature and Scriptures so that the word might have free course and all men might read and know the truth.

Mission Press at Benagaria prints almost exclusively religious works and school books in Santali for use in its own mission. It has printed a second edition of the New Testament in Santali for the Bible Society. Christians only are employed in it.

American Arcot Mission Press, Arni. It is a depot of the Industrial school to teach the rules

and practice of the trade to the school boys who study for that purpose. Probably seventy-five per cent of the work is religious.

Operates in English and Tamil.

A good mission press in this district, where printing in all its details could be very carefully taught and the practical and commercial sides of the work drilled in, would certainly justify its existence.

Wesleyan Mission Press, Mysore. From the beginning of the Mysore Mission the missionaries have realized the need of providing Christian literature for the people. Then there was no printing press in the State, and Kanarese printing was obtained with difficulty. In 1840 the mission press was established in Bangalore, having issued considerably more than a million books and tracts. The first complete Kanarese Bible was printed at this press. The present method of casting Kanarese type was devised by our missionaries who have thus made all Kanarese printers their debtors. When the *Vrittanta Patrike* was started by Mr. Haigh in 1887 the need of a press was greatly felt, and in 1890 it was found necessary to re-establish the mission press in Mysore city. It has rapidly developed, and to-day it turns out as much work as it did in its most palmy days. Printing is carried on in Kanarese and English, half-tone blocks are prepared, type-casting is done and book-binding in all its branches is done. The press is also an industrial training institution for Christian youths.

The percentage of work which is done for their own mission would amount to about thirty per cent. The percentage of religious books, including mission reports amount to about sixty-five per cent.

Operates in Kanarese and English.

Number of employees: thirty Christians and thirty Hindus.

Nearly 100 per cent of the Christian publications in our district are printed by mission presses.

The American Baptist Mission Press, Rangoon. This press was started in 1816. During 1911, seventy-one different books of a religious and educational nature in ten languages.

Employees number 225.

The Methodist Publishing House, Madras. The press was started in 1885 in a humble way in a church parsonage.

About forty per cent of output is strictly religious.

Operates in English, Tamil, Telugu, Kanarese, and Hindustani.

The Methodist Episcopal Mission has three presses in India, at Madras, Calcutta and Lucknow.

The Society for the Propagation of Christian Knowledge has run a large and prosperous press establishment for many years in Madras and turns out more Christian literature, perhaps, than any other Christian publishing house in India. It is constantly adding to its facilities and increasing its output.

The Christian Literature Society in Madras has recently added to its equipment a printing outfit which, though not very large, is effective and up to date. The present volume has been printed by it.

NOTE.—A thorough study of the work done by all these mission publishing houses, is necessary in order to appreciate their great usefulness and helpfulness to the missionary cause. They not only train every year hundreds of Christian youth in a good trade, they also furnish work for thousands of Indian Christians and invite and stimulate missionaries and others to create a Christian literature that they may publish and disseminate the same. ED.

CHAPTER XVIII

Medical Missions in India

BY THE REV J. M. MACPHAIL, M.A., M.D., BAMDIAH, EDITOR OF
'MEDICAL MISSIONS IN INDIA'

THE medical missionary work that is being carried on in India to-day may be reviewed either geographically, according to the distribution of agencies, or denominationally. Although there is no department of mission work in which sectarian differences are less felt, the latter is on the whole the more convenient plan, as tending to more conciseness and a minimum of repetition—important considerations in view of the space that is available.

The missionary society that has the largest number of stations in India where medical work is done is the United Free Church of Scotland. But if the several Anglican societies are taken together,—the Church of England holds the first place. On the other hand, the group of Presbyterian medical missions constitute by far the largest denominational unit in the field.

In 1905 the Medical Missionary Association of India was organized, and an annual summary of medical statistics appears in its quarterly journal, *Medical Missions in India*. The work may be briefly described here in the order which is followed in that summary. The total number of medical missionaries at the end of 1911 was 335—118 men and 217 women.

The Church Missionary Society comes first, and the most compact group of medical missions is that which it maintains on the North-West frontier, at Kashmir, Peshawar, Bannu, Quetta, and Dera Ismail

Khan, and at Amritsar and Multan in the Punjab. The Srinagar hospital is one of the best known in all India and carries on a very extensive work not only among the local population but also among numerous tribesmen attracted by its fame from many remote regions across the frontier. In 1910 the number of dispensary cases was 23,643 and the number of operations performed 2,753. A few years ago a hospital for women and children was founded at Islamabad in Kashmir by the traveller, Mrs. Bishop, in memory of her husband, and placed under the C.M.S. There were nearly 16,000 attendances at dispensary and 255 in-patients in 1910. Peshawar hospital comes next. In its wards most of the patients are Muhammadans and the majority is sometimes made up of trans-frontier tribesmen. In-patients (all the figures quoted except when specially indicated as otherwise are for 1910) numbered over 1,600 and dispensary attendances over 60,000. Another large frontier hospital, which also ministers largely to wild hillmen from over the border, is at Bannu. Statistic, 1,309 in-patients, 31,431 dispensary patients with a total attendance of 67,887 and 2,753 operations. Quetta hospital has over 1,000 in-patients and nearly 37,000 attendance at dispensary. At Dera Ismail Khan there is a hospital with 409 in-patients and 44,880 attendances at dispensary. There was formerly a medical mission at Dera Ghazi Khan, but it has been swept away by the Indus, along with most of the town, and the staff has been distributed among the other hospitals. The medical work at Amritsar is on a large scale, especially in the dispensary department where 146,141 attendances were recorded. There were also 463 in-patients. The hospital at Multan is for women, where 1,121 in-patients were treated, 6,722 attendances recorded at dispensary,

and 1,654 operations performed. The medical work of the C.M.S., at first confined to the frontier, has, through the force of circumstances, extended in several directions. Dr. A. Jukes works at Kotgur near Simla, Mrs. Birkett, M.D., among the Bhils at Lusadia in the Central Provinces, and there is the large mission at Ranaghat in Bengal, founded by Mr. James Monro, C. B., and his family and afterwards handed over to the C. M. S. Dispensary attendance nearly 50,000, in-patients 755. The Church of England Zanana Mission shares the burden of the work in the North West, maintaining hospitals at Peshawar, Quetta, Tarn Taran, Dera Ismail Khan, Amritsar and elsewhere. In Bengal there is work at Calcutta, Bally, Krishnagar, and Mankar, under Dr. Veleska von Himpe, assisted by several workers with Indian qualifications. There is also a large hospital at Bangalore, with an extension at Channapatna, and at Khammamet with dispensaries elsewhere. Dr. Mary Lungley works at Penagar near Jubbulpore. Two University Missions, the Cambridge at Delhi and Cawnpore, and the Dublin at Hazaribagh and Chitarpur, are affiliated to the S. P. G. St. Stephen's Hospital at Delhi, carries on a great work among women, with branches at Karnal and Rewari. The hospital at Cawnpore is staffed by Drs. Gibson, Dawson and Price. In the Dublin Mission the Rev. Dr. Hearn works among the men and Drs. Eva Jellett and Caroline O'Meara among the women. The S. P. G. is also represented at Murhu in Chota Nagpur, at Rawalpindi, at Rurki and by three doctors in South India who have recently begun work at Iski, Nazareth, and Ramnad.

Passing to Presbyterian Missions, we find a large group under the United Free Church of Scotland in Rajputana, several of them in Native States and

liberally helped by the rulers thereof. At Ajmer the hospital is at present under Dr. Theodore Chalmers, while work among women is carried on by Drs. Susan Campbell and Helen Macmillan. There are also hospitals at Udaipur, Jodhpur and Nasirabad, and Dr. Lillias Thomson has recently begun work in Jaipur. In Western India Dr. Rutter Williamson is building a Henry Drummond Memorial Hospital at Poona, at a cost of Rs 150,000. Drs. Mowat and Stevenson are at work in the Nizam's Dominions, the former at Jalna, the latter at Parbhani, and Dr. Lazarus has a large dispensary at Thana. The medical mission at Aden under Drs. J. C. Young and Macrae may also be mentioned. In the Central Provinces the Mure Memorial Hospital for Women at Nagpur has a staff of three doctors. There is a hospital at Bhandara, and also at Wardha. In Bengal Dr. Muir works at Kalna, and there are three medical missions in the Santal country, at Pachamba, at Tisri and at Chakai or Bamdah. In Madras there are the Christina Rainy hospitals for women at Royapuram, and at Conjeeveram. The Church of Scotland has a large medical mission for women at Poona, and another at Gujerat in the Punjab. General medical work is done at Jalalpur in the Punjab at the hill state of Chamba and at Kalimpong. There is also a woman's mission at Sholinghur in Madras. The Canadian Presbyterians maintain hospitals for women at Neemuch, Indore and Dhar. General work is done at Rutlam, Amkhut, Ujjain, and Barwaha. The American United Presbyterian Mission in the Punjab has hospitals for women at Jhelum and Sialkot, and also general work under Dr. M. M. Brown at Sargodha. The largest medical mission of the American Presbyterian Church is at Miraj, in the South Maratha country, about 1,500 in-patients

and 2,600 operations, and the other stations of the same mission in the West are Vengurla, Kodoli, and Kolhapur. In the Punjab and United Provinces Dr. M. B. Carleton works at Sabathu, Drs. Jessica Carleton and Annie Marston at Ambala, Dr. Maud Allen at Ferozepore, Dr. C. W. Forman at Kasur, Dr. Sarah E. Swezey at Allahabad, and Drs. Anna Fullerton and Annie Young at Fategarh. The English Presbyterians have two medical missionaries in Rajshahi in Bengal, at Naogaon and at Rampur Boalia. The Welsh Presbyterians have work at Jowai in the Jaintia Hills, at Fort Aijal among the Lushais, and at Karimganj in Eastern Bengal, Dr. Harriet Davies represents the American Welsh Presbyterians at Habiganj in Eastern Bengal. Dr. Jeannie Grant represents the United Original Secession Church of Scotland at Seoni in the Central Provinces Recently the Presbyterian Church of New Zealand have began a medical mission at Jagadhri in the Punjab. The Irish Presbyterians have a General Hospital at Anand in Gujerat, and women's work at Borsad and at Broach. The Arcot Mission is also Presbyterian, working at Ranipettai, at Vellore, at Madanapalle and at Tindivanam.

The Congregational Missions are the London and the American Board. The Travancore Mission of the L. M. S. is one of the largest in the world and one of the oldest in India. Drs. J. Davidson and O. O. Bulloch at Neyoor superintend an extensive work carried on by a large staff of locally-trained medical evangelists. No less than 3,473 in-patients and 105,990 out-patients were treated and 7,742 operations were performed. Dr. Myfanwy Rees has recently begun work for women at Erode. Another large hospital is at Jammalamadugu in the Cuddapah District. Other L. M. S. medical missions exist

at Kachwa in Mirzapore, at Almora and at Jiaganj in Bengal. The American Board's medical missions are in the Marathi Mission, at Madura and in Ceylon. In the first there is a women's hospital at Ahmednagar, while general work is done at Rahuri, at Wai, at Bombay and at Satara. At Madura the general hospitals are under three doctors. In Ceylon two doctors work in the general hospital at Manipay, Jaffna, and there is a women's hospital at Inuvil.

Among the Baptists the English B. M. S. has a hospital at Palwal in the Punjab and at Chandraghona in Eastern Bengal. The Baptist Zanana Missionary Society has a hospital at Bhiwani at Palwal and at Dholpur the first two in the Punjab and the last in the United Provinces, also at Berhampore in Ganjam and at Russelkonda. The American Baptist Foreign Missionary Society has medical missions in Burma, Assam and the Telugu country, at Haka, at Kengtung, at Mongnai, at Loikaw, at Taunggyi and at Mandalay in Burma. The Assam stations are Tura, Sadaya, Kohima and Impur. The Telugu stations are at Nellore, for women, at Hanamakonda and at Udayagiri. The Canadian Baptists have work at Pithapuram in Godaveri, at Sompeta and at Chicacole in Ganjam, and at Akiduru and at Vuyyuru in Kistna. The American Free Will Baptists have work at Bala-sore and at Lalgah in Bengal. The New Zealand Baptists have a hospital at Chandpur in Eastern Bengal. The English Wesleyans carry on work chiefly among women in South India. A hospital at Mysore is staffed by two doctors. Hassan, Ikkadu, Medak, Nizamabad, Nagari and a new hospital at Madras are the principal other stations. The American Methodist Episcopal Missions are, Bareilly (women), Bhot, Brindaban, Baroda, Kolar

(chiefly for women) and Bidar. The Christian Mission (Disciples of Christ) work in the C. P. and U. P. at Bilaspur, Bina, Damoh, Harda, Hatta, Kulpahar, Mahoba, Mungela, Pendra Road, and Rath. The Zanana Bible and Medical Mission has hospitals at Benares, Patna, Lucknow and Nasik. The Basel Mission has two medical stations, at Calicut and at Gudag-Betgeri. The Salvation Army has hospitals at Nagercoil, at Anand, at Moradabad and at Ani.

The American Evangelical Lutheran Church has hospitals at Guntur, with a branch at Chirala, one at Rajahmundry also at Bhimavarum, all for women. At Ludhiana there is the Memorial Hospital in connexion with the School of Medicine, and also the Charlotte Hospital of the Ludhiana Zanana and Medical Mission. Dr. Alice Umpherston also works in connexion with the latter mission at Phillour. The American Women's Union have a hospital at Jhansi and work at Fatehpur and Cawnpore.

The Church of Sweden has a hospital at Tirupatur and the Danish Church has one at Tirukoilur. The American Mennonite Mission has a hospital at Mulkapett and at Dhamtari, C. P. The American Churches of God have work at Ulubaria in Bengal. Dr. Charlotte E. Pring works in connexion with the Godaveri Delta Mission. The Poona and India Village Mission has Dr. Ethel Ambrose at Pandharpur. Independent Missions are conducted at Hoti Mardan on the N. W. Frontier, at Abbottabad, at Belgaum, at Lohaghat, at Tanakpur and at Pubna. The Almora Sanitorium is the result of interdenominational co-operation.

The returns for 1910 were far from complete, but the totals were about 50,000 in-patients, over a million out-patients making over three million

attendances, and over 56,000 surgical operations. No space has been available to mention the nursing staff; and the teaching institutions, such as those at Agra and Ludhiana, are described elsewhere.

The object which is served by all this work may be said to be three-fold—evangelistic, educative and philanthropic. As an evangelistic agency medical missions have been and still are of special value in pioneer work. It may be noticed that the largest medical missions in India are in Native States and on the north-west frontier. In many of these places a foothold could only be obtained for Christian missions by means of medical work, and in several cases this is still the only form of missionary enterprise that is permitted. Many of the rulers of Native States not only sanction such work but actively support it with grants of land and gifts of buildings. By means of medical missions not only is the prejudice of Muhammadans and Hindus overcome and opposition turned into sympathy, but the poorest and most ignorant of the people are brought within a Christian influence that appeals to them in a way which is more effective than any other. Medical missions have been described as the kindergarten method of teaching Christianity; they are like the raised type that is used for teaching the blind to read, like the sign language employed in case of the deaf and dumb. Probably there is no other agency that reaches so far and makes its influence felt among every section of the population, including the women within the purdah, the outcast lepers, and the wild tribes of the jungle. It has been the writer's privilege, within the year under review, to be called to operate and to have the opportunity of preaching the gospel, by deed as well as by word, within the zanana of the Maharajah's palace and the temple of the Hindu

priest. A medical missionary in Bengal, some time ago, found on enquiry that while a dozen catechists working from seven centres preached the gospel in 401 villages, within the year, the hospital and dispensary in the same time attracted patients from 517 villages. Very often when the medical missionary is on tour the people who come to his tent for medicine and there hear the gospel are more numerous than those he and his preachers would reach by spending the whole day in visiting the villages. The selling of Scriptures is usually carried on in connexion with medical work, and in some places more books are sold at hospital and dispensary than by all other means combined.

As an educative agency, medical work is a demonstration of the humanity of the Christian religion, of the sacredness with which that faith regards all human life, irrespective of caste or race or creed or condition, of the tender care which the Saviour teaches his followers to cherish for the bodies of men as well as for their souls, and of the truth which it is specially necessary to proclaim in this land of speculative philosophy, of elaborate ritual, and of ascetic ideals, that true religion consists to a large extent in doing good. In this respect medical missions have a lesson to teach, not only to the non-Christian, but also to converts to the Christian faith. The medical missionary has rare opportunities of repeating the truth that Paul urges Titus to constantly affirm, that they who have believed in God ought to be careful to maintain good works.

Even as a merely philanthropic agency, as a means of lessening the sum of human misery and increasing the sum of human happiness, medical missions are worth more than all the money they cost; and the need for medical relief in India, in spite of all that is being done by Government, is

much greater than is popularly supposed. A few years ago the Medical Officer of Health in Calcutta added a column to the death registers to show whether the deceased had received any medical attention, from any kind of practitioner, qualified or unqualified, western or eastern, during the illness that ended in death. The result was to show that of 49,761 persons who died in five years 31,221, or 62 per cent of the whole number, had received no medical help of any kind. In Bombay the infant mortality is about seven times as great as in England. This evidence of the medical destitution that prevails even in the largest cities in India is confirmed by a statement in the latest edition (1909) of the *Imperial Gazetteer* that 'even in large towns the great majority die without having been seen by any person competent to diagnose the case' (vol. iv, p. 477). If this is the state of affairs in the cities, under the very shadow of the Government hospitals and medical schools, it may be imagined, or it can hardly be imagined, how great and urgent is the need of medical relief in the remote villages and rural districts. To quote only one more fact from official sources: the Inspector-General of Civil Hospitals in Bengal, in his last quinquennial report, states that in order to supply the rural districts with dispensaries sufficient to bring the supply of medical aid up to the lowest standard that is considered necessary in England, the agencies would have to be multiplied forty times. The 6,000 human beings who die without medical relief every year in a city like Calcutta are a mere fraction of the mortality throughout the country that is to a large extent preventable. If the need is greater than is generally understood, the means of relief is much less difficult and costly than most people imagine. Nowhere is philanthropy so cheap as in medical mis-

sionary work ; no agency can accomplish so much physical good at so small a price. One of the many advantages of this form of Christian effort is that it brings the luxury of beneficence within the reach of the poorest of our church members. Our copper is turned to silver and our silver to gold when they are devoted to the healing of the sick in the name of Christ. The missionaries of the American Baptist Mission in the Telugu country a few months ago issued a statement that the grants paid to the four hospitals in their field came to less than that received for a single high school. The Miraj Hospital was built about twenty years ago as the gift of a single individual in Philadelphia, the late Mr. J. H. Converse, who used to say that it was ' his best investment'. Before he died he had the reward of knowing that about half a million patients had received treatment at this institution. In 1910 the total number of in-patients alone was almost 1,500 ; there were over 30,000 attendances at dispensary, and 2,605 operations were performed, of which over 500 were for cataract.¹ A mission hospital often costs less than many a congregation spends on an organ, and the upkeep is less than many a good Christian's wine bill. The writer used to calculate that in his own hospital it cost the mission about a shilling to restore sight to a blind man. That figure has gradually been reduced to *nil*, for the hospital now is self-supporting, mainly through the generosity of Hindu and Muhammadan patients. In fact the medical work of missions generally is steadily

¹ Of this hospital Dr. Wanless writes : ' This hospital after paying all running expenses in 1911 secured, through its service in India, more than Rs 20,000 towards enlargement of the plant besides an Indian gift of Rs 15,000 for a new laboratory, and within the past few days a further gift of Rs 10,000 for a Parsee and European ward has been received.'—ED.

growing in self-support, and some medical missionaries now look upon their hospitals as means of income, by which the other agencies of the mission are subsidized. The patients appreciate the help they receive all the more when they contribute towards its cost; and by means of the local income the work is becoming more extensive and more efficient than would be otherwise possible. Another effect is to reduce to a minimum the evils that accompany indiscriminate charity.

CHAPTER XIX

Women's Work for Women

1. South India

BY MISS E. M. SWIFT, MADURA

SOUTH India missionary women are working in twenty-six districts, and two feudal states, in eight language areas, and in nearly forty different missions. These women come from Great Britain, America, Sweden, Norway, Germany, France, Denmark, Australia, New Zealand, Canada, and even from Russia. Such a gathering of Christian women of different denominations is far from indicating division, but is a royal showing forth of true Christian unity coming up from the ends of the earth in one faith, and with one purpose.

First among the workers is the missionary's wife. The labours of the missionary man are supplemented, or broadened and made more effective by the work of the woman. And the man in charge of a mission station is conscious of a great lack when there is no woman to minister to the needs of womankind about him.

These missionary wives of South India number 1,500; and their labours are very varied. In schools, in the homes of the people, in their ministry to the sick, in answering the scores of calls upon their time made by Christians and non-Christians alike, they find large opportunity for usefulness. But the growth of mission institutions in size and number, and the ever deepening demands, call for the presence, in every mission, of unmarried women, who can give their whole time to meet this great need.

From among these many nations of the earth, 1,624 of these women have come to spend and be spent for the women of India.

All the world knows something of the social conditions which make necessary the work of the Bible-women. The women of the higher classes are not free to come to the missionary. It were useless, then, to expect their attendance at meetings, or upon the class, or lecture; hence the existence of the Bible-woman. These workers are, of necessity, of the people, and it is the part of the missionary to organize and direct their work. It is the policy of some missions that the European worker should be the Bible-woman; but usually it is thought the wiser use of the missionary's time to direct the work of many Indian Bible-women, rather than restrict herself to doing the work of one. In Southern India there are hundreds of Bible-women; and they are a great influence both in evangelization, and the education of non-Christian women.

Their work is carried on upon different lines in different missions; for some places they are merely preachers; in others, they are required to systematically teach their enrolled pupils. Statistics too, are presented upon a different basis, and these differences of view-point make it difficult to obtain consistent statistics as to the actual numbers of non-Christian women reached. In one mission of South India, 4,048 women were under instruction in 1911, and the aggregate of those who listened to their teaching was 144,653. This work is going on in all South Indian missions, and it can be easily inferred, without further statistics, that it is very large. We may safely say also, that the majority of literate adults, women not taught in childhood, owe their instruction to these humble workers.

To superintend this work, missionary women travel over their districts on horse-back, in bullock carts, by canal and river boats, living in tents, in rest-houses, or even in one corner of the little village prayer house or church. It requires little experience in this department to bring home the conviction that Bible-women need training; therefore the establishment of training schools for Bible-women. Of these, we hear of four which are well established. The London Mission Bible School in Madras and the Lucy Perry Noble Bible School, Madura, receive students from other missions. Much time is given by missionary women in charge of Bible-women, to classes for these workers, and beginnings of training-work are indicated from numerous missions.

The problems that present themselves are, first, the small number of women available for training; second, want of moral fitness; and third, lack of educational preparation. The solution of the first lies with the natural growth in numbers of the Christian community, that of the second depends upon the development of the Christian Church; and of the third, upon intensiveness as well as extensiveness of the educational work done by missions for women. Towards the accomplishment of the first, all Christian agencies are working, and growth is sure. We need to see to it that our zeal for enlarging our work does not outrun the providence of God, that we do not force a work on without the spirit-prepared workers. In the matter of the development of the Christian Church, missionary women are striving on many lines, and are beginning to reap the reward of their labours in the ability and willingness of many Indian sisters to accept responsibility of voluntary service. Bible-classes, mother's meetings, prayer-meetings, house-

to-house visiting, are forms of work pursued by almost every missionary, aided often by the Indian pastor's wife, or a deaconess or Bible-woman appointed for church work. But nearly every missionary working in a mission station of any size, feels deeply the inadequacy of her efforts. The village Christian woman is often a Christian only in name, rude and ignorant, untouched by spiritual truths, and needing conversion as well as teaching. The South Indian Missionary Conference of 1900 recommended an increase of the staff of European women with a view to giving special attention to the development of the spiritual life of Christian women, and that some be set apart especially for this work. There are mission stations where there is but one missionary woman to work among from five to seventeen thousand Christian people, and this one woman may be required to conduct boarding and day schools in the centre which demand her continued presence. In some missions an effort is being made to establish 'station classes' like those conducted in China; and in others, sewing and embroidery classes are made to serve higher ends by requiring the Christian women to take instruction in reading and in Scripture as well. The neatness and cleanliness required, before their work becomes saleable, serves to make of these careless, half-civilized women decent members of society.

Our Bible-schools and training institutions exist for the purpose of providing fit workers, and upon these the growth of the work depends. To profit by such training the candidates must not only be morally fit, but must have some degree of intellectual development, and this fact reveals the need of more educational work for Christian women. In South India we find one college, eighteen high

schools, including those of Ceylon, and about sixty boarding schools of elementary or secondary grades for females. The girls in twenty-four orphanages are generally taught in these boarding schools. Day schools for village girls are maintained, but it remains true that the number of girls in school is not in proportion to the Christian population. The sentiment for the education of women is of slow growth, especially in villages remote from the missionary and apart from her kind but persistent efforts to this end.

In one place in Southern India there are 2,295 Christians. Among these are to be found 148 women reported as literate, but a practical experience leads one to fear that probably some of these cannot read fluently enough to profit by a book. In all that wide region, and among a population of 720,000 there is but one boarding school with forty-five pupils, of whom about half only are girls. This is but typical of what may be found in many other regions supposed to be well provided for by these organized and well-known missions, and is the result of inadequate staffing and insufficient money.

Yet with all these defects of mission work before us, we still have great reason to rejoice in the progress of Christian women, who lead the van for all India in the matter of education. Among nine Indian women college graduates in South India in 1911, eight were Christians. We rejoice also in the opportunities afforded to non-Christian women and girls by mission schools, and in the signs of awakening among them.

The Government reckons that only about five per cent of the population is reached by its medical work. We cannot congratulate ourselves that we are reaching a very large proportion of the people in our medical work for women. But we do rejoice

in the certainty of much suffering relieved. The medical work has also a larger sphere than that of the relief of immediate suffering. A well equipped and well-conducted hospital is an invaluable educational influence. In all South India, there are only twenty mission hospitals for women; and, for lack of space and equipment, some of these are hardly more than small nursing homes; but the work done in them is large enough to greatly overtax the staff of medical women.

We can only mention the industrial work going on, the converts homes, and rescue homes, the leper asylums, and the distinctive work for Muhammadan women, and leave untouched the literary work done for women by women. We can only mention, in passing, the home education classes for Hindu women; the opening of zānanas and the reaching forth for social intercourse, which is full of promise for the breaking down of barriers, calling for work along social service lines, a true work of loosening the bonds of hurtful custom.

The sum total of effort is large, and the results not small. The workers hope by all these means to break in upon the darkness with such Christian violence that the shadows shall flee away, and that at last the people may see Him who is Himself the Light, Life, Truth, and Way.

2. North India

BY MISS M. R. GREENFIELD, LUDHIANA

EVANGELISTIC work is being carried on aggressively by many women missionaries, aided by a large number of paid agents. Systematic visiting of villages is reported as going on all through the year. One lady writes, 'Thirty villages are visited

once a fortnight. There are 113 houses in K. where women gather to listen to the preaching and in V. also there are gathering places. One feature of the work lately has been an increase in the number of houses where only the Bible is read and questions answered. The attitude of the women is earnest and there are several who are praying in Christ's name. The houses where this is happening are largely Pathan; the men know what is taught and to every house we have been called with their consent.'

Another missionary, in quite a different part of the field, says, 'During the cold weather camping is done from the out-stations, and from D. we do some village work all the year round. Those of us who do it feel that it is the most hopeful part of our work. In one village twelve women are being prepared for baptism, in another there is quite a little Christian colony.' Incidentally men also are reached by this agency as not a few inquisitive listeners of the other sex come to hear what is taught to these women. 'We do a good deal of work among the Chumars. At present we are rather concentrating our energies on the Christians, feeling that it is their lives in the midst of heathen surroundings which should be the best witness to Christ. The more one goes about the more evident it is that a *Christianizing wave is passing over all. The future is full of hope.*'

There is a very important evangelistic work being done by an unpaid agency. I would instance that of the wives of village preachers and teachers of all grades, and make a few quotations. 'Practically all the wives of ninety-nine preachers in charge are voluntary workers.' 'In some places voluntary zanana work is carried on by the wives of our Indian clergymen and other spiritual lay workers.' 'Fifty-

six women are doing voluntary work.' It may be said that although catechists' wives are not paid agents yet they are expected to supplement their husbands' efforts by teaching the female part of the community; the success of the men's work depends largely upon the women's co-operation. All honour to the women who, in addition to home cares, prove themselves true helpmeets and fellow labourers in the gospel! There are some additional facts about voluntary work which show that the Christ-life is working in our Indian sisters; they desire to give freely even as they have received. One writes, 'A good example of such is the school maintained during the Simla season for Bengali girls by the wife of an independent Christian.' Again some offer for Sunday school work. One in D. does *zanana* visiting as an honorary worker. 'A flourishing C. E. Society in B. is teaching the elder girls of the school and our teachers something of the privilege of voluntary Christian service.' The women's sewing class meets every Saturday. They sew and sell their work. Our women's work includes voluntary preaching in villages, hospital ward services, keeping in touch with pupils who have left school and holding Dorcas classes.' A Bible-woman has been supported by the joint offerings of the Women's Missionary Bands, and the girls and women of our church go preaching in the villages, defraying the expense of conveyance by the needlework of the Y. W. C. A., and the collections at the women's missionary meetings.' 'A large *mela* that was held every Saturday at a Pirstomb, and attracted thousands of sick people, fired the zeal of our Christian women, who organized all day preaching parties and went out in the fierce heat of May and June to tell the sufferers of the good physician.'

On the other hand, not a few missions report that there is no voluntary work on the part of Christian women, or very little. May it not be in some cases that our Indian sisters are waiting for a leader? The National Missionary Society is finding a good many enthusiastic collectors among the women and girls.

Educational. Village Schools—Christian and non-Christian. The missions that have large baptized communities scattered in villages report various methods. Some have mixed schools, i.e. for boys and girls together; others, schools for girls only where chiefly Christian girls are taught, but with them some non-Christians. No new schools of this class were opened during 1911. Probably it is difficult to find teachers. Might not such schools be made self-propagating by paying the older children to teach in the near villages, payments being strictly by results? I have known such a system work well. The recently baptized women and girls, who just join in the family change of religion with very little knowledge of what it means, will tax the teaching powers of the Christian community to its very utmost.

City Girls' Schools—non-Christian. The year 1911 has not seen many such schools opened, nor is the number of pupils anything remarkable. The great increase of activity in this respect on the part of other religious bodies has no doubt limited the sphere of Christian mission schools for girls. But, on the other hand, where schools have been established long enough to have now the second or third generation—the children of educated men and women—there is material difference in the intelligence and progress of the girls. To quote an example. 'We have two schools for Hindus and Muhammadans attended by over one hundred

girls in each. These schools are, of course, primary, and the encouraging feature of both is that the higher classes are bigger in numbers than they used to be, and the girls take a keener interest in their lessons. They are much more intelligent, and this is very noticeable even in the upper division of the first class. The girls read the Gospels when they enter the third class very well, and intelligently too; even in the second class some of the cleverer girls can read the Gospels quite easily.

Zanana Pupils. Zanana work varies immensely in different parts of the field, both as regards the numbers of pupils and the standard of education aimed at or attained. Some missions do not reach purdah ladies at all, some give only Bible teaching in the houses open to them. Those that give secular instruction also are still struggling with the initial difficulties of primary education in private houses and with solitary pupils, to whom it is possible to give a lesson once or twice a week, only for an hour or so, and who therefore make slow progress. Such pupils can be taught just to read the Gospels and perhaps to write a letter. The chief value of zanana work under such conditions is the friendly relationship established between the teacher and scholar, which brings the sympathy of the Lord Jesus into homes where there are often sorrow and cares otherwise unrelieved. But where mission and other schools for girls have been long at work and well qualified teachers are available, a new era is opening for zanana work in continuation classes for women already able to read and write. One lady writes, 'We have 104 houses visited weekly. Perhaps a dozen are reading English, and others quite advanced books, as well as the New Testament. A few are school girls too grown up to attend school

any longer, and some are married women continuing the studies they began at school.' This is very encouraging, and no doubt as girls' schools of every kind multiply there will be more and more young women who will welcome the zanana worker who can help them to further study.

There is growing up quite a large demand for Christian women to act as nursery governesses in good Sikh and Hindu families, at present a very difficult demand to supply, but interesting as showing a high estimation of Christian education.

Christian Boarding Schools. The multiplication and enlargement of boarding schools for Christian girls is the most marked feature of progress during the past year. No less than four new schools have been reported to me, and others have undergone substantial enlargement. The natural increase of the Christian population demands more schools and the pressing into the church of hill tribes and depressed classes calls loudly for Christian home training for the girls; otherwise there will be little Christian influence on the next generation. I am glad to note a new infant school, and would like to suggest more schools for little boys and girls under women teachers as being more likely to form good home habits. Two missions are trying this experiment.

The Training of Christian Workers. This is more or less in evidence in all the missions. Leaving aside the important normal training classes in schools and colleges on the hills, chiefly for European students, from which we may hope some assistant missionaries will come, there are several institutions for various classes of Indian Christians. Theological schools have training classes for the wives of their students. Normal classes are taught

in all the large boarding schools. Almost every mission reports training classes for Bible-women.

There is a strong plea sent me from a lady who has had long experience of another kind of home in which missions might co-operate. She says, 'You ask, what is the most pressing need in connexion with women's work? I hesitatingly answer, a refuge for Indian Christian girls who have got into trouble, but who are not really bad. It ought to be self-supporting if properly managed by some good business woman who would exert a good influence on the girls and make them work'.

May this be a call to some one to specialize in this direction.

