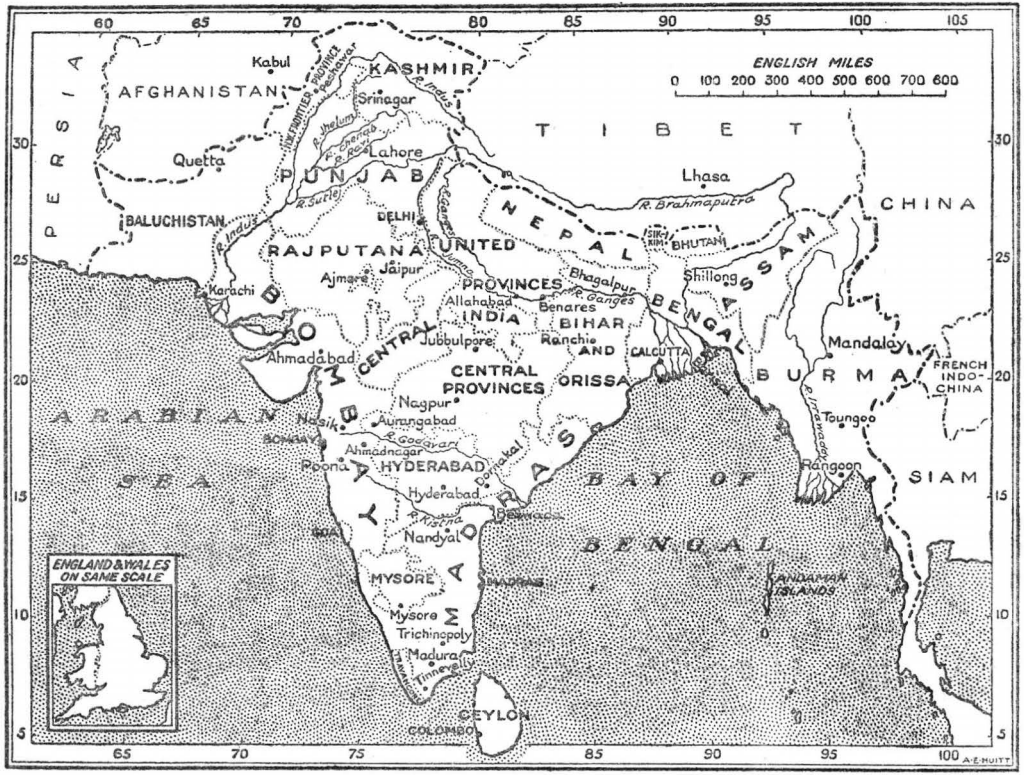
THE CALL FROM INDIA



GENERAL AND POLITICAL MAP OF INDIA.

THE WORLD CALL TO THE CHURCH

THE CALL FROM INDIA

Being a comprehensive statement of the facts which constitute the Call from India to the Church of England prepared by a Commission appointed by the Missionary Council of the Church Assembly.

PREFACE BY

THE RIGHT REV. ST. CLAIR DONALDSON

BISHOP OF SALISBURY

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GENERAL PREFACE

A FEW words are necessary about the origin and purpose of these Reports.

Great movements, volcanic in their force and extent, are shaking the foundations and altering the whole aspect of human society. Old races are awakening, new races are tingling with adolescence; and the younger generation, everywhere ignorant, and untried though it be, is minded to take command. There is need everywhere of the guidance, and the constructive force which only the Christian Church can give. So we have thought and said for twenty years.

But the moment has come to face actual facts. If, as we believe, the times are making a new and unprecedented call upon the Church, it is high time that we knew accurately in terms of men and money what that call really is. It may be that the facts when known will themselves act with awakening power upon the Church. It may be that the young men and women when they see the God-given opportunity for adventure and sacrifice will not be 'disobedient unto the heavenly vision,' and a great movement of self-offering will be seen in our time such as the Church has never known hitherto. On the other hand, it may be that the Church will turn a deaf ear, that the seductive influences of comfort and the zest of domestic controversy may have paralysed her spirit. Whichever way it be, the Church of our generation is on its trial, and the opportunity before us is the tribunal before which we shall be judged. At all costs it is necessary that the whole Church should

know the facts. It is the watchman's duty to give the warning and sound the call to arms. When he has done that, the responsibility lies on the Church, and he has delivered his soul.

It was with these thoughts in our mind that we of the Missionary Council in January of this year laid before the accredited Missionary Societies our plan for a series of comprehensive Reports. We selected four great areas where we deemed the needs were most urgent; namely, Africa, India, the Far East, and Moslem lands, and we invited them to form with us four Commissions dealing with these areas. The response was unanimous and cordial, and since then, representatives of the Societies and other groups with specialized knowledge have given their time and experience unstintingly to the work. It has been a work of experts drawn almost entirely from the Missionary Societies; and the intelligence and enthusiasm with which it has been done will, we believe, be apparent in the pages which follow. But the authority behind them is even higher than the Missionary Societies, for in May last a full meeting of the Bishops at Lambeth unanimously passed the following Resolution:—

> That the Bishops of the Provinces of Canterbury, York and Wales have heard with great thankfulness of the intention of the Missionary Council of the Church Assembly to bring out in co-operation with the Missionary Societies a comprehensive statement of the spiritual needs of the world in terms of money and personal agents; and believe that an expert statement of this kind is demanded by the situation and is a necessary preliminary to the great offering of life which is called for in our generation and that the time and energy of the Societies is well spent in this task.

The method of the Commissions has been to collect all the facts about their particular area which could be ascertained here at home, to consult the overseas authorities (the Bishops, Missionary Committees, etc.), and then to

draft their Report in England. The Overseas Bishops indeed have had a very large share in the work, many of the Bishops having sent memoranda, but it is necessary nevertheless to say that the Missionary Council, with which has lain the task of editing the work and passing it through the press, is alone ultimately responsible for the actual Reports. It was obviously impossible, unless publication were indefinitely postponed, to submit final drafts in every case to every one concerned. Moreover, it has been found exceedingly difficult to state with precise accuracy what the actual demands in men and money were likely to be within the next ten years. Some guesswork was inevitable, but the guessing has always been by those who know most of the work, and the figures in every case represent the minimum and not the maximum requirement.

It is impossible to give a full list of all those to whom we are indebted for this great labour of love, but our readers will be interested to know the names of the Rev. Canon E. F. Spanton, Miss Bulley, and Mrs. Fisher in connection with the Africa Report; of the Rev. E. F. E. Wigram and specially Bishop Whitehead in respect of the India Report; of the Rev. Dr. Weitbrecht Stanton, the Rev. E. M. Bickersteth, and specially the Rev. W. Wilson Cash in respect of the Moslem Report; and of the Rev. Dr. Tissington Tatlow, Dr. H. H. Weir, Mrs. Bickersteth, Mrs. Forester, and specially the Rev. P. M. Scott and the Rev. J. C. Mann in respect of the Report on the Far East.

The Reports must be regarded as an instalment of the whole case. We have reported first on those areas where the appeal seemed most urgent and peremptory, and large tracts of the world are left so far untouched. We hope, however, if the response of the Church admits of it, to complete the task at a later stage. Already a Commission is at work on a Report upon the needs of our own people overseas.

It has been impossible in these Reports, each of which deals with a special area, to indicate the extent of the Church's debt to those great societies whose organization

is everywhere ancillary to the Church. It is not too much to say that without the British and Foreign Bible Society, missionary work would be almost impossible, and the services rendered to the whole Church by such organizations as the Society for Promoting Christian Knowledge are hardly less vital.

It must be borne in mind that while these Reports are the work of the Church of England, those who have framed them have tried to envisage the whole task required by the Purpose of God before making an attempt to estimate the special share of that task which falls to the Church of England. Throughout we have been keenly conscious of our fellow-labourers in other Communions. Of the great missionary work of the Church of Rome we have no means of obtaining accurate information; but the missionary labours of the rest of Christendom have been before us continually, and the non-episcopal Missionary Societies in England have placed their great knowledge at our disposal with the utmost kindness. To Mr. J. H. Oldham of the International Missionary Council, to Mr. Kenneth Maclennan of the Conference of British Missionary Societies, and to Mr. F. H. Hawkins of the London Missionary Society we owe a very special debt of gratitude. Indeed, the whole-hearted interchange of knowledge and experience and the general endeavour to co-operate in spite of our differences in presenting a common front to the non-Christian world is one of the great steps which our generation is making towards the reunion of Christendom.

So we present our Reports. We present them 'with fear and great joy'; with fear, because of the demand they make, so far exceeding all we have known hitherto, so far exceeding in their claim the measure of sacrifice we have hitherto been prepared to give; but with great joy, because we are conscious of a power carrying us forward which is not our own. They knew in the first days that the Lord was risen and working among them by 'many infallible proofs.' There are many infallible proofs around us to-day.

God is at work in the world: He is speaking to His Church; we know it, and we shall see and hear the more plainly as we school ourselves to obey. I speak for my fellow-workers when I say that this our first act of obedience has brought us unspeakable joy; and we trust to see greater things than these.

It is true indeed that fear re-asserts itself. The demands we make are exorbitant, unprecedented; and the home difficulties are immense. What will the Church do in response? Will the offering of life be adequate? Will an adequate offering of wealth follow the offering of life? We who love the Church must needs be walking these days in fear. Yet we can abate no jot of our demands on that account. We take the risk. We believe that God has spoken; and when God speaks, man's hope and strength are to obey.

ST. CLAIR SARUM,
Chairman, Missionary Council of the Church Assembly.

St. Andrew's Day, 1925.

ABBREVIATIONS USED IN THE REPORT

B.C.M.S. .	Bible Churchmen's Missionary Society.
C.E.Z.M.S.	Church of England Zenana Missionary Society.
C.M.S. .	Church Missionary Society.
C.S.M.V. .	Community of St. Mary the Virgin (Wantage).
O.M.C. .	The Oxford Mission to Calcutta.
S.P.C.K. .	The Society for Promoting Christian Knowledge.
S.P.G. .	Society for the Propagation of the Gospel in Foreign Parts.
S.S.J.E. .	Society of St. John the Evangelist (Cowley).
U.C.M.E.	United Council for Missionary Education.
Y.M.C.A. .	Young Men's Christian Association.
Z.B.M.M. .	The Zenana Bible and Medical Mission.

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FOREWORD BY THE MEMBERS OF THE COMMISSION ON INDIA

THE main object of this Report is to make clear two facts, first the wonderful opportunity that lies before the Church in India to-day, and second, the imperative need of largely increased support of the missionary societies by the Church at home to enable them to grasp these opportunities before they pass away and are lost.

In India, as elsewhere in the mission field, this is a great day of opportunity. Seldom, if ever, in its history has the Church of England had so clear a call from God for service and sacrifice for the extension of His Kingdom in foreign lands. Our Report is written in the hope that it may help the Missionary Council of the Church Assembly to bring this home to the mind and conscience of the whole Church of England.

We have not attempted to make a survey in detail of all the work that is being done in the various dioceses and by the missionary societies working in them. It was not necessary for our purpose and, in any case, the materials are not available for such a survey, nor was the time at our disposal sufficient to enable us to collect them, for it would have been the work of years. But in an Appendix we have given a brief sketch of the work carried on in the thirteen dioceses of the Province that will, we hope, be sufficient to give our readers an idea of the extent and variety of the work, the general results that have been attained, and the most urgent calls for increased support.

In drawing up this statement in the Appendix we have

greatly missed the Rev. A. H. Dolphin, the Foreign Secretary of S.P.G., whose help as a member of our Commission was invaluable during the earlier part of our work. The fact that, owing to a breakdown in health, he was unable to take part in the drawing up of the Appendix was a serious loss to us.

It has been difficult to obtain as full and accurate statistics as we could have wished, mainly because they have not hitherto been collected by the missionary societies on any uniform plan. We have used, as far as possible, the statistics of the Government Census of 1921, but the figures given there do not represent the state of things in 1925 and cannot always be relied upon with regard to the membership of the different Churches or Missions. On this and on other matters of detail we should have been glad if we could have made still further inquiries from the Bishops and missionaries in India over and beyond those already made, but this would have involved a delay which might easily have been a delay of years. We do not think, however, that this unavoidable incompleteness in matters of detail affects the main purpose of our Report, which is to set before the Church at home the urgent need of a great effort for a great cause.