CHAPTER XX

Work for Muhammadans

1. In North India

BY THE REV. E. M. WHERRY, D. D., LUDHIANA

THERE is perhaps no one class among the vast populations and denominations in India, possessing for the missionary so much interest as that of the Muhammadans. Not only do they number one-fifth of the total population, but they represent almost every race and nationality in India; Arab, Persian, Baluchi, Afghan, Turk, converts from every caste and a vast multitude belonging to the agricultural classes, Jat, Rajput, etc. The mass of converts belong to the outcaste populations of Bengal, Bihar, North India and the Punjab. They practically speak all languages in India; and Hindustani, for long the *lingua franca* of India which grew up with the Muslim conquest of India, is in a peculiar sense the language of Indian Muslims.

In the development of the missionary propaganda in India, the translation of the Bible into the Urdu or Hindustani language was in its very nature an approach of the gospel to the Muslim reader. The first Christian mission to Muslims in India was undertaken by the Jesuits in the end of the sixteenth century. In the year 1596, Hieronymo Xavier came to Lahore from Goa, where he remained for twelve or thirteen years. He wrote three books, *A Life of Christ*, *A Life of St. Peter* and *A Disquisition on the Religion of Islám* (Ain-i-Haqq-numa). The latter book suggests the line of discussion which

obtained between the missionary and his Muslim hearer. *The Mystery of the Holy Trinity; The Divinity and Sonship of Jesus Christ; The Integrity and Credibility of the Christian Scriptures and their claim upon the followers of Islám.* We are indebted to Professor S. Lee, D.D., of the Cambridge University for bringing to light a Muslim reply to this work written by Ahmad ibn Zainul-Abidin and entitled, *Al-Wamiau'r Rabania fi radd'ust Shubahu'n Nasrani.*

At this period public preaching and discussion was most difficult, if not impossible. The Catholic missionaries seem to have avoided controversy in the open bazaar, relying rather upon the quiet influence of the truth upon individual minds. So far as is known there were no conversions. Their unfortunate veneration of the Saints and Mary, not to mention the worship of relics, images and the host, could not but cause every Muslim to stumble and confirm him in the belief that Christians are idolaters.

The great work of Protestant Missions in India began with the advent of Henry Martyn and his translation of the New Testament Scriptures into Hindustani. Later on he completed his translation of the New Testament into Persian. His controversies with the Mullahs of Persia led the way to the discussions recorded in the volume on *Persian Controversies* published by Dr. Lee, already noticed. This may be said to be the beginning of the somewhat voluminous writings, which have been published during the last eighty years.

Of the missionaries, who have given themselves to special work among Muslims, we may justly mention those of the Church Missionary Society as being pioneers. Dr. C. G. Pfander and the late Bishop French at Agra and Peshawar, the Rev.

T. P. Hughes and Robert Clark and others, who were pioneers in North India and the Punjab, have left behind them a literature including such writings as the *Mizan-ul-Haqq Tariq-ul-Hayat*, *Din-i-Haqq Ki Tahqiq* and *Dictionary of Islám*. These men were followed later on by Dr. Imad-ud-din, Babu Ram Chandez, Maulvie Safdar Ali, Maulvie Imam Masih, the Rev. G. L. Thakur Dass, Mr. Abdulla Athim, E.A.C., the Rev. Dr. C. W. Forman, Dr. St. Clair Tisdall, Dr. Rouse, the Rev. W. Goldsack and many others, whose writings form a library of great value to all who are interested in Muslim evangelization.¹

The evangelistic efforts of Protestant Missions have resulted in many conversions. More than two hundred Indian ministers, evangelists, catechists and teachers are now engaged in missionary work in India whose names stamp them as once being identified with the Muslim community. Large communities have been influenced and several congregations formed, the major portion of whose membership has been converted from the Muslim ranks. It is not too much to say that all missions in North India and the Punjab have allied to themselves those who were formerly Muhammadans.

Let us consider some of the methods that should be adopted in order to best impress the minds and hearts of Muslim hearers with the claims of the Gospel.

The first point we should discuss under the head of method is **preaching**. The matter and style of address will, of course, be determined by the circumstances of time and place, the character and the intelligence of the audience and the attitude of the hearers.

¹ For detailed information see WHERRY'S *Muslim Controversy*, C. L. S., Madras.

In a mixed assembly it is hardly practicable to enter upon any of the subjects that might in a special manner impress the Muslim mind, or answer the enquiry of such a hearer. The address would naturally be upon some subject of general interest, such as the lost condition of mankind, the destructive character of sin, the compassion of God toward sinful men, or the gospel plan of salvation. Here we would emphasize the importance of addressing non-Christian men, not as Muslims, or Hindus, as the case may be, but simply as sinful men. We should avoid as far as possible raising what may be called a sectional antagonism or a party bigotry.

Observe that we do not urge the withholding of any truth necessary in order to present the whole counsel of God to the unconverted children of men. We only plead for a careful and thoughtful consideration of the weaknesses and prejudices of the hearer, so that the truth of God which he needs may have free course in his heart and that he may be brought into the state of mind necessary to enable him to appreciate the plan of salvation revealed in the gospel.

On the other hand, in addressing ourselves specially to a Muslim audience, respect should be had to the subjects of discourse. There are, however, certain subjects peculiarly fitted to awaken enquiry in Muslim minds along lines not altogether foreign to Muhammadan belief. For example, the subject of the manifestation or the self-revelation of God to men may be presented.

Such a discourse would raise the question of **the incarnation of God.** This subject being confounded in most Muslim minds with that of *Shirk*, or the ascription of divine honours to any creature or to any image wrought by the hand of man, we must

call attention to the difference between God's act and man's act in this connexion. Man may not ascribe to any object the attributes of divinity, nor must he constitute angels or men intercessors with God. We must repudiate idolatry in every form. But that is quite a different thing from God's act, when He chooses to manifest Himself in any manner whatsoever consonant with His nature. Surely no one will venture to question His power to do so. We may then go on to give at least two instances in which the Qur'án itself attests such a manifestation of God; the Burning Bush and the Shekinah in the Tabernacle, in the wilderness, and the Holy Temple at Jerusalem. In both instances there was a miraculous light and the presence of a visible something, out of which came the voice of God. Moses bowed before the burning bush in worship, knowing God was there speaking with him.

Another subject of absorbing interest to the Muslims is that of intercession. Notwithstanding the anathemas of the Qur'án against the heathen who believed in certain angels as intercessors with God, the doctrine of intercession is a part of the faith of Islám. The orthodox belief is that each head of a dispensation will intercede for his faithful followers on the day of judgement. Accordingly all Muslims expect to receive the benefit of the intercession of Muhammad in that great day. The Christian preacher has here a splendid opportunity of presenting the claims of Jesus to be the true intercessor. The fact that He lives and is exalted in Heaven is admitted by all Muslims. We may then direct their attention to His teaching on the subject of His intercession, and plead the reasonableness of calling upon a present living heavenly intercessor rather than wait till after death, when the intercession of all prophets cannot avail to

change the condition of the guilty sinner. The preacher should solemnly insist upon the need of intercession now, while it is the accepted time and the day of salvation.

Nearly allied to this subject of intercession is that of **the sinlessness of Jesus**. The Qur'án and the Muslim traditions are united in teaching the absolute sinlessness of Jesus. They are equally united in testifying to the sinfulness of all other prophets, and especially of Muhammad, who is not only represented as repenting of his sins, but who is distinctly commanded to repent of his sins.

The Resurrection of Jesus affords perhaps the most powerful argument for the claim of Jesus to be the Saviour of men. It is the miracle of all miracles. It is the seal of God upon all that Jesus taught. The teaching of the Qur'án is not consistent upon this subject. There is a passage or two which seem to recognize the resurrection of Jesus; but inasmuch as such an interpretation would involve a contradiction of another passage, which says that Jesus was not crucified, but was carried alive into heaven, the commentators refer the passage to the future and say that when Jesus comes to earth again He will die *and be buried in a tomb prepared for Him in Madína!*

We must, now, pass on to notice **the manner of preaching and writing for Muslims**. And first we would say, avoid controversy. This is, however, easier said than done. Not only is the Muslim ready to debate, but trained disputants and preachers are usually near at hand, who are determined to draw the Christian preacher into a debate on any of a dozen subjects. It is a good rule to refuse to debate with these men before the multitude. A persistent attitude of this kind will in the end succeed in securing a hearing in comparative quietness.

The next mode of missionary endeavour for the evangelization of Muslims is the judicious use of literature. It is often better to persuade a Muslim to read a portion of Scripture or a book or a tract, than to speak to him directly. The advantage of the book is that the message comes to him without the presence of even the writer and appeals to his mind and conscience in solitude. If written in the right spirit, the book disarms prejudice and arouses conscience. Every preacher should be supplied with tracts and leaflets, and distribute them among such of his hearers as are likely to be profited by them.

Many books ought to be brought to the notice of our Muslim neighbours by our preachers and colporteurs. They should not only be printed in the vernaculars read by the average Muslim, but also in the English language. Among these probably few are better suited than the popular booklets of the late Rev. Dr. Rouse of Calcutta, published in English, Bengali and Hindustani.

We must believe that, in the providence of God, these millions of Muslims are destined to accomplish some great end in the final establishment of the kingdom of God on earth. From among them have come many of our most efficient preachers and workers. Let us go out in humble trust that by God's grace the gospel of Jesus Christ will prove to be the power of God unto the salvation of Muslims as well as of others.

2. In South India

BY THE REV. CANON M. G. GOLDSMITH, MADRAS

About fifty years ago two Muhammadans were brought to Christ in the time of Mr. Anderson at the Madras Free Church of Scotland School, and

one at the Noble School, Masulipatam, in Mr. Noble's time. The latter went to Cambridge at his own expense and was for some years, till his death, a faithful ordained missionary in Bombay and Calcutta. One of the two in Mr. Anderson's mission also worked for many years usefully in Chingleput.

But it cannot be said that the missions generally have paid much attention to the Muhammadans; partly because they were less accessible than the Hindus, and probably partly because they have often taken the Christian side against idolatry and might be supposed to have enough light, if they only used it, to guide them to Christ and to heaven.

About a year ago the South India Missionary Association issued an enquiry amongst the missions on the subject of extending efforts for their evangelization; but it is to be feared that the resolution of the sub-committee was discouraging when it replied to the effect that as the real advance of Islám was in the African Sudan, there was therefore less need for urgent action to influence Islám in South India.

In 1856 the Harris School for Muhammadans was opened and handed over to the Church Missionary Society. Since then the Church of England Zanana Mission has also opened many schools for the girls, and during recent years the Methodist Episcopal and other missions (as the accompanying figures will show) have developed much special effort. It must be remembered also that all the mission schools were ready to receive Muhammadan students and did so to the number of hundreds, but generally had little special provision for their special languages and difficulties.

Hindustani Church Services are held as follows:—

1. In Bangalore, St. Paul's Church, attended by the C. E. Z. M. Boarding School and others, under

charge of catechist with visits from the Rev. Canon Goldsmith.

2. In Hyderabad, C. M. S. Miller Memorial Church, with a mixed congregation of about thirty, under the Rev. L. Dhan Singh's charge.

In Hyderabad, M. E. with congregation of thirty-five under the Rev. A. L. Plowman's charge.

3. In Madras, Christ Church School, attended by C. E. Z. M. workers, and others under the Rev. Canon Goldsmith's charge.

During the last two years fourteen Muhammadans have been baptized in the Hyderabad M. E. Church, and four in Madras. Besides those Societies in the accompanying list, individual missionaries at Bellary, Bangalore and Cuddalore have learned Hindustani in addition to the Hindu vernacular of their district and done much valuable service amongst the Muhammadans, who are also constantly being reached through the Hindu vernaculars. The Salvation Army has generally arranged for Hindustani preaching.

Lately, in Waltair, big meetings for followers of Islám were held in Telugu and in many quarters great interest has been shown, and it is hoped that more will be done to commend the gospel to those who have for ages misunderstood it and been led astray by their own false shepherds.

Mission Work among Muhammadans in South India. Direct work (with special agents) is carried on :—

1. **In the Kanarese country :—**

(a) Bangalore (with out-stations) by C.E.Z.M. which also superintends a catechist and reading room.

(b) Mysore city C. E. Z. M.

(c) Kolar M. E.

2. In the Tamil country :—

- (a) Madras, C. M. S.
- (b) Conjeevaram, U. F. C. S.
- (c) Cuddalore, Highways and Hedges Mission.

3. In the Telugu country :—

- (a) Ellore, Bezwada, Masulipatam, Khammam C. E. Z. M.
- (b) Guntur, A. E. L. M.
- (c) Hyderabad, Deccan, C. M. S.
- (d) Gurrampkonda, Madanapalle, and Punganur, Arcot Mission.

4. In the Malayalam country :—

- (a) Trivandrum, L. M. S.
- (b) Alleppey, C. M. S.

Indirect work is carried on in nearly every field, but especially in Waltair (C.B.M.), the Ongole and the Nellore Districts (A. B. M.), Tinnevely District (C. M. S.), and in the Arcot Mission.

Literature. The Gospel of St. Luke has been translated into Malayalam Arabic for the use of the Mapilahs, and the best proof of its efficiency is that its circulation is forbidden by the Maulavis. Translations for the Labbay people in their Arab Tamil are needed.

The mission ladies of Madras, Bangalore and Guntur have industrial schools to provide employment for poor women of the Muhammadan community, who (owing to the custom of seclusion and of polygamy) are numerous and indigent.

Muhammadan Boys in Mission High Schools and Colleges

I. MISSION HIGH SCHOOLS	Students	Language read				
		Hindustani	Tamil	Kanarese	Telugu	Persian
Bangalore, L.M.S. ...	21	8	...	7	...	6
" W.M.S. ...	23	19	4	...	...	...
Bellary, L.M.S. ...	17	1	...	...	16	...
Bezwada, C.M.S. ...	40	40	...	...	...	...
" Buckinghampet Branch.	6	6	...	...	...	...
Chingleput, U.F.C.M.	19	...	...	...	...	...
Conjeevaram "	39	...	...	...	...	...
Ellore, C.M.S. ...	113	113	...	...	...	...
Guntur, A.E.L.M. ...	65	...	...	...	...	...
Madanapalle, A.A.M.	20	20	...	...	...	...
Madras, U.F.C.M. ...	200	...	...	...	...	...
" Harris School, C.M.S.	310	310	...	...	...	...
" Royapettah, W.M.S.	83	70	13	...	...	...
Madura, A.M. ...	85	51	34	...	...	...
Masulipatam, C.M.S.	60	60	...	...	...	...
Nandyal, S.P.G. ...	27	...	...	...	Hindustani and Telugu	...
Negapatam, W.M.S.	51	...	...	...	...	...
Nellore, A.B.M. ...	77	50	...	...	...	27
Ongole, A.B.M. ...	7	...	...	...	...	7
Pasumalai, A.M. ...	2	...	2	...	...	...
Rajahmundry, A.E.L.M.	1	...	...	...	1	...
Salem, L.M.S. ...	54	...	54	...	...	...
Vellore, A.A.M. ...	79	66	13	...	...	...
Vizagapatam ...	37	33	...	...	32	...
Total ...	1,436	...	...	...	...	...

Muhammadan Boys in Mission High Schools and Colleges—(continued)

	Students		Languages read			
	B. A.	Inter,	Urdu	Tamil	Telugu	Persian
II. MISSION COLLEGES						
Madras Christian College	...	18	11	8	2	3
Madras Wesley College	...	9	9	...	...	...
Madura A. M. College	...	1	...	...	...	...
Masulipatam Noble College	...	5	...	1	...	...
Vellore, Voorhees College	...	1	...	...	...	...
Total	6	34	...	...	...	...

Muhammadan Women Missions

MISSIONS	Schools	Scholars	Teachers & B. Women	Houses visited	Pupils in houses	Nurses
Bangalore, C.E.Z.M.	3	65	10	150	...	...
" C.E.Z.M. Hospital	...	...	...	...	...	3
" Orphanage & Boarding School	1	5	...	...	...	...
" Industrial School	1	9	...	...	...	...
Bezwada, C.E.Z.M.	...	...	...	...	...	...
Ellore, C.E.Z.M.	3	136	5	...	95	...
Erode, L.M.S.	1	65	4	7	10	...
Guntur, A.E.L.M.	2	120	4	25	50	...
Hyderabad, M.E. ¹	6	240	3	383	...	...
Khammameit, C.E.Z.M.	1	58	3	52	...	...
Kolar, M.E.	1	25	12	130	...	...
Madras, C.E.Z.M.	2	140	9	140	186	...
Madras, Industrial	2	37	3	...	...	...
Masulipatam, C.E.Z.M.	1	90	4	...	...	...
Mysore, C.E.Z.M. ²	1	87	2	80	...	...
Vellore, A.A.M.	...	...	2	80	...	...
Total	25	1,077	...	...	...	...

NOTE. Foreign Lady workers not included.

¹ Also Stanley Girls' School with some Muhammadan girls.² And Visiting in Gosha Hospital.

CHAPTER XXI

The Work of Societies for Young People

A LARGE specific work is being done for the young by the young which is worthy of separate report and consideration. The representatives of these movements speak for their societies below.

1. The Young Men's Christian Association in India, Burma and Ceylon

BY MR. O. H. MCCOWEN, SECRETARY Y. M. C. A., RANGOON

The Young Men's Christian Association has been an organized movement in India for the past twenty years. Before this period, isolated associations were found in various cities but it was not until the arrival of Mr. David McConaughy, the representative of the International Committee, that these scattered units were federated under the National Council of Young Men's Christian Associations of India and Ceylon.

The National Council is composed of twenty-one members residing throughout India. An Executive Committee stationed at Calcutta transacts affairs subject to confirmation by the Council. The National Convention assembles every three years.

The functions of the National Councils are advisory and co-operative rather than legislative. In practice its work has become somewhat clearly defined along the following lines.

1. The forming of organizations of the Young Men's Christian Associations and federating them with the National Union.

2. The fostering of the various departments of the Associations—physical, social, educational and religious—and assisting in the securing, training and locating of secretaries and in securing funds for the erection of buildings and maintenance of the work.

3. The employing of travelling secretaries and departmental specialists for supervising, encouraging and extending the work of the movement among various classes of young men.

4. The publication of suitable literature for the encouragement of Bible study, missionary study and social service.

The local Associations throughout the country are autonomous in government; federation with the union is conditional on the acceptance of an approved basis of membership which is either

- (i) Membership in a Protestant Christian Church.
- (ii) The 'Paris' basis of membership.

The latter agreed upon at a World's Conference of the movement at Paris in 1855, is as follows:—

'The Young Men's Christian Associations seek to unite those young men who, regarding the Lord Jesus as their God and Saviour according to the holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.'

Each branch Association is responsible for raising and disbursing its finances under the direction of the local committee or board of directors and is free to adapt its methods of work to the needs of those classes of young men within its reach.

For several years the movement in India was represented by organizations in the principal port

cities such as Bombay, Calcutta and Madras and the work attempted was along somewhat narrow lines. The past twenty years however has witnessed a great change; not only has the number of branches largely increased but the work has assumed a much broader and more comprehensive character in endeavouring to respond to the many claims made upon it and the wide opportunities presented to it.

The ideal before the Association is to build up the whole man—body, soul and spirit—or as it has been well expressed, to make a whole man fit for a whole life. The methods adopted are naturally widely varying, but certain lines of work are more or less generally in vogue. In the religious activities of the Association, Bible study, meetings for men, and mission study classes are in the forefront. The number of men in Bible classes has increased from 1,700 in 1904 to nearly 5,000 for the year under review; and there is every reason to expect a continued increase in the future. There are also reasons for believing that social service will occupy the attention of the members to a much greater degree.

The intellectual needs of the young men find provision in educational classes, popular lectures, libraries and carefully stocked reading rooms. During 1911 most instructive and interesting courses of lantern lectures were delivered in the leading associations, besides a number of popular and scientific lectures by local gentlemen. India would be much benefited by the establishment of a first class central lecture agency.

In the physical department of the Association all the leading forms of athletics are encouraged; indoor gymnasia, though provided, have not been popular but all out-door forms of exercise are eagerly

sought after. While the ideal of the Association is not prowess in games, it is satisfactory to notice that in several cases Y. M. C. A. teams have won a respectable place in local competitions and also that the annual athletic sports organized by the principal associations increase year by year in popularity and in the excellence of the performances.

Work for boys is carried on at several centres. At Calcutta two workers devote their whole time to a department for Bengali boys; at Bombay, Calcutta, Rangoon and elsewhere branches for Eurasian boys are found. Here the methods are similar to those in vogue in boys' work throughout the world. Bible Classes and Religious Talks, Gymnasia, Boys' Camps, in-door and out-door games form the programme. The Boy Scout Movement has found its way to India and promises to effect a good work.

Of the 160 associations reported in India, in 1911, by far the greater number are composed of Indian young men. Two types of work are met with among this latter class, (i) that carried on in the cities and towns among Christian young men engaged in Government employ or commercial pursuits; (ii) work for students.

(i) This is similar in character to that for European young men; it is handicapped by the limited financial resources of the Indian young man, but every year witnesses its growth in usefulness and power. The members find in the Association opportunities for the expression of the missionary spirit and the development of habits of independence and self-help. In many centres a strong evangelistic propaganda is being maintained with a view to reaching non-Christians. Buildings have been completed or are in progress at Calicut, Galle, Jaffna, Alleppy, Coimbatore, Jubulpur, Kolhapur, Kottayam and Madura, largely the result of the

enthusiasm and self-denial of Indian Christian young men.

(ii) The student department of the Young Men's Christian Association in India is the National Student Movement, affiliated with the World's Student Christian Federation. Its aim is to unite Christian students for mutual encouragement, in the development of Christian character and for service on behalf of their non-Christian fellows. Owing to the limited number of Christian students in India the movement is largely under foreign leadership and at great student centres, such as Bombay, Calcutta and Madras, where institutional work is carried on, resembles purely missionary effort more than the student movements of other lands; this is inevitable, but one finds in practice that institutional work with the hostel as a prominent feature of its programme, provides opportunities for contact with non-Christian men rarely found elsewhere and an excellent training ground for Christian students.

The ideal before the Student Department Committee, and indeed before all the missionaries, is the development of a strong indigenous movement capable of self-direction and propagation. The time has not yet arrived for the realization of this ideal, but it is fast approaching and the association by the organization of student associations in missionary colleges, as well as at student centres by the holding of students' camps, the publication of suitable literature and the personal visitation of student secretaries is striving to do its part towards this much desired end.

Among the publications issued by the National Council or conjointly with the Christian Literature Society are found the following:—

For Bible Study. *The Sermon on the Mount* J. N. Farquhar; *The Life and Works of Jesus accord-*

ing to St. Mark, Murray; Studies in Acts (in English, Tamil and Malayalam) Eddy; *First and Second Corinthians* and *Prayer*, Larsen; *Biblical Facts and History*; *Life of Christ*, Tamil.

For Mission Study. *India and Missions*, Azariah; *India and Japan*, Eddy; *The Decisive Hour in Christian Missions*; *Primer of Hinduism and Buddhist Ideals*.

The Inquirer, a monthly paper intended for the non-Christian, and *The Young Men of India* have been published throughout 1911 and continue to do useful service.

The establishment of a secretaries' training school during the year under review has been one of the most important steps towards the establishment of a permanent indigenous work in India. This school was conducted at Calcutta and will have a permanent home in the new national headquarters shortly to be erected there; it has on its rolls at present some very promising workers, and there is much reason to hope that the problem of the supply of strong Indian secretaries is nearing solution.

There are sixty full time and six part time Association secretaries in India. Of these, eighteen are Indians, three of the Domiciled Community, eleven Americans, eighteen English, six Scotch, two Irish, four Continental, three Canadian and one Australasian.

2. The Young Women's Christian Association

BY MISS ETHEL HUNTER, NATIONAL SECRETARY, Y. W. C. A.

The Young Women's Christian Association carries on its mission to the young womanhood of India under the auspices of the committee of the National

Young Women's Christian Association of India, Burma and Ceylon, which is a registered Society with its headquarters in Bombay. The National Office is at 78, Hornby Road, Bombay, and Miss Ethel Hunter is National General Secretary. This National Association of India, Burma and Ceylon is affiliated with the World's Young Women's Christian Association.

The recognized officers of the Association are :—

1. Secretaries sent from and supported by the Young Women's Christian Association in other lands. The present number of such secretaries is thirty. Of these, nineteen are from Great Britain, ten from the United States and one from Australia.

2. Secretaries secured and appointed in India and supported by the local Associations or the Indian National Committee.

3. Honorary branch secretaries in various local centres appointed temporarily by the local committees.

The work owes much in all centres to the committees of ladies representing different sections of the European, Anglo-Indian, and Indian Christian community.

All money used for the support of the work is raised in India, except the salaries of the secretaries sent from other lands and occasional special gifts for buildings.

The official organ of the Association is the *Young Women of India and Ceylon* which can be obtained from head quarters at Re 1 per annum.

The aim of the Young Women's Christian Association in all lands is to promote the physical, intellectual, social, and spiritual welfare of young women, co-operating along these lines with the various churches and missionary societies. Special emphasis is laid on Bible study and on the endea-

your to bring young women into personal contact with Jesus Christ.

The work of the Young Women's Christian Association in India and Ceylon is organized in three departments as follows:—

1. **The Student Department.** This department directs the organization of Y. W. C. A. branches among women students and school girls. This section of the work corresponds to the student Christian movement in other lands and is affiliated with the World's Student Christian Federation. There are ten branches in medical and university colleges, four in normal training schools, twenty-six in Indian girls' schools and nine in European girls' schools. The membership includes both Indians and Anglo-Indians, the former being largely in the majority. Much work is done by personal contact with college students and recent graduates in places where regularly organized branches are at present impossible.

There are five permanent secretaries for student work in the different centres; one in Bombay, one in Madras, two in Calcutta, and one in North India (travelling). Two are British, one Indian, one American and one Australian. Each of these has the supervision of the work in her own town and also of the scattered branches in the district.

The aim of this department is to co-operate with the heads of Christian educational institutions in developing Christian faith and character among educated girls, and also to provide a direct Christian influence among the girls in non-Christian and Government schools and colleges, which are practically untouched by any other Christian organization. Religious meetings, Bible and mission study circles, and Christian service for others are features of nearly all the branches, while athletic, literary

and social clubs are included in cases where opportunities of this kind are not provided otherwise in the school or college life. Special emphasis is placed upon the value of student leadership and each branch is carried on by the members themselves, with the help and advice of the student secretary for the district. In the case of mission schools invaluable help and leadership is given by the school staff; branches in non-Christian institutions are found chiefly in the large towns where the student secretaries live, and are directly supervised by them. Conferences and camps for students and senior school girls are held annually in the various districts. In Madras there are two student hostels, one for Anglo-Indian girls and another for Indians. The student hostel of the missionary settlement for university women in Bombay is affiliated with the Young Women's Christian Association and is the centre for the student department work in that city. A few non-Christians are found among the residents of these student hostels.

2. The Vernacular Department. The aim of this department is to adapt the methods of Association work as it is at present being done among European girls, to the needs of India's own young women, that they may find in it the inspiration, the means of development and the outlet for service which young women in other lands have done. The chief concern is for the young women of the Indian Christian community, but non-Christian young women are admitted as associate (non-voting) members.

The most important work in the vernacular is carried on in the Hindi language in the districts round Jubbulpore and Benares, the leaders being missionaries of the C. M. S. Two quarterly magazines are published—*The Trismasik Patri* (Hindi), and

Ninari-Didban (Urdu). In addition daily notes for help in Bible study are published in seven vernaculars.

3. The General Department. This department organizes the work among English and Anglo-Indian young women in the cities and smaller centres where there is European population. Boarding homes in the large places, holiday homes in several Hill stations and institutes in some smaller centres are the most striking expressions of the work of this department for European and Anglo-Indian young women. Around these visible centres and even in many places where such buildings do not exist, religious meetings, Bible classes, literary, social and athletic clubs, employment bureaus, classes for instruction in Shorthand, Type-writing, Dressmaking, Cooking, Physical culture, and other forms of religious and social work are conducted under the auspices of the Association.

Occasional Camps and Conferences are an important feature of the work. This department of the Association has done, or is doing, a much needed work for the women of the Anglo-Indian community. Through its influence many have been protected from the trivial and often immoral influences which surround their lives, have been helped to a fuller physical, intellectual, social and spiritual development and have been led into personal service for the kingdom of God.

3. The India Sunday School Union

BY THE REV. R. BURGES, GENERAL SECRETARY

‘In order to achieve something durable among the heathen, it is necessary to teach the young. My greatest joy is to work among the children, and

the hope I derive from such work is very great.' This is the testimony of Zeigenbalg in regard to his missionary experiences in Tranquebar over two centuries ago. Though the honour of establishing the first Sunday school in India is usually accorded to lads connected with the Serampore trio yet I cannot but feel that a species of Sunday school must have existed under Zeigenbalg and his noble successors.

Taking 1881 as the starting point, there was then in India a Sunday school membership of 65,728, while by actual count in 1910 it was 565,717. That means an increase in thirty years of 860 per cent. North Ceylon has one Sunday school member to every nineteen of the total population. Central India stands at the other extreme and has but one in 3,796. Throughout 1910 one new Sunday school was added every four hours and one new scholar every five minutes —this means that India can put to her credit approximately one-tenth of the world's annual Sunday school increase. I estimate that the present Sunday school membership speaking sixty vernaculars in Southern Asia to-day is 735,000. And the best is yet to be!

The Indian Sunday School Union now embraces thirty-two auxiliaries and they cover Southern Asia. They are self-governing and depend largely, for their usefulness, on the personnel of their chief officers. This is not ideal, but facts must be faced. Inter-denominational committees, at their best, find it difficult to hold together permanently and effectively. The Sunday school, with all its latent possibilities appeals to only a few of the most thoughtful Christians. It is not an ostentatious work. It corresponds somewhat to the pioneer duties of the Sappers and Miners in the Army. What our auxiliary committees need is a vision

of the power they *could* be if they *would*. I look forward to the time when each mission will have its own Denominational Sunday School Union and will co-operate with the provincial auxiliaries.

The International Bible Reading Association has for many years been promoted by our Indian Sunday School Union. The natural home of this Association is the Sunday school. The lists of readings are in the leading Indian languages. In English and the vernaculars the membership now stands at about 16,000.

There are in India, under denominational and I. S. S. U. control, about fifty editions of the *Sunday School Lesson Expositions*, and in twenty vernaculars. Four-fifths of the ten million pages published annually are on the international syllabus. This literature, carried home by so vast an army of youngsters each week, is a factor in India's evangelization. In more modern times there has been a desire for a graded system of lessons suited more to the unfolding life of the child. The chief difficulty is not so much to produce a series of graded lessons as it is to encourage editors and publishers to put them on the market, with pictures, etc., well ahead of time. This is a vital problem and is largely a matter of funds. A Sub-Committee of the I. S. S. U. is at work on the subject.

In a single forenoon every July since 1896 a Scripture examination is conducted by the I.S.S.U. The text is the international lessons for the previous six months. Probably more than half the candidates are non-Christian. The very highest candidates come off as medallists; an ordinary 'pass' secures only an illuminated certificate. The examination is held in about 2,000 centres, is graded to the ability and age of the candidate, and answers are given in over twenty vernaculars. Since

1896 no less than 190,000 have entered, 130,000 passed and 500 secured silver medals. This examination manifestly encourages a large amount of Bible study.

Our department of missions to young people is led by Mr. W. H. Stanes. This worker is honorary, deriving his income from a coffee estate. He is in labour and travels oft. Young people come in large numbers to his meetings everywhere and have been coming since 1901. There are but few mission stations in India where he is not known. He is an example of what a power for good a layman can be who allows God to use him fully. Mr. and Mrs. Annett arrived in October 1909. Teacher training is their chief department, and a more important or urgent one could not be conceived. Their labour is incessant and effective. Twenty such men are needed for the opulent harvest awaiting the sickle.

One of the greatest needs to-day is to bring home to the Indian pastor the value of the child to the family, the church, and the state; and to provide him with assistance in training parents and teachers to deal with the child. This is the sum-total of what our I. S. S. U. is now aiming to accomplish.

For popularizing Sunday school science several Indian agents were employed in 1911. Two of them were engaged for regular service and eight for short periods. Much the same is being done in 1912. We are just at the beginning of this great work. That which is being done is made possible by a special donor. We are all thankful to him. The experiment has revealed latent possibilities for advance.

The ultimate responsibility for teacher training within the sphere of the church rests with the pastor. If the institutions which train such pastors do not fit them for their responsible duties, then

surely it is time for such institutions to face the situation seriously. Why not try to establish, in connexion with each seminary, a Chair of Sunday School Science? Already some of these institutions are adopting our I. S. S. U. text-books and propose to send in candidates for our examinations. The opportunity for development along this line has in it great possibilities for permanent usefulness.

The financial aspect of this work is not the least serious. The support given by some missions is not only substantial but continual. In most cases however no help is forth-coming. To assess at so much per auxiliary is often misunderstood. The wisest plan therefore, we think, is to impose no fees but to leave it rather to a voluntary self-assessment by each mission. A nickle-anna from each Sunday school member, once a year in India, would provide us with more than Rs 10,000.

For years the Central Committee of the I. S. S. U. has felt that its expanding work calls for a closer touch with each mission than the auxiliaries, as at present constituted, cultivate. The coming years therefore are to be ones of re-construction. All the best in present methods of administration will be retained; and all that seems good will be added. The intention is to make the I. S. S. U. alert, spiritual, united, representative, progressive. Its aim will be to *serve* but not to *interfere*.