The Report deals with the ecclesiastical Province of India, Burma and Ceylon; but, while Burma is included in the Indian Empire, Ceylon is a separate colony. The statistics, therefore, given in the Report for India include Burma, but do not include Ceylon.

THE CALL FROM INDIA

CHAPTER I

INDIA AND ITS PEOPLES

INDIA is more like a continent than a single country. Its area is equal to that of the whole continent of Europe, excluding Russia, and its population, numbering 320 million, is almost as large and far more varied. It is estimated that about 700 different languages are spoken in India, and every racial family is represented within the Empire. Forty years ago Lord Dufferin drew the following vivid picture of the peoples of India, and, except that the Hindus now number 216 million and the Mohammedans 68 million, it still holds good.

> This population is composed of a large number of distinct nationalities, professing various religions, practising diverse rites, speaking different languages, while many of them are still further separated from one another by discordant prejudices, by conflicting source of usages, and even antagonistic material interests. But perhaps the most patent characteristic of our Indian cosmos is its division into two mighty political communities as distant from each other as the poles asunder in their religious faith, their historical antecedents, their social organization, and their natural aptitudes: on the one hand, the Hindus numbering 190 million,* with their polytheistic beliefs, their temples adorned with images and idols, their veneration for the sacred cow, their elaborate caste distinctions, and their habits of submission to successive conquerors; on the other hand, the Mohammedans, a nation of 50 million,† with their monotheism, their iconoclastic

* In 1921 they numbered, according to the Government census, 216,734,586.

† In 1921 they numbered 68,735,223.

fanaticism, their animal sacrifices, their social equality, and their remembrances of the days when, enthroned at Delhi, they reigned supreme from the Himalayas to Cape Comorin. To these must be added a host of minor nationalities—most of them numbering millions—almost as widely differentiated from one another by ethnological or political distinctions as are the Hindus from the Mohammedans, such as the Sikhs, with their warlike habits and traditions and their enthusiastic religious beliefs; the Rohillas, the Pathans, the Assamese,* the Baluchees, and other wild and martial tribes on our frontiers; the hillmen dwelling in the folds of the Himalayas, our subjects in Burma, Mongol in race and Buddhist in religion—the Khonds, Mhairs and Bheels,† and other non-Aryan peoples in the centre and south of India, and the enterprising Parsees, with their rapidly developing manufactures and commercial interests. Again, amongst these numerous communities may be found at one and the same moment all the various stages of civilization through which mankind has passed from the prehistoric ages to the present day. At one end of the scale we have the naked savage hillman, with his stone weapons, his head-hunting, his polyandrous habits, and his childish superstitions; and at the other, the Europeanized native gentleman, with his English costume, his advanced democratic ideas, his western philosophy, and his literary culture; while between the two lie layer upon layer, or in close juxtaposition, wandering communities with their flocks of goats and moving tents, collections of undisciplined warriors, with their blood feuds, their clan organization, and loose tribal government; feudal chiefs and barons with their retainers, their seignorial jurisdiction, and their mediæval notions; and modernized country gentlemen and enterprising merchants and manufacturers, with their well-managed estates and prosperous enterprises.‡

* Referring to the Assamese hill tribes.

† Elsewhere in this report the Khonds, Mhairs and Bheels are referred to as Gonds, Mahirs and Bhils.

‡ Quoted in *Report on Indian Constitutional Reforms*, 1918, pp. 117–118.

To complete the picture of the diversity of religions in India we must add that in Burma and on the slopes of the Himalayas there are about 12 million Buddhists, in India about 10 million Animists, belonging to the aboriginal tribes, nearly 5 million Christians and over 3 million Sikhs, besides small numbers of Parsees, and members of the Brahmo-Samāj and other reforming sects.

It must also be added that Hinduism, the religion of two-thirds of the population, is in itself a bewildering medley of beliefs and practices, with no definite creed and no uniformity of rites and ceremonies. It embraces impartially agnosticism and devil worship, the philosophic belief in one supreme, impersonal Being and the worship of millions of deities.

This strange diversity of race, language and religion is further accentuated by the division of India geographically into two distinct parts. The whole country is a large triangle with its base formed by the Himalayan mountains, its two sides bounded by the Arabian Sea on the west and the Bay of Bengal on the east, and its apex at Cape Comorin stretching into the Indian Ocean. But it is divided about a third of the distance from its base by the Vindhya mountains, a chain of hills that run right across Central India from west to east. They seldom rise more than 4000 feet above sea-level, but they are covered by dense forests, and, before the days of roads and railways, were difficult to cross. The effect of this has been that invaders from the north-west and north-east in the early ages were almost entirely confined to the broad plains between the Himalayas and the Vindhyas, and did not push their conquests farther south. The Aryans, between about 1500 and 500 B.C. spread over nearly the whole of North India from the Indus to the mouth of the Ganges; Mongolians spread over Bengal in the east and Scythians at a later date over the Punjab in the west. Later still, between 1000 and 1750 A.D., Mohammedan invaders from Afghanistan, Persia and Central Asia poured over North India and established a succession of powerful

kingdoms, which culminated in the great Moghul Empire in the sixteenth century.

These successive waves of invasion have produced a great mixture and diversity of races in the north. But comparatively few of the invaders penetrated beyond the Vindhya Hills. A number of Brahmans, the priestly caste of the Aryans, made their way into South India, and established their influence there as religious teachers. The Mohammedans established kingdoms in the south that were nominally subject to the Moghul Emperor at Delhi. But neither Aryans nor Mohammedans to any great extent affected the population, which has remained almost entirely Dravidian. Whereas, therefore, the languages of North India are derived from Sanskrit, the old language of the Aryans, the languages of South India are Dravidian, belonging to a distinct family of their own.

This racial and linguistic distinction between north and south has had an important influence upon both the religious and political history of the two parts of India, and it is necessary to bear it in mind when studying the progress of the Christian Church and preparing a policy for its future.

While, however, it is necessary to emphasize the diversity of the peoples of India in race, language, religion and civilization, at the same time it is also important to bear in mind that in spite of their manifold differences there is still among the Hindus a common culture, a common social organization, and a common religious outlook, mainly due to the influence of the Brahmans, who have given to India four things that together constitute a strong bond of unity.

First, a common classical language for religion, philosophy and science. Sanskrit has been to India what Latin was to Europe in the Middle Ages.

Second, the common heritage of a sacred literature. The Vedas are the bible of the Hindus. All schools of Hindu philosophy have been based upon them, and even though not one single Vedic deity is worshipped to-day,

still the cry of the most modern and most powerful sect of Hindu reformers, the Arya Samāj, is 'Back to the Vedas.'

Third, a common religious authority. It is difficult for us to understand how the extraordinary collection of rites and beliefs included in Hinduism can possibly hold together and even appear to form one system of religion. The explanation is that they are all held together by the authority of the Brahmans. No priesthood has ever wielded such power and influence for so many centuries in any country in the world.

And fourth, the social institution of caste, which, together with the authority of the Brahmans, is 'the hard foundation' of the Hindu religion.* This Hindu system of caste might seem at first sight on a par with the ordinary class divisions that are found in every civilized race throughout history. But it is distinguished from them by two special features. First, by its extreme rigidity; and second, by its religious foundation. The members of different castes in India cannot intermarry, cannot eat and drink together and have different rules and customs regulating marriage and social life generally, and it is impossible for any one to pass from one caste to another in a single lifetime. And this rigid system of caste is sanctioned and enforced by religion. The rules of caste are religious laws. It has been truly said by a Hindu writer that the only religious duty obligatory on all Hindus is the observance of caste.

The origin of these two peculiarities of the caste system may probably be traced to the conflict between the Aryans and the Dravidians and the clash of colour which it created

In Sanskrit, the language of the Vedic hymns, the word which we translate by 'caste' meant literally 'colour,' and Indra (the Aryan god of war) is praised for protecting the Aryan colour. These facts tend to show that the rigid division between Aryans and aborigines, when the latter were made part of the Aryan community as a fourth class, was based upon

* *Hinduism*, by Monier Williams, p. 85.

the colour bar as well as on religious differences. To overstep this division, therefore, was both the violation of a strong social sentiment and an offence against religion.*

This rigid principle of division seems first to have been applied to Aryans and Dravidians and aborigines, and afterwards extended to the divisions between the Aryans themselves in the interests mainly of the Brahman priesthood.

Three other facts with regard to the peoples of India generally have an important bearing upon the work of both the administrator and the missionary.

First, their main industry is agriculture. It is estimated that about seventy-five per cent. of the population are directly engaged in agriculture and about eighty-five per cent. live in villages. Europeans in India naturally tend to over-estimate the importance of towns and cities as compared with villages. The educational system of the British Government, for example, has been designed for, and mainly concentrated on, the people in towns to the comparative neglect of the masses in the villages. So with the missionary societies, particularly in North India. So, again, when Europeans speak of the industrial development of India they generally mean the development of factories and workshops in towns and not the development of agriculture.

Second, the poverty and indebtedness of the mass of the people. Careful inquiries into the economic condition of the village people in some parts of South India and Western India have led to the conclusion that the average income of the agricultural labourers is less than threepence a day,†

* See *Indian Problems in Religion, Education, Politics*, by the Right Rev. Henry Whitehead, pp. 14–16.

† The Rev. D. A. Yardi estimates it at Rs. 5 (about seven shillings) a month in the Aurungabad district of the Hyderabad State.

In *The C.M.S. Mass Movement Quarterly* for June, 1925, the Bishop of Dornakal writes: 'I worked out in several places the economic conditions of our converts. In most cases the agricultural wage averages about one rupee (one shilling and four pence) a week in the whole year.'

and with very, very few exceptions all of them are in debt, the large majority hopelessly in debt. This is an important fact for the missionary, considering that over ninety per cent. of the Indian Christians come from the poorest classes of the population living in village districts. The spiritual and economic condition of the Indian Christians are very closely allied.

And third, the illiteracy, ignorance and superstition of the mass of the people. The Government census of 1921 shows that only about eight per cent. of the whole population are literate, and the reports of missionaries serve to show that only about seventeen per cent. of the Indian Christians are literate.

It is true that illiteracy does not always denote ignorance or incompetence, but the majority of the village folk in India are steeped in ignorance, credulity, and superstition as well. Education, therefore, is the key to all progress in Church and State alike. As regards the work of the missionary societies of the Church of England in India, the result of our inquiries has been to confirm us very strongly in the view that at the present moment it is mainly a work of education. We use the term here and elsewhere in our report not only of the teaching given in schools and colleges, but also to include the training of teachers, clergymen, congregations and communities in all that belongs to Christian life and work in India, and especially we include the vital need of inspiring the growing Indian Church with an ardent missionary enthusiasm for the extension of Christ's Kingdom.

CHAPTER II

THE INFLUENCE OF BRITISH RULE

UNDER British rule the whole of India for the first time in its history has become subject to one Sovereign. It is true that the relation of the Emperor of India is not the same to all his subjects. While three-fourths of the population are governed directly by the Government of India and by local governors, councils and officials appointed by the Crown, one-fourth is governed by native princes, who are independent rulers, though in varying degrees subject to the Emperor and to the control of the Government of India. Still, the whole of India and Burma now forms one Empire.

Opinions may differ as to the effect of British rule during this last century, but there can be no question that it has given to India unity and internal peace for a hundred years.

> She had been for ages plagued with invasion and split up and parcelled out by conquering foreigners or contending kings, and her people had become subdivided, in a manner to which there is no parallel in the world, by the inveterate antagonism of different races and religions. The miseries of the period of chaos, which ensued upon the break up of Moghul rule, have now about faded from the mind of India, but for a long time they made her thankful for the peace and order which British rule conferred.*

It has also brought to India the science, philosophy and literature of the West and promoted the intellectual, material and political progress of its people on the lines of European

* *Report on Indian Constitutional Reforms*, 1918, p. 108.

civilization. The results of these gifts of unity, peace and knowledge have been admirably summarized by Sir Alfred Lyall as follows:

> It may be affirmed that the moral and material civilization of the Indian people has made more progress in the last fifty years than during all the preceding centuries of their history. Yet it has inevitably come to pass that the difference of wealth and learning, frequent intercourse with Europe, and the saturation of the educated classes with western ideas and political axioms have stimulated the desire for a larger share in the government of their country among the leaders of native public opinion. An efficient administration no longer satisfies them; on the contrary, it has created ulterior hopes and aspirations. We began with great organic reforms, with improving the police and the prisons, with codes of law, a hierarchy of courts of justice, a trained civil service, and all the apparatus of a modern executive. Latterly, we have undertaken the gradual introduction of representative institutions, legislative councils in all the important provinces, and municipalities in every substantial town; we are seriously preparing for the slow devolution of local and provincial self-government.*

Since these words were written, things have moved very fast. The chaos and misery from which the people of India were rescued by the British Government have receded farther and farther into the background, and the poverty of the masses to-day is often contrasted with the prosperity of former ages; the demand of the educated classes is no longer for a share in the government, but for complete control, and the policy of the British Government is not now directed towards fostering municipalities and advisory councils, but to the goal of representative institutions and ultimate self-government. In 1919 the British Parliament sanctioned a constitutional reform in India which to able and liberal-minded statesmen like Lord Dufferin and Lord

* Quoted in *Report on Indian Constitutional Reforms*, 1918, p. 108.