Last year, as President of the British Sunday School Union, Sir Robert Laidlaw advocated placing twenty European Sunday school specialists in the I. S. S. U. field. To this idea was added, later, one equally necessary, namely, 150 Asiatic agents. As things are, the I. S. S. U. has neither the men nor the money to answer the demands made upon it by a growing work. The times are ripe for advance on a scale reasonably commensu-

rate with the need. The policy proposed is that the European agents should take secretarial charge of sections of empire, acquire, each, the prevailing vernacular, enter into the currents of inter-denominational and denominational life, be teachers of teachers, and keep in touch with the central and unifying organization. Until some such effort is made a great opportunity is neglected. The Central Committee of the I. S. S. U. is pressing the facts before the British Sunday School Union.

Next winter a Commission will probably visit India to study Sunday school aspects and prospects. In July 1913, at Zurich, before the World's Seventh Sunday School Convention, they will present their appeal. At the World's Sixth S. S. Convention the sum of Rs 225,000 was contributed for work such as we advocate. India had no share in that offering; there is hope therefore that she may be heard and answered in Zurich. Every reader of this sketch will agree that such would be a gilt-edged investment and a glorious consummation of I. S. S. U. enterprise in the thirty-sixth year of her age.

4. The Christian Endeavour Movement

BY THE REV. H. HALLIWELL, GENERAL SECRETARY

Inception. Twenty-eight years ago the first Christian Endeavour Society was formed within the Indian Empire—to-day there are upwards of 1,300 societies established in connexion with more than forty Protestant missionary societies.

The growth of membership has been rapid and consistent. There have been no fluctuations and no indications as yet that Christian Endeavour has failed to hold its own wherever it has been adopted

whether in boarding schools and colleges or in its primary home, the organized church.

Statistics. Within the last seven years the membership has more than doubled for in 1904 the total membership was 18,201 and in 1911 the total membership was considerably more than 40,000.

Organization. It is no easy task to attempt to link up in one huge federation a union covering thousands of miles in extent, embracing a score of nationalities and two score of distinct languages. But it has been done, and to-day the India Christian Endeavour Union has vital connexion with the most distant parts of the Empire, and its Executive Committee meeting twice a year brings together a small band of men, some of whom often have to travel three whole days and nights in order to be present and transact the business of the Union.

The base of the Christian Endeavour Organization in India is the individual Society; the apex, the Executive Committee; and between the two there are more or less well-developed Provincial Unions.

With two exceptions, Central India and Central Provinces, every major division of the Empire has now its Provincial Union. They are nine in number—The Punjab Union, the United Provinces Union, the Bengal Union, the Orissa Union, the Bombay Union, the South India Union, the two Unions in Ceylon, and the Burma Union. These Unions nominate and elect representatives to our national organization known as the council a body consisting of between fifty and sixty members. The final authority of the union is vested in this council, which consists of the union, the members of the Executive Committee, ten in number, and four representatives from each Provincial Union.

What Christian Endeavour stands for in India

Our Platform of Principles. First, and foremost, personal devotion to our Divine Lord and Saviour, Jesus Christ.

Second, the covenant obligation embodied in the prayer-meeting pledge, without which there can be no true society of Christian Endeavour.

Third, constant religious training for all kinds of service involved in the various committees, which—so many of them as are needed—are, equally with the prayer meeting, essential to a society of Christian Endeavour.

Fourth, strenuous loyalty to the local church and denomination with which each society is connected. This loyalty is plainly expressed in the pledge; it underlies the whole idea of the movement, and, as statistics prove and pastors testify, is very generally exemplified in the lives of active members. Thus the Society of Christian Endeavour, in theory and practice, is as loyal a denominational society as any in existence, as well as a broad and fraternal interdenominational society.

Fifth, interdenominational fellowship, through which we hope, not for organic unity, but to fulfil our Lord's prayer, 'that they all may be one'. This fellowship already extends to all evangelical denominations.

Sixth, Christian Endeavour stands always and everywhere for Christian citizenship. It is forever opposed to the drink shop, the gambling den, the brothel, and every like iniquity. It stands for temperance, for law, for order, for Sabbath-keeping, for a pure political atmosphere—in a word for *righteousness*.

Review of 1911. Just as the year 1909 will be forever memorable as the year of the great World's

Convention held at Agra and attended by delegates from western countries and from all parts of the Indian Empire and numbered as they were by the thousand, so 1911 will be remembered in Christian Endeavour annals as the year which saw the successful launching of the scheme for *Indian Traveling Secretaries*. The General Secretary brought forward the suggestion at the World's Convention that in order to cope with the opportunities opening up to the C. E. movement *Twenty Indian Secretaries* should be provided for, and the following day Secretary William Shaw of Boston made a stirring financial appeal for this object which resulted in an unprecedented scene of liberality. The major portion of the money required was promised at Agra and most of these promises have since materialized.

It is one thing to have the necessary means, it is another to find the right men to fill the posts, and the task has been engaging the serious attention of our National Endeavour leaders the past two years. During 1911 several secretaries were appointed and we have now *Twelve Secretaries* at work in the following fields.

Travancore	...	Malayalam section
Do.	...	Tamil section
East Coast	...	Telugu section
East Bengal	...	Backerganj and Faridpur
The Punjab	...	
Bengal and Orissa	...	
Cuddapah district	...	South India
South Arcot	...	
Madras city and district	...	
The Eastern Himalayas	...	Darjeeling, Kalimpong and the Terai

The method of employment of Indian Secretaries is as follows: The India C. E. Union allots grants of money for the purpose of subsidizing local or provincial C. E. Unions or in some cases grants are made to missions to meet (usually) two-thirds of the cost of employing C. E. Secretaries in their respective fields. In the case of missions the following societies have availed themselves of the assistance of our National Union:—

The London Missionary Society,

The English Baptist Missionary Society,

The Church of Scotland,

The American Arcot Mission of the Dutch Reformed Church,

The American and Canadian Baptist Missions; whilst in the Punjab and Madras city the secretaries are maintained by their respective C. E. Unions.

The past year was memorable also in that it witnessed the election of our first Indian National President. Mr. J. P. Cotelingam, M.A., of the Wardlaw College, Bellary, received this honour and the distinction was doubly significant inasmuch as President Cotelingam was holding office at the same time as President of the United Church of South India.

Touring on behalf of C. E. Extension. During the past year the General Secretary, the Rev. Herbert Halliwell has visited, amongst other places, the Kolar Gold Fields, the Basel German Mission stations on the Malabar Coast, the Church of Scotland Mission in the Eastern Himalayas, the Welsh Presbyterian Mission in the Khassia and Janthia Hills, Bombay City and a few stations in the Telugu speaking area on the East Coast covering altogether a distance of 11,837 miles.

Conventions in 1911

During the year 1911 Christian Endeavour Conventions were held at

Gujerat	Punjab
Fategarh	United Provinces
Bombay	Bombay Presidency
Ramapatam	Madras Presidency

and in each case they were well attended and highly successful gatherings.

For the present the policy of Endeavour leaders in India is to concentrate upon these provincial conventions where all the meetings are held in the vernacular rather than upon national Conventions which entail considerably more expense for all concerned and do not influence so large a number of the rank and file members.

	1911	1911
	SOCIETIES	MEMBERS
Bengal	133	3,302
Bombay	47	2,173
Central India	10	503
Central Provinces	7	378
Ceylon	28	954
Punjab	205	3,132
South India	799	23,617
United Provinces	81	2,806
	<hr/>	<hr/>
	1,310	36,865
Burma	232	9,083
	<hr/>	<hr/>
	1,542	45,948

Officers for 1912

PRESIDENT	...	Rev. Dr. Huntly, Drummond Road, Agra, U.P.
TREASURER	...	Rev. J. J. Banninga, M.A., Pasumalai.
GENERAL SECRETARY...	Rev.	Herbert Halliwell, C.E. Office, Bangalore.

5. The Epworth League

BY THE REV. BRENTON T. BADLEY, M.A., GENERAL SECRETARY
FOR INDIA

The Epworth League is the Young People's Society of the Methodist Episcopal Church. It is co-extensive with that Church, and had in India and Burma at the end of 1911 about 23,000 members distributed among 604 chapters. It was organized in India in 1888 under the name 'Oxford League,' but the following year, when in America all the existing Young People's Societies of the Methodist Church were organized under the name 'Epworth League', the name and the constitution were adopted in India.

The Epworth League has recently been given an all-time General Secretary for India, with liberal financial support, and is rapidly growing. An Indian Assistant Secretary has also been appointed, and steps are being taken to secure about forty district secretaries for the young people's work.

The work of this organization is carried on under four departments: (1) spiritual work; (2) world evangelism; (3) mercy and help; and (4) literary and social, a vice-president being in charge of each one, under the general direction of the president.

While the Epworth League is a denominational society, its membership and offices are open to members of any Protestant Church, and it seeks to work in co-operation with every organization with similar objects. One of the watchwords of the Epworth League is, 'I desire a league offensive and defensive with every soldier of Jesus Christ.' The ideal of the Epworth League is to attract, win, hold and train the young people, so that they may do their full share in winning India for Christ.

6. The United Council on Work among Young People in India

BY THE REV. BRENTON T. BADLEY, SECRETARY

This council represents an effort on the part of the churches and young people's societies in India to secure co-operation in work relating to young people. The need of this was first felt about seven years ago, at which time steps were taken looking towards the formation of a Council, representative of the churches and societies in this field which were chiefly concerned with work for and among young people. The United Council for India was formed, in February 1907.

The purpose of the United Council on Work among Young People is to assist denominational and other agencies in the development of the Christian life of their young people. It is not an organization as such, but seeks to promote a united and more systematic effort to inspire life into our present organizations and develop an indigenous leadership among our Indian young people. It is intended to save useless duplication of effort on the part of widely scattered men by the provision or

production and circulation of suitable literature, especially in the various vernaculars, and by the establishment of a central bureau of information on work pertaining to the young. In this it does not duplicate the work of any existing agency in this land. Its work is carried on under three sub-committees—one on mission study, one on Bible study and one on the training of leaders. Through these three committees, guided by the Executive Committee, and kept in touch with one another through the Secretary of the Council, it is hoped to co-ordinate the work in all the language areas of the country.

At present the United Council consists of twenty-five members, representing about twenty of the churches and young people's societies at work in this field. While these representatives, which constitute the council, cannot in any way commit the bodies which they represent to any course of action, unity of action may reasonably be expected to result in due time from their taking counsel together, and working out a policy representing their combined experience. In this way it is hoped that the United Council will prove to be a unique instrument for promoting the cause of federation and unity towards which so many in India are looking.

Those who are interested in the success of this enterprise in India, have grounds for encouragement not only because the various churches are co-operating in the work, but also because the movements which have carried on to success similar work in both England and America are definitely at the back of our undertaking.

Following is a list of the members and officers of the United Council. The Secretary will always be glad to answer questions, or assist in any way in the work.

Officers

CHAIRMAN	Rev. A. H. Ewing, D. D.
VICE-CHAIRMAN	Rev. J. P. Jones, D. D.
SECRETARY	REV. B. T. Badley, P. O. Lucknow.

Executive Committee

The above officers with J. P. Cotelingam, Esq., Rev. J. Drake, Rev. D. J. Fleming and Canon Waller.

CHAPTER XXII

Indigenous Forms of Christian Effort

AS we have seen, in chapter xiii, the Indian Church has already begun to reveal definite forms of organized outgoing activity. Commendable zeal is manifest among Indian Christians, especially in the older missions of South India, to shake off the restraint and guiding control of the foreign organization and to launch out into independent efforts. But there are serious dangers in this pathway of progress, and they largely arise through an excessive desire for independence of action, apart from the duty of securing in India the means to support the work undertaken.

The evil is evident in two ranges of life's ambition. It is seen specially in the rapidly increasing number of 'independent preachers' who roam all over the country, each one with his subscription book and with a long tale of his needs and a plausible thrilling story of his 'spiritual work'. Most of them are the 'castaways' of mission service with a chequered career and a clouded record behind them. They are a constant drain upon the patience and charity of the missionaries and other Europeans; they are responsible to no one and are a nuisance and a disgrace to our cause. These men bring into disrepute a department of Christian work which is in the line of the religious ideals and genius of India and which should be in a way heartily encouraged if undertaken by earnest, de-

vout, faithful Christian men who would be willing to live on the offerings of the common people while presenting Christ to them. But it is too easy a method of imposing upon the Christian public by men who are not only ambitious to be 'independent' but still more desirous of living an irresponsible life of ease.

Considerably higher than this class of men is another, not now so numerous, but in serious danger of becoming legion. They are English educated men, prepossessing in appearance, persuasive of speech, who have been introduced to western lands by some well meaning missionaries, have found the people of the West both accessible and impressionable, many of whom are more willing to invest money in such men than in their own missionary societies, and who continue to lavish money upon them often for work which has never been done and in enterprises which have still to be undertaken. Missionaries know that some of these men are unworthy and that others are not much better. None of them are responsible to any public body and render no account for the large sums of money which they so easily gather from too gullible people in the far off lands. Missionaries repudiate them and missionary conferences send their votes of warning to the West. But they are not heeded and the funds still flow easily into the hands of these men; and in the meanwhile our cause is suffering because of them and is losing the confidence of many good Christian people.

There is another type of indigenous work which is good in its character and not without efficiency and success. But it is indigenous only in the fact that it is founded and directed by Indians; they seek and secure its financial support in western lands and not among their own people. The fine

work of Pandita Ramabai's Institution in Mukti is the most conspicuous illustration of this type. The following is a brief report of the same.

Mukti Mission

SUPERINTENDENT RAMABAI DONGU MEDHAVI, ASSISTED BY A
BOARD OF TRUSTEES AND ADVISORY COMMITTEE

'The Mukti Mission is a purely undenominational, evangelical Christian mission designed to reach and help widows, deserted wives, and orphans from all parts of India. Its aim is to train the young women and girls sheltered in the home, mentally, morally and spiritually, everything being done for them, and send them out to engage in Christian work wherever they may be needed. Many marry and settle in homes of their own.

'There is a working staff of twenty foreign missionaries from England, America and Australia, assisted by a large contingent of Indian workers trained in the mission. These engage in church, school, evangelistic, medical, industrial and office work.

'The mission is supported by the gifts and free will offerings of many of God's people throughout the world.'

There are about 1,400 attending the institution at the present time, and the Christian influence exerted by it is widespread, thoroughly strong and wholesome.

Mr. Keskari's Christian Mission at Sholapur also is one that strongly commends itself to the Christian public.

In such enterprises, when they are economically directed, there is certainly the highest legitimacy and they are worthy of every encouragement. But

they should in all cases, be under the supervision, if not the guidance and control, of strong and reliable committees *on the field*. There is temptation to irresponsibility and extravagance in most of these efforts. By this we do not wish to cast any reflection upon such institutions, but to express the desire that these, as all other forms of indigenous effort, should be under strict financial supervision. There are abundant guarantees that work supported financially by the Indian people will be carefully guarded by its supporters. But foreign supported work lacks in this natural and essential restraint.

Finally we come to that class of indigenous effort which is thoroughly organized, financed and directed in India. In all particulars it bears the golden stamp of the home article which, in the best sense, is *native* and possesses highest value for the church in India. We do not claim that this form of effort has no danger attending it. A few years ago a noted Karen convert—a famous ascetic—was brought to our faith. He had several hundred disciples in his old faith, and they followed his example and became Christians. Having become a Christian he sought a new avenue for his activities. He was absolutely illiterate and could not become a teacher or preacher. He knew, however, that his influence over his people was great, and so gave himself to the task of securing from them funds for Christian enterprises. Unfortunately for him and the Christian people, his wisdom lagged far behind his zeal and the readiness of the people to respond to the calls for money. The consequence was that he drained the resources of the people by the erection of central rest houses, school houses, churches and other buildings far more expensive than the need and condition of the people demanded or even suggested. He passed on from extravagance to folly, bought expensive automobiles

and other irrelevant luxuries and thus compelled the poor but loyal people to mortgage their property for this end. He needed guidance and counsel which he neither sought nor was willing to accept. And thus he impoverished the people and injured the cause he desired to forward.

The support of the Christian Church and its enterprises must first be based on sanity and economy. It must also seek organization and communal effort and wisdom.

We are glad that growing, organized, indigenous missionary activity is revealed in the Indian Church. We have already dwelt upon this activity in chapter vii, division 14, under the self-propagation of the Indian Church. It is being fostered and encouraged by all the larger and older missions. A well established mission without a Home Missionary Society conducted and supported by Indian Christians is now an anomaly and is recognized as not being up-to-date or progressive. In large centres such as Madras the Indian Christians unite for various other forms of aggressive Christian work such as in their present effort towards the erection of a converts' home for the encouragement and aid of those who are contemplating a change of faith.

But the culmination of organized Indian Christian activity is found in the National Missionary Society of which the capable General Secretary, sends an account.

The National Missionary Society of India

BY K. T. PAUL, ESQ., GENERAL SECRETARY OF THE SOCIETY

The National Missionary Society of India was organized on Christmas Day 1905. It has two

objects in view : (1) to lay on Indian Christians the burden of their responsibility to evangelize their country ; and (2) to evangelize unoccupied fields in India and adjacent lands.

It attempts to discharge the former task by means of travelling agents who have among them, now covered practically the entire country at least once and some parts of it, like the Punjab and Madras Presidency, several times. Over 400 branches have been organized to conduct regular missionary meetings, so as to conserve and foster the newly awakened sense of responsibility. As a further means to the same end, six journals—one in English and five in the chief vernaculars—are issued and they bring the message, month by month, to 7,000 homes in the land. It may be an indication of the effect of this branch of the Society's work, to note that nearly Rs 40,000 have been given by the by no-means well-to-do Indian Christian community for the evangelization of their country. Another piece of evidence is in the unsought testimony of Rao Bahadur G. T. Vurghese, who says, 'I express my feelings of gratitude that it has been given to this society to call forth the missionary spirit of the Syrian Church to which I have the privilege to belong.'

The second of its objects is also being steadily pursued. The society now carries on work in five different language-areas, namely, the Punjabi, the Hindustani, the Marathi, the Konkani and the Tamil. Twenty-six agents are employed for this work, of whom twelve are of college education, including two medical men. In these fields taken together a Christian community of nearly 1,000 souls have been gathered and the society is facing the task of shepherding them while developing the evangelistic efforts as well.

A feature of the society is to leave its missionaries unfettered as to methods of work with the great hope that these will be developed along lines naturally suitable to the people among whom the work is carried on. Since it is not possible to enter into details here, we can only say that almost every missionary has struck out a method which shows the spontaneous processes resulting from a natural correlation of the evangelist and his environment. At the same time the methods pronounced successful by well-worn experience are diligently sought to to be employed, namely, village itineration, preaching at jattras, fairs and melas, elementary schools and dispensaries.

The society is strictly denominational in the evangelistic work done in its fields. Each field is worked in a particular ecclesiastical connexion exclusively of others. For instance, the Punjab field is Anglican, to which only those candidates who are of that connexion are sent. The first missionary to that field was ordained by the Bishop of Lahore, last year. The field in the United Provinces is Presbyterian, to which only those candidates who are of that connexion are sent; one of the workers there was ordained by the Presbytery of Ludhiana in the beginning of this year. And so with the other fields, one of which is, indeed, in connexion with the ancient Syrian Church.

The society is, however, interdenominational in its constituency and administration, and has been welcomed as such by all the churches and sects, formal resolutions to that effect having been adopted by the supreme 'courts' of the Anglican, the Presbyterian, the Congregational, the Methodist, the Baptist and the Lutheran bodies working in India. The income of the society comes from all these sources and the council and all the committees

of the society are made up, by the constitution, of representatives from these various bodies. Without in anyway including church union as an item in its propaganda the society is thus accomplishing that unity and co-operation which is so gloriously possible and is of such unspeakable value in the cause of our common country and our common Master.

The supreme governing body of the society is a Council composed of representatives (about 100 in number) of the different provinces and denominations in India. Since this body cannot, without very great difficulty meet for business, it elects and delegates its powers to an Executive Committee, the majority of whose members are required by the constitution to be from residents in the headquarters of the society, which, for the present, is Madras city. The Executive is helped in its two great departments of work, namely that among Christians, and that among non-Christians by provincial committees. The most hopeful feature in this connexion is the zeal with which busy ladies and gentlemen are willing to spend time and talents for the sake of the kingdom.

The ideal of the society is the evangelization of India by Indians; the problem it involves is the deepening of the life of the Indian Church; the means of all means that it uses for success is the prayer of faith.

CHAPTER XXIII

Indian Christian Associations and other Bodies

BY THE REV. J. LAZARUS, D.D.

INDICATIONS of a growing activity in the Indian Church are proved by the existence of a number of associations, conferences and other organizations among Indian Christians. The largest and perhaps the oldest of these is the Indian Christian Association in Madras. Strictly speaking, the Bengal Christian Association was first in the field, but its continuous existence has been somewhat interrupted. The Madras Association owed its formation to the initiative of the Rev. J. Lazarus, B.A., and was organized in the following year with the late Mr. N. Subramanyam, as President, and the late Rev. L. S. Sathianathan, as Vice-President. Branch Associations were also formed in course of time at Bangalore, Palamcottah, Rangoon, Coimbatore, Tanjore, Ootacamund and Bellary.

Soon afterwards, Mr. E. S. Hensman, B.A., suggested the starting of a benefit fund to promote thrift among Indian Christians and he was its first Secretary. This fund has done much to improve the financial conditions of its members. It is still in a flourishing condition with the same secretary. The late Dr. (then Mr.) S. Sathianadhan then became secretary, which position he worthily filled till just before his decease in 1906. Advantage was taken of the late Queen-Empress Victoria's Jubilee and a Jubilee Medal was founded in the University which

is given annually to the Indian Christian B.A. candidate who stands highest in English. Mr. Saththianadhan then arranged for an Indian Christian exhibition to promote industrial pursuits in the community; this proved a great success. Lord Amphill opened the Exhibition in the Memorial Hall. Representations were also made from time to time to the Government regarding the paucity of Indian Christians in the higher ranks of the public service and other questions affecting the legal status of converts, and the death duties. The Twentieth Century Enterprise was started to raise funds to build a habitation which was felt to be a great need for the increasing strength and activity of the Association. Nearly Rs 4,000 have been gathered and there is every hope that in the near future the Association will have a local habitation of its own. At this time Dr. Pulney Andy was elected President. Later a Ladies' Auxiliary was formed with Mrs. Subramanyam as convener. This body has rendered good service and by means of a Fancy Sale held on more than two occasions added a goodly sum to the Building Fund. During Mr. Subramanyam's Presidency the rules were thoroughly revised and the Association was registered as a literary body authorized to hold property in its name. When Mr. Subramanyam died in January 1911, Mr. Satya Joseph Nadar, M.A., M.L., was elected President. Just before the election some 130 new members joined the Association. He exhibited much enthusiasm during the eight months of his presidency. He died in January 1912. It is to be regretted that public spirit, generosity and unity of feeling and interest are yet to be developed among Indian Christians who are still separated by caste preferences and church divisions. These assert themselves on important and critical

occasions. Still things are much better than in former years, and it is hoped that under wise and patriotic guidance a strong and united body will be formed.

Indian Christian Association, Bengal. They have issued their ninth annual report. The president is Mr. J. C. Dutt, M.A., B.L., and secretaries Messrs. E. P. Ghose, barrister-at-law and P. N. Bannerjee, attorney-at-law. There are 219 members. The schemes under consideration are a united journal for all North India, an annual All India Conference of Indian Christians and representation of Indian Christians on various public bodies. They have a ladies' auxiliary but no organ of their own.

Indian Christian Association, Bombay. No report has been published for the last three years. The President is the Rev. S. V. Karmarkar, B.D., who says, 'the I. C. A. meets as often as possible, managing committee meets regularly, lectures and receptions are given during the year. The Baba Padmanji Scholarship of Rs 90 a year is given to the matriculate who receives the highest number of marks.'

I. C. A., United Provinces of Agra and Oudh. The available latest report is for 1903-4. The patron is Kunwar Sir Harnam Singh Ahulwalia; president, Mr. E. Phillips; secretary, Mr. H. David, B.A., Meerut. They have a scholarship fund of over Rs 746.

I. C. A., Hyderabad. President, George Nundy. M.A., LL.D. No report available. They have an organ of their own with a limited local circulation.

I. C. A., Rangoon. No report available.

I. C. A., Bellary. President, Mr. J. P. Cotelingam, M.A. Strength, 20.

I. C. A., Punjab. No report available.

Indian Ministers' Conference, Madras. Membership, forty. It meets monthly and promotes fraternal feelings and expression of opinions among members belonging to ten different sects and has succeeded in getting scholarships for female students and moving the Government to change the term *Native* for *Indian* Christian. Is doing very good work. Secretaries, the Revs. K. R. Gopauliah and D. D. David, B.A., Mylapore, Madras, S.

Indian Christian Provident Fund. President, Rev. Dr. Lazarus, its co-founder with the late Rev. P. Rajagopaul. Started in 1884; has distributed nearly two lakhs to the widows and orphans of members who number nearly 700. Secretary, the Rev. Arthur Theophilus, Memorial Hall, Madras.

CHAPTER XXIV

Missionary Conferences and Associations

BY THE REV. R. E. HUME, PH. D., BOMBAY

IN each large territorial area and in each large city of India the missionaries have organized themselves into permanent bodies for discussion, fellowship and joint action in their common work. It was at Kodaikanal, in South India, where there is always a large concourse of missionaries (nowadays to the number of over 400) that such formal organization was the first to develop out of informal friendly association. The South India Missionary Association, now in its sixteenth year, is the oldest, the largest and the most active of all the territorial organizations of missionaries in India.

The South India Missionary Association is composed of foreign missionaries, both ordained and unordained, from twenty-eight missionary societies and also a few independent missionaries, working in the Madras Presidency and its associated Native States of Travancore, Cochin, Pudukottah, Mysore, and Hyderabad. Its total membership is 553, of whom 388 are men and 165 are women. It holds annual missionary Conferences at Coonoor, Kodaikanal and Kotagiri. (The missionaries who are accustomed to gather at Kotagiri on the Nilgiri Hills have organized a Branch Association of the South India Missionary Association.) The General Committee of the S.I.M.A. consists of ten persons who are elected by the general body of the mem-

bers of the Association and of five others who are co-opted by these former ten. Secretary, W. M. Zumbro, American Madura Mission (Congregational), Madura. Six sub-committees.

(a) Examination of Missionaries in Vernacular Languages, J. Aberly, Convener. Examined ninety-nine missionaries in Tamil, Telugu, Kanarese and Urdu.

(b) Committee on Building Plans and Estimates. J. E. Chute, Canadian Baptist Mission, Akidu, Kistna District, Convener. Has prepared plans for churches, high schools, hospitals, bungalows, hostels, and dispensaries. Blue print copies can be obtained on payment of a small sum from W. H. Farrar, American Reformed Church, Arni, North Arcot District.

(c) Committee on United Action on Tuberculosis. Dr. T. V. Campbell, London Missionary Society, Jammalamadugu, Convener. It has prepared a plan for establishing an Inter-Mission Tuberculosis Sanatorium at Madanapalle; has secured from the Government of Madras a promise of a building grant equal to half the cost of construction up to a maximum of Rs 30,000 and also the promise of an annual grant equal to half the cost of maintenance up to a maximum of Rs 10,000. Already ten missions have approved of the scheme, and have recommended to their home boards to allot money for its execution.

(d) Committee on Transliteration of South Indian Languages. A. C. Clayton, Wesleyan Mission, Secretary. Has prepared a system of English equivalents for Tamil letters, which system is being used by the British and Foreign Bible Society,

(e) Committee on Disabilities of Indian Christians. F. H. Levering, American Baptist Mission, Madras. Convener. Has secured considerable material

for preparing a hand-book of information on marriage and divorce. Hopes to prepare a memorial to the Government of India to effect certain amendments of the Indian Christian Marriage Act.

(f) Committee on Temperance. Miss A. M. Crouch, London Missionary Society, Salem, Convener. Has gathered information about liquor sold in a certain district, and has sent it to Government. Has prepared temperance literature. A Temperance Catechism in English and Tamil has been published by the Christian Literature Society. Has helped to introduce scientific teaching on temperance into some schools.

The South India Missionary Association publishes an Annual Report of about fifty pages, which includes a statistical survey of the work of the Protestant Missionary Societies in South India.

The North India Conference of Christian Workers has, as its condition of membership, 'acceptance of the Bible as the word of God, and of Jesus Christ as Lord and Saviour.' Holds a largely attended conference annually, in September, at Mussoorie. Issues a printed report (about eighty-four pages) of the addresses delivered at this conference; price one rupee. The management of conference is entrusted to a general committee of thirty-five members, with an executive committee of nine members, which latter consists of: Chairman, Rev. E. M. Wherry, D.D., American Presbyterian Mission, Ludhiana; Vice-Chairman, Rev. J. F. T. Hallows, Mussoorie; Secretary and Treasurer, Miss S. S. Hewlett, Mission Hospital, Mussoorie. Other members of the executive committee include representatives from the Church Missionary Society, the Z. B. M. M., the American Presbyterian and the American Methodist Missions.

The Bengal and Assam Missionary Association is composed of representatives of ten missionary societies working in Bengal and Assam, each society being entitled to one representative for each ten of its total missionaries. The missionary societies which are thus represented are the American Baptist Mission, the (English) Baptist Missionary Society, the (English) Baptist Zanana Missionary Society, the Church Missionary Society, the Australian Baptist Missionary Society, the London Missionary Society, the Scottish Churches' Mission, and the Welsh Calvinistic Methodist Mission. Officers: President, Rev. H. Anderson, (English) Baptist Missionary Society, 48 Ripon Street, Calcutta; Treasurer, Rev. J. M. B. Duncan, Scottish Churches' Mission, 3, Cornwallis Street, Calcutta; Secretary, Rev. B. Grundy, C. M. S., 33 Amherst Street, Calcutta.

The Gujarat and Kathiawar Missionary Conference is open to all ministers, missionaries, zanana missionaries and missionaries' wives working in the Gujarati language area, and of such others interested in mission work as the conference may from time to time add to its number. It holds semi-annual meetings the last Wednesday of March and September. Its Executive Committee contains thirteen members from the Christian and Missionary Alliance, the Church Missionary Society, the Dunker Brethren, the Irish Presbyterian Mission, the Methodist Episcopal Mission and the Vanguard Mission. President, Rev. G. P. Taylor, D. D., Irish Presbyterian Mission, Ahmedabad; Secretary, Rev. J. S. Stevenson, Irish Presbyterian Mission, Rajkot.

The Mid-India Missionary Association includes missionaries of either sex working in the Central Provinces, Central India, or Rajputana. Holds a

general meeting yearly. Conducts joint examination of missionaries of all missions in the Hindi language. Secretary, Rev. G. W. Brown, Friends' Mission, Jubbulpore.

The Western India Missionary Association includes (a) missionaries and missionaries' wives, (b) ordained ministers, both foreign and Indian, and their wives, and (c) other Indians in responsible charge of mission work on the invitation of the Executive Committee. It is intended to associate all such Christian workers in the Marathi-speaking area. President, Rev. D. Mackichan, D. D., United Free Church of Scotland Mission, Wilson College, Chaupati, Bombay; Secretary, Rev. R. E. Hume, PH.D., American Marathi Mission (Congregational), New Nagpada Road, Byculla, Bombay. Executive Committee includes seven others.

Sub-Committees.

(a) Examination of missionaries in Marathi. Chairman, Rev. Dr. Mackichan.

(b) School for new missionaries, Rev. Alexander Robertson, U.F.C. Mission, 1, Staveley Road, Poona.

(c) Educational Committee. Chairman, Rev. A. H. Clark, American Marathi (Congregational) Mission, Ahmednagar.

(d) Summer school for Indian Christian workers. Chairman, Rev. Alexander Robertson, U.F.C. Mission, Poona.

Most of the missions in the Presidency are in the scheme for joint examination of missionaries in Marathi, although some are still awaiting the formal sanction of their home boards, but are expecting to participate.

In all the large cities of India there are local Missionary Conferences which include all the missionaries working in the city, namely, Bombay, Calcutta, Madras, Lahore, Allahabad, Lucknow,

Agra, Benares, Jubbulpore, Bangalore, Poona, Ahmedabad. These usually hold monthly meetings for consideration and co-operation of missionary interests and for social fellowship.

The Industrial Missionary Association developed out of the South India Missionary Association as a special organization for the encouragement of industrial missionary enterprises. Its membership is not geographically defined, but includes missionaries all over India who are engaged or who are interested in industrial work. Rev. Samuel Bawden of the Baptist Mission's Industrial Experiment Station at Ongole, Guntur District, is the Secretary.

CHAPTER XXV

Missionaries and Language Study

BY THE REV. H. GULLIFORD, EDITOR OF 'THE HARVEST FIELD'

MISSIONARY societies and missionaries are alike most desirous that the workers should be efficient in the use of the vernaculars. The arrangements made for the study of the vernaculars by missionaries are of the most primitive kind. At present there is no school or combined method followed in any language, as far as we are aware. Every new arrival is provided with funds to pay for the services of a pandit or munshi or teacher of some kind; he is told to provide himself with certain books and with these he has to do the best he can. As a rule the pandit is not a teacher and does not understand the difficulties of the new comer. The student has to drag out of his teacher the information he requires. The results vary greatly. Some, unfamiliar with language study, get no real grip of the vernacular; others grapple with the difficulties and become efficient speakers; while a few become scholars. Most persons waste a considerable amount of time in the process of learning, and, if efficient help were forthcoming, the difficulties would be more easily surmounted and much valuable time made available for other purposes.

It is proposed to open schools for missionaries to study the vernaculars at Bangalore for the Dravidian tongues and in North Indian for Urdu and Hindi. We trust that these and other schools will soon be established.