Morley, would have seemed utterly impracticable twenty years ago. The pace has been forced, partly by the rapid spread of English education, western industrialism and modern methods of transport, and still more by the victory of Japan over Russia and the Great War. The spirit of nationalism has developed enormously during the last decade, and it is hardly an exaggeration to say that in the political sphere the relations between the British and the educated Indians have completely changed. At the end of the nineteenth century the British were the ruling race, and the Indians subject peoples. To-day Indians and Europeans meet and contend in the legislative councils and assemblies on a footing of equality. The new relation between the two races is all for the good; but time is needed for Indians and British alike to adjust themselves to it. The chief danger at the present time is lest a spirit of suspicion, revenge and racial antagonism on the part of a large section of Indian politicians should retard for many years the process of adjustment.

What, however, we are mainly concerned with is the reaction of these political movements and of the strong wave of nationalism upon the missionary work of the Church. The following passage of the *Report of the C.M.S. Delegation to India*, 1921–22, expresses clearly what many missionaries in India have felt strongly during the last quarter of a century:

> Indian national self-consciousness naturally tends to find its expression in its own local diocesan life and administration rather than in the life and administration of a foreign society, so that the rapid growth of this national self-consciousness has not only rapidly increased the growth of a diocesan spirit, but has also produced an increasing resentment against the dominance of a large part of Church work within a diocese by a body controlled by the representatives of a foreign missionary society. It will be obvious that when the dioceses are controlled by Indian Bishops, as in many

cases they will be with the coming extension of the episcopate, the cleavage indicated and the antagonism resulting will be even more apparent.

It is a question that is receiving the serious consideration of both the committees and the supporters of our missionary societies at home. In the political sphere the new wine of western education and western ideals has burst the old skins of bureaucratic and foreign government. The same forces are at work in the Christian Church, and the missionary societies are now considering the provision of new forms of administration to express and contain the new ideas and aspirations of educated Indian Christians.

One important result of these new political forces has been to stimulate the movement for the independence of the Anglican Church in India, and the severance of the legal ties that bind it to the State and the Church of England Hitherto the dioceses have been defined by acts of parliament, most of the bishops have been appointed by the Crown under letters patent, and the salaries of bishops and archdeacons as well as of the chaplains ministering to government servants, civil and military, have been paid by the Government of India. At the same time the Anglican Church in India as a whole, including the Indian as well as the European members, has been made subject to the ecclesiastical laws of England, and the acts of the Metropolitan have been subject to the general supervision of the Archbishop of Canterbury. The position was anomalous even when the Government of India was British ; but now that the Reform Act of 1919 has taken the first step towards the transference of political power from the British parliament to Indian councils, the old connection between Church and State is fast becoming an anachronism. The control exercised by the British parliament over the Church could not be transferred to councils mainly composed of Hindus and Mohammedans. The Church, therefore, has wisely taken the initiative by itself proposing the repeal of the

acts of parliament upon which its present relations to the State are based. What is termed 'The Indian Church Measure,' is now being framed by the bishops and church councils in India, in consultation with the Secretary of State, and, it is hoped, will shortly be laid before the Church Assembly in England.*

* See further, Appendix II.

CHAPTER III

EARLY HISTORY OF THE CHRISTIAN CHURCH IN INDIA

BEFORE considering the existing work and future policy of the missions of the Church of England, it will be well to sum up briefly the past history of Christianity in India.

It is not generally realized that there has been a Christian Church in India for at least 1500 years. The ancient Christian community in South India, known as the Syrian Christians, hold the tradition that their Church originated with the preaching of the apostle St. Thomas. Whatever truth there may be in this tradition, it is fairly certain that there was a Christian Church, probably an offshoot from the Nestorian Church in Persia, with its own bishops and clergy in Malabar in the fifth century. When the Portuguese arrived in India in 1498, they found this Church in existence, with about 150,000 members, claiming a succession of bishops from the patriarchs of Babylon and Antioch. Shut up in a narrow strip of territory that was separated from the rest of India by a barrier of mountains and forests, often oppressed and persecuted, and living in a country that was dominated by the Brahman priesthood, this Christian community had been able to do no more than maintain its unity and hold fast to the traditions that it had received.

When Vasco da Gama visited them in 1502, during his second voyage to India, they welcomed him as a deliverer from the oppression that had been their lot for centuries. At first it seemed as though their hopes would be realized, but about the middle of the century the efforts of the Jesuits to reform the Church in accordance with Roman ideas and bring it into subjection to the Pope, led to a

persecution that was worse in its results than any they had suffered at the hands of Hindu princes.

The missionary work of western Christendom in India began with the arrival of the Portuguese in 1498. Large numbers of monks were sent to India with the Portuguese fleets, and Goa soon became the centre of a vigorous missionary enterprise. But no great success was at first achieved, and the King of Portugal, dissatisfied with the small progress made, applied to Ignatius Loyola to send the entire Jesuit Order to India. The request could not be granted, but in 1542 Francis Xavier, the greatest of them all, was sent to the East, and the day of his arrival may well be called the birthday of Roman Catholic missions in India. He only spent about four and a half years altogether in the country, but in that brief space of time he is said to have baptized about 60,000 people. His converts were nearly all from the fishermen castes, living on the south-west and south-east coasts, who came in mass movements to the Church. We read of about 20,000 persons being taught and baptized in a few weeks, and, during a short tour in Travancore, he is said to have baptized 10,000 in a single month.