Different missions have different methods in arranging for language study. All agree that the missionary should have the first year free from responsibility that he may devote the greater part of his time to the language; but in practice large numbers of missionaries have to undertake English teaching, English preaching and other duties. Sometimes they have to take charge of a station on their arrival. This is often fatal to efficiency. Some societies have their workers on probation for one or two years, and if they fail to learn the vernacular, they are recalled or transferred to other work. Some missions do not give their workers a vote in the mission council or synod till the vernacular has been acquired; in some missions the amount of salary depends on passing the vernacular tests; in others, missionaries are not allowed to marry till proficient in the language. All these regulations show that the societies require their missionaries to know the language which they have to use.

When a missionary comes out for special work, as professor in a college, teacher in an English school, doctor, or nurse, proficiency in the language is not always demanded. Sometimes no examination is required, sometimes a lower standard is set up. We think that every worker should be required to learn the vernacular, for only thus can he really know the mind of those whom he wishes to influence.

While the provision made for language study is meagre and primitive, the arrangements for testing the knowledge of those who learn are in many cases admirably devised and most helpful. Curricula of study have been prepared by competent scholars and a graded system of examinations arranged for. In many of the languages the different

missions have combined, so that all the missionaries using one language follow one course of study and are examined by a board representative of all the missions. We shall first deal with those languages where boards of examiners have been appointed to examine missionaries from any society. Some of these boards have been at work for many years with most satisfactory results, and it is very desirable that each large language area should have such a board.

1. Tamil, Telugu, Kanarese, Urdu

The South India Missionary Association has a board which carries on the greatest amount of examination work. It was formed in 1900 for examining in Tamil and Telugu; Kanarese was added in 1904, and Urdu in 1905. Examinations have been held in ten centres—Madras, Bangalore, Madura, Kodaikanal, Ootacamund, Kotagiri, Gooty, Secunderabad, Rajahmundry and Ongole.

The syllabus provides for three examinations in Tamil, Telugu and Kanarese, and for two examinations in Urdu; also in Tamil and Telugu easier alternative examinations extending over three years, instead of the first two examinations. Written and oral examinations are held. Each candidate is required to pay a fee of Rs 5. Nearly all the missions at work in those areas have joined this scheme. Since the formation of the Board, 331 persons have appeared for 583 examinations, of which six have been in Urdu, thirty-two in Kanarese, 236 in Tamil and 309 in Telugu. Last year 116 were examined—Telugu fifty-six; Tamil fifty-one; Kanarese five. Of these, twenty-nine passed with distinction, sixty-one passed, eleven passed conditionally and fifteen

failed. To examine these persons fifty examiners were employed. The Secretary of the board is the Rev. J. Aberly, D. D., Guntur.

2. Bengali

The Calcutta Missionary Conference has, for about twenty years, conducted examinations in Bengali through a board on which the different missions are represented. There are two examinations styled 'Junior' and 'Senior'. These are both written and oral, and are held twice a year, in June and November. There are from thirty-five to forty persons examined annually, and all the missions send up candidates, except the C. M. S. which requires subjects not contained in the syllabus. The papers of the candidates are not signed, but numbered; so that examiners do not know whose paper is being valued. The Entrance fee is Rs 5. The Rev. T. W. Norledge, 48, Ripon Street, Calcutta, is the Secretary.

3. Hindi and Urdu

There is a joint examining board for these languages, consisting of seventeen representatives from twelve missions. The Secretary is the Rev. J. Ireland Hasler, Bankipore. The board is in its fifth year of existence, and last year forty-nine candidates appeared for fifty-six examinations. The courses provided are—three years in Hindi only, three in Urdu only, and two alternative mixed courses of two years each in both Hindi and Urdu. The scheme is clear and the rules admirable. The examinations, written and oral, are held once a

year, in October or November. A number is assigned to each candidate. The Entrance fee is Rs 5. The board meets a great need, though at present all the missions working in Hindi and Urdu have not united with it.

The Church of England and the Church of Scotland combine to examine in Urdu all the missionaries belonging to those two churches. There are two examinations to be taken in two years. For ladies a separate syllabus with a somewhat lower standard is provided.

The Punjab Mission of the American Presbyterian Church has a three years' course in Urdu. We believe some other missions have their own examinations in Hindi and Urdu.

4. Marathi

The Bombay Missionary Conference formulated a scheme of examinations in Marathi about a year ago. There are two ordinary examinations while the third is for honours and includes some Sanskrit. Nine missions follow this course, and examinations are held twice a year, in May at Mahableshwar, and in November at Bombay. The examination fee is Rs 5. It is expected that the standard of language attainment will be raised and that the missions will be drawn closer together. All information can be had from the Secretary of the Bombay Missionary Conference, the Rev. John McKenzie, Wilson College, Bombay.

5. Punjabi

The Church of England and the Church of Scotland unite in one examination in Punjabi, which is

of the higher standard. Missionaries are apparently required to qualify first in Urdu, Hence there is but one examination in Punjabi and that of a high standard. The American Presbyterian Mission has one examination in Punjabi, a knowledge of Urdu being first required of the missionary.

All the societies require a knowledge of the religion of the people also.

6. Santali, etc.

Many languages are spoken by the aboriginal tribes in Chota Nagpur, Bengal, etc. Many missions are at work among these tribes and use different languages. The only missions that combine in examining are the Church Missionary Society and the United Free Church of Scotland, and they only to some extent. Facilities exist for learning the languages and the 'missionaries as a rule get a fairly competent knowledge of the language they are required to employ in their work.'

7. Other Languages

In no other language, as far as we are aware, is there united action for study or examination purposes. In some languages only one mission is at work. We have received information, more or less detailed, regarding the following languages, showing that strenuous efforts are made to secure a working knowledge of the different vernaculars.

Gujerati. The Irish Presbyterian Mission requires two examinations, a lower standard and a higher standard; and prints a list of books for reading during the third and fourth year.

Sindhi. The Church Missionary Society provides for two examinations and also demands some knowledge of the religion of the people.

Kashmiri and other languages. The C. M. S. missionaries first learn Urdu and at the end of three years take an examination in Kashmiri. The number to be examined is small. Other languages used are Dogri by the Church of Scotland and Tibetan by the Moravians.

Frontier languages The C.M.S. provides examinations in Pushtu, Persian, Derawal and Brahui languages used on the north west frontier.

Assamese and Languages in Assam. The American Baptist Mission has two examinations in Assamese following the lines of that used by the Calcutta Missionary Conference for Bengali. Some nine or ten other languages are used, but there are no books in many of these vernaculars. Still, examinations are held as far as practicable.

Oriya. The Baptist Mission has a syllabus providing for two ordinary and a high proficiency examinations conducted by a board.

Burmese. The American Baptists arrange for two examinations in Burmese and a high proficiency examination which is optional. The Wesleyan Mission has a three years' course together with an examination in Buddhism.

Other Burmese Languages. The American Baptist Mission provides two examinations in Sgaw Karen, Shan, and Pwo Karen. In other languages the arrangements are different.

Sinhalese. The Wesleyan Mission requires a course of three years' study with three examinations; also a knowledge of Buddhism. The C.M.S. provides for two examinations and a knowledge of Buddhism.

In very few cases do missionaries appear for the examinations provided by the various governments;

for generally speaking the standard is below that aimed at by the missionaries. In most of the examinations special attention is given to the use of the vernacular in conversation, addresses, expositions and sermons.

The survey on the whole is encouraging, but more combination in providing schools for study and for examination purposes would secure still better results.

NOTE. Mr. Gulliford's reference, in the above article, to Missionary Schools for Language Study, requires a further statement. We are glad to be able to report the organization of such a union school for North India to be located at Lucknow for the study by missionaries of the Urdu and Hindi languages. The school is to open November 1, 1912 and is to continue in session for six months annually.

In South India a scheme has been perfected and publicly considered which provides for students in Tamil and Kanarese only. Financial support is now being sought for this institution from the societies at work in that area. As most of the Telugu area missions are not yet prepared to endorse the scheme with their home societies the institution will not, at first, take in that language. It is also hoped to unite with this scheme the present S. I. M. A. language examination scheme, and also the proposed school for the study of Comparative Religion with special reference to the religions of India. As these schemes are closely related and desirable, it is believed that economy and efficiency would be largely conserved if they were conducted in connexion with the proposed institution.—ED.

CHAPTER XXVI

Temperance

BY THE REV. A. MOFFAT, M.A., MADRAS CHRISTIAN COLLEGE

THE widespread and growing use of intoxicating liquors and drugs in India is a matter which concerns all who are working for the good of the people of the land.

From the latest issue of the *Statistics of British India*, compiled by the Director-General of Commercial Intelligence, we learn that during the ten years ending with 1909-10 the net receipts from the excise duties steadily increased from Rs 5,66,74,568 to Rs 9,18,62,713 per annum, the increase being at the rate of 62 per cent. The chief increase was in the receipts from country liquors. 'This large increase,' says the Director-General, 'is due, not merely to the expansion of consumption, but also to the imposition of progressively higher rates of duty and the increasingly effective control of the excise administration.' What the consumption of country liquor actually is, and by what amount it has expanded is not stated, but the expansion is unquestionable and is admitted by the Director-General in these words which we have quoted and which he repeats in successive issues of the *Statistics*.

The sources of the excise revenue and the gross revenue obtained from each in 1909-10 are:—

Spirits	...	...	Rs	7,21,21,776
Beer	...	...	"	7,49,989
Opium	...	...	"	1,48,71,916
Intoxicating Drugs, other than opium	...	...	"	98,85,760
Miscellaneous	...	...	"	3,96,378

Regarding foreign liquor the *Statistics* show that during the ten years ending with 1909-10 the number of gallons imported into British India increased from 4,811,426 in 1900-01 to 6,250,687 in 1909-10, being a net increase over the ten years of 30 per cent.

Madras contributes the largest proportion of the excise revenue, about thirty-four per cent, Bombay and Bengal contributing twenty and fifteen per cent respectively.

In 1905-6 a Committee, known as the Indian Excise Committee and consisting of Sir James Thomson, Mr. C. G. Todhunter, and other officials with experience of excise administration, was appointed by the Government of India to inquire into the working of the excise system. In their report they recommended that the number of shops should be reduced in various parts of the country, and in discussing the liquor traffic in districts which do not come within the scope of the excise system they made the following significant remarks:—

‘In most of the areas concerned, it would be easy to introduce the licensed seller of liquor, and, while deriving considerable revenue from his operations, to replace home-made by shop-made liquor. But the experience of actual attempts that have been made in this direction shows that the inevitable tendency of such sellers is to foster drunkenness for their own ends.’

The number of shops licensed for the sale of country liquors was considerably reduced in Bengal in 1908, and to a less extent in some of the other provinces, as the result of orders passed by the Government of India on the Committee's Report.

The following table shows the extent of the reduction.

PROVINCE	No. of Country Liquor Shops	
	1907-8	1908-9
Burma	1,576	1,568
Eastern Bengal and Assam	6,705	7,059
Bengal	26,877	16,602
United Provinces	9,334	8,485
Punjab	1,138	1,101
N. W. Frontier Province	61	59
Bombay	4,830	4,699
Central Provinces	5,987	5,178
Madras	30,250	28,599
Total	86,758	73,350

Since 1908-9 the number of shops in the Madras Presidency for the sale of country liquors has been reduced about thirteen per cent, there being 24,753 in 1910-11. During these two years the consumption of country spirits fell from 1,707,136 to 1,532,258 proof gallons. Commenting on this in G. O., No. 3,260, Rev., November 2, 1911, the Government of Madras say that in 1910 they 'anticipated that with the return of more favourable seasonal conditions there might be some increase in consumption, but expressed the hope that the enhancement of duty joined with reduction of shops might have some effect in checking the tendency towards enhanced consumption of spirits. The Government are pleased to find that this hope has been realized.'

Another reform which has been granted by Government is the formation of local committees in municipal areas to decide the question of the number and location of liquor shops. To assist

these committees in their work, the sites of newly proposed shops are published in the district *Gazettes* six months before the commencement of the lease and objections are invited from the public. In the *Abkari Report* for 1910-11 it is stated that 'during the year under review no representations as to the number or location of shops were received from local bodies.' Temperance Societies and individuals with local knowledge might do a great deal to secure further reductions in the number of shops by making representations on the subject when the opportunity is offered.

It is particularly desirable that the number of shops in main roads should be reduced. Abkari officials endeavour to justify the opening of shops in such roads on the plea that the publicity so secured checks the consumption of liquor by preventing caste people from going to them. It is notorious, however, that country liquor shops are patronized chiefly by coolies and others who are indifferent to public opinion on the matter. These shops seem set like traps to ensnare them on their way home from their work, and it is a pitiful sight to see them squandering on arrack the hard-earned annas which their families need for the necessaries of life.

A more effective way to secure publicity and check excessive drinking is to close the liquor shops as soon after dark as possible. Liquor shops in this country are very different from the restaurants of the West. People do not go to them to take an evening meal and pass the time with their friends. If they are not confirmed drunkards, they drink what they want and leave at once.

Another reform which is urgently needed is the raising of the selling price of liquor. The system of disposing of licenses by letting shops to the highest bidder at an auction has been continued, in

spite of the fact that the Indian Excise Committee recommended that it should be given up. This usually leads to keen competition, with the result that rentals are fixed at a high figure. The shopkeepers must consequently sell a large quantity of liquor in order to make a profit; and they are still further stimulated in their efforts by having to pay a high price for it, owing to the enhancement of the duty. In fact, it is difficult to imagine a state of affairs more likely to stimulate consumption than high rentals and high duty. The selling price, which is at present from two to two-and-a-half annas a dram, should at once be raised by half an anna and very soon by one anna. It is also desirable that the strength of the liquor sold should be reduced from 30 U. P. to 40 U. P., which is the strength at which it is sold in French territory.

The present excise system was introduced in 1884. It was then explained by Government that the policy of a maximum of revenue from a minimum of consumption was to be understood in the following way:—

‘While all taxation becomes revenue so soon as it reaches the public exchequer, yet it should always be borne in mind in connexion with the taxation derived from the sale of intoxicating liquors, that it is imposed primarily in order to restrain the consumption of such liquors, and not for the purpose of making money out of their sale.’

It is surely not in harmony with this policy that the Abkari Department should seek to popularize certain kinds of liquor, such as molasses arrack and beer, and defend their action by saying, as they do, for instance, regarding molasses arrack in the 1910–11 Report, that it is ‘wholesome’. One would only contract this with the words of Government in 1884 that it is a ‘baneful’ trade.

Nor is it in harmony with this policy that the promotion of Abkari officials should be understood to depend upon their success in raising revenue. This is the general belief both outside and inside the department. Sir A. T. Arundel says: 'If the receipts from the excise on spirits or toddy show a falling off in any district, the subordinate officers concerned are inclined to consider it a reflection on their own efficiency, which they should earnestly set about to remedy' (*Nineteenth Century*, May 1909).

Foreign liquors are used chiefly by Europeans and Eurasians but they are also used by many educated Indians. The impression one gets in this way is confirmed by the Indian Excise Committee, who say that the consumption of foreign spirit is progressing out of proportion to the increase of the population both of the classes that habitually use it and of the country as a whole, and that the cause is to be found partly in the replacement of wines by whisky among the classes referred to, but much more largely in the growing consumption of foreign spirits by the middle class of the native population, which did not formerly use them. It is most lamentable to think that while their use is rapidly diminishing in the Army and among Europeans generally in India, it should be on the increase among educated Indians. Sir Fleetwood Wilson has tried to check this evil by raising the duty on foreign liquor and more might be done in this direction. Temperance Societies are at work, but there is urgent need for them to redouble their efforts in order to make known the harmful effects of alcoholic liquor, even when taken in moderation, and to induce people to take the total abstinence pledge. Schools, also, should do their part. In elementary schools, where Hygiene and Civics are

taught, lessons on temperance should form part of the course, and every high school should at least have in its library a few of the best books on the subject, especially Sir Victor Horsley's *Alcohol and the Human Body*, of which a cheap edition has now been published by Messrs. Macmillan & Co. Such books can be had at the bookstall of the Madras Temperance League, managed by the C. L. S., Memorial Hall, Madras. The League has also a lantern and slides illustrating Sir Victor Horsley's book, and would be glad to arrange for lectures in South India. Temperance Societies work best when united ; a basis of union is provided by the Anglo-Indian Temperance Association, with its quarterly organ *Abkari*. For work among the poorer classes, one would draw attention to Mr. E. W. Fritchley's Pathephone records. Discs of temperance songs in Marathi are available in Bombay for use with the new portable Pathephone.

There is an urgent call in the present crisis for the churches in India to take up an unequivocal position with reference to the temperance question. Many of their members belong to classes among which drinking habits prevail, and these habits persist among them to a serious extent, retarding their spiritual growth and weakening their influence on the people around them.

CHAPTER XXVII

Concerning Indian Students Abroad

BY E. C. CARTER, ESQ., GENERAL SECRETARY, Y. M. C. A.

THE more than four hundred Indian young men who go abroad for study every year are potentially of more importance to the missionary cause than four times as many who never cross the ocean. The foreign-educated Indian has enormous possibilities both for good and for evil.

The present Viceroy, speaking in October, 1910, is reported by the *Times* as follows: 'I have thought a good deal of the position of Indian students in this country . . . Most of these young students are young men of good family in India, often sent at considerable sacrifice by their parents, in order that their sons may obtain a good education in England and associate with English gentlemen of good repute and of social position. Unfortunately, whether the fault be with the English or the Indian students, or with their masters and teachers, I hear that they mix rarely together in our universities and law schools, and that the Indian students are exposed to evil influences and temptations. . . It should be always remembered that these young men, when they return to India, whatever their sentiments may be, will be the flower of the educated minority in that country, and will be in a position by their ability and learning to exercise influence on many, whether for right or wrong . . . There is still much that might be done which must

necessarily be left to private initiative and to the good feeling of their English fellow-students. I have ventured to refer to this question to-night as I regard it as one of Imperial concern to the future of our empire, and I believe that a little kindness shown to these young men would repay itself a thousand-fold by the spread in India of a warmer spirit of loyalty and devotion to the empire.'

On November 1, 1910, an Indian correspondent in the *Times* wrote as follows: 'Why does the Indian student come to England? As matters now stand it would be far better if he did not; but his coming cannot be prevented. He arrives in London, where a man can be more lonely than anywhere else in the world. Here he has to find a dwelling. The man from a dreamy, lonely, eastern village, from the land of the sun, has to select an abode in London. Hotels and boarding houses and lodgings there are in abundance; but the hotel or boarding house or lodging suitable to this man's need—fitted to introduce him to English life—may exist, but how is he to find it? He is not only bewildered, he is terribly homesick. His wish to come to England has been gratified, but oh! for a sight of his own people and his simple home. He must drown this longing as best he may. There are many ways of drowning it in London. There are many to assist him to forget what he had better never forget—his village home. But after all there are some English people who will know him. He has found lodgings, and the landlady and her family make themselves most agreeable. He knows no other English people. He wants friendliness so far away from home; so these and theirs become his friends.

'In London the majority of Indian students gain admission to the Inns of Court . . . It never seems to have occurred to the Honourable Societies of the

Inns to take any steps to look after the well-being of these numberless students, who bring hundreds of pounds to their coffers every year. . . With a few exceptions the English and Indian students do not speak to each other. So the Inns do not provide the Indian with society. A youth from the East, dwelling in a London lodging, finding himself for the first time in command of a banking account, with abundance of leisure, and no English friends of his own standing, can he become a loyal, useful citizen of our empire? . . . Surely the fact that many influences are at work systematically striving to estrange these students from England should rouse the English to effort. . . The great need of the present is workers who know both sides and who will judiciously draw them together, connecting links to bring the right Indians in touch with the right English. They will need very special qualifications, these workers, if they are to succeed. There is enough to be done to employ the full time of exceptionally energetic men. Wonders could be worked if England only realized her duty to these men. The Indian student would return to his home at any rate with no feeling of bitterness. He would have his chance of seeing the real English and of being influenced aright. Misconceptions would be banished.'

Inasmuch as fully four-fifths of the students who go abroad go to the United Kingdom, the problem is one that must be grappled with primarily by the Christian people of England and Scotland. From the political and educational point of view, the problem has received and is receiving the attention of the India Office. A few years ago, the Secretary of State for India established a bureau for the supply of information and constituted an advisory committee. The bureau and the committee

work in close relationship to one another, and the head of the bureau, who is called Educational Advisor to Indian students, acts as secretary to the advisory committee. The Right Honourable Lord Ampthill is Chairman, and Professor T. W. Arnold, who was for ten years at the M. A. O. College, Alighrah and six years at the Government College, Lahore, is Secretary and Educational Advisor. His office is located at 21, Cromwell Road, London, S. W. Here there has been established a bureau of information for Indian students. A list of boarding houses suitable for Indian students, and of private families willing to receive them as paying guests, is kept on file. Nineteen rooms have been provided in the house for temporary board and residence for students when they first arrive in England and for those visiting London. During the time they spend in the house, opportunities are afforded for making permanent arrangements elsewhere, and the loneliness of the first few days is rendered less acute. The terms for board and lodging, including breakfast and dinner, are twenty-four shillings and sixpence a week. The Advisory Committee undertakes the guardianship of Indian students under certain important, but reasonable, conditions. The bureau deals with all scholars who are sent by the Indian Government, and is open to all Indian students. Professor Arnold undertakes legal guardianship, and has been appointed the official guardian of over a hundred Indian students who are now in his charge. He dispenses their funds and looks after them generally. Any students who apply at this office for advice on any problem are sure to find a sympathetic hearing. The India Office a year ago asked the British Student Christian Movement to release one of its London Secretaries, Mr. F. M. Cheshire who had

been rendering valuable service to oriental students, to become personal assistant to Professor Arnold.

The headquarters of the National Indian Association also is located at 21, Cromwell Road. Among others, the object of this association is to promote friendly intercourse between English people and the people of India, especially by superintending the education of young Indian students in England. A valuable handbook of information for Indian students is published by the association, in conjunction with the Advisory Committee, India Office, and contains invaluable advice as to preparation in India, the cost of living in England, a description of student life in England, together with full information with reference to university and professional studies in all types of schools and colleges in the United Kingdom.

The Indian Students Committee, the Northbrook Club, and several ladies' committees are assisting in various ways. The Indian Students Committee maintains a small club near the Inns of Court. The Northbrook Club is sixty or seventy years old, and was started as a meeting place between the East and the West. It is well endowed, but is not aggressive. The Distressed Indian Students Aid Committee, organized in March, 1911, aims to protect Englishmen against being imposed on by impecunious Indians, and seeks to aid worthy students who are embarrassed financially. Mr. Cheshire is a member of this committee. On an average, the committee attends to about fifty cases a year.

From the missionary, as well as the political, point of view, it is important that every Indian student abroad have adequate opportunity of studying and experiencing vital Christianity. To this end, invaluable work has been done in a most

tactful way by several individuals and a few organizations, notably, The London Intercollegiate Convert Christian Union, of the Intercollegiate Indian Branch of the British Student Christian Movement. Entertainments have been organized for Indian and English students, where care has been taken to prevent the appearance of patronage by asking equal numbers of English and foreign students. A small hostel is maintained at Ealing under the best possible influences, and a club-room has been opened for Indian students at 170, Strand. Evangelistic addresses have been given at various at homes, and a Bible class has been conducted by Lady Hughes.

In Great Britain at present it is estimated that the number of Indian students is as follows: London, 1,000; Edinburgh, 200; Cambridge, 130; Glasgow, eighty; Oxford, sixty-five; Manchester, sixty. Although accurate figures cannot be obtained, it is probable that there are fully 1,700 students in all. Of these, about a thousand students are for Law, and probably over 200 for Medicine. Not a few combine Art and Law, Agriculture and Law, or even Education and Law. In Glasgow, Manchester and London, there are probably over one hundred who are purely technical scholars.

In Japan the number of Indian students is probably not as great as it was five years ago. Invaluable work has been done amongst the Indian students, notably in Tokio, by the Japanese Young Men's Christian Association. A somewhat larger number of Indian young men are to be found studying in the universities, technical colleges and industries of France and Germany.

Reports have recently been received with reference to over eighty Indian students in American colleges, Yale, Harvard, Columbia, Michigan,

Pittsburg, North-western, Chicago, Illinois, Iowa, Wisconsin, Washington and California having from three to nine students each. The different Student Young Men's Christian Associations are in touch with a majority of these young men, but the service rendered is not nearly so intensive as it ought to be. Many of the Indian students in America are urging their friends in India to consider the claims of certain American universities, because Indian students more than the students of almost any other land need the experience of manual and menial labour which is so often the rule with American students of small means. Har Dayal, writing from the University of California in the *Modern Review*, July, 1911, speaks as follows: 'The Hindu students in America come from the middle-class, which possesses energy and brains, but little money. They are engaged in technical study and generally work for their living. The practice of supporting oneself by manual labour during one's academic career exercises a very healthy influence on character. It develops self-reliance and resourcefulness of mind. But a word of warning is necessary. There must be proper arrangements for the return voyage, and the student should have some one in India to fall back upon in case of serious illness or other emergency. The jobs that can be secured enable the young men to live from hand to mouth; they do not leave any margin for savings. Some of our students find themselves stranded here at the end of the university course, when they find that a degree from a western university does not buy a \$200 ticket to Bombay or Calcutta.' It ought to be added that no student with a reserve fund of less than £100 or friends in India upon whom he can draw to this amount ought to attempt to work his way in America.

A comprehensive plan for extending courtesies to the students of other lands coming to North America has been worked out by the International Committee of Young Men's Christian Associations, the Foreign Department of the National Board of Young Women's Christian Associations, the North American Student Movement, and the Intercollegiate Young Men's Christian Association of New York City. A permanent committee on foreign students has been organized in New York and undertakes to meet students on arrival at boat or train, direct them to safe boarding places, give counsel regarding colleges and courses of study, endeavour to establish cordial relationships with leading professors and promote their social life. In addition it seeks to help students passing through New York to other places.

The remarkable work done both in England and America by the Christian Chinese Student Movement, which has resulted in literally scores of Chinese students having unparalleled opportunities to study Christianity under the most favourable circumstances, has led many friends of Indian students in both countries to hope that a similar movement on the part of Indian Christian students might be eventually organized, as the only final method of deeply influencing these men who are to return to places of such disproportionately great influence in after life.

Hindu and Muhammadan parents, Indian Christians, and missionaries, who desire to have the best possible influences thrown about their young men as they go abroad, should send full information, well in advance, for students going to the United Kingdom, to Kenneth E. Kirk, Esq., Secretary of the London Intercollegiate Christian Union, at 88, Gower Street, London, W. C.; for students going

to Japan, to Galen M. Fisher, Esq., National Secretary of the Y.M.C.A., 3, Sanchoe Motoshirocho, Kanda, Tokio; for students landing at New York, to H. E. Edmonds, Secretary of Intercollegiate Young Men's Christian Association, 411, West 119th Street. For students expecting to land in America at ports other than New York, information should be sent to the Foreign Department of the International Committee, 124, East 28th Street, New York. In all instances, facts concerning the student should be sent, with reference to the courses of study he desires to follow, his religious belief, his financial condition, and any other facts or cautions concerning him which would aid in rendering him the largest service. Information should be sent in advance of the students arrival and should contain, if possible, the name of the steamer on which he is to travel, and the college to which he expects to go, in order that the fullest help may be given.

Where preferable, friends of students in India can communicate with Frank V. Slack, Esq., National Student Secretary of the Y. M. C. A., 86, College Street, Calcutta, or Miss Bentley, Student Secretary, Y. W. C. A., 135, Corporation Street, Calcutta, who will be glad to write to one or more persons in each country and furnish full information and letters of introduction. Friends of Indian young men and women can render an enduring service, not only to the individuals, but to the future of India, by sending full information about students going abroad, either to the addresses above mentioned in the different countries, or to Mr. Slack and Miss Bentley.

CHAPTER XXVIII

A Brief Review of Leading Missionary Societies

1. The English Baptist Missionary Society

BY THE REV. T. W. NORLEDGE, ACTING SECRETARY, B.M.S.

THIS Society was formed in 1792, largely through the efforts of the Rev. W. Carey, who has been called the Founder of Modern Missions. Its operations in India extend over thirty-five districts, chiefly situated in Bengal, Bihar, the United Provinces and the Punjab. Its workers of various kinds numbering about 800 will be found detailed in the statistical returns. The church membership at the close of the last statistical year numbered 10,852, while the community, including church members, totalled 29,647.

While all the ordinary methods of missionary labour—such as evangelistic, educational, industrial and medical—are engaged in, the chief place has been given to bazaar and village preaching.

Evangelical activity among non-caste people has met with the greatest encouragement. Ten years ago work was commenced in South Lushai. Today there is a church membership of over 200, and a Christian community of 1,130. In the district of Sambalpur, the work has been even more encouraging still, the increase during ten years being 1,320

church members and 4,706 adherents. The increase in communicants last year was 331. Efforts have been made from the beginning to make the churches formed from these non-castes self-supporting and self-propagating. None of the members is employed as a paid evangelist of the Society. Work has also been carried on during the past few years among the Nama Sudras of various districts in East Bengal, a great social awakening among these people having led missionaries of several societies to suppose that the time was opportune for their evangelization.

Special work among students and educated classes is carried on in Calcutta, Dacca, Bankipur, Cuttack and Delhi. In most of these places hostels for non-Christian students are superintended by local missionaries. During the past year, for the better prosecution of this work in Calcutta, a handsome three-storeyed structure was erected, containing a lecture-hall, class rooms, hostel, and quarters for the missionary in charge. A large hostel is now being built at Dacca. By lectures, Bible classes, and personal intercourse, the life of educated Indian youth in these cities is thus to some extent influenced.

The educational work of the Society ranges from primary school to college. Serampore College has opened a higher theological department, and students of any denomination may now study for a divinity degree. The teaching is non-sectarian. Denominations sending students can make their own arrangements for instruction in their particular ecclesiastical polity or doctrines. It is gratifying to note that students of various Christian bodies have availed themselves of the facilities Serampore affords. External, as well as internal, students are preparing for the divinity examinations. As the

college is the only one in India able to grant degrees in Christian Theology, it is not surprising that it is creating a great deal of theological interest among Indian ministers. There is also at Serampore a vernacular theological institute and a high school. The former trains young men in Bengali chiefly as evangelists for the society. Similar institutions exist at Delhi and Cuttack, where the training is in Urdu and Uriya respectively. In Bengal a co-ordination of educational work is being effected. A central board formulates policy and controls operations. There are boarding schools at Delhi, Cuttack, Khulna, Serampore, and Bishtopur.

An Indian Baptist Missionary Society carries on a little independent work in Eastern Bengal and Assam, and Orissa.

The work in Ceylon was commenced in 1812, and is now carried on in three large districts, namely, Colombo, Kandy and Ratnapura. There are at present seventeen churches, several of which are self-supporting, the membership being nearly 1,100. The workers number over one hundred. A girls' boarding school in Colombo has been in existence over sixty years. Premises for boarders in connexion with the high school at Matale have been recently erected and will shortly be opened. Other premises for a theological institute, a normal school, and a hostel, are being built in Colombo. There are two church associations and a purely Singhalese organization, called the Lanka Baptist Mission, which supports two agents.

The Baptist Zanana Mission, a separate Society, has about seventy missionaries, 340 Indian workers, and 100 girls' schools. Its operations are extended over practically the same area in India as those of the Baptist Missionary Society.

2. The London Missionary Society

Established 1795

BY THE REV. C. G. MARSHALL, SALEM

The L. M. S. sent its first missionary to India (Calcutta) in 1798. To-day it occupies ten centres in North India, twelve in South India, and six in Travancore.

North India

Bengal. Centres in Calcutta, Berhampore, Tiaganj.

United Provinces. Centres in Benares, Mangari, Kachwa, Gopiganj, Dudhi, Mirzapore, Almora.

Staff. European men twenty-five; women twenty-three; Indian pastors nine; evangelists fifty-two; Bible-women thirty-seven; Christian teachers, men forty-two, women ninety-nine.

Schools. For Boys 79; Scholars 3,755

„ Girls 44; „ 2,199

Christians 3,607; of these 910 are church members.

Contributions by Indian Christians Rs 7,200.

Calcutta. The work is chiefly in the suburb of Bhowanipur. A college known as the Bhowanipur Institution was established in 1837. It is now a first grade college and has a normal training department, a divinity class, and a large hostel attached. The college has trained a noble band of Indian workers and is still vigorously maintained. In the city there are two English churches. In fourteen villages evangelistic work is carried on. A movement towards Christianity is visible among low caste tribes known as Pods, Kaibastas and Kauras.

In **Gopiganj**, in addition to other forms of work, there is a women's hospital with country dispen-

saries connected. A lady doctor is in charge and has a staff of capable Indian nurses. Here also special efforts are made to reach Santal Immigrants, serfs from Bihar and low caste tribe known as Nama Sudras.

In **Benares** great attention is paid to open-air preaching and distribution of Christian literature to pilgrims. There is also a flourishing boys' high school.

Kachwa is almost entirely a medical station. Here is a hospital with three out-dispensaries. Two English doctors are in charge. There is a special leper ward.

Dudhi is 'in the forest, 100 miles from everywhere' for the purpose of reaching aboriginal tribes known as Majhwars, Cheros and Pankas.

In **Mirzapore** there is a flourishing high school for boys.

Almora is celebrated for its hospital and leper asylum, in which are over one hundred lepers. Here is also the Ramsay College for boys.

The churches in Bengal have formed themselves into a union and carry on the work of the Bengal Missionary Association supporting evangelists in different centres. Those in the United Provinces are also uniting in the same way.

South India

British Territory. Twelve stations and 472 out-stations. All the work is under the direction of the South India District Committee composed of all the European missionaries. The field is divided into Kanarese, Telugu and Tamil language areas, each with its sectional committee responsible in the first place for all work within its area. The stations are:—

Kanarese. Bellary, Bangalore, Chikkaballapur.