But the provision for the instruction and training of these thousands of converts was woefully inadequate. The fact that Xavier never attempted to learn any Indian vernacular, and so had to depend upon interpreters, many of whom knew very little Portuguese, made it impossible for him to instruct his converts properly either before or after baptism. He taught the boys a few simple formulas and told them to teach their parents; he gave those who could read brief manuals, and in some places arranged for schools to be opened for the teaching of the children. But he ran a great risk in sweeping these large masses of ignorant and superstitious people into the Church without due provision for their instruction, and the subsequent history of the Roman Catholic community in South India proved that he was courting disaster.

Another fatal defect of this mass movement work of the Jesuits was its frank appeal to material interests. The movements began as the result of a political bargain. The fishermen of the south-east coast were constantly raided by pirates. One of their fellow-countrymen, who was living at Goa and had become a Christian, persuaded them to apply for help to the Portuguese viceroy. So a deputation was sent to Goa, and the viceroy agreed to deliver them from their enemies on condition that the whole caste became Christians and subjects of the King of Portugal. The bargain was ratified by the baptism of all the delegates then and there. A fleet was sent, the pirates were dispersed, and the whole caste was baptized within a few weeks. Francis Xavier, on his arrival, threw himself with the utmost zeal and devotion into this movement, and worked among the fishermen for two years; but he was building on a bad foundation. No wonder that in a short time he was bitterly disappointed with the result of his labours and despaired of the conversion of India by religious and spiritual methods. 'The natives are so terribly wicked,' he wrote to Ignatius Loyola, 'that they can never be expected to embrace Christianity'; and, writing to the King of Portugal, he declared that the only hope of increasing the number of Christians was by the use of the secular power of the State. 'I demand,' he says boldly,

> that your Majesty shall swear a solemn oath affirming that every governor who shall neglect to disseminate the knowledge of our most holy faith shall be punished on his return to Portugal by a long term of imprisonment and by confiscation of his goods.

As a result of this extraordinary admonition, the King issued orders that in Goa and other Portuguese settlements 'all idols shall be sought out and destroyed, and severe penalties shall be laid upon all such as shall dare to make an idol or shall shelter or hide a Brahman.' He also ordered that special privileges should be granted to Christians, 'in

order that the natives may be inclined to submit themselves to the yoke of Christianity.' *

A new departure was made at the beginning of the seventeenth century by another great Jesuit missionary. Robert De Nobili. He was an Italian of high birth, great intellectual ability, and a spirit of devotion and self-sacrifice equal to that of Francis Xavier. He was sent to the town of Madura, the capital of a powerful kingdom in South India, outside the jurisdiction of the Portuguese viceroy. The problem that De Nobili set himself to solve was, how to win to the Christian Church the Brahmans and other high-caste Hindus in a kingdom where the government would give no help. He at once threw over the policy of Xavier and the mass movements of the lower castes, and struck out on a line of his own. He learnt Tamil and Sanskrit, and resolved to become a Hindu to the Hindus and a Brahman to the Brahmans. Unfortunately, he carried the principle far beyond the bounds of truth and brotherly love. He gave out that he himself was a Brahman, though he knew that a Brahman is born, not made; he declared that the Christian law that he preached had been taught in India by Hindu ascetics, and he even claimed to restore to the Hindus one of their lost sacred books. But his worst transgression of Christian principles was the adoption of the caste system within the Christian Church. He allowed his high-caste converts not only to wear a sacred thread and smear ashes on their foreheads, like the worshippers of Hindu gods, but also to separate themselves from their low-caste Christian brethren. A separate church was built for them, which the low-caste Christians were not allowed to enter, and, worse still De Nobili himself, and the Jesuits ministering to the high-caste Christians, withdrew from all contact with their low-caste brethren and would not even administer to them the sacraments.

This policy of 'accommodation' naturally provoked vehement opposition and was strongly condemned by a

* *Life of Francis Xavier*. H. Venn, p. 161.

large section of the Roman Catholic Church, outside the ranks of the Jesuits, as totally inconsistent with Christian love and brotherhood. The controversy raged for over a hundred years. Many of the practices of the Jesuits were condemned by successive Popes, but the fundamental questions of principle involved were never dealt with.

The toleration of caste by De Nobili was as disastrous to the welfare of the Christian community as the former appeal to material interests. It failed to effect its immediate purpose. In Madura itself the total number of Christians at De Nobili's death only numbered two hundred. The verdict of an able and impartial Roman Catholic historian on this policy was as follows :

> For a hundred and fifty years the missionaries worked unweariedly among the Indian Christians ; but there resulted therefrom neither any considerable movement towards Christianity among the upper classes, nor yet the least amalgamation of the various castes among those professing Christianity.*

The missionary work of the Protestant Churches began in India on a very small scale in 1706 by the establishment of a mission at the Danish settlement at Tranquebar on the south-east coast by the King of Denmark. The most famous of the missionaries was Christian Friedrich Schwartz, who by his transparent honesty, deep piety, and attractive personality, won the confidence of both Indians and Europeans as few other missionaries in India have done. Preaching, education and the translation of the Bible were the methods on which the Danish mission relied. Their work was mainly confined to the Danish and English settlements in South India ; but the Danish authorities and the English East India Company, unlike the Portuguese government at Goa, did not regard the conversion of the natives of India to Christianity as any part of their business. The

* Müllbauer, quoted by Richter in *A History of Missions in India*. Trans. by S. H. Moore, p. 69.

agents of the Company in South India during the eighteenth century were indeed friendly to the missionaries and often gave them support and encouragement; but they carefully refrained from using the secular power of the government for the conversion of Hindus and Mohammedans to Christianity.

The most important results of the efforts of these missionaries were the translation of the Bible into Tamil and the foundation of the Church in the districts of Tinnevelly, Trichinopoly, and Tanjore, and in the city of Madras.

The first English mission established in India was that of the Baptists in Bengal.* William Carey landed in Calcutta in November, 1793, but the hostility of the British officials compelled him to establish his headquarters at the Danish settlement at Serampore, a few miles north of Calcutta.

This attitude of active hostility, however, was soon abandoned, and in 1801 Lord Wellesley, the Governor-General, appointed Dr. Carey as Master and Professor of Bengali, Marathi and Sanskrit, at the newly-established college in Calcutta for training candidates for the government services.