Telugu. Anantapur, Gooty, Cuddapah District, Kadiri.

Tamil. Madras, Tirupatur, Salem, Erode Coimbatore.

Total area—about 48,000 square miles.

Staff. European, men thirty-two; women eighteen; Indians, ordained twelve; evangelists 112; Bible-women ninety-one; Christian teachers, male 389, female 198.

Christians, 32,340 of whom 2,401 are church members. All churches are connected with the South India United Church. The amount contributed by Indian Christians is about Rs 8,175 per annum.

Schools. Boys 366; Scholars 8,895.

High schools in Bellary, Gooty, Bangalore, Salem, Erode and Coimbatore.

Girls' schools fifty-one; Scholars 4,983.

High schools in Madras and Bangalore.

The Society has now no part in college education. It has however offered to support a professor in the Christian College, Madras.

In the Bellary District a promising movement is going on among the Lingaits.

Bangalore. At present the United Theological College is housed in the old L. M. S. Seminary buildings. The L. M. S. supports one of its missionaries as professor in the college and makes an annual grant.

Chikkaballapur. A hospital—to be called the Wardlaw Thompson Hospital—is in course of erection.

Gooty. The Telugu Training Institution is located here with normal and divinity departments under the superintendence of two European missionaries. The institution exists for the whole L. M. S. Telugu field and has at present nineteen normal and 123 theological students. This mission

has, in common with Cuddapah, received large accessions from the Mala population, the number of adherents being 7,310.

Cuddapah. The town of Cuddapah was the headquarters of the mission until 1891 when the centre was transferred to Jammalamadugu. European missionaries still reside in Cuddapah and there is also one at Kamalapuram. This is the centre of the Mala movement. The adherents number 18,357.

In **Jammalamadugu**, 'midst weary wastes of sand' stands the L. M. S. Hospital—a fully equipped institution with several wards, two doctors' houses, a nurse's house, and a Medical Training School in which are eighteen students undergoing a four years' course.

Madras. The chief feature of the men's work is street preaching. The churches in Pursewaukam and Georgetown are self-supporting. In Vepery is the girls' boarding and high school with two European ladies in charge. A fine hostel has lately been built.

Salem has a flourishing high school for boys. Here also is located 'The Lechler Institution' for the training of catechists. Also a small industrial school. A pleasing feature of work in the district is a movement among the Kuravas. Two settlements have been formed in Elizabethpet and Muttampet consisting of 175 persons.

Erode. This was an out-station from Coimbatore till 1903, when it became a separate mission. The chief feature of the work is the large ingathering of Panchamas. Adherents 2,373. It is proposed to open a women's hospital here.

Coimbatore. A vigorous work is being carried on in the high school and other schools for boys and girls, and in the church there have been large accessions in the southern part of the district.

Travancore

The L. M. S. work in this State was commenced in 1806 by Ringeltaube. There are now seven centres of work with 372 out-stations covering an area of about 2,812 sq. miles, all in S. Travancore, and near the coast. The field may be said to extend from Nagercoil, at the extreme south, to Quilon. Tamil and Malayalam are the languages spoken. The stations are:—

Nagercoil, West, 1,829; Tittuvilai, 1,866; Neyoor, 1,828; Parachalay, 1,845; Trivandrum, 1,838; Attin-gal, 1,895; Quilon, 1,821.

Staff. European men eleven; women five; Indian ordained twenty; Evangelists 278; Bible women ninety-eight; Christian teachers and catechists 499; Females sixty-three.

Schools. Boys 303; Scholars 13,052

„ Girls 34; „ 5,393

Christian adherents 80,628 of whom 10,431 are church members. Indian contributions amount to about Rs 33,000 per annum. All churches are formed into a union called the South Travancore Union. Only those churches which are self-supporting are enrolled in the S. I. U. C. The above figures speak for themselves, but there are important forms of work which call [for special mention.

Nagercoil is famous for its large church and congregation, said to be the largest in South India; for its Scott Memorial College with 985 students (850 of whom are Christians) and having a large hospital attached; for its printing press—the centre of the South Travancore Tract Society—for its lace industry which employs thousands of women and has become famous all over India, and which has for years supported other forms of work.

Neyoor is noted for its well equipped hospital with its ten branch dispensaries. Two European doctors are in charge. There are also an English nurse and a large staff of Indian Hospital assistants, Evangelists and nurses. The Hospital has 175 beds and a leper ward.

Trivandrum boasts of a very handsome and modern church opened in 1906 called The Mateer Memorial Church.

Quilon in 1910 followed suit with its 'beautiful and homely' memorial church.

Parachalay, numerically the largest district under the L. M. S. Noted for its extensive 'mass movements'.

3. Missions of the American Board

BY THE REV. J. J. BANNINGA, M. A., MADURA

A group of students filled with a desire to carry the gospel to Asia about which they had studied in their geography lessons, was the direct cause for the establishing of the American Board of Commissioners for Foreign Missions in 1810. It was eighteen months later that the first missionaries were ordained and sent to Calcutta, and another year passed before permanent work was begun in the Bombay Presidency. But those five missionaries have become three missions with over 100 missionaries.

The Marathi Mission includes a large part of the Bombay Presidency with centres at Bombay and Ahmednagar. The field includes a very large population and the work is shared with several other missions. The American Ceylon Mission has a small territory and a comparatively small

population to work among in the northern part of Ceylon, commonly known as the Jaffna Peninsula. It also co-operates with other missions working there. Work was first begun in Jaffna in 1816. The Madura Mission occupies what was the Madura District in the southern part of the Madras Presidency. That district is now divided into two,—the Madura and the Ramnad Districts. It has occupancy of the largest part of these districts, though small portions are worked by other missions. Work was begun in Madura by missionaries who came over to the mainland from Jaffna in 1834.

Each of these three missions has tried to bring the message of the gospel to the people of India by the three-fold method of preaching, teaching, and healing. In the twenty-four stations of these three missions the word is constantly being preached by American and Indian workers including ministers, catechists, and Bible-women. In Ahmednagar and Pasumalai there are theological seminaries for training men for this work. There were eighty-three ordained Indian ministers in 1911, over 200 catechists, and a large number of Bible-women. In the educational work there were 545 schools of all grades with over 29,000 pupils. These schools include not less than eight high schools and one college of the second grade, besides training schools for teachers, catechists and Bible-women. Six hospitals in these three missions cared for over 82,000 patients, and were a means of making known the gospel of a loving Saviour to those who seemed specially prepared to listen to such a message.

The churches in these missions were early taught self-support and self-government, and to-day several are entirely self-supporting and self-governing. They have also done much to propagate the gospel through Indian missionary societies. In

the Madura Mission the Indian workers are now also given a direct share in the control of all the work other than that of higher education and medical work. This mission turns over to a body composed of missionaries, Indian pastors, and Indian laymen all funds received from home and from local sources for this work and this conference has full charge of all the work committed to them.

The total number of adherents connected with these missions is nearly 40,000, while the communicants number 16,800. The contributions from Indian sources amounted to Rs 43,000, while fees collected in schools amounted to over Rs 49,000.

4. Mission Work of American Baptists in India

BY THE REV. W. T. ELMORE, M.A., RAMAPATAM

The American Baptist work in India is represented by four hundred missionaries and 135,000 communicant members. The work is carried on in four missions, in Burma, Assam, Orissa and Bengal, and among the Telugus in South India.

The Burma Mission. The founding of this mission was the beginning of all foreign mission work by American Baptists, and is one of the most striking incidents in missionary history.

It was in July, 1813 that Mr. and Mrs. Judson landed on the muddy banks of the Irrawaddy river at Rangoon. Their subsequent work and sufferings and triumphs form one of the most thrilling of missionary records.

From this beginning the work has grown until to-day the Burma Mission has thirty-one stations

with 200 missionaries. There are over 900 churches with over 63,000 communicant members. These pay over Rs 220,000 for church expenses besides what they pay for education. There were 4,300 baptisms in 1910 and there are 20,600 pupils in 629 Sunday schools.

The educational work is no less remarkable. There are 26,000 pupils in 700 schools, and the Christians give Rs 275,000 annually for their support. There are 200 ministerial students in two theological seminaries and about 100 women taking Bible training.

The work of this mission was begun among the Burmans, but has been extended to many different races and languages. Most important of these are the Karens, a hill race who had no written language. The transformation of this race has been one of the most striking results of foreign mission service in any land.

The Assam Mission. This mission was founded in 1836 and has just celebrated its seventy-fifth anniversary appropriately. The object in establishing work here was in order to secure an entrance into China from the West, as her ports were still closed, and also to secure entrance to Tibet. These two objects have not yet been realized, and China has been otherwise opened up. However a work of no less importance has been developed in Assam itself.

The pioneer missionaries were Dr. and Mrs. Nathan Brown, who did remarkable work here and also in Japan, Dr. Brown translating the New Testament into Assamese, seeing it through three editions, and then doing the unprecedented work of also translating it into Japanese.

The first efforts were made at Sadiya, near the border of Tibet. The journey was a perilous one

in little boats from Calcutta. For three years only was work carried on at Sadiya, and then the place was devastated by the Khamptis, the missionaries escaping almost miraculously. For sixty-six years conditions were such as to prevent the re-opening of the work, but in 1905 the Rev. and Mrs. Jackman again opened the work, undergoing experiences which are rare in these days of settled mission work. Now Dr. Kirby writes; 'It looks as if the expedition of the Government among the Abors would mean new roads and very likely an open country. Also expeditions are marking out, surveying, and exploring in all the mountains around about us. A road is being built through the Mishmi Hills from Sadiya to Tibet. Sadiya spells very largely opportunity for great advancement in the near future.' And so at last the original object of the mission seems near of fulfilment.

The work in Assam has grown to fourteen stations with over sixty missionaries. The work is carried on in nine different languages, and over 100 books and other literary productions have been produced for these peoples by the missionaries. There have been 19,000 baptisms among these people, of whom 11,000 are still living and are communicant members. There are eighty-three organized churches, and 163 church buildings and chapels. There are 5,000 pupils in 143 Sunday schools. Some of the most important work has been among immigrants who have come from Central India to work in the tea gardens. These people have come in great destitution, but have improved marvellously especially where they have become Christians.

Educational work has been slow, as the most of these peoples had no written language or any care for education. However the mission now reports 85 schools with nearly 4,000 pupils.

The Bengal Mission. The field of the Bengal Mission is in the province of Bengal, and comprises the two districts of Midnapore and Balasore, the latter lying in the Orissa division of the province. The whole area consists of more than 7,000 square miles with a population of considerably more than four millions.

This mission has been known as the Free Baptist Mission, but now is organically united with the other American Baptist Missions. It was organized in 1835. The first missionaries were the Rev. Jeremiah Phillips and wife and the Rev. Eli Noyes and wife who came out at the request of Mr. Sutton, a missionary of the English Baptists who had married the widow of James Coleman, one of Judson's associates in Burma. On the same ship with these missionaries sailed the Rev. and Mrs. Day who founded the Telugu Mission. Thus was all the work associated from the first, and so this recent union is most appropriate.

There are twenty-six missionaries working in eighteen stations. There are 1,500 members in the churches and 4,000 Sunday school pupils.

The work in this mission has seen no mass movements, but has been largely among the higher caste people. Because of this, perhaps, the influence of the Christian community is very marked compared with its numbers. The converts have largely come one by one, and often against great opposition and persecution.

The educational work is strong. The high school at Balasore has nearly 200 in attendance and in all the mission there are 115 schools with over 4,000 pupils.

Medical work has received attention. In 1840 the Rev. O. R. Bachelier, M.D., came to the mission and worked for fifty-three years. A daughter, Miss

M. W. Bachelier, M.D., is one of the present company of missionaries.

The Telugu Mission. In 1835 Dr. S. S. Day with Mrs. Day sailed from America for India to found a mission among the Telugus. They began work first at Chicacole, and then removed to Madras. In 1840 they removed to Nellore as being more central for the Telugu work.

For thirty years the work showed but little success, and at three different times the home board was on the point of abandoning it. It was the courage of Dr. Lyman Jewett which saved the mission. He told the board that no matter what their action, he was going to India to live and die for the Telugus.

By 1870 the mass movement had begun. In 1876-8 came the great famine when for eighteen months none were baptized. At the close of the famine when members were again received, 10,000 were received in ten months, 2,222 of these being baptized in one day. At present the communicants number over 60,000. Ongole was the centre of this movement, and Dr. J. E. Clough the most conspicuous figure in it.

Such a mass movement has brought with it the great problems of education, training of leaders, and organization of churches. To meet these needs the equipment has grown until now there is a well equipped theological seminary at Ramapatnam with eighty students. There are high schools for boys in Nellore, Ongole, and Kurnool with 885 students, of whom many of course are Hindus and Muhammadans. There is a girls' high school in Nellore with fifty-five students. All schools in the mission number over 625 with more than 15,000 pupils. There is a normal school for men at Bapatla and one for women at Nellore. Ongole has an industrial experiment station.

The great work of the mission however continues to be evangelistic. The work is carried on among 7,000,000 of the Telugus from Madras, on the south, to Hanamakonda and Secunderabad, on the north, and Kurnool, on the west. There are now over 100 missionaries connected with the mission and 1,500 Indian workers. The work which at first was largely among the weaver and shoe-making castes is now beginning to reach other classes. The numbers coming from other classes is still small, but this work appears very hopeful.

The Telugu Baptist Convention is an influential body representative of the Telugu churches. It supports publishing work, has its own organ. The Telugu Baptist, has several home mission workers, and has two missionaries, the Rev. John Rungiah and the Rev. V. C. Jacob, working among the Telugus in Natal.

5. Wesleyan Methodist Missionary Society, India and Ceylon

BY THE REV. J. COOLING, B.A., MADRAS

The Wesleyan Missionary Society began work in Ceylon in 1814. Of the six missionaries who landed in Galle on June 29 of that year three were appointed to the Sinhalese people in the south of the island and three to the Tamils in the north. One of the three set apart for work among the Tamils, Mr. James Lynch, came over to Madras in 1817 and began work here. Shortly afterwards Negapatam was occupied as a station and, in a year or two more, Bangalore. In 1879 a mission was begun in the Nizam's Dominions with Secunderabad as its head-quarters.

The work in Ceylon and South India is now organized into six districts or missions. Two in Ceylon—a Sinhalese and a Tamil district with headquarters at Colombo and Jaffna—and four in South India—Madras, Negapatam, Hyderabad and Mysore. Each district has its own local committee and in order to co-ordinate the work there is a Provincial Committee for Ceylon and a second Provincial Committee for South India meeting yearly and consisting of representatives from the local committees.

The work in North India dates from 1860, though two missionaries were in Calcutta from 1830 to 1833. It is now organized into four districts—the Bengal, the Lucknow, the Bombay and the Burma districts. Representatives from these four districts form the North India Provincial Committee.

The churches which have been formed by the work of the missionaries are similarly organized into ten District Synods with three Provincial Synods, the final authority of the Indian churches being the British Conference of the Wesleyan Methodist Church.

From the first a great deal of attention has been given to work among Europeans and Eurasians. With the exception of a little Marathi work in the city of Bombay the whole strength of the Bombay district is given to this form of work. In other districts there are no less than eight ministers who give their whole time to military and English work.

The society now engages in some part or other of India and Ceylon in every form of mission work. The highest results have been achieved where the different forms of work are co-ordinated and where Christian influence and teaching is brought to bear upon all classes of the community.

The largest additions to the church have been in the Nizam's Dominions where among the non-caste Malas there has been a distinct movement of whole villages to Christianity. In recent years the movement has spread to the Madigas who are considered a grade lower in the social scale than even the Malas. On a somewhat smaller scale there has been a similar movement among the Pariahs in the neighbourhood of Madras. The churches among the Sinhalese in South Ceylon and among the Tamils of North Ceylon are the most advanced in regard to self-support and self-government. But rapid progress has been made in recent years in this direction in the churches in India. Almost the whole of those established at the headquarters of mission stations manage their own affairs and have assumed a measure of financial responsibility for the pastoral and evangelistic work in their immediate neighbourhoods.

The attention given to the question of the self-government of the church has necessarily brought into prominence that of the supply and training of the ministry. Last year eleven young men were recommended by the Synods and received by the British Conference as ministers on probation in India or Ceylon. Two of these were in South Ceylon, two in Negapatam, three in Madras and four in the Mysore District.

The society sets apart a large number of its missionaries, both male and female, to the work of education—not simply the education of Christian children but of non-Christians as well. In Ceylon the Government has recently made education compulsory. This has created a situation of peculiar difficulty. On the one hand larger numbers than ever are flocking into our schools, whilst on the other hand the missionaries have had to accept a

conscience clause which limits their opportunities for teaching Christian truth. In South India the problem has been how to meet the demands of the university and of the Government for increased efficiency in staff and appliances.

In regard to additions to the church the past year appears to have been one of steady progress. In South India about 1,000 persons have been added to the Christian community and 280 to the number of communicants; but the figures for North India and Ceylon are not yet available.

6. Church Missionary Society

BY THE REV. R. W. PEACHEY, ACTING SECRETARY, C.M.S.

SOUTH INDIA

The work of the Church Missionary Society in India is embodied in the reports of eight different missions.

	Year est.
Bengal Mission ...	1816
United Provinces ...	1813
Central Provinces and Rajputana ...	1854
Punjab, North West Frontier and Sindh ...	1851
Western India Mission ...	1820
South India Mission ...	1814
Travancore and Cochin Mission ...	1816
Ceylon Mission ...	1818

Bengal Mission. Before British India was opened to missionaries a Corresponding Committee of the C. M. S. was formed at Calcutta consisting of certain Government chaplains like Brown Buchanan, Henry Martyn and Corrie and some influential laymen.

The mission is divided into four sections.

i. In Calcutta and Burdwan there are about 2,000 Christians and enquirers under the District Church Council. In Calcutta itself there are a number of educational institutions, including a divinity school, a college and high school for boys and a boarding school for Christian girls.

ii. In the Nadiya District with its large village population, Krishnagar, Chupra, Ranaghat, Bollobhpur and Santeragpur are occupied by European missionaries. The last named is a centre from which itinerating work is carried on. A training school and a boys' high school are found at Krishnagar and a Christian boys boarding and industrial school at Chupra. A medical mission is carried on at Doyabari (Ranaghat).

iii. Work is carried on amongst the Santals in Santalia at the foot of the Rajmahal hills and also in British Bhutan. The pastoral care of the Christians is almost entirely entrusted to Indian Clergy.

iv. At Bhagalpur in the Province of Behar the institutions include a high school and Christian hostel for boys, a middle school (vernacular) for boys and girls, a boarding school for Christian girls, a boys' orphanage, a dispensary and a leper asylum, while at Jamalpur there is a hostel for Indian Christian apprentices. A band of evangelists itinerate in the extensive district. The Christian community numbers 13,810. Baptisms during the year were 863. Native Church contribution Rs 10,151.

The United Provinces Mission consists of ten stations in the Province of Agra; Allahabad, Benares, Azamgarh, Gorakhpur in the south-east, Agra, Muttra, Aligarh and Meerut in the west, and Mussourie and Annfield on the hills to the north-east.

In the Province of Oudh there are two stations, Lucknow and Faizabad.

The C.M.S. commenced work in the United Provinces of Agra and Oudh in the year 1813. The following is a list of the Educational Establishments now open.

The Divinity School, Allahabad, where candidates for the ministry are prepared, and catechists and readers receive training. At Agra is St. John's College with hostels for Christians, Muhammadan and Hindu students. In Gorakhpur is St. Andrew's College. At Allahabad is the Oxford and Cambridge Hostel for students attending the Muir College, the premier hostel it may be observed in North India. Large high schools are found at Agra, Azamgarh, Benares, Gorakhpur, Jaunpur, Lucknow and Meerut.

There are seventy-one out-stations and a Christian community of 6,254. Baptisms during 1910 were 373 and Native Church contributions amounted to Rs 11,493.

Central Provinces and Rajputana Mission. This mission is in four sections.

i. Jabalpur and Katna Marwara in the Central Provinces. ii. Bharatpur 300 miles from the former in Rajputana the work is mainly among Hindus.

iii. The Gonds, an aboriginal tribe are reached from Mandla Patpara Deori and Marpha in the Central Provinces about 100 miles from Jabalpur.

iv. Another aboriginal tribe, the Bhils, are found at Kherwara, Biladia and Lusadia more than 400 miles west of Jabalpur.

There are thirteen out-stations and 1,940 Christians and enquirers.

Punjab, North West Frontier and Sindh Mission. The Church Missionary Society entered on work in the Punjab in 1851, only a short time after its annexation.

There are five sections of the mission, the Punjab, Kashmir, North West Frontier Province, Baluchistan and Sindh. Of the thirteen stations in the Punjab nine are in the plains. Four are in the Himalayas. The work of the plain centres is largely concerned with mass movements in the villages, and such centres as Narowal and Batala have large rolls of baptized adherents scattered over a considerable number of villages and hamlets. Of particular interest is the work in the Chanab Colony, fifteen years ago a wilderness, now one great cornfield. Chiefly owing to immigration, the Christian population there numbers many thousands, and the Church of England has its members in over 100 different villages as well as in the three large settlements of Montgomerywala, Batemanabad and Sikandrabad. The care of all these is committed to Indian leaders, Archdeacon Ihsan Ullah and Canon Ali Baksh sharing the superintendence of the whole district, with two other ordained Indians and a number of humbler workers assisting.

The society has two stations in Kashmir, Srinagar, the capital, and Islamabad thirty miles to the south.

There is a first grade college at Peshawar and high schools at Peshawar, Bannu and Dera Ismail Khan in the North West Provinces. In Sindh three important centres are occupied, Karachi, Hyderabad and Sukkur, where important fruit has been granted to the patient labours of missionaries.

Medical missions are strongly in evidence all along the frontier, where the C. M. S. with its sister society the C. E. Z. M. S. enjoys a practical monopoly of the ground. From Kotgur beyond Simla, through Islamabad and Srinagar in Kashmir down by Peshawar, Bannu and Dera Ismail Khan, and right away to Quetta, all the entrances into

Central Asia possess at their base well equipped hospitals, half a dozen altogether for men, and as many for women. The Srinagar mission hospital alone has treated three quarters of million cases in the last fifteen years or so. In the plains there is a large hospital at Amritsar with outstations, and an important Government Leper Hospital at Tarn Taran the care of which, as of the State Leper Hospital at Srinagar, has been entrusted to the missionaries.

For purposes of administration the whole mission is divided into six districts, and the District Mission Councils contain in them (1) all clergymen Indian or English, (2) English lay missionaries and (3) elected lay delegates from each pastorate. The Indian element predominates largely over the English in the councils and in some cases in their Executive Committees also. Each District Mission Council elects delegates to a Central Mission Council, on which there are also certain members appointed directly by the Parent Committee. This Central Mission Council, or rather its Executive Committee, forms the real governing body of the mission in this country.

Western India Mission. Five stations are occupied by European missionaries of whom there are twelve clergymen, nine wives and five single ladies on the list.

The institutions in the mission consist of the Robert Money School for boys and a boarding school for Christian girls in Bombay. At Poona there is a divinity school, and a high school for Parsee girls while at Nasik there are orphanages and a middle school. Special efforts are made to reach Muhamadans in Aurungabad. There were 232 baptisms during 1910 and the Indian Christian contributions amounted to Rs 4,089.

South India Mission. The first two clergymen of the Church of England who went to India as missionaries were sent to Madras by the C.M.S. in 1814.

In 1820 the society's attention was called to the claims of Tinnevelly where there was a community of 3,000 Indian Christians, an offshoot of the S. P. C. K's Lutheran Mission in Tanjore. Two missionaries were at once set apart for this work, and from that time to this the gospel has not ceased to spread among the Tamil population, chiefly among the Shanars.

There is now in connexion with the C.M.S. a large Christian community of 65,500 Christians and enquirers. The District Church Council manages all the pastoral work and also, with the help of an itinerating band of evangelists, most of the evangelistic work of the mission, the majority of the C. M. S. missionaries being engaged in education. There is a training institution at Palamcottah, a college and a high school in Tinnevelly town. There are high schools for boys at Palamcottah, Mengnanapuram and Srivilliputtur. There are boys' boarding schools at Surandei, Sachiapuram and Dohnavur. Female education is provided for by the Sarah Tucker College and a boarding school at Palamcottah, the Elliot Tuxford School at Mengnanapuram and boarding schools for girls at Nallur and Suviseshapuram. There are flourishing schools for blind boys and girls and for deaf-mutes at Palamcottah.

The total contributions of the Tinnevelly District Church Council amounted to Rs 76,730. There are six European missionaries, six wives of missionaries and eight single ladies with one lay missionary in Tinnevelly.

The Telugu Mission was begun in 1841 by Noble and Fox. In 1843 Noble started the famous edu-

cational institution at Masulipatam now known as the Noble College. A mission amongst the Kois was started in 1860 at Dummagudem but the work there has followed the same lines as in the lower stations. Few if any of the Kois have been reached.

Twenty-five Indian clergy are engaged in ministering to the pastoral wants of the numerous but scattered bodies of Christians in the districts, while the total number of Indian lay agents was, in 1910, 564.

At Hyderabad the work is chiefly amongst the Muhammadans. At Dummagudem there is a flourishing lace industry.

In Madras C. M. S. pastoral and evangelistic work is almost exclusively in the hands of the District Church Council which is manned, and as regards pastoral work, entirely financed, by Indian Christians. There are over 2,796 Christians and enquirers connected with the various pastorates, four Indian clergymen and sixty-seven Indian lay agents. The District Church Council contributed Rs 7,205 in 1910.

The Zion Church Missionary Association supports an Indian missionary at Pammal fourteen miles south of Madras.

The C. M. S. has also a divinity school and the Harris High School for Muhammadans in Madras.

There is a rapidly increasing work springing up on the Nilgiris and in the Wynaad where one European and three Indian clergy are working.

Travancore and Cochin Mission. The mission in the protected States of Travancore and Cochin was established in 1816. For years the object of the work was to help the Syrian Church to reform itself, but since 1837 the missionaries have aimed directly at the evangelization of the heathen and thousands have been gathered into the fold of Christ while as

an indirect result a spirit of reform has sprung up in the Syrian Churches.

The staff of the mission consists of Bishop Gill, 10 European clergy, seven missionaries' wives and five single ladies. The Indian clergy number thirty-six and there are 753 Indian Christian lay agents.

Some of the missionaries are in charge of districts and carry on evangelistic work at Trichur, Kunnankulam, Tiruwella, Alleppy and Alwaye. There is a college at Kottayam for Hindus and high schools for boys at Trichur, Kottayam and Mavelikara. In Kottayam also is the Cambridge Nicholson Institution, a Theological College with a Normal School attached. Female education is carried on by means of the Buchanan Institution, a Normal School for girls at Pallam and the Baker Memorial High School at Kottayam.

The majority of the 53,293 converts in the mission are linked with one or other of the twenty-nine pastorates connected with the council which in 1910 raised Rs 33,220 towards the various branches of its work.

Ceylon Mission. Ceylon became a British possession in 1796 and was one of the first fields which the C. M. S. thought of. It was not however till 1816 that the mission was commenced amongst the Sinhalese and Tamils.

The greater part of the pastoral work of the mission is now in the hands of native clergymen, who are supported by native church funds, only two out of the many councils being subsidized by the society. Both the pastoral and evangelistic work may be regarded as carried on in four sections.

- i. Southern and Western Ceylon.
- ii. The Kandyan Sinhalese Itinerancies amongst the Sinhalese of the hill country.

- iii. The Tamil Coolie Mission with its headquarters at Kandy.
- iv. Northern Ceylon. The chief station is Jaffna near which are Nellore and Copay.

The work is carried on by a staff of seventeen European Clergy, five laymen, fourteen missionaries' wives and twenty-one single women, with whom are associated besides the twenty-six native clergymen mentioned above, 815 catechists, school teachers and Bible-women.

The total Christian community in 1910 was 12,412 and the number of out-stations 171. Baptisms during the year were 621 and native Christian contributions Rs 30,695.

7. Society for the Propagation of the Gospel

BY THE REV. CANON J. HERBERT SMITH, SECRETARY, S.P.G.

No information has been received from the Diocese of Colombo, and the work done by the society has been so largely absorbed into the general work of the diocese that the nine stations which still bear the name of S. P. G. missions very inadequately represent what is due to the help given by the society in the past.

In the Diocese of Tinnevely and Madura the most hopeful sign is the readiness with which various Christian congregations have taken up the duty of evangelizing their heathen neighbours. Small bands of Christians, both men and women, go out for this purpose generally on Sundays under the guidance of a catechist or a missionary to villages in their neighbourhood. Medical work is being developed and strengthened by the medical

missions department of the S. P. G. and there are now three fully qualified medical missionaries at work in the diocese.

In the Diocese of Madras the chief event of the past year has been the organization of a system of Pastorate Committees, District Church Councils and a Central Church Council for the Tamil work of the diocese. The last named body, with the Bishop as its President, is responsible for the general and financial control of the work in the six districts in the Tamil area, receiving and administering a block grant from the Society's Diocesan Committee. It is hoped that this new departure may lead to a greater measure of self-support and an increased sense of responsibility among the older congregations.

The Telugu work in the same diocese shows steady progress with an increase of about a thousand Christians in the past year. The mission has now a strong staff of European missionaries and two European missionary ladies have begun a much needed work at Nandyal among the women and girls. The great need of the mission is more Telugu workers and it is hoped shortly to offer definite training for theological students in addition to the school for catechists which has been at work for some years at Nandyal.

Stringent economy has been forced upon the Bombay Diocesan Committee, during the past year, but no existing work has been discontinued and 'the outlook generally is considerably brighter than it has been for some time past.' While the staff has been weakened by the resignation of one, it has been strengthened by the arrival of three new European clergy. Three Indians are in training for holy orders and it is hoped will be ordained before the end of the year. Efforts have been

made to impress the duty of self-support on the Indian Christians and with some success; the Christians of one district have undertaken to support an Indian deacon in future, and there are good hopes that in Bombay the church servants and destitute members will, in the coming year, be entirely supported by their own congregations.

In the Diocese of Lucknow 'looking back on the year as a whole, we can hope that it has not been in vain. The college has done a good year's work and the staff is stronger and more experienced at the end than at the beginning. The school staff has fewer weak points than it has had for some time. The hospital can give a really excellent account of the training of nurses and all that this implies. The girls' orphanage has passed through a critical time without apparent loss, and its school work has distinctly taken an upward turn. The zanana and non-Christian girls' schools' reports exhibit a certain amount of 'divine discontent'. On the whole, we thank God and take courage.'

During the year 1911 the chief feature in the general work of the mission in the Diocese of Lahore was the effort made to deepen it on the intensive side by reducing the number of evangelistic workers and making plans, (1) to concentrate attention on the deepening of the life and character of those retained by calling them in to Delhi, as the spiritual centre of the work, and devoting more time to their better equipment for their work; (2) by taking more care to select other workers of a higher type to take the place of those whose services were dispensed with. Only a beginning has been made in these directions, owing to the fewness of the European missionaries free to devote their time to this, and the shortage of funds to enable the mission to secure new workers of this type.

The same principle has been acted upon in the college and high school. The residential principle for students has largely developed. There are signs of growth in the idea of social service among the non-Christians and, though there is no marked increase in the recognition of the claims of Christ on their lives, thoughtful inquiry is on the increase.

Quiet progress marks the women's work and the medical work. A new departure has been the inauguration of a Poor Relief Committee to undertake all the charity organization of the mission, a step which it is hoped will lead to a fuller development of self-help and the sense of congregational responsibility.

The work done directly by the society in the Diocese of Nagpur is small, being practically confined to Ajmer, where steady progress in numbers is reported and the mission has been strengthened by the ordination of an additional Indian worker.

No information has been received from Calcutta or Chota Nagpur; the society's work in the former diocese lies mainly in Assam and the Sunderbuns in addition to the work in Calcutta itself, where Bishop's College is forming plans for considerable extension of its work.

In Chota Nagpur the most noticeable feature is the large measure of self-support attained by the Christians, some twenty Indian pastors receiving no portion of their salary from the society. The Dublin University Mission, working under the S.P.G. with its large staff of both men and women, is a great factor in the work of the diocese.

The Diocese of Rangoon, while lamenting that the progress of the gospel among the Burmese is very slow, reports a most interesting conversion.

'A Burmese hermit of very holy life and great influence has been baptized with some of his

followers. Others of them are enquirers. This hermit formerly lived in the jungle eating but one meal every other day, and, as he says, searching for the light. He lived there for nine years. He now goes about the villages still retaining his old peculiar hermit's dress and his old asceticism and followed by one of his old disciples, but spending his time in preaching of the light that he has found. We hope that his influence may lead many to Christ. A strong movement towards the Church has also taken place among the Talaing Karens living in the Irrawaddy Delta, and several hundred have been baptized.'

Another interesting step in the mission work of the diocese is the visit of the Rev. G. Whitehead to Car Nicobar Island. Here are about 4,000 people at present who are pure animists. We have had a small mission among them worked by an Indian catechist. Now for the first time a European missionary has gone to reside on the Island. Mr. Whitehead will be alone there for several months. It is a noble venture and we pray it may bear fruit.

The Rev. W. G. White, Chaplain of Moulmein, has also been taking a great interest in the Mawken—a race of primitive sea gypsies living in boats among the islands of the Mergui Archipelago. Unfortunately lack of money prevents us from supporting the work he wishes to do among these degraded people.

The society's work in India is so varied and widely spread that in the space available only a few main features can be touched upon. The great educational work which the society is doing in its colleges and schools, numbering very nearly one thousand, has hardly been mentioned, though it absorbs a large portion of the society's funds, and involves the labours of nearly nineteen hundred missionaries and teachers.

8. The United Free Church of Scotland

BY THE REV. J. H. MACLEAN, M.A., B.D.

The United Free Church has not reached its twelfth birthday; yet it claims to have been at work in India nearly ninety years. When the union of 1900 took place, one of the uniting churches—the Free Church—had five Indian missions—Western India, Bengal, Madras, the Central Provinces and Santalia—while the United Presbyterians had concentrated their efforts in one large field—Rajaputana. Of the Free Church Missions those in the Central Provinces and Santalia were founded after the disruption of the Scottish Church in 1843. The other three go back to earlier dates—Western India, 1823; Calcutta, 1829; and Madras, 1837—but as all the missionaries of the undivided Church of Scotland cast in their lot with the Free Church at the disruption, the latter body claims that their historical continuity lies with it.

The Scottish churches have made large use of Christian education. Dr. Duff's Institution in Calcutta became a model for similar efforts in Bombay, Madras and Nagpur, and now in each of these places the church undertakes singly, or in co-operation with others, the maintenance of a first grade college affiliated to the university. Since 1877 the Church Missionary Society and the Wesleyan Missionary Society have had a share in the upkeep of the Madras Christian College, and from 1911 the Church of Scotland has closed its own college to join with them. In 1909 the Calcutta colleges of the Scottish churches were amalgamated. The United Free Church also maintains twelve high schools for boys, including those attached to the colleges, and in Poona combines with the other missions in the upkeep of a high

school. The total number of schools—apart from those conducted by the Women's Foreign Mission—is 275, with 694 teachers and about 15,000 scholars. The total fee income is nearly two and a half lakhs. Under the Women's Foreign Mission there are five high schools, and 102 other schools, with a total roll of over 7,000.

Medical work is also largely used as an auxiliary. Under the Foreign Mission Committee there are sixteen medical stations, scattered over the six mission councils. Medical work for women is carried on separately in Madras, Nagpur and Rajaputana. Industrial work is less prominent, but is carried on in Santalia and the Chingleput mission district, while in Ajmer and Poona the Scottish Mission Industries Company has established itself as an ally to the mission with printing as its industry.

The growth of the church has been slow, partly because the mission has devoted itself specially to hard fields, and partly because of the large proportion of time and energy devoted to auxiliary forms of work, the result of which is shared with others. Mass movements, however, have taken place in the Madras Mission and in the Jalna section of the Western India Mission. In Rajaputana the largest increases have taken place in connexion with the famines of 1877 and 1900. There are now about 11,500 people in fellowship with the church, of whom 4,277 are communicants. The number of Indian pastors is eighteen; there are 219 office bearers and the contributions amount to over Rs 16,000.

9. The Church of Scotland

BY THE REV. ALEX. SILVER, ARKONAM

The Foreign Missions Committee of the Church of Scotland was instituted in 1824 and the first missionary whom it sent to India was Alexander Duff who arrived in Calcutta in the year 1829.

Prior to the formation of the General Assembly's Committee, however, certain private missionary societies had been formed in the larger towns of Scotland, and under their auspices, the first minister ordained by the Church of Scotland as a missionary to India started work in the Bombay District in 1822. In 1835 work was commenced in Bombay and Poona and in the following year the Madras Mission was started.

By the year 1842 the church had fourteen missionaries in India and three central stations at Calcutta, Bombay and Madras. At the great crisis of the church in Scotland in the year 1843 all the foreign missionaries of the Church of Scotland joined the newly formed Free Church; but within two years, work had been recommenced in the three original centres. In 1857 the mission at Sialkot was started and a few years later work was begun at Darjeeling. Since that time the mission work of the church in India has rapidly extended chiefly around those centres where it was originally commenced. At present the missionary districts are five in number, namely Calcutta, the Eastern Himalayas, the Punjab, Poona and Madras. In 1908 the union of the colleges, schools and evangelistic work of the Church of Scotland and the United Free Church of Scotland at Calcutta was effected and the work is now being carried on conjointly by the two churches. Similarly, at the beginning of 1911, the Church of Scotland College in Madras was closed,

and the Church of Scotland joined forces with the United Free Church in carrying on the Christian College. In the same year a considerable portion of the Madras and Arkonam field was transferred to the Presbyterian Church of New South Wales who have started there their first mission in India.

Alike under the authority of the General Assembly but administered by a separate committee is the Women's Association for Foreign Missions which carries on extensive work throughout the districts indicated. Their work lies chiefly among the women and girls of India.

According to the latest available statistics the missionary force of the Church of Scotland in India consists of seventy-seven European agents. The number of baptized Christians at the close of 1910 was 15,946. A noteworthy feature of the mission at Kalimpong in the Eastern Himalayas field is the St. Andrew's Colonial Homes, which, although they do not directly come under the heading of the Church of Scotland Mission work, are locally managed by missionaries of the church. Their aim is to educate and provide suitable openings for Anglo-Indian children. They were founded six years ago and have grown with great rapidity. There are at present twelve homes with over 300 children in training.

10. Church of England Zanana Mission

BY THE REV. R. W. PEACHEY, ACTING SECRETARY, C.M.S.

The C. E. Z. M. was founded to make known the gospel of Christ to the women of India and China in accordance with the Protestant and Evangelical teaching of the articles and formularies of the Church of England, by means of schools, zanana visitation, medical missions and Bible women.

Its missionaries work, for the most part, in the same fields as those of the C. M. S. confining themselves to active evangelization of the women, and leaving ecclesiastical matters, such as baptisms, Church discipline and pastoral care to the C. M. S.

The Bengal Mission started in 1851 comprises zanana and school work in Calcutta itself and in the towns and villages of the districts around, hospitals and dispensaries at Krishnagar, Mankar and Ratnapur. There are Converts Industrial Schools at Bazanagar, Agarapara and Ratnapur and a training school at Krishnagar. The total number of missionaries in home and local connexion is thirty-six and other workers eighty-nine.

In the Central Provinces work is carried on at five stations. There is a dispensary at Penagar, an orphanage with a normal class, a converts home and a boarding school at Katira Marwara. Eleven missionaries and seventeen other workers carry on this work in this mission.

The Punjab and Sindh Mission is so closely interwoven with the work of the C. M. S. that any detailed separate account of it seems superfluous. Workers are not infrequently interchanged between the two societies and the area covered is almost exactly the same. The C. E. Z. M. has hospitals of its own at Amritsar, Tarn Taran, Batala, Asrapur and Jandiala in the Central Punjab and at Srinagar, Peshawar, Dera Ismail Khan and Quetta on the Frontier as well as at Sukkur and Larkana in North Sindh. Dispensary work is carried on at sixteen different stations. Its strongest educational centres are at Amritsar and Karachi. There are orphanages and industrial homes at Amritsar, Asrapur, Jandiala, Tarn Taran, Karachi, Hyderabad and Sukkur. There are girls' boarding schools at Agnala, Narowal, Dera Ismail Khan and Quetta,

and normal training classes at Quetta and Karachi. There is a blind school at Ragpur. The total number of missionaries is fifty and of other workers 121.

In the South India Mission the C. E. Z. M. carries on women's work in most of the C. M. S. stations. In the Telugu mission, day schools and zanana work is carried on at Bezwada, Ellore, Masulipatam and Khammamett. In Masulipatam there is also a converts home, an industrial school and an orphanage. At Khammamett there is a hospital and a dispensary. In the Tinnevelly Mission zanana and itinerating work is carried on at Sachiapuram and Palamcottah. In the former place there is a training class for Bible-women, while in Palamcottah there is a converts home and an industrial class. In connexion with Miss Swainson's Deaf and Dumb Institution in the same place there is also a children's hospital. At Dohnavur is Miss Wilson-Carmichael's Home for temple children. In Madras there is zanana and school work among both Hindus and Muhammadans, an industrial class, and a training class for workers. In Bangalore there is a large and flourishing gosha hospital and an orphanage. School and zanana work is carried on among Muhammadans. At Channapatna there is also hospital work, while zanana and school work exists in Mysore City.

On the Nilgiris at Ootacamund there is a large orphanage and school while zanana work is flourishing.

The total number of missionaries in the South India Mission of the C. E. Z. M. is forty-three, but they are assisted by 155 other workers.

In the Travancore and Cochin Mission work is carried on at Trivandrum, Ernakulam and Trichur. In the former there is a hospital and in the latter a Converts Home and Widows Industrial School.

The total number of workers is thirty-one of whom seven are missionaries.

In Ceylon the C. E. Z. M. work is confined to Kandy and in the district of the Kandyan country. In Kandy itself is a boarding school for the daughters of the Kandian chiefs. A separate department exists for little boys, sons of chiefs. The Kandy Village Mission has its head-quarters at Gampola with Peradeniya as an outstation. In the former besides the usual zanana work and schools there is a converts home and a dispensary. The total number of mission ladies is seven and there are nine other workers.

There are about 645 women and girls under instruction in this Village Mission.

11. The Basel Missionary Society

BY THE REV. C. A. SCHENER, TELLICHERRY

The Basel Missionary Society was founded at Basel in 1815.

The mission started work on the West Coast in 1834, choosing Mangalore for its head quarters. Among its pioneers there were S. Hebich, Moegling and Dr. Gundert. In course of time twenty-six chief stations, spread over the districts of Canara, Malabar, Coorg, the Nilgiris and South Maratha, were established. At present there are in the field no less than seventy-five missionaries, the majority being married.

The Basel Mission Church in India has a membership of 19,000. The society having refrained from imposing on it the constitution of any home church, The Indian Church, divided into three district churches, has an organization of its own. A code of church rules, enforcing a kind of Presbyterian con-

stitution, forms the basis of its church life. It is in sympathy with the South Indian United Church. The church is not yet self-supporting, the home committee still exercises a supreme control over its affairs. But efforts have been made to lead it on to self-support and self-government. Most of the members are poor, yet their annual contributions amount to one rupee per head. The growth of the church has of late years been retarded owing to depressed economical conditions which render it difficult to assist new converts.

Educationally the society has done much. The West Coast owes some of its oldest and best schools to it. Of 185 elementary and secondary institutions the greater part are for non-Christians. For Christian children education up to the fourth standard is compulsory. A second grade college (Calicut), five boys' high schools (Dharwar), Udipi, Mangalore, Tellicherry and Palghat) and a girls' high school (Calicut) are maintained. The training of native workers is duly attended to in two theological seminaries (Mangalore and Nettur) and in a recognized training school (Nettur). All Christian teachers, wherever they may have been trained have to undergo a special course in biblical subjects before they can enter upon the pensionable permanent service.

Direct evangelistic work is carried on by a number of itinerant missionaries, Indian evangelists and a good many catechists. Besides preaching at important Hindu festivals and markets, this task is done by house-to-house visiting especially in the coast districts where circumstances demand such a method. The womanhood in the town is reached by a special staff of ladies and Bible-women. The seed is sown broadcast. In both Betgiri and Calicut there are good hospitals under European doctors. In

addition to his city work the doctor at Calicut has to supervise a leper asylum and three branch hospitals in the district. During 1910, 12,833 were treated at Calicut alone. The Leper Asylum has fifty inmates.

The **Industrials** form a special feature of the Basel Mission in Malabar and South Canara. The tile works at Mangalore, Calicut and Palghat, give support to many. The weaving establishments at Cannanore and Calicut, have long been the material mainstay of the community. But textile competition has of late become so keen that business is now slack. It is necessary to replace the handloom by machinery. Meanwhile considerable embarrassment is felt because many hands are out of work. Attached to these establishments there are tailoring and other departments where young people are trained.

A mechanical workshop at Mangalore is equally useful. Some youths are always under training there and many a Christian mechanic has been produced. Special mention is deserved by the printing press (Mangalore) which must be equal to anything, considering the fact that it has recently executed an order for 15,000 copies of the Malayalam Bible, without prejudice to its ordinary work and the regular issue of several periodicals in vernaculars, English and German.

Though the industrials are all managed on business lines, the moral and spiritual welfare of their employees is not lost sight of. Through them many people have found their way into the church. Converts who were stranded by their caste and would have found it impossible to support themselves have found refuge in them. All workmen being under wholesome discipline, sobriety, diligence, order, punctuality and thrift are acquired. Though the industries are managed separately, the church

authorities have often found it expedient to use their influence with the manager to induce negligent or refractory elements to conform to the church rules.

But this system is not without its disadvantages. Most Christians look to the mission for everything, the temporal and the spiritual are too closely allied and therefore often confounded. The factories attracted undesirable converts. In the minds of the people mission work became associated with providing a living. Well-to-do Hindus may not seldom have stood aloof from the church because they needed no material help. For the same reason Christians who are no longer dependent on the mission are frequently found reluctant to pay their church contributions and respect spiritual authority.

The industrial policy of the mission was necessitated by the peculiar conditions on the west coast and could not, as a necessary evil, prove an unmixed blessing. There can be no doubt that these industrials have been very helpful factors in building up a few strong congregations in the most caste ridden parts of India. But it remains doubtful if without them a smaller and more efficient church, better distributed, would not in the long run have amply compensated for speedier numerical success.

12. The Continental Lutheran Missionary Societies

BY THE REV. JOHN BITTMAN, MADRAS

The Lutheran Church has, since it commenced its work in India in the year 1706, gradually extended its field of labour, and the Lutheran Missionary Societies now occupy a prominent position among the missions working in India.

It was Bartholomew Ziegenbalg, the pioneer of the evangelical mission in India, who planted the first Lutheran mission station at the Danish Colony, Tranquebar; and the different Lutheran societies have since then established missions along the east coast, in Bengal, the Central Provinces and Chota Nagpur.

The Gossner Mission of Berlin. The first missionaries of the Gossner Mission were sent to Chota Nagpur in 1844. They commenced their work at Ranchi, and in spite of many troubles and hindrances the mission work has prospered wonderfully, so that to-day the church numbers more than 25,000 Christians, with about 1,500 inquirers and 92,000 adherents. There is a staff of fifty European missionaries, forty-four Indian pastors, and about four hundred Indian lay workers. With the beginning of the new century work was begun amongst the emigrant Christians of Chota Nagpur in the tea gardens of Assam, where three central places are occupied by the missions. Two very important leper asylums, a mission press and a high school are connected with the mission.

The Evangelical National Missionary Society of Stockholm. To the south west of Chota Nagpur in the Central Provinces the Evangelical National Mission of Stockholm is working. The first missionaries who came out in 1877 settled down in Chindwara then occupied by the Free Church of Scotland, but afterwards given over to the Swedish Mission. Mission stations have been established in the districts of Sangor, Chindwara and Betul. In the Sangor District the work is mostly among Hindus, while at many of the mission stations in Betul and Chindwara Districts, the greater part of the work is among the Ghonds, Kurku, and other aboriginal tribes.

About 1,000 Christians are connected with the church and the working staff consists of forty European missionaries and 130 Indian lay workers.

The Schlesweig Holstein Evangelical Lutheran Mission. In 1883 the Schlesweig Holstein Evangelical Lutheran Mission began its work among the Telugus in Vizagapatam District and in 1884 among the Uriyas of the Jeypore Agency. The latter field is very unhealthy for malaria and blackwater fever are very prevalent. Yet the work has prospered marvellously. The missionaries were at times not able to teach all the inquirers who asked for instruction. The mission here is short of Indian lay workers, as the Hindus, and Christians from the plains are afraid of going up to these fever districts and the mission, being comparatively new, there are naturally few suitable helpers from the Uriyas themselves. There are, however, a good number of young Christians in the theological seminary; so the prospects for the future seem brighter. The work among the Hindus in the Telugu districts is harder than that among the Uriyas—another proof of the fact, that the aborigines seem easier to win for Christ than the Hindus. The Christian community consists of 12,577 members and about 2,550 people are under instruction for baptism. Forty-two European missionaries and 240 Indian lay workers are labouring in the districts occupied by the mission.

The Danish Evangelical Lutheran Missionary Society. The Danish Missionary Society is working in the South Arcot District, Shaveroy Hills, and in the city of Madras. Although the first Protestant missionary to India was sent out from Denmark in 1706, it was in the latter part of the nineteenth century that the Danish Church began to realize her responsibility and began in earnest

to take up her sacred duty to do the Master's work among non-Christian people.

The society started work at Pattambakam in South Arcot in the year 1867 and has since then slowly extended its work. It has now eight mission stations, where twenty-nine missionaries, five Indian pastors, and 110 Indian lay workers are labouring. The membership of the church is 1550. A hospital is being built at Tirukoilur and it is intended to build another one for women at Tiruvannamalai. Lace-making and carpentry work are taught in two industrial schools connected with the mission.

13. Missions of the Canadian Presbyterian and North American Presbyterian Churches

BY THE REV. FRED. J. NEWTON, M.A., JALLUNDER CITY

The Canadian Presbyterian Mission, founded 1877, has eleven main stations mostly in the Native States in the western part of Central India. This mission has a well outlined educational system based on primary schools, and culminating in girls' and boys' high schools, the theological seminary and the C. M. College, all at Indore. The seminary, in 1911, turned out a class of eight. The boys' industrial school, girls' orphanages, women's industrial home, and a school for the blind, are doing the very important work of preparing members of the Christian community to be self-respecting and self-supporting and, in the case of the girls, makers of homes. The industrial shops at Russelpura have recently been fitted up with new buildings and machinery.

The medical work of the mission is largely for women, there being three women's hospitals, and many women are treated in the less perfectly equipped men's hospitals.

Evangelistic work among non-Christians has not been reported to the writer, but it is largely done through the religious instruction which is a regular part of the work of school and hospital, and the mission press at Rutlam is also an evangelistic agency. Besides this it is a happy state of affairs when the church has grown to such proportions that its upbuilding takes much of the time originally devoted to preaching to non-Christians. This work also is carried on now.

American Presbyterian Missions. The Western India Mission of the American Presbyterian Church, founded 1852, has six stations in and near Kholapur State, about 150 miles south of Bombay. As yet no mass movement has developed there; so during the last year there have been few baptisms and the missionaries devote much attention to evangelizing the non-Christian population. Christian literature is distributed largely by sale and gift. Medical work is unusually prominent, there being four hospitals in the six stations. One new one for women and children was opened in Kholapur, and the one at Kodoli was temporarily closed. At Miraj a medical school is carried on. Much educational work is done from the primary to the high school standard. Industrial and manual training are given to boys and girls.

The provincial capitals of Lahore and Allahabad are occupied respectively by the Punjab and North India Missions of the American Presbyterian Church, and the rest of their twenty-three stations lie in the broad fertile and populous strip over six hundred miles long, lying between these capitals.

In the North India Mission, founded 1836, a mass movement among the sweepers, started early and has extended far. The comparatively low number of baptisms reported in 1911 (about 1,000) is not a discouraging sign, for much effort that was formerly put into preaching to non-Christians now goes into preparing the church to be self-governing, self-supporting and self-propagating. Much of the very extensive educational work of the mission has this end in view; for instance, numerous village primary schools, five training schools, boys' and girls' industrial schools at Fategarh and even the theological seminary at Saharanpur. This institution is shared by both missions and during the past year has had the largest enrolment in its history. The Allahabad Christian College is growing rapidly and its agricultural and mechanical departments have become increasingly prominent. There is only one hospital and one dispensary in this mission, both for women.

The Punjab Mission, founded 1834, reports a year of progress and encouragement. The mass movement among the sweepers is gaining ground. Twenty-three hundred were added to the Christian community by baptism during the past year and there is increased interest shown by these people in education and Christian rites and worship. More workers are now able to devote time to this work, though two colleges, eight high schools, a theological seminary and numerous lower institutions of learning take the time of many. Educational work is encouraging in all its branches. During the year a new middle boarding school for Christian girls was opened at Ambala city. There are three hospitals for women which report good work, and medical work among men is carried on from dispensaries or on itinerating trips.

14. American Lutheran Missions

BY THE REV. A. O. BECKER, M.A., GUNTUR

There are two American Lutheran Missions at work in India, the General Synod, with headquarters at Guntur, and the General Council, with headquarters at Rajahmundry. The former lies along the south bank of the Krishna River, while the latter is bisected by the Godavery River.

The General Council Mission dates as a separate mission, from December 1, 1869. The chief station is Rajahmundry and there are five out-stations. The work is chiefly among the Panchama classes. There was in the mission at the end of 1910 a baptized membership of 16,953 and a communicant membership of 9,926; there were 211 schools with 6,099 pupils, and 142 Sunday schools with 2,156 children. There were six ordained missionaries, four wives of missionaries, 267 school teachers, two pastors, twenty catechists, forty evangelists, and eighteen Bible-women. Work was carried on in 549 villages, while there are 306 organized congregations. There was given in India toward the support of mission work Rs 27,622.

The mission has a high school with its branches, two normal training schools, boarding establishments for boys and girls respectively, a printing house, a book store, a hospital plant for women and children, completed during 1911 at a cost of about Rs 1,00,000, with a European staff of three lady doctors and a trained nurse. Zanana work is carried on in and around Rajahmundry and also Hindu girls' schools in Rajahmundry. A paying industry in lace is carried on. There are Luther Leagues established in Rajahmundry and Dowlaisvaram.

A considerable number of the members of both Guntur and Rajahmundry missions have migrated

to Burma, Ceylon and the Straits Settlements. In October 1911 a native catechist was sent to Rangoon by the General Council Mission to work among them.

The General Synod Mission dates from July 31, 1842. Its work has been principally among the Panchamas. However, there is a movement among the Sudras from whom nearly 1,000 have become Christians. This work is in its beginning and promises much for the immediate future. The membership of the mission increased in 1911 by 2,101 or more than five per cent. The communicant membership increased by 948 or almost seven per cent; there are 1,136 more inquirers than last year, or an increase of over nineteen per cent and that in spite of a larger number of baptisms than usual; there was an increase of eight per cent or 1,419 Sunday school pupils, the number of schools increased by ten, or three per cent, while the pupils increased 825 in number, or more than nine per cent; and all this while the native mission force increased only three per cent and the missionary force by one missionary. The contributions from India have increased by Rs 9,063 or sixteen per cent above what they were last year.

During the year a new out-station has been entered and another created. The work among the Sudras and the Muhammadans has been expanded in Guntur itself by the establishing of new schools.

Sanction has been obtained for the opening of medical work in Rentachintala, sixty-six miles west of Guntur. A new building to cost Rs 72,000 is nearing completion, which is intended eventually to become a college for women. A separate ward for children has just been completed at the hospital at a cost of over Rs 9,000. A nurses' home costing Rs 30,000 is in the course of erection; Rs 10,000 have been sanctioned by the District

Board toward the erection of a new maternity ward and operating block at the hospital; a converts' home to cost Rs 33,000 is about half completed in Guntur; materials are being collected for a Rs 30,000 medical plant at Chirala and also for one at Rentachintala to cost nearly as much. Two new bungalows have just been begun which we hope to enter this year.

15. Methodist Episcopal Church Mission

BY BISHOP J. E. ROBINSON, D.D.

The activities of the Methodist Episcopal Church have been carried on during the year 1911 through the various departments which belong to every properly organized mission. These are: i. Evangelistic; ii. Educational; iii. Medical; iv. Publication; v. Industrial. Limited space necessitates the briefest possible reference to each.

i. **Evangelistic.** While no exceptional developments have taken place during the year under review, the work has moved forward steadily with promise and power. The spiritual life of the churches everywhere is improving. In connexion with several district conferences, a very encouraging deepening of the spiritual life of the Christian community has been noticeable. Some 22,000 persons, adults and children, were baptized during the year within the bounds of the seven conferences of India and Burma. As many more could easily have been added to the Christian community were the force of missionaries and workers sufficient to instruct them. The responsibility connected with such large increases to the infant church presses upon us. We are endeavouring to meet it in the fear of God and through the use of approved

methods. It is our unceasing aim to develop the spiritual life of these new disciples not only through the regular services of the local churches, but also in *mêlas* (*jâtras*) and special evangelistic meetings. A careful review of the 'Mass Movements' in connexion with our own church, made early in 1911 by a score or more of our leading missionaries in council, established the fact that these movements yield really good results when judiciously guided and when the converts are properly cared for. People emerging from densest heathenism require assiduous attention—line upon line, precept upon precept—and it is by no means easy to wean them all at once from heathen customs and observances. But without putting too burdensome a yoke upon their necks, the practice of Christian morality is unceasingly urged upon them, and much encouragement has come to the missionaries as they have witnessed the pathetic, and even heroic, efforts of these humble disciples to adjust themselves to their new and strange Christian environment. In many instances, persecution, sometimes of a very bitter and malignant character, has been endured with a fortitude worthy of the early martyrs, some sacrificing life itself in devotion to their newly adopted faith, proving beyond all doubt that a divine power was at work in their hearts. Naturally, our great hope lies in the children. The first generation will remain more or less crude to the end, no matter what efforts may be made to develop them. But the children, who are quite capable of assimilating all truth that may be imparted to them, undoubtedly have a future before them—a future larger and brighter than anything their parents ever hoped or imagined for them. It is noticeable that in territories where aggressive

evangelism has affected large numbers of the lower castes, a deep impression has been made upon many of the higher castes. Witnessing the transformation wrought in the lives of the former, the latter are coming to realize that the religion of Christ is what they also need and that it may be a good thing for them as well as for the less favoured people of other castes.

ii. **The Educational Work** of the Methodist Episcopal Church has received special attention during the past year. Some 38,000 young people, about one-sixth of the whole number of the Christian community of all ages, attend our schools of various grades, from the humble patshála, or village primary school, to the fully fledged college. Many of these pupils, of course, are non-Christians. But our chief aim is the thorough education of our Christian children. Attention has been awakened to the fact that the provision which exists for girls in the higher grades is much better than that which the boys enjoy, a feature of the situation which naturally gives us some concern, but which we hope gradually to remedy. Doubtless there are economic and other reasons why a much larger proportion of girls than of boys should be in our higher institutions; but we are persuaded that more attention must be given to the education of the boys, or the church will suffer loss. The colleges of the mission for both men and women are well organized and are recognized as efficient by Government. Every effort is being made to improve and bring them up to the highest standard. But without substantial endowment this is by no means an easy task. On the whole the educational institutions of the mission have had a prosperous year. College and school buildings to the value of several lakhs of rupees were added or projected

during 1911. A commodious wing was erected for the Isabella Thoburn College at Lucknow which, together with the new building for the girls' high school and the hostel at the same station, will involve an outlay of more than two lakhs of rupees. A new building for the Centennial High School (for boys') at Lucknow, to cost about a lakh and a quarter, was provided for in 1911 and will soon be commenced. The Woman's Society has sanctioned the opening of a girls' high school at Lahore and provided the funds for the same. The numerous institutions for Anglo-Indians and Europeans of both sexes scattered all over the Indian Empire—at Naini Tal, Cawnpore, Calcutta, Darjeeling, Rangoon, Thandaung, Poona, and Bangalore—should not be overlooked. The year 1911 was one of the best in the history of these schools. They represent very large financial investments on the part of the mission. But they are doing most useful work in behalf of a needy community. Graduates of these various institutions are filling responsible positions in the public service and in professional and commercial life. These, too, need permanent endowments in order to be in a position to do their best work. The theological schools at Bareilly and Baroda, and the biblical institutes at Hyderabad and Jabalpur, have done most useful work during the past year. They are indispensable at the present stage of our work, and others will probably be needed before long for various language areas.

iii. **Medical Work.** Many pages would be needed to describe in anything like satisfactory detail the beneficent operations carried on in the various hospitals connected with the mission. Existing hospitals are chiefly for women and children—at Bareilly, Brindaban, Baroda and Kolar—last year a hospital for both sexes was opened in Nadiad, Gujarat. Another

for women and children at Singarenni Collieries is nearing completion. A generous American friend provided the funds in 1911 for a hospital at Vikarabad, Deccan, the plans for which are now under consideration. Its erection will begin very soon.

iv. **Publication.** The mission presses at Lucknow, Calcutta and Madras, have prospered during 1911. The oldest of these, the Lucknow Press, is advantaged in having a large Christian community of Hindi and Hindustani speaking people to patronize it. Hence its finances are easier and its general condition more satisfactory than either of the others, from the missionary point of view. The other presses are not so highly favoured in the respect indicated, and as the Board of Foreign Missions has never felt able to subsidize them to any extent, they are obliged to depend very largely on the commercial work they secure from outside. Their ambition and desire is to do vastly more in the direction of purely religious publication; but they are more or less hampered by lack of funds for this laudable purpose. During the year a new and commodious building has been added to the premises of the Madras Publishing House, affording much needed facilities for carrying on its extensive work in the various languages of South India.

v. **Industrial, or Industrio-Educational Work,** as it is coming to be called, has fairly held its own in our mission during 1911. No marked development can be recorded. The best equipped institution of this class is at Kolar, Mysore, the next in importance being located at Nadiad, Gujarat. Useful industrial work has been carried on at various centres—Cawnpore, Shahjahanpore, Ajmer, Phalera, Aligarh, and Narsinghpur—and in some stations less pretentious attempts at mechanical training and farming and gardening have yielded good results. Here again

the lack of adequate funds to place these institutions on a proper basis, and to secure for them a healthy development, has been keenly felt. The belief is gaining ground in our mission that all pupils in boarding schools and orphanages should be required to undergo some training in industrial or mechanical work, no matter what their future spheres of service may be. The question is an intensely practical one and will have to be taken up in real earnest at no distant day.

16. The Disciples of Christ Mission

BY THE REV. O. J. GRAINGER, JABALPUR

The Disciples of Christ of America and Australia maintain fourteen mission stations in India. A number of Disciples churches in England co-operate in this work. In these stations the usual kinds of missionary activity are carried on. The mission staff consists of sixty-three missionaries of whom six are on furlough. A disappointing feature of our work in 1911 was the loss through death and resignation of a number of missionaries. This made it impossible to enlarge the work as had been desired.

In the year under review there has been a steady development along almost every line of activity. The number of conversions and additions to our Indian churches shows a decrease from last year's numbers; yet the evangelists report an interest in the gospel never before experienced and an unprecedented sale of Christian literature. Lack of workers has made it impossible to carry on zanana work in two of our stations. It has gone on as usual in the other stations.

The popularity of our mission hospitals and dis-

pensaries continues. There were during the year 125,000 treatments. Efforts are being made to make these hospitals still more effective in implanting gospel ideas in the minds of the people. The orphanages are naturally decreasing in the number of inmates. There are four orphanages, one for boys and three for girls. There is an industrial school in connexion with the boys' orphanage. There is a gratifying development in the quality of the work done in this school. Plans are being laid for the further development of this work.

There has been an increase in the number of pupils in the day schools; but in many instances this increase has been limited by the capacity of the school buildings.

In literary work the mission press has published, among other things, a weekly paper, *The Christian Sahayak*, in Hindi. This paper is steadily increasing its subscription list and is well received by the Indian Christians.

The Bible College at Jabalpur has had the usual number of students. One young man graduated. Others would have graduated but the course was lengthened from three to four years thus keeping several students a year longer. For the training of Christian teachers, arrangements were made for men to attend the Government Normal School and at the same time take Bible training in the Bible College. The normal school for girls is conducted by the mission at Bilaspur. The continued steady increase in the number of trained Indian workers is a gratifying feature of the year's work.

Our Indian Churches are growing and developing. Their interest is growing in their own missionary society which has now one station with four workers. They have at this station baptized their first converts.

17. The Salvation Army in India and Ceylon

BY COMMISSIONER F. BOOTH TUCKER

The work of the Salvation Army may be divided into two main branches, namely, the Spiritual and the Social. Each of these may again be divided into numerous branches under leaders who are responsible for their development and organization. The general progress made during 1911 has been of a very cheering and satisfactory character. Fields that have hitherto been regarded as 'hard' and comparatively fruitless have become 'soft' and responsive. On all sides the Macedonian cry may be heard, 'Come over and help us!' Our difficulty has been to take advantage of the countless open doors of opportunity which surround us.

The following comparative figures for the end of 1909 and 1911 will give some little idea of some of the advances made during this period:—

	1909	1911	Increase
European officers	180	207	27
Indian officers and teachers	2,081	2,285	204
Total staff of workers	2,261	2,492	231
Central stations	777	872	95
Out-stations	1,768	1,903	135
Social institutions	50	120	70

The work is established in thirteen different countries and provinces, where twelve languages are spoken, and seven territories organized, namely: Gujarat and Bombay, with headquarters in Bombay; Maratha with headquarters in Poona, Punjab with headquarters in Lahore; United Provinces with headquarters in Bareilly; Calcutta, Madras and Telugus with headquarters in Madras; South India with headquarters in Na-

gercoil; Ceylon with headquarters in Colombo. Our general headquarters in Simla directs the operations throughout the whole of India and Ceylon.

Our best and most successful work is in the villages. In districts where we are well known and have been working for upwards of twenty years, it is no unusual thing for entire villages to come over to us, inviting us to destroy their temples and altars. In several others, where a portion of the village has held out for years, the remaining sections have come over to us during the past year.

While the great majority of our converts belong to the depressed classes, our special melas are largely attended by caste Hindus and Muhammadans, who often outnumber our own people, although usually sitting apart from them. Crowds of from 1,000 to 15,000 attend these nightly 'campaigns', and it is no unusual sight to see from 100 to 300 persons come forward at the close of the meeting to profess Christ.

One most encouraging feature of the work during the last year has been the wonderful out-pouring of the spirit of prayer in many different localities. Our Educational Secretary writes as follows in a recent letter:—

'In the four village centres visited 100 souls came forward. All appeared to be most sincere; some were most touching. At Upuratla the meeting was a beautiful sight. Held in the open field adjoining the village, in the light of the full moon, it was attended by fully 1,000 souls. They hung upon every word with breathless interest, and at the close twenty-five came forward. Such were the praying power of the soldiers, and consequent influence in the meeting, that it was with difficulty we closed up at 11.15 p. m.'