The beginnings of the missionary work of the Protestant Churches of Great Britain in the nineteenth century thus form a striking contrast to those of the Roman Catholic missions in India three centuries earlier. The Roman missions were supported by the whole power, authority and resources of the Portuguese government. The Protestant missions, on the other hand, were happily compelled to rely entirely on spiritual methods and resources. So they set themselves to accomplish three great tasks. First, the translation of the Bible into the Indian vernaculars. Carey himself translated, or superintended the translation of the whole of it into Bengali, Hindi, Marathi and Sanskrit.

* The S.P.C.K. appointed the Rev. A. F. Clarke to take charge of Kiernander's mission in Calcutta in 1789, but he threw up his work in 1791 and became a chaplain in the East India Company's service. See *History of the S.P.C.K.*, p. 276.

Other missionaries translated portions of it into almost all the more important vernaculars of India. Second, the evangelization of the people. With this object a number of mission stations were established, chiefly in Bengal. Third, the training of young Indian Christians to be evangelists and teachers of their own countrymen. With a view to this, they established the College at Serampore, which is still one of the most important centres of theological teaching in India.

In 1830, a fresh epoch began in the history of the Protestant missions with the arrival of the great Scottish missionary, Alexander Duff, in Calcutta. He was confronted with the same position in Bengal that faced De Nobili at Madura, two centuries earlier. The Indian Christians, drawn almost entirely from the lower castes in the villages, were looked down upon and despised. It seemed impossible that they could be the evangelists of India. Dr. Duff, therefore, like De Nobili, turned to the Brahmans and the higher castes. He arrived at a psychological moment, when there was a great demand for English education in Calcutta. So he conceived the bold plan of converting the Brahmans by means of English education saturated with Christian teaching. The desire for education, the sudden impact of western ideas on Hindu orthodoxy, the earnest preaching of Christian truth and the powerful personality of Dr. Duff himself, produced an immediate effect. Hindu society in Calcutta was stirred to its depths; about thirty converts were made from the higher castes, and it seemed as though a great movement was at hand, which would sweep into the Church the influential classes, who then would be the instruments for the conversion of the masses.

Dr. Duff's example was followed by other missionaries, and high schools and colleges were founded during the next fifty years in all parts of India with the same object.

During the latter half of the century, two other important movements started in the village districts. The first was the conversion of large numbers of the aboriginal tribes;

and the second, the great movement among the outcastes of Hindu society towards the Christian Church.

There was also, during this period, an important development of women's education and medical missions.

The rapid growth of the work of the Protestant missions is shown by the facts that by the end of the nineteenth century there were 122 missionary societies at work in India, in addition to the missions of the Church of Rome, and that their foreign workers, ordained and unordained, numbered over 4600, while the total number of Indian Christians connected with them amounted to nearly two and a half millions.

CHAPTER IV

ANGLICAN MISSIONS

THE Church of England was slow to begin mission work in India. A few of the chaplains appointed by the East India Company, such as Henry Martyn, were inspired by an ardent missionary spirit, but their evangelistic work was necessarily limited by their position as chaplains of the Company. The S.P.C.K. made a beginning by providing the salaries of some of the German missionaries in South India. But the first two clergymen of the Church of England who went to India as missionaries * were sent in 1814 by the C.M.S. to Madras. The same society sent two others in 1816 to Bengal.

In 1818, three years after the arrival of Dr. Middleton, the first Bishop of Calcutta, the Archbishop of Canterbury, as president of the S.P.G., stated

> that time having now been allowed for the settlement of the episcopal authority in India, it did appear to him that the moment was at length arrived when the operations of the society might be usefully and safely extended in that quarter of the world.

The first step taken was the establishment of Bishop's College, in Calcutta, in 1820. It was designed to be subservient to the several purposes :

> (1) Of instructing native and other Christian youth in the doctrine and discipline of the Church, in order to their becoming preachers, catechists and schoolmasters.

* See, however, footnote on p. 20, Chapter III

(2) For translating the Scriptures, the liturgy, and moral and religious tracts.

(3) For the reception of English missionaries, to be sent out by the society, on their first arrival in India.

It is interesting to note that in addition to the grants of £5000 each from the three societies, the S.P.G., the C.M.S., and the S.P.C.K., towards the building and endowment of the college, a sum of over £45,000 was raised by means of a King's letter, addressed to all the parishes in England, requesting them to have collections for this purpose.

It was a fine conception planned on spacious lines. It partly anticipated the great work of Dr. Duff, and partly aimed at imitating the work of the Serampore missionaries. But the college was never adequately staffed or equipped, and, for lack of effective support, it failed from the start to realize all the hopes of its founder. At the same time it did useful work and at any rate laid down the right methods for the Church to follow in its missionary work, namely, the training of Indian Christians to be evangelists, pastors and teachers of their own people, the translation of the Scriptures, and the dissemination of Christian literature.

In 1825 the missionary work of the S.P.C.K. in South India, which had hitherto been carried on by German missionaries in Lutheran orders, was transferred to the S.P.G., and the society resolved four years later that 'it is essential to the efficiency of the new system that clergy in the orders of the Church of England should be sent to the Indian stations.'

These missions at the time of the transfer embraced 8352 Christians, under the care of six missionaries (German Lutherans), assisted by 141 native lay teachers. The schools contained 1232 pupils. The state of the missions during the next ten years, however, was feeble and unsatisfactory, and as such it was lamented in the reports of the period. Great deadness seems to have generally prevailed, and the usual results of want of superintendence were conspicuous.*

* See *Two Hundred Years of the S.P.G.*, pp. 502–503.

In 1835 the bishoprics of Madras and Bombay were established, to the great benefit of the mission work in both presidencies ; and by 1850 the life of the whole Anglican Church in India was very different from what it had been at the beginning of the century.

When Bishop Wilson, of Calcutta, visited England on furlough in 1845, he said, in reply to an address of welcome from the S.P.G., that the progress of religious principle in India during the thirty years since the creation of the see of Calcutta was ' almost incredible.' ' The character of the clergy,' he said,

> has been raised ; a mild episcopal Church discipline has been effectually established ; the disposition of our Indian rulers towards Christianity has been rendered more favourable ; the moral and religious conduct of the servants of the Honourable Company has become purer ; the institution of holy matrimony far more honoured ; the Lord's Day better sanctified ; the number of chaplains and missionaries increased tenfold ; the attendance on public worship more numerous and punctual.†

The ground was thus prepared for the great work which the Church of England is called in God's Providence to accomplish in India for the building up of an indigenous Church which may combine the fundamental principles of catholic Christianity with the spirit of nationalism which is such a marked feature of modern India.