The sincerity of the converts is proved (1) by the severe persecution which they are frequently called upon to endure; (2) by the wonderful change in their lives and surroundings, the contrast between their own and adjoining villages being remarkable; (3) by the cheerful way in which they contribute to the support of the work.

Here is a village which last year contributed regularly Rs 2 per month towards their expenses, Rs 30 towards the annual self-denial appeal and Rs 60 for harvest festival. A pretty story is told regarding the last of these events. Headquarters had suggested a 'target' of Rs 20 for them to aim at. The captain in charge suggested to the Jamadars that the target should be increased to Rs 40, to which they replied that it ought to be Rs 50. When the effort was made it realized Rs 60.

The same village has formed a mutual help-one-another loan association into which they place the money formerly wasted in drunken orgies. Already the fund amounts to Rs 100.

Self-support is a special feature of our work, and already a considerable number of our societies and institutions are able to support themselves without outside help from Europe. Including the income from industries and agriculture and from all sources raised in India, we are now able to raise about one rupee in India and Ceylon for every rupee received from England.

Apart from our spiritual work, we have established the following medical, educational, industrial and agricultural institutions:—

Two hospitals and six dispensaries with 1,257 in-patients, 19,691 out-patients, and 20,392 repeat cases during 1911. (A third hospital is being built).

Twenty-one industrial boarding schools with eight hundred and fourteen children.

Four hundred and thirty-five day schools with 9,918 children.

Five Farm Colonies with 1,400 acres of land.

(Another is being placed under our management with about 22,000 acres and seven hundred settlers).

Seventeen weaving schools with about one hundred and fifty looms.

Four silk schools for rearing silkworms and reeling silk.

Four carpentries.

Eleven settlements for criminal tribes accommodating about 2,300 men, women and children.

Four rescue homes accommodating about one hundred fallen girls.

One industrial home for stranded Europeans.

Two civil, naval and military homes.

One central bank and about twenty village banks and benevolent buniyas.

18. University Brotherhood Missions

BY THE REV. C. F. ANDREWS, M.A., DELHI

The University Brotherhood Missions in India, Burma and Ceylon are as follows: The Cambridge Mission in Delhi; The Oxford Mission in Calcutta; The Dublin Mission in Chota Nagpur; The Winchester Brotherhood in Mandalay; The S. P. G. Brotherhood in Cawnpore.

In addition to these may be mentioned the Society of St. John the Evangelist (The Cowley Fathers) working in Poona and Bombay, and the Oxford and Cambridge Hostel Educational Mission working at Allahabad—though the latter has not been made

strictly into a brotherhood and the former is in origin a monastic order.

The brotherhood ideal is that of mutual help and support in devotion and work, and simplicity of life on the part of those who remain unmarried in the mission field. Generally speaking, in the Indian brotherhood, the vow of celibacy is not taken; but it is understood that only those who are unmarried can enter or remain in the brotherhood.

During the present year a new edition of the Book of Prayers and Intercessions called *Oremus* was published, containing a daily service of intercession varied each day so as to cover the whole world in its scope in the course of each week as well as special Indian needs. There is also an evening service based on Compline. This book has now reached its fourth edition and is used by nearly all the brotherhoods and also by many of the sisterhoods in India. It may be obtained from the S. P. G. Mission Press, Cawnpore. Its use has now spread far beyond the limits of the brotherhoods (for which it was originally drawn up) and also far beyond the limits of the Anglican Missions. It is hoped that it may form a type for missionary intercessions generally in India, and be in God's Providence a means of furthering that Christian reunion in the mission field for which we all long. The revision of this work has been the chief event in the brotherhoods during the current year.

The Cambridge Mission Brotherhood, which was first in the field, owes its inception to the Cambridge trio, Westcott, Lightfoot and Hort. Dr. Westcott may be regarded as the originator of the idea, and he gave three of his own sons to the different brotherhoods which were founded. The chief sphere of the mission, and indeed of all the university

brotherhoods, is educational, but now the pastoral work of the church is engrossing an almost equal amount of work and effort.

The Oxford Mission is distinguished by its rule of prayer and devotion. In the house in Cornwallis Street, Calcutta, the whole of the forenoon is kept in prayer and silence, and no outside work is undertaken until that primary obligation of the religious life is fulfilled. The same may be said to apply generally to the Society of St. John the Evangelist.

The Dublin Mission is now completing its great educational centre, called St. Columbia's College, Hazaribagh.

The Winchester Brotherhood is the youngest of them all. It also is developing rapidly higher educational work at Mandalay.

The Cawnpore Brotherhood has already done much by its printing press and the labour of its members towards the study of indigenous religious literature. The life and teaching of Kabir has received special study, and a new volume has been published during the year 1911.

The Oxford and Cambridge Mission Hostel at Allahabad has completed during the year its new buildings which have doubled its educational work.

One feature of the year 1911 has been the increase of 'short service men' who find a special home and welcome in connexion with the different brotherhoods in North India.

The brotherhood principle is still rapidly developing, especially in North India and it may be expected that more than one new brotherhood mission will be founded in the course of the ensuing years.

The present writer is not aware of any university brotherhood missions, definitely formed in India, beyond those he has mentioned. If he has omitted

any, he would apologize to the mission and attempt to remedy the defect in next year's report.

19. Christian and Missionary Alliance

BY THE REV W. RAMSEY, SECRETARY

In 1838 Colonel and Mrs. Ward were stationed in Ellichpur, Berar, where he was in command of the troops then encamped at that station.

About 1870 Colonel and Mrs. Oldham spent the Christmas holidays with her sister who was then in Ellichpur.

They were much moved when they saw the destitution of the province and they spent New Year's day in prayer that God would speedily send labourers into this needy portion of His vineyard.

A few years later the Rev. Albert Norton was travelling along the railway preaching to English people, when in some way, he heard of the Kurkus living in the Satpura Hills in the northern part of the province.

Being interested in the aboriginal tribes he considered this the call of God, separated himself from the mission to which he belonged and went to Ellichpur, which is considered the best station from which to reach these people.

When Mr. Norton returned to India in 1877, Mrs. Jennie Fuller (then Miss Frow) accompanied him. Mr. Norton's health again failed and he returned to America, taking his family with him. Mr. and Mrs. Fuller were married and located in Akola.

About this time the Christian and Missionary Alliance of New York, U. S. A. were sending out missionaries to various fields and they sent Miss Bates and later Miss Dawlly to this field. Most

of them had received invitations to join other work but dared not be disobedient to the heavenly vision and the call to this work and province. In 1890 God definitely led Mrs. Fuller to go home, in a way that left no doubt that He was leading. A year later Mr. Fuller followed his wife to the homeland and after much prayer and careful consideration the work, as it then stood with all its property was incorporated in the International Missionary Alliance, which later on united with the Christian Alliance and is now carried on under the name of the Christian and Missionary Alliance.

Since then various parties of missionaries have been sent out from America, so that now the mission has over sixty missionaries on the field and fifteen at home on furlough. It has seven stations, two orphanages, an industrial workshop and a training school for Bible-women and teachers, in Berar; five stations and a training school for young men in Khandesh, eight stations and two orphanages in Gujerat, and headquarters in Bombay.

In Berar and Khandesh its Indian Christian community numbers over 450 exclusive of children, with twenty-six catechists and nineteen Bible-women; in Gujerat it has a membership of 782 with thirty-seven catechists and three Bible-women. From the first, the mission has been strictly interdenominational and unsectarian, seeking to unite all classes of Christians in the work of spreading the gospel among the heathen.

It is also a faith mission, every missionary being committed to a life of faith in God for his personal support and for his work. The Home Board is only pledged to send to the various fields what they receive, no debt is to be incurred.

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DIRECTORY

of

Protestant Mission Industrial Institutions and Industries

IT has been impossible in the space available to give the names of the institutions ; but a list of the industries, arranged alphabetically and also by related groups, is given, showing in the case of each in how many institutions it is employed. Following that is a list of industrial institutions, so far as known, arranged both according to geographical distribution and also mission distribution. It is confessedly incomplete, but is the best possible under the circumstances. The compiler trusts that some one in each mission interested in industrial work may take the trouble to furnish him accurate and complete information, as was done recently by a member of the Basel Mission.

List of Industries

(ALPHABETICAL)

1. Agriculture 13
2. Bakery 1
3. Bamboo chics 2
4. Bicycle repairing 1
5. Blacksmithing 28
6. Boat building 1
7. Book binding 9
8. Cabinet making 15
9. Cap making 2
10. Carpentry 67
11. Carpet weaving 3
12. Coir weaving 1
13. Cooking 1
14. Cotton ginning 1
15. Dairy 5
16. Drawing 5
17. Drawn work 13
18. Dyeing 5
19. Electrical Shop 1
20. Embroidery plain 11
21. Embroidery with gold, silver, brass, silk 2
22. Farm colony 3
23. Fibre from Palmyra tree 2
24. Foundry 2
25. Gardening 8
26. Harness making 1
27. Heddle embroidery 1
28. Housework 1
29. Jersey weaving 1
30. Lace work 27
31. Laundry 1
32. Loom factory 1
33. Machine shop 9
34. Manual training 1
53. Mason work 4
36. Mat weaving 2
37. Metal work in brass and copper 3
38. Needle work 4
39. Painting 2
40. Poultry 1
41. Printing 14
42. Rattan weaving 6
43. Rope making 2
44. Rug weaving 4
45. Saw mill 1
46. Sewing 3
47. Shoe-making 9
48. Silk reeling 1
49. Silk worm culture 1
50. Stamping cloth 1
51. Tailoring 18
52. Tent making 1
53. Tile works 7
54. Tonga building 2
55. Type foundry 2
56. Typewriting 1
57. Weaving 36
58. Webbing weaving 1
59. Wood carving 1

(BY GROUPS)

1. Building Trades 113
 - a. Carpentry 67
 - b. Cabinet making 15
 - c. Tile works 7
 - d. Rattan weaving 6
 - e. Mason work 4
 - f. Bamboo chics 2
 - g. Painting 2
 - h. Mat weaving 2
 - i. Tonga building 2
 - j. Boat building 1
 - k. Loom factory 1

1. Manual training 1
 - m. Coir weaving 1
 - n. Saw mill 1
 - o. Wood carving 1
2. Textile Industries 81
 - a. Weaving 36
 - b. Lace 27
 - c. Rug weaving 4
 - d. Carpet weaving 3
 - e. Cotton ginning 1
 - f. Dyeing 5
 - g. Heddle embroidery 1
 - h. Silk reeling 1
 - i. Stamping cloth 1
 - j. Webbing weaving 1
 - k. Jersey weaving 1
3. Needle work 54
 - a. Tailoring 18
 - b. Drawn work 13
 - c. Embroidery (plain) 11
 - d. Needle work 4
 - e. Sewing 3
 - f. Embroidery with gold,
etc. 2
 - g. Cap making 2
 - h. Tent making 1
4. Metal work 44
 - a. Blacksmithing 28
 - b. Machine shop 9
 - c. In brass and copper 3
 - d. Foundry 2
 - e. Bicycle repairing 1
 - f. Electrical shop 1
5. Agricultural 31
 - a. Agriculture 13
 - b. Gardening 8
 - c. Dairy 5
 - d. Farm colony 3
 - e. Poultry 1
 - f. Silk-worm culture 1
6. Printing 26
 - a. Printing 14
 - b. Bookbinding 9
 - c. Typefoundry 2
 - d. Typewriting 1
7. Leather work 10
 - a. Shoe-making 9
 - b. Harness making 1
8. Unclassified 9
 - a. Drawing 5
 - b. Fibre from palmyra 2
 - c. Rope making 2
9. House keeping 4
 - a. Bakery 1
 - b. Cooking 1
 - c. House work 1
 - d. Laundry 1

List of Industrial Institutions

I. GEOGRAPHICAL DISTRIBUTION

(NOTE. The first figure is the serial number, followed by the name of the place; after that the initials of the mission. In parenthesis are the abbreviations for the various industries, followed by the number of pupils, where known.)

A. Assam

1. Jorhat A. B. F. M. S. (C. Ca. B. W. Mas.)
2. Turā A. B. F. M. S. (Cot. C.)

B. Burma

3. Bassein A. B. F. M. S. (Sa. C. Ca. Boa. M.)
4. Kengtung A. B. F. M. S. (C. Mas. A. Ho. La. Da. Co.)
5. Rangoon A. B. F. M. S. (P. Typ. Bo.)
6. Tavoy A. B. F. M. S. (C.)

C. Ceylon

7. Badulla W. M. S. (L. Dr. E.)
8. Baticalca W. M. S. (P. Bo.) 51
9. Dodandrawa C. M. S. (P. T. Wo.) 86
10. Hunawa C. M. S.
11. Kalmunai W. M. S. (C.) 25
12. Kandy C. M. S. (L.) 52
13. Kandy W. M. S. (C. Sh. P. Do.) 60
14. Kandy W. M. S. (C.)

15. Kegalle C. M. S. (L.) 19
16. Manadana I. M. (Sh. T. C. B. L. Dr.) 247
17. Moratuwa C. M. S. (C.) 90
18. Tangalle W. M. S. (C. T. L. Sh.) 103
- 18-a Tellipallai A. B. F. M. (P. Bo.) 31
19. Wellawatta W. M. S. (P. C. Sd. T.) 143

D. Bengal

20. Bolasore A. F. B. M. S. (C. Sh. R. Bo. B. T.) 55
21. Bankura W. M. S. (C. W.)
22. Baragore C. E. Z. M. (W. Me.)
23. Barrackpur C. E. Z. M. (Dr.)
24. Calcutta Y. M. C. A. (Ca. P.)
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28. Purulia G. E. L. M. (C. Ba.)
29. Purulia G. E. L. M. (L.)
30. Ranchi G. E. L. M. (L.)
31. Ranchi G. E. L. M. (Bo.)
32. Raiganj W. M. S. (C.)
33. Ratnapur G. E. Z. M. (L.)
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 37. Knudawandpur K. C. I. H. M. (C. B. Pa. T.)
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148. Bangalore S. A. (Si. Sil.)

149. Chaunapatna C. E. Z.
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R. Ro. Cap.)

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(Bak.)

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- 126. Ongole, Madras (Dr.) 25
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- 75. Aurangabad, Hyderabad (Dr.)
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 67. Jabalpur, Central Provinces (W. C. G.)
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American Friends' Mission

59. Nowgong, Central India (G. B. T.)

Friends' Foreign Mission Association

64. Hoskangabad, Central Provinces (C. Ca. B. M.)
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148. Bangalore, Mysore (Si.
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79. Bapatla, Madras (W.)
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181. Nagercoil, Travancore
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Madras.

Rev. L. L. Uhl, D. D.,
Guntur.

Rev. D. A. Rees, Bangalore.

Rev. G. Pittendrigh Madras,
Honorary Secretary.

NOTE TO THE STATISTICAL TABLES

WE are glad to be able to present the following seven tables to our readers but regret that they are not as complete and as accurate as we could wish.

The necessity which called our statistician back to America before all the data had been received and the tables were completed ; and the further necessity which led to the completion of this part of the work by publisher and editor, doubled the labour involved in it and halved the assurance of its complete accuracy. We trust however that all palpable errors have been avoided and that the tables will be found both fairly reliable and illuminating.

We must remind our readers that both India proper, Burma and Ceylon are included in the survey of these tables.

Referring to the census tables we would call attention to the fact that the census figures are always a little below those of the missions. This difference is not to the discredit of missionary statistics, but reveals the greater care and fulness with which they report the Christian community. Some non-Christian census enumerators are too ready to classify many poor, ignorant Christians in the Hindu community from which they came to our faith and where their relatives are still found.

EDITOR

Christian Magazines and Newspapers

English

Name	Interval of Publication	Editor's Name	Address of Editor or Place of Publication	Remarks
Western India				
Bombay Guardian ..	Weekly ..	Rev. F. Percy Horne.	Bombay ..	Family newspaper.
Dnyanodaya ..	" ..	Rev. R. E. Hume, P.H. D.	" ..	General, Bi-lingual.
Examiner ..	" ..	Rev. Father Hull, S. J.	" ..	Roman Catholic.
B o m b a y Church Mission Gleaner.	Monthly ..	Rev. T. J. Isen.	Manmad ..	C. M. S.
Dharmadipika ..	" ..	Rev. Canon Joshi.	Bombay ..	Bi-lingual, Marathi.
Indian Alliance ..	" ..	Rev. M. B. Fuller.	" ..	Christian Alliance.
Young Men of Bombay ..	" ..	....	Y. M. C. A., Bombay.	....
White Already to Harvest ..	" ..	J. W. Stot-hard.	Narsapur, Poona Dist.	General.
Bombay Diocesan Record ..	Quarterly ..	Rev. W. F. Santall.	Bombay ..	Church of England.

South India

Baptist Missionary Magazine..	Weekly	Rev. J. Lazarus, D. D.	Madras	Baptist Mission. Indian Christian.
Christian Patriot ..	"	Rev. J. A. Curtis.	Baptist Press, Cuttack.	Baptist Mission.
Baptist Missionary Review ..	Monthly	Rev. J. Aberly	Rajahmundry.	General.
Gospel Witness ..	"	Rev. M. Gulliford.	Mysore	"
Harvest Field ..	"	Rev. H. Halliwell.	Bangalore	....
Indian Christian Endeavourer.	"	Mrs. Sathianadhan, B.A.	Madras	Indian Christian.
Indian Ladies' Magazine ..	"	Mrs. Whitehead.	Teynampet, Madras.	Church of England.
Madras and Tinnevelly Diocesan Magazine.	"	A. G. Hogg, Esq.	Madras	Madras Christian College.
Madras Christian College Magazine.	"	....	Madras	For Children.
Schooldays and Holidays ..	"	Rev. J. P. Jones, D.D.	Pasumalai	Organ of S. I. U. Church.
United Church Herald ..	"	....	Y. M. C. A., Madras.	....
Young Men of Madras ..	"	....	Madras	National Missionary Society
National Missionary Intelligencer.	Bi-monthly	....	Bangalore	Church of England.
Church of England Men's Society, Madras.	Quarterly	Rev. H. Packenham Walsh.	C. L. S., Madras.	Bi-lingual ; for non-Christian women.
Garden of the Heart ..	"	Miss Dewar ..		

CHRISTIAN MAGAZINES AND NEWSPAPERS—Continued

Name	Interval of Publication	Editor's Name	Address of Editor or Place of Publication	Remarks
Home Missionary Society of India.	Quarterly ..	Miss Moses ..	Guntur ..	....
C. L. S. Indian Bookman	" ..	Rev. J. Passmore.	C. L. S., Madras.	....
Indian Interpreter ..	" ..	Rev. N. McNicol, D. LIT.	" ..	....
Progress ..	" ..	Rev. J. Passmore.	" ..	Specially for students.
Bengal				
Epiphany ..	Weekly ..	Brethren of Epiphany.	Calcutta ..	For non-Christians
Catholic Herald of India	" ..	....	" ..	Roman Catholic.
Indian Witness ..	" ..	Rev. J. Culshaw.	" ..	Methodist family paper.
Messenger of the Sacred Heart. Inquirer ..	Monthly ..	F. W. Steintal.	" ..	Roman Catholic.
North Indian Gleaner	" ..	....	" ..	For non-Christians.
Our Bond ..	" ..	Rev. W. Barry	Comilla, East Bengal.	Church of England. General.

Indian Methodist Times ..	Monthly ..	Rev. T. J. McClelland.	Wesleyan Methodist.	Wesleyan Missionary Society.
St. Andrews ..	Quarterly ..	....	Calcutta ..	Church of Scotland.
Sunday School Lesson Notes ..	" ..	Rev. G. Henderson.	M. E. Mission, Calcutta.	General.
Burma and Ceylon				
News ..	Monthly ..	....	Rangoon, A. B. M. Press.	American Baptist.
Karen Recorder ..	" ..	....	Rangoon ..	Baptist Mission.
Burma Mission Herald ..	Quarterly ..	Rev. B. M. Jones, B. A.	Pegu ..	General.
Morning Star ..	Weekly ..	Rev. J. H. Dickson.	Tellipalli, Ceylon.	General, Bi-lingual, Tamil.
Lamp ..	Fortnightly ..	Rev. W. T. Garrett.	Batticaloa, Ceylon.	Bi-lingual, Tamil.
Garden of the Heart ..	Quarterly ..	Miss Dewar ..	C. L. S., Colombo.	For non-Christian women.
United Provinces and Oudh				
Consecrated Life ..	Weekly ..	....	Dehra Dun ..	....
Indian Christian Messenger ..	" ..	....	Allahabad ..	Bi-lingual, Roman-Urdu.
Rankab-i-Hind (Star of India)..	" ..	Rev. J. W. Robinson.	Lucknow ..	M. E. Bi-lingual Roman-Urdu.
Industrial Evangelistic Mission.	Bi-monthly ..	Mrs. J. C. Lawson.	Dehra Dun ..	....
Lucknow Diocesan Chronicle..	Quarterly ..	Rev. L. Knight.	....	Church of England.

CHRISTIAN MAGAZINES AND NEWSPAPERS—Continued

Name	Interval of Publication	Editor's Name	Address of Editor or Place of Publication	Remarks
Cawnpore Mission Quarterly ..	Quarterly ..	....	S. P. G., Cawnpore.	Church of England
Central Provinces				
Christian Satyayuk ..	Weekly ..	Rev. O. I. Grainger.	Jabalpur ..	Bi-lingual, Hindi.
Indian Sunday School Journal.	Monthly ..	....	" ..	....
Punjab				
Punjab Mission News ..	" ..	Rev. J. A. Wood.	Lahore ..	....
War Cry ..	" ..	....	Simla ..	Salvation Army.
Nakhizam-i-Masahi ..	Semi-monthly.	Rev. C. Ray Smith.	Saharanpur ..	Presbyterian Bi-lingual Roman-Urdu.
Lahore Diocesan Record ..	Quarterly	Rev. O. H. Hemming.	Karnal ..	Church of England.
Rajputana				
Indian Standard ..	Monthly ..	Rev. A. B. Low.	Jaipur ..	Presbyterian Mission.

Central India

Satyarath Patrika..	..	Monthly	..	Rev. J. F. Campbell.	Rutlam	..	Bi-lingual (Hindi).
Tirhoot Christian Advocate	..	Quarterly	..	Rev. J. O. Denning.	Muzafarpur, Tirhoot.	..	...
Teacher	..	"	..	G. V. Ramantunty.	Pantulu	..	...
Medical Missions in India	..	"	..	Dr. J. M. Macphail.	Bamba <i>via</i> Jhayha.	..	...
Conference	..	"	..	"	Baindab <i>via</i> Jhayha.	..	...
St. Columbus' College Magazine	..	3 times yearly	..	Rev. J. A. Murrey.	Hazaribagh	..	...
Dawn in Central Asia	..	Monthly	..	E. E. Grimwood.	...	..	...
Herald of Health	..	"	..	.....	...	..	.....
Indian Church News	..	"	..	Rev. J. M. McDonald.	...	..	Church of England.
Oriental Watchman	..	"	..	.....	...	..	.....

CHRISTIAN MAGAZINES AND NEWSPAPERS—Continued
Vernacular

Name	Language	Interval of Publication	Editor's Name	Address of Editor or Place of Publication	Remarks
Lamp	Tamil	Fortnightly.	Rev. W. T. Garrett.	Bataloa, Ceylon.	Bi-lingual.
United Church Herald.	"	"	Rev. J. P. Jones.	Pasumalai.	S.I.U. Church
Arunootherayam	"	Monthly ..	Rev. R. Robertson.	C. L. S., Madras.	For Children.
Children's Friend	"	" ..	Miss Inglis ..	C. L. S., Madras.	Family.
Homiletic Magazine	"	" ..	Rev. W. S. Dodd	Dharapuram, Coimbatore.	General.
Matharpothini	"	" ..	Rev. J. H. Dickson.	Manipay, Ceylon.	Bi-lingual.
Monthly Witness	"	" ..	Rev. A. Fehlbürg.	.....	.....
Morning Star	"	Weekly ..	Mr. Arthur ..	Gooty	Tri-lingual.
Sunday Friend	"	Monthly ..	Rev. S. Scriba..	Nellore	General.
Young Man's Friend.. ..	"	" ..	Mr. Devadas ..	.....	General.
United Church Herald.	Telugu	Fortnightly.	.....	.....	Baptist.
Kristava Bhodahudu.. ..	"	Monthly ..	.....	.....
Sahaya .. ..	"	" ..	.....	.....
Telugu Baptist .. ..	"	" ..	.....	.....

Ravi ..	Telugu ..	Quarterly ..	Rev. R. E. Smith	Cocanada ..	General.
Satiadipike ..	Kanarese ..	Weekly ..	Rev. R. Risch ..	Basel Mission.	....
Sunday School Leaflets.	" ..	" ..	Rev. A. R. Fuller.	Bangalore ..	....
Vritanta Patrika ..	" ..	" ..	Rev. H. Gulliford.	Mysore ..	....
Mahilasakhi ..	" ..	Monthly ..	Mrs. Tomlinson.	Gubbi ..	General.
Bodhaka Bodhini ..	" ..	" ..	Rev. H. Gulliford	Mysore ..	"
Vaidika Mitra ..	" ..	Quarterly ..	Rev. F. Schosser	Mangalore ..	"
Satyodaya ..	Gujerati ..	Monthly ..	Rev. H. R. Scott	Surat ..	....
Harshanad ..	" ..	" ..	Rev. R. Ward ..	Ahmedabad	General.
Prakash Patri ..	" ..	Quarterly ..	W. B. Stover ..	Ankleshwar,	"
Sunday School Quarterly.	" ..	" ..	J. N. Blough ..	Broach Dist.	"
Dnyanodaya ..	Marathi ..	Weekly ..	Rev. R. E. Hume	Bulsar, Surat	"
Prakashak ..	" ..	Monthly ..	Rev. F. Sonavane	Bombay ..	Bi-lingual.
Pavitranam ..	" ..	" ..	Cowley Fathers.	.....	....
Light on the Scriptures	" ..	" ..	Rev. W. C. Irvine.	Poona ..	Church of England.
Bolbodhmeva ..	" ..	" ..	Miss Bissell ..	Sulga ..	General.
Satyarath Patrika ..	Hindi ..	" ..	Rev. J. F. Campbell.	Ahmednagar..	For Children.
Christian Sahayak ..	" ..	" ..	.....	Rutlam ..	Bi-lingual.
Trimasik Patr ..	" ..	Quarterly ..	Mrs. E. A. Hensley.	Jabalpur ..	General.
Indian Christian Messenger.	Roman-Urdu ..	Weekly ..	Indian Christian Association.	Allahabad ..	"
					Bi-lingual.

CHRISTIAN MAGAZINES AND NEWSPAPERS—Continued

Name	Language	Interval of Publication	Editor's Name	Address of Editor or Place of Publication	Remarks
Kankabi-Hind	Roman-Urdu	Weekly	Rev. J. W. Robinson,	Lucknow	Methodist Episcopal.
Makhzan-i-Masihi	"	Twice Monthly.	Rev. C. Ray Smith.	Saharanpur	Presbyterian Mission.
Gawah-i-Masihi	"	Monthly.	Mrs. J. C. Law-son.	Allahabad	Industrial and Evangelical Mission.
Nur Afshan (Christian Leader).	Urdu	Weekly	Rev. E. M. Wherry.	Ludhiana	....
Tiraggi	"	Monthly	Rev. Tilabuddin.	Lahore	....
Masihi Tajalli	"	"	Rev. Canon Ali Bakhsh.	Gojra	General.
Gasid	"	Quarterly	....	....	N. M. Society
Balah	Bengali	Monthly	....	Tract Society, Calcutta.	For Boys.
Methodist Patrika	"	"	Rev. J. N. Meik	Calcutta	Methodist Mission.
Prachar	"	"	....	Calcutta	General.
Signs of the Times	"	"	....	....	....
Suchamayee	"	"	Baptist Mission..	Calcutta	General.
Woman's Friend	"	"	Kate A. Blair	"	For Women.

	Bengali	Quarterly	...	Calcutta	Bi-lingual.
Kristiya Bhandale (Star of India). Ladaks Ponga	Tibetan	Monthly	Rev. G. Reichel.	Leh <i>via</i> Kashmir.	General.
Nongia Lam Christian.	Khasi	"	Rev. R. Jones.	Cherrapoonjee, Shillong.	"
Achikni Ripeng	Garó	"	Rev. N. C. Mason, D. D.	Tura, Assam.	"
Depti (Light)	Assamese	Monthly	Rev. S. A. D. Boggs.	Jorhatt, Assam	"
Sunday School Lesson Papers.	Burmese	"	....	A. B. M. Press, Rangoon.	....
Burman Messenger	"	"	....	"	....
Morning Star	Karen	"	....	"	....
Shepherd	"	"	....	....	....
Karen Star	"	"	....	....	General. Baptist Mts. for Children.
Children's Friend	"	"	....	....	Family News- paper.
Dakalu	"	"	....	....	....
Sunday School Lesson Papers.	Sgaw Karen	"	A. B. M. Press.	Rangoon	....
Rivikirana	Pwo Karen Sinhalese	Weekly	C. L. S.	Colombo	....
Garden of the Heart	"	Quarterly	"	"	Bi-lingual for Non-Chris- tians.
Golden Garland	"	"	N. DeSilva	C. L. S., Colombo.	

Note

AN Abstract of Table I, General and Evangelistic follows. It is succeeded by the same Table in full detail. Table II, Educational.

ABSTRACT OF TABLE I. GENERAL AND EVANGELISTIC

NAME OF SOCIETY	Foreign Missionaries			Indian Workers			The Indian Church					Sunday Schools			Indian Church Offerings	
	Ordained	Unordained		Ordained	Unordained		General Statistics			Organized Churches		No. of Schools	No. of Teachers	No. of Scholars		
		Male	Female		Male	Female	Communitants	Bap. Adh. including Communitants	Total Christian Community	Self-supporting	Aided					
1 American and Canadian Soc's	41	557	159	1154	945	10,133	4,241	354,962	485,020	817,150	1037	1684	7,903	14,272	299,759	825,449
2 Australian Societies	8	26	1	12	28	85	18	1,074	1,074	3,611	1	16	65	79	2,140	2,586
3 British Societies	41	615	314	1502	560	11,711	5,283	154,382	476,324	568,865	181	1717	4,451	8,652	181,908	460,821
4 Ceylon Societies	3	..	..	7	3	9	4	33	45	61	..	1	9	12	250	2,289
5 Continental Societies	12	222	48	264	77	2,152	338	54,381	120,678	156,251	95	435	1,011	1,157	86,468	98,150
6 India Societies	7	10	22	21	6	311	25	894	..	31,077	70	68	26	38	411	295,868
7 International Societies	3	9	71	93	..	1,926	..	61	61	34,275	32	845	398	897	9,472	21,539
8 Independent Societies	9	2	13	46	39	161	55	528	24	1,406	3	12	46	49	2,155	356
9 Indigenous Societies	12	1	6	25	7	163	174	1,765	2,540	4,921	3	78	35	117	2,260	27,300
Total	1442	634	3124	1665	26,655	10,138	568,080	1085,666	1617,617	1452	4856	13,944	25,273	584,823	1734,338	

16	Gwalior Pres. Mis. of Canada	1904	1	18	42	20	2	145	345	900	1	15	9	80	350	
17	Chris. and Mis. Alliance	1887	21	2	27	100	24	1,200	1,400	1,800	1	6	18	140	1,000	
18	Chris. Women's Bd. of Missions	1882	5	2	2	52	67	735	737	2,800	2	23	77	1,369	2,131	
19	Evangel. Luth. Syn. of Mo. & other Sts.	1895	11	..	..	..	..	125	..	478	..	8	..	139	..
20	Church of Christ's Mission	1882	10	1	1	86	28	27	30	38	1	1	12	12	..	
21	Foreign Ch. Missionary Society	1889	5	9	11	..	..	797	852	3,200	2	6	132	2,707	6,447
22	For. Dept. Internl. Com. Y.M.C.A.	1884	..	..	..	..	..	..	..	..	..	..	..	..	..
23	For. Dept. Nat. Board, Y.W.C.A., U.S.A.	1873	17	8	6	108	94	1,017	15,000	4,000	1	10	45	2,228	2,786	
24	Foreign Miss. Pres. Ch. Canada	1896	2	..	6	14	4	70	70	350	1	..	2	152	50	
25	Friends' For. Miss. Society, Ohio	1885	9	3	16	84	24	693	69	1,207	1	7	50	1,322	1,020	
26	Gen. Miss. Board of the Brethren	1885	2	..	9	9	8	70	70	180	1	2	18	200	300	
27	" " Frec Meth. Ch.	1897	3	..	7	4	2	7	7	37	..	1	4	60	14	
28	" " Pent. Ch. Naz.	1898	2	..	4	5	3	31	31	70	..	2	5	175	16	
29	Hephzibah Faith Mis. Association	1895	2	1	4	28	6	31	31	70	..	2	5	175	16	
30	Lee Memorial Bengalee Mission	1895	2	..	4	28	6	31	31	70	..	2	5	175	16	
31	Min. Board of Miss. & Charities	1895	6	5	9	19	20	530	530	641	..	5	17	850	175	
32	Min. Soc. Wel. Pres. Ch., U.S.A.	1869	1	..	2	5	..	9	9	36	..	2	..	..	..
33	Penniel Missionary Society	1897	..	2	..	5	2	..	..	..	..	..	..	..	..
34	Pentecostal Bands of the World	1896	5	..	5	15	..	77	90	105	..	..	7	188	180
35	Scandinavian Alliance Missions	1892	8	..	20	27	14	208	250	593	1	9	11	225	269	
36	Seventh Day Adventist Board	1895	12	10	22	19	5	221	221	1,034	1	1	12	225	12,546	
37	Vanguard Mission Associations	1895	..	2	5	..	..	..	..	290	..	2	13	1,200	341
38	Advent Ch. Woman's Society	1898	1	..	5	29	18	110	110	290	..	..	36	1,200	341
39	Woman's Gen. Mis. Soc. Ch. of God	1896	1	..	4	16	4	25	25	54	1	..	4	125	91	
40	Wom. Union Mis. Soc. of America	1863	..	1	14	1	69	75	85	110	..	..	33	1,148	..
41	Wesleyan Mission, American	..	..	1	1	5	5	40	..	40	..	2	3	50	3
41 Societies Total		557	159	1154	945	10,133	4241	354,962	485,020	817,150	1067	1684	7903	14,272	299,759	825,449
AUSTRALASIAN SOCIETIES																
1	Bap. Association of Queensland	1885	1	2	2	2	..	38	..	11	..	2	..	210	354	
2	" For. Mis. Soc. N.S. Wales	1885	4	..	7	..	..	59	..	100	..	..	3	375	..
3	Faridpur Missionary Society	1882	2	1	6	20	4	68	59	138	..	4	14	480	..	
4	New Zealand Bap. Mission Society	1891	2	..	1	10	1	68	68	138	..	..	..	..	1,008

Number.	NAME OF SOCIETY	Date on which work began.				Foreign Missionaries.		Indian Workers.		The Indian Church.				Sunday Schools.		Indian Church Offerings.		
		Ordained.	Male.	Female.	Unordained.	Ordained.	Male.	Female.	Unordained.	Communicants.	Baptized Adherents including Communicants.	Total Christian Community.	Self-supporting.	Aided.	No. of Schools.		No. of Teachers.	No. of Scholars.
1	CEYLON SOCIETIES																	
1	Jaffna Nat. Evangelical Society	1900	..	..	3	9	3	33	45	61	..	..	1	7	12	250	1,308
2	Jaffna Women's For. Mis. Soc.	1900	..	..	..	..	1	..	..	..	..	..	..	..	..	..	501
3	Heneratgoda Village Mission	..	..	7	..	..	..	..	..	..	..	..	..	2	..	..	480
	3 Societies Total ..	..	..	7	3	9	4	33	45	61	..	..	1	9	12	250	2,289
	CONTINENTAL SOCIETIES																	
1	Danish Evang. Luth. Mission	1863	13	5	15	1	10	648	900	1,550	1	8	347	5,892
2	Basel Evangelical Mission	1834	60	29	80	26	800	41	10,542	17,767	19,018	2	64	67	137	3,754	23,521	
3	Evangelical Nat. Mis. Soc. of Stok.	1878	17	6	36	..	70	942	1,500	2,500	..	11	..	8	1,314	255
4	Gossner's Missionary Society	1842	44	6	42	19	300	55	25,642	70,865	92,000	90	292	443	500	71,014	21,873	
5	German Evangelical Luth. Mis.	1705	34	1	49	24	528	134	10,000	21,166	22,000	2	33	436	426	6,960	42,789	

6	Leventhals Mission...	1872	1	1	5	1,330	1,800	20,055	1	..	..	..	2,039
7	Leipzig Evang. Luth. Mis. (Swedish)	..	8	1	4	11	..	..	..	..	..	..	..
8	L. P. L. Missionary Society	..	1	6	..	..	..	..	..	..	..	..	..
9	Hermansburgh Missionary Soc.	..	13	2	3	7	2,443	4,392	20	40	45	2,500	261	
10	Moravian Missions	..	8	..	..	3	68	139	4	4	34	119	..
11	Sch. Holsteinische Miss. Society	..	23	1	..	25	2,766	12,577	10	5	15	460	1,500	
12	South German Y. M. C. A.	..	..	1	..	..	..	..	..	..	..	..	..
	12 Societies Total	..	222	48	77	338	54,381	130,678	95	435	1,157	86,468	98,130	
INDIA SOCIETIES														
1	India Christian Endeavour Union	1897	1	2	19	20	..	221	1,000
2	India Sunday School Union	1876	3	107
3	Indian Home Mis. to the Santals	1867	6	3	6	..	284	30,000	30	1,539
4	Mysore State Open Brethren	..	9	12	..	4	99	140	5	5	8	190	8	
5	Nat. Co., Y. M. C. A. of In. & Cey.	1889	..	8	..	..	..	..	..	..	..	..	183,030
6	Nat. Y. W. C. A. of Ind., Bur. & Cey	1896	..	..	..	10	..	..	70	14	1	..	110,184
7	7 Societies Total	..	10	22	6	25	894	31,077	70	68	26	38	411	295,868
INTERNATIONAL SOCIETIES														
1	China Inland Mission	1875	1	1	5	20	90
2	Mission Der Brudergemeine	1853	8	1	..	..	56	160	..	..	2	..	37
3	Salvation Army	1882	..	70	80	34,095	32	845	396	897	9,435	21,449
	3 Societies Total	..	9	71	93	..	61	34,275	32	845	398	897	9,472	21,539

Number.	NAME OF SOCIETY	Date on which work began.				Foreign Missionaries.		Indian Workers.		The Indian Church.				Sunday Schools.			Indian Church Offerings.
		Ordained.	Male.	Female.	Unordained.	Ordained.	Male.	Female.	General Statistics.		No. of Schools.	No. of Teachers.	No. of Scholars.				
									Baptized Adherents including Communicants.	Total Christian Community.				Self-supporting.	Organized Churches.		
1	INDEPENDENT SOCIETIES																
1	Bengal Evangelistic Mission	1889	1	..	..	12	14	153	..	400	..	..	6	3	6	90	110
2	Indl. & Evangelistic Mis. of India.	1880	..	1	4	7	5	..	120	120	..	2	2	2	7	105	..
3	Independent Missions	..	..	..	..	10	11	171	487	..	..	4	7	10	277	191	..
4	Kollegal Christian Mission	..	..	3	7	9	2	119	230	..	2	..	4	4	9	200	30
5	North India Sch. of Medicine for Church Women.	1894	..	..	5	..	3	..	..	..	..	..	..	1	3	11	..
6	Poona and Indian Village Mission.	1893	..	9	28	..	..	49	85	..	1	..	28	9	9	1404	25
7	Poona Zenana Training Home	..	..	..	1	1	10	36	84	..	..	..	1	1	6	68	..
8	Rangoon Karen Home Miss. Socy.	..	..	..	..	98	10	..	..	..	..	..	..	..	..	..	..
9	Tehri Border Village Mission	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
	9 Societies Total		2	13	46	161	55	528	24	1,406	3	12	46	49	2,155	356	

Number.	NAME OF SOCIETY																			
	University Colleges		Theological		Training		High		Boarding		Industrial		Elementary							
	Male	Female	Schools	Pupils	Male	Female	Schools	Male	Female	Schools	Male	Female	Schools	Male	Female					
AMERICAN AND CANADIAN SOCIETIES																				
1	2	75	1	5	458	8	185	96	7	5,336	299	93	2,669	2,675	5	109	..	1,547	13,241	4,258
2	1	75	..	2	42	5	120	61	7	1,741	393	43	1,199	1,084	..	..	..	382	21,581	5,438
3	..	..	..	..	..	..	..	..	..	..	..	3	..	..	..	..	..	7	75	40
4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	24	742	199
6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	115	38
7	..	..	..	..	..	2	71	14	1	450	..	3	160	151	1	..	140	178	3,492	1,869
8	1	53	1	24	..	2	11	21	2	819	51	6	220	145	2	26	49	319	5,732	2,914
9	1	164	..	2	46	3	16	7	..	..	..	13	191	56	..	..	..	42	851	850
10	3	146	27	13	311	7	155	20	39	6,868	695	63	3,314	..	6	723	200	1,102	16,596	1,137
11	..	..	..	..	..	12	..	213	22	..	2753	61	..	2,824	..	..	..	609	..	8,969
12	2	60	2	1	61	7	84	36	12	1,665	380	17	525	695	3	29	..	150	2,397	1,959
..	1	36	..	1	26	2	37	7	4	1,166	53	11	343	185	2	62	33	181	4,653	2,292

Number.	NAME OF SOCIETY	University Colleges		Theological		Training		High		Boarding		Industrial		Elementary								
		Students		Pupils		Pupils		Pupils		Pupils		Pupils		Pupils								
		Male	Female	Schools	Male	Female	Schools	Male	Female	Schools	Male	Female	Schools	Male	Female							
49	Church Missionary Society	6	457	5	9	29	16	575	32	59	13315	547	57	2640	233	12	209	108	1602	35548	10082	
50	Church of England Zenana Miss. Society	..	..	..	..	..	2	..	15	1	..	60	11	..	473	11	..	314	152	..	8961
51	Church of Scotland For. Miss. Committees	3	733	2	14	..	1	39	..	2	249	..	..	..	..	..	..	..	188	8498	861
52	Ch. of Scot. Woman's Assn. for For. Miss.	..	..	..	..	..	..	..	..	..	..	..	2	..	144	1	..	83	43	..	3801
53	Dent Mission	1	30	..	1	20	..	13	..	620	..
54	For. Miss. Presbytn. Church of Ireland	..	..	1	10	..	2	15	9	2	623	..	6	103	..	2	73	..	127	3500	2500
55	For. Miss. Comm. Presbytn. Ch. of England	..	..	..	..	..	..	..	..	..	..	..	1	..	40	..	..	..	5	80	80
56	Friends' For. Miss. Association.	..	..	..	..	..	2	13	..	..	..	..	5	90	229	2	73	..	20	1010	310
57	Indian Church Realm Mission.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	11	99	25
58	Karku and Central India Hill Mission	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
59	London Missionary Society	4	159	3	41	..	4	33	81	22	4925	824	25	534	29	1	15	64	862	23022	11753	
60	Ludhiana and Zana. Med. Mis.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	30
61	Mis. Sett. for Univ. Women	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
62	Regions beyond Missny. Union.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
63	Soc. for the Prop. of the Gospel.	4	645	2	7	76	7	55	71	30	4922	448	113	2104	1625	2	45	28	831	27482	7281	
64	S. I. Strict Bapt. Miss. Society.	..	..	..	..	..	..	..	..	..	..	..	2	24	25	..	..	..	36	903	87
65	Strict Baptist Mission.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	29	1058	..
66	U. F. C. A. of Scotland (L. A.)	1	3	..	345	1	..	130	5	588

67	U. F. Ch. of Scot. For. Miss. Comm.	4	1679	23	1	15	2	..	30	5	3895	234	15	540	485	1	103	193	375	8219	7367
68	U. O. Secession Ch. of Scot. For. Mis. Comm.	..	..	..	1	5	..	..	..	1	42	..	..	..	..	..	..	..	3	336	58
69	Welsh Calvinistic Meth. For. Miss. Comm.	..	..	..	1	38	4	70	30	..	4723	202	3	430	400	1	15	..	407	6503	3660
70	Wes. Meth. Miss. Society	3	371	1	9	80	11	52	44	13	..	..	71	1078	1400	10	371	231	1152	48603	30100
71	Zanana Bible and Medl. Mission.	..	..	..	..	..	1	..	10	2	..	191	1	..	210	1	..	40	42	..	1837
	Total ..	25	4098	31	38	481	56	856	440	148	32430	3255	331	7736	6647	57	973	1201	6409	176599	98813
CEYLON SOCIETIES																					
72	Jaffna Nat. Evangelical Soc.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	14	579	..
73	Trustees of Jaffna Col. Funds	..	..	..	..	..	..	..	..	1	176	..	..	..	..	..	..	..	..	..	..
	Total ..	..	..	..	..	..	..	..	..	1	176	..	..	..	..	..	..	..	14	579	..
CONTINENTAL SOCIETIES																					
74	Evangelical Lutheran Mission (Leipzig)	..	..	..	1	33	1	41	..	9	2181	310	21	553	299	4	54	75	292	8205	1344
75	Basel Evangelical Mission	..	..	..	2	20	4	41	14	4	1000	..	9	1179	257	16	2721	732	162	8112	2305
76	Evang. Natl. Soc. of Stockholm.	..	..	..	1	4	2	26	..	1	53	..	..	..	..	4	66	45	30	623	342
77	Danish Evang. Lutheran Miss.	..	..	..	..	..	..	..	..	2	410	..	3	72	74	4	20	59	35	1002	448
78	Gossner's Mission	..	..	..	1	15	..	24	26	2	783	..	80	1944	448	..	..	..	176	3403	347
79	Missouri Evang. Luth. Mis.	..	..	..	..	..	1	46	..	..	..	..	..	..	..	..	..	..	28	1209	..
80	Hermannsburg Mission	..	..	..	1	10	1	25	..	2	266	..	3	200	200	2	29	60	44	1182	292
81	Moravian Mission	..	..	..	1	..	..	..	..	..	..	..	1	5	..	1	..	60	5	110	18
82	Schleswig Holstein Mission	..	..	..	1	33	..	..	..	2	260	..	11	..	110	2	10	20	60	1013	528
	Total ..	..	..	..	7	115	10	203	40	22	5337	310	128	3953	1388	33	2900	1051	832	24859	5624

ABSTRACT OF TABLE III—MEDICAL

Number	NAME OF SOCIETY	Hospitals	Dispensaries	Staff				Patients			Surgical Cases	Fees Rs.
				With Medical Degree	Without Medical Degree	Trained Nurses	Compounders	In	Out	Total		
1	American and Canadian Societies ..	76	143	105	74	132	192	17,945	9,68,184	9,86,129	21,661	1,06,618
2	Australian Societies ..	1	3	1	1	2	3	217	31,432	31,649	277	50
3	British Societies ..	111	219	150	38	144	150	40,962	1,708,277	1,749,239	72,895	52,266
4	Continental Societies ..	9	21	7	5	3	11	655	168,888	169,543	1,395	208
5	Indian Societies ..	1	2	..	3	1	1	87	14,986	15,073	..	104
6	International Societies ..	3	6	3	3	4	28	883	25,161	26,044	950	10,249
7	Independent Societies ..	2	7	8	2	5	2	1,402	27,613	29,015	1,056	6,000
8	Indigenous Societies ..	1	4	4	..	3	2	11,122	28,883	40,005	678	175
	Grand Total ..	204	405	278	126	294	389	69,898	2,956,161	3,046,697	98,952	1,85,660

III—MEDICAL

Number	NAME OF SOCIETY	Hospitals	Dispensaries	Staff				Patients			Surgical Cases	Fees
				With Medical Degree	Without Medical Degree	Trained Nurses	Com- pounders	In	Out	Total		
AMERICAN AND CANADIAN SOCIETIES												
1	American Baptist Foreign Missionary Society.	18	14	10	7	6	31	979	60,039	61,018	119	8,587
2	American Bd. of Com. for For. Missions	7	7	12	5	42	43	4,184	85,816	90,000	3,519	29,479
3	Baptist For. Miss. Bd. Maritime Prov.	1	..	..	..	..	..	..	8,537	8,537	..	..
4	Bd. of For. Miss. Gen. Conf. Mennonites	..	2	4	..	..	..	..	3,000	3,000	31	..
5	Bd. of For. Miss. Gen. Coun. Eva. Lu. Ch.	1	2	3	..	2	1	321	23,328	23,649	395	3,042
6	Bd. of For. Miss. Gen. Synod Eva. Lu. Ch.	2	3	3	..	19	3	1,004	26,537	27,541	1,186	9,991
7	Bd. of For. Miss. German Eva. Synod	1	4	..	..	..	..	18	15,834	15,852	61	..
8	Bd. of For. Miss. Meth. Epis. Church	6	10	7	1	1	14	650	26,729	27,379	633	497
9	Bd. of For. Miss. Meth. Epis. Ch. (L. A.)	7	11	13	15	10	38	1,362	1,03,019	1,04,381	500	3,571
10	Bd. of For. Miss. Presbytn. Ch. in U. S. A.	8	14	3	11	4	12	3,773	1,43,172	1,46,945	6,471	19,824
11	Bd. of For. Miss. Reformed Church (Dutch)	3	7	5	1	24	8	2,217	82,052	84,269	2,558	9,211
12	Bd. of For. Miss. Reformed Epis. Church	1	1	..	..	..	..	..	16,337	16,337	..	..
13	Bd. of Management Gwalior Presbytn. Miss.	..	4	..	..	..	..	..	16,425	16,425	..	..
14	Christian Women's Board of Missions	..	20	5	5	..	6	1,237	1,29,385	1,30,622	1,427	8,000
15	Bd. of For. Miss. United Presbytn. Church	2	7	12	..	13	..	638	50,936	51,574	..	..
16	Foreign Christian Missionary Society	3	3	6	..	..	..	403	27,533	27,936	2,346	13,415
17	For. Miss. Bd. Pap. Con. Ontario & Quebec	5	5	4	..	4	12	628	61,414	62,042	1,972	3,195
18	For. Miss. Comm. Presbytn. Ch. in Canada	3	14	13	21	4	17	..	2,615	2,615	..	..
19	Friends' For Miss. Soc. Ohio Yearly Meeting.	..	3	..	..	..	..	..	13,825	13,825	236	..
20	General Conference of Free Baptists	..	1	2	..	..	..	..	6,625	6,625	..	..
21	Genl. Miss. Bd. Church of the Brethren	..	3	..	1	..	5	12	4,835	4,847	57	..
22	Mennonites Bd. of Missions and Charities	2	2	1	1	2	..	300	900	1,150	..	..
23	Seventh Day Adventist Mission Board	..	3	..	..	1	2	319	12,424	12,743	150	756
24	Women's Union Mission Society of America	1	3	2	7	1	..	..	..	..	..	..
	Total	76	143	105	74	132	192	17,945	9,18,184	9,86,129	21,661	1,06,618

Number	NAME OF SOCIETY	Hospitals	Dispensaries	Staff				Patients		Total	Surgical Cases	Fees
				With Medical Degree	Without Medical Degree	Trained Nurses	Compounders	In	Out			
AUSTRALIAN SOCIETIES												
25	Faridpur Missionary Society	..	1	.. 1	.. 1	.. 2	.. 3	10	19,009	19,010	70	Rs. .. 50
26	New Zealand Baptist Missionary Society	..	2	.. 1	.. 1	.. 2	.. 3	207	12,432	12,639	207	.. 50
	Total ..	1	3	1	1	1	3	217	31,432	31,649	277	50
BRITISH SOCIETIES												
27	Baptist Missionary Society	..	16	7	.. 2	.. 8	.. 8	908	1,01,439	1,02,347	1,406	.. 3,087
28	Baptist Zenana Mission	..	15	7	.. 2	.. 8	.. 8	1,063	63,989	65,052	1,678	.. ..
29	Central Asian Mission	..	1	..	..	..	..	2,000	2,000	2,000	..	.. ..
30	Christian Mission in Many Lands	..	1	..	..	..	..	108	8,042	8,150	..	.. ..
31	Church Missionary Society	..	14	28	.. 28	..	..	8,535	2,15,963	2,24,498	20,486	.. ..
32	Church of England Zenana Mission Society	..	19	8	.. 9	.. 26	.. 26	4,583	2,77,830	2,82,413	2,703	.. ..
33	Church of Scotland For. Miss. Comm.	..	3	3	.. 1	.. 20	.. 20	1,292	58,819	60,111	1,941	.. ..
34	Ch. of Scotland Women's Asso. for For. Miss.	..	4	6	..	.. 2	.. 2	1,225	17,365	18,590	770	.. ..
35	Edinburgh Medical Mission Society	..	5	1	..	..	..	6,600	6,600	6,600	..	.. ..
36	For. Miss. Presbyn. Church in Ireland	..	6	5	..	..	..	656	22,585	23,241	712	.. ..
37	For. Miss. Comm. Presbyn. Ch. in England	..	2	3	.. 2	.. 5	.. 5	142	9,513	9,655	279	.. ..
38	Friends' For. Missionary Association	..	6	2	..	..	..	4,070	4,070	4,070	6	.. ..
39	London Missionary Society	..	15	10	..	..	..	3,997	1,30,220	1,34,217	9,800	.. ..
40	Ladhiana Zanana and Medical Mission	..	1	2	.. 2	.. 6	.. 6	611	10,131	10,742	327	.. ..
41	Regions beyond Missionary Union	..	3	..	..	..	..	32,464	32,464	32,464	..	.. ..
42	Society for the Propagation of the Gospel	..	10	9	.. 6	.. 17	.. 17	4,258	1,17,047	1,21,305	2,188	.. ..
43	Untd. Free Ch. of Scotland's For. Miss. Comm.	..	15	30	.. 13	.. 35	.. 35	5,260	5,08,292	5,13,552	9,897	.. ..
44	Untd. Orgl. Seces. Ch. of Scot's For. Miss. Comm.	..	26	1	..	..	..	3,375	10,638	14,013	75	.. ..
45	Welsh Calvinistic Meth. For. Missions	..	3	3	..	..	..	84	6,527	6,611	140	.. ..
46	Wesleyan Methodist Missionary Society	..	20	18	.. 3	.. 22	.. 31	2,984	75,041	78,025	19,354	.. ..
47	Zanana Bible and Medical Mission	..	10	7	..	..	..	1,881	29,702	31,583	1,133	.. ..
	Total ..	111	219	150	38	144	150	40,962	17,08,277	17,49,239	72,895	52,266

CONTINENTAL SOCIETIES																				
48	Evangelical Lutheran Mission	..	..	3	1	..	4	..	1	..	9	..	601	20,880	20,880	26,044	26,044	990	10,249	10,249
49	Basel Evangelical Mission	..	4	3	3	..	..	..	..	..	..	..	..	66,804	66,804	..	..	..	..	..
50	Evangelical Mission of Stockisden	..	3	3	2	..	..	..	..	..	..	..	..	11,313	11,313	..	..	..	..	..
51	Danish Evangelical Lutheran Mission	..	1	1	..	..	..	..	..	..	..	..	..	15,138	15,138	..	..	..	..	..
52	Moravian Mission	..	1	..	..	..	..	..	..	..	..	..	..	1,980	2,024	..	..	..	..	..
53	Schlesswig Holstein Mission	..	1	..	..	..	..	..	..	..	..	..	..	50,010	50,010	..	..	..	..	..
54	Swenska Kydikans Mission	..	1	1	..	..	..	..	..	..	..	..	..	3,374	3,374	..	..	..	..	..
	Total	..	9	21	7	5	3	11	655	1,69,543	1,69,543	1,395	206							
INDIA SOCIETIES																				
55	Mysore State Open Brethren	..	1	2	..	3	1	1	87	15,073	15,073	..	104							
	Total	..	1	2	..	3	1	1	87	15,073	15,073	..	104							
INTERNATIONAL SOCIETIES																				
56	Salvation Army	..	3	6	3	3	4	28	883	25,161	25,161	990	10,249							
	Total	..	3	6	3	3	4	28	883	25,161	25,161	990	10,249							
INDEPENDENT SOCIETIES																				
57	Bengal Evangelistic Mission	..	1	3	..	2	1	1	1,378	2,300	2,300	..	6,000							
58	North India Sch. of Medcn. for Christ. Women	..	1	3	..	..	4	1	24	1,862	1,862	..	..					
59	Poona and India Village Mission	..	1	3	..	..	..	..	..	..	..	..	..
	Total	..	2	7	8	2	5	2	1,402	27,613	27,613	1,056	6,000							
INDIGENOUS SOCIETIES																				
60	Keskar's Christian Mission at Sholapore	..	1	2	..	..	..	..	..	3,481	3,481	..	..					
61	Mukti Mission	..	1	1	..	..	..	..	..	15,956	15,956	..	..					
62	National Missionary Society of India	..	..	1	2	..	..	2	..	9,446	9,446	..	175							
	Total	..	1	4	4	..	3	2	11,122	28,883	28,883	678	175							
	Grand Total	..	204	405	278	136	294	389	69,898	29,66,161	29,66,161	98,952	1,85,660							

IV.-COMPARISON OF CENSUS REPORTS OF 1901 & 1911 FOR CHRISTIANS IN INDIA

DENOMINATIONS	Total Returned		Percentage of Growth	Distribution by Races					
	1901	1911		European and Allied Races		Anglo-Indian		Native	
				1901	1911	1901	1911	1901	1911
				1901	1911	1901	1911	1901	1911
All Denominations ..	2923241	3876203	32.6	169677	199776	89251	101657	2664313	3574770
Abyssinian ..	9	25	177.8	1				8	25
Anglican Communion ..	453099	492317	8.6	111668	125392	35779	34553	305652	332372
Armenian ..	1053	1198	13.8	985	1135	52	30	16	33
Baptist ..	221040	336596	52.3	2108	2817	2017	2239	216915	331540
Congregationalist ..	37874	135264	257.1	421	735	140	289	37313	134240
Greek ..	656	1669	154.4	585	522	31	17	40	1130
Lutheran ..	155455	218439	40.5	1400	1469	287	188	153708	216842
Methodist ..	76907	171754	123.3	5998	6904	2420	2573	68489	162277
Minor Protestant Denominations ..	54294	12448	45.5	733	581	220	186	21844	11681
Presbyterian ..	..	181128	233.6	9789	15149	1441	1911	43064	164068
Protestant (Unsectarian) ..	..	32181	..	2898	..	1659	..	..	27584
Quaker ..	3309	1245	4.9	30	45	4	6	1275	1194
Salvationist ..	18960	52407	176.4	100	189	13	19	18847	52199
Roman Catholic ..	1202169	1490864	24.0	3964	40120	45697	570241	122508	1393720
Syrian, Romo Syrian ..	322586	413142	28.0	3	2	..	6	322583	413134
" Chaldean ..	..	13780	..	..	3	..	..	..	13777
" Jacobite ..	..	225190	..	..	3	1	..	..	225188
" Reformed ..	..	7,848	..	..	..	..	..	..	7,848
" Unspecified ..	..	344	..	..	..	..	..	..	344
Denomination not returned ..	10785	18058	82.7	1736	1233	1129	872	101950	15953
Indefinite beliefs ..	1507	2248	49.0	153	580	20	45	1334	1621

The large differences in these items are caused by the fact that in the Census of 1901 most of the congregationalists were not reported as such while in the last Census they are returned as congregationalists.

V.--INDIAN CENSUS RETURNS

THE POPULATION OF INDIA BY RELIGIONS

	1901	1911	Variation by per cent.
Hindu ...	207,147,026	217,586,920	+ 5
Sikh ...	2,195,339	3,014,463	+38
Jain ...	1,334,148	1,248,142	- 6
Buddhist ...	9,476,750	10,721,453	+13
Zoroastrian ...	94,190	100,096	+ 6
Mussalman ...	62,458,077	66,623,421	+ 7
Christian ...	2,923,241	3,876,203	+33
Jew ...	18,228	20,980	+15
Animistic ...	8,584,148	10,295,168	+20
Minor Religions ...	129,900	37,101	-71
Total ...	294,361,056	313,323,981	+ 7

THE CHRISTIAN POPULATION OF INDIA

	1901	1911	Increase by per cent.
Burma ...	133,619	210,081	57
Bengal ...	278,366	357,914	29
Bombay ...	220,087	245,657	12
Central Provinces ...	27,966	34,697	24
Eastern Bengal & Assam..	35,969	106,389	196
Madras ...	1,038,854	2,345,475	126
Punjab ...	71,864	198,106	176
United Provinces ...	102,955	177,949	73
Total ...	2,923,241	3,876,203	33

VI—THE CHRISTIAN POPULATION OF CEYLON ACCORDING TO CENSUS OF 1911

RACES	Total	Roman Catholic	Church of England	Presbyterian	Wesleyan Methodist	Baptist	Congregationalist	Salvationalist	Other Christian Sects
Low Country Sinhalese	239,511	212,195	14,394	74	10,127	2,320	5	321	75
Kandyan Sinhalese	6,403	3,752	1,563	5	235	234	1	580	33
Ceylon Tamils	86,092	75,459	4,230	57	3,368	80	2,850	29	19
Indian Tamils	41,150	32,654	6,707	37	1,244	229	78	42	159
Ceylon Moors	21	17	4	...	...	...	...	...	...
Indian Moors	6	3	3	...	...	...	...	...	...
Europeans	7,470	1,212	4,983	663	310	132	26	21	123
Burghers	26,454	12,492	8,839	2,684	1,977	291	6	42	123
Malays	36	34	...	...	1	...	1	...	...
Veddas	89	2	63	...	24	...	...	...	...
Others	1,936	1,480	309	26	37	20	11	7	46
Total	409,168	339,300	41,095	3,546	17,323	3,306	2,978	1,042	578

List of Missionaries with Postal Addresses

A

- Aaronson, Miss H. A. .. On furlough, 549.
 Abbott, D. G. .. On furlough, 544
 Abbott, Miss A. A. .. 47, Mazagon Road, Bombay, 547
 Abbott, Miss M. B. .. Khed Shivapur, Poona Dist., 599
 Aberly, J. .. Guntur, 545
 Abernethy, A. .. Lahore, Punjab
 Abigail, A. H. .. C. M. S., Multan, Punjab, 570
 Abigail, W. J. .. C. M. S., Hyderabad, Sindh, 570
 Abraham, Miss E. .. Bhopal, C. P., 579
 Abrahamson, Miss H. .. Nawapur, Khandesh, Bombay Presi-
 dency, 560.
 Abrams, Miss M. F. .. Uska Bazaar, Basti Dist., U. P., 596
 Acland, R. D. .. Ahmednagar, Bombay, 584
 Ada, Sister .. Oxford Mission, Calcutta, 583, 586
 Adams, E. C. .. Manepally, Nagaram, Godaveri Dist.,
 597
 Ager, Mrs. S. M. .. Balasore, 538
 Ahlstrand, Miss I. .. Madura, 605
 Ahrens, M. R. .. Saharanpur, U. P., 551
 Ahrens, T. .. On furlough, 607
 Ahsyoo, L. T. .. Moulmein, Burma
 Aitchison, Miss .. Poona, 577, 616
 Albrechlen, S. .. Bangalore Mysore, 600
 Albrecht, G., PH. D. .. Rentachintala, Guntur, 543
 Albrechtsen, S. .. Nellikuppam, S. Arcot, 600
 Alcorn, Miss G. .. Darwaha, Berar, 559, 562
 Aldis, S. .. Basim, Berar U. P., 544
 Aldrich, F. C. .. Aligarh, U. P., 545
 Alexander, G. .. Y. M. C. A., Simla, 610
 Alexander, J. A. .. Jammu, Punjab, 577
 Alexander, Dr. Mary .. Berhampur, 616
 Alexander, Miss .. Poona, 577
 Alexander, Mrs. .. Jammu, 613
 Alexander W. B. .. Damoh, C. P, 556
 Allen, F. Van .. Madura, 539, 616
 Allen, J.H. .. Benares 592
 Allen, Miss .. Rankote, Chadderghat, Hyderabad,
 Deccan, 593

- Allen, Miss B.J., M.D. .. Baroda Camp, Bombay, 547, 617
 Allen, Miss M.M. .. Ferozepore, Punjab, 550
 Allen, Dr. Shepherd .. Mysore City, 614
 Allen, Miss M.S. .. Mysore City, 592
 Allen, Dr. Maud .. Ferozepur, 613
 Alliston, Ensign .. Nagercoil, Travancore, 609
 Allnutt, S. S. .. Delhi, 599
 Allyn, Miss J.M. .. Pithapuram, Godaveri Dist., 541, 615
 Almond, Miss I. .. Dapoli, Bombay, 584
 Ambrose, Miss L.F. .. Pandharpur, Sholapur Dist., 599, 617
 Ambrose, Dr. E. .. Pandharpur, Sholapur Dist., 599, 617
 Andersen, J. .. Tirukoilur, S. Arcot, 600
 Andersen, O. .. Saugor, C.P., 602.
 Anderson, H.A. .. Y.M.C.A., Simla, 611
 Anderson, Nurse .. Bareilly, 618
 Anderson, F.A. .. Y. M. C. A., Bombay, 610
 Anderson, F. J. .. Presby. Soc., Rutlam, Central India, 557
 Anderson, H. .. On furlough, 565
 Anderson, K. .. On furlough, 546
 Anderson, Miss .. Missry. Nurse, Bareilly, U.P., 618
 Anderson, Miss E. D. .. Sargodha, Punjab, 554
 Anderson, Miss E. M. .. On furlough, 582
 Anderson, Miss L. H. .. Nasirabad, Rajputana, 590.
 Anderson, W. B. .. Gujranwala, Punjab, 553
 Anderson, W. T. .. Rawalpindi, Punjab, 554
 Anderson, Miss .. Lachung, Gantok, Sikkim, 560
 Anderson, W. H. P. .. Secy., Mis. to Lepers, Chandkuri, C. P.
 Andersson, Miss A. .. Chhindwara, C. P., 602
 Andersson, O. .. Khurai, Sander Dist., C. P., 602
 Andersson, Miss O. .. Chicholi, Betul Dist., C. P., 602
 Andrew, A. .. Chingleput, 588
 Andrews, Brigadier .. Simla, Punjab, 608
 Andrews, Dr. H. J. .. Moradabad, 617
 Andrews, C. F. .. St. Stephen's College, Delhi, 599
 Andrews, H. M. .. Landour, Mussoorie, U. P., 550
 Andrews, H. V. .. Alliance Mission, Ahmedabad, 555
 Andrews, Miss .. Madras, 591
 Andrews, Miss A. M. .. Jalandhar, 582
 Anerbeimer, Mr. S. H. .. Alliance Mission, Akola, Berar, 555
 Angus, Miss I. M. .. 44, Circular Road, Calcutta, 566
 Aunear, Miss A. .. Cambridge School, Ootacamund, 598
 Annett, E. A. .. 18, Cubbon Road, Bangalore
 Anny, Sister .. Maymyo, Burma, 586
 Austey, J. C. K. .. Ramkote, Chaddarghat, Deccan, 593
 Antisdell, C. B. .. On furlough, 536
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