The wonderful progress made towards this final goal during the next eighty years was made possible by what Bishop Wilson calls the incredible improvement of religious principle in India during the first half of the nineteenth century.

A brief survey of the missionary work of the Church of England in India at the present time will show how great that progress has been since the first two Anglican clergymen were sent out by the C.M.S. in 1814.

† *Two Hundred Years of the S.P.G.*, pp. 480–481.

Seven Anglican missionary societies are now at work in India: the Society for the Propagation of the Gospel in Foreign Parts, the Church Missionary Society, the Church of England Zenana Missionary Society, the Oxford Mission to Calcutta, the Cowley Fathers, the Bible Churchmen's Missionary Society, and the Episcopal Church of Scotland. There are also two university missions working in connection with the S.P.G., namely, the Cambridge Delhi Mission and the Dublin University Mission to Chota Nagpur. The Community of St. John the Baptist (the Clewer Sisterhood) is also maintaining a girls' school and a women's college at Calcutta, and the Wantage Sisterhood a girls' school at Poona in the Diocese of Bombay. The Sisterhood of the Epiphany in the Diocese of Calcutta is working in connection with the Oxford Mission to Calcutta; the All Saints' Sisters are working in Bombay, and the Sisters of St. Margaret, East Grinstead, in the Diocese of Colombo. The Cawnpore Brotherhood, in the Diocese of Lucknow, is working in connection with the S.P.G.

The position of the Anglican Church, as compared with that of the other churches of the West, is seen from the following statistics, taken from the Government census of 1921. The number of Christians connected with the various bodies are:

	Europeans.	Anglo-Indians.	Indians.
Roman Catholics (including Romo-Syrians) . .	32,101	57,491	2,157,340
Anglicans . . .	108,759	37,241	387,482
Syrian Churches . .	—	—	733,079
Other denominations .	34,877	18,309	1,186,468
Total of all denominations .	175,737	113,041	4,464,369

The Anglican Church, therefore, contains less than one-eleventh of the total number of Indian Christians, while the

Roman Catholic Church, including the Roman Syrians, contains more than half. But in judging the significance of these figures it needs to be borne in mind that the Roman Catholic Church began its missionary work in 1500, and the Anglican Church in 1815.

And though the work of the Church of England represents only about one-eleventh of the total missionary effort of the Christian Church, its schools and colleges, hospitals and dispensaries, and its various forms of evangelistic work, influence all classes, Hindus, Mohammedans and aborigines alike. Its hospitals and dispensaries open many doors, especially among the Mohammedans, which would otherwise be shut. It is impossible to represent by statistics the value of all this varied work, though over half a million patients are treated yearly in the hospitals of the S.P.G., C.M.S. and C.E.Z.M.S., and not less than 150,000 pupils are taught in their schools. But it does not depend merely upon its volume or the number of institutions and workers. The intensity of the personal influence of individuals is of far more importance. We need only refer by way of illustration to the work of Henry Martyn, French, Lefroy, and Noble in the past, and at the present time to the far-reaching influence of the members of the Oxford Mission to Calcutta, the Cambridge Delhi Mission, the Cowley Fathers at Poona, and the men and women in charge of our great educational institutions and medical missions. The leading government officials in North India have constantly given emphatic testimony to the value of the missionary colleges from the point of view of the State, and every British official, civil or military, who has served on the North-West Frontier, would speak with admiration and enthusiasm of the splendid medical work carried on for many years past among the frontier tribes. At the foot of all the chief passes on the British side of that frontier is a mission hospital. To these hospitals come wild trans-frontier people from valleys far up among the mountains, and the self-sacrificing work that is done in them brings the medical missionaries into touch

with types quite outside the range of the ordinary official or traveller, and is remembered with gratitude in the remotest villages of Afghanistan, Tibet and the neighbouring countries.*

Pennell, Starr, Holland and the Neves have done magnificent work upon this frontier, and the heroic part which Mrs. Starr played recently in the rescue of Miss Ellis sent a thrill of pride through the hearts of Englishmen all over the world.

The results of work like this are often not seen in the number of converts, but in the leaven of Christian thought and morality gradually spreading through Hindu and Mohammedan society. And in addition to the work of the foreign missionaries, the influence of the large number of Indian Christians, both men and women, and of Indian congregations, who are bearing a faithful witness to Christ by their lives, and often by the patient endurance of persecution, is a powerful factor in the spread of this leaven of Christian truth as well as in the building up of a Christian Church.

* See Foreword by Major-General L. C. Dunsterville to *Frontier Folk of the Afghan Border*, by Mrs. L. A. Starr. Published by C.M.S.

CHAPTER V

THE RESPONSE OF THE INTELLIGENTSIA TO THE GOSPEL

We will describe in this and the three following chapters the response to Christianity of the different classes of the population, and first that of the *intelligentsia* in the cities and larger towns of India. It is not easy to do so in a brief space, because the awakening of mind and conscience among this class during the last hundred years has been the result of many different forces. The just, impartial and honest administration of the British Government, the closer contact between East and West, English education, the direct teaching of Christian truth in missionary schools and colleges, the wide circulation of the Bible, the influence of individual Christians, both Indian and European, the evidences of the power of the Spirit of God in the Christian Church, especially among the outcastes and aboriginal tribes, have all played their part in this awakening; and it is difficult to decide how far it may have been the result of contact with Western civilization and how far due to the direct influence of Christian teaching.

Moreover, going back to earlier ages, it is uncertain whether or no Christianity had any widespread influence on Indian thought and religion before the advent of the Europeans. The idea of devotion to a personal God, that was a prominent feature in various reform movements from the twelfth century onwards, has been traced to the influence of the Syrian Christians of Malabar.* We will

* See *Modern Hinduism and Its Debt to the Nestorians*, by George Grierson, C.I.E. Published by the Royal Asiatic Society, London, 1907.

not attempt to determine the relative importance of these various influences, but will simply try to describe the attitude of the *intelligentsia* to Christianity at the present time.

Considering the extent and variety of the missionary forces concentrated on the work among the *intelligentsia* in the towns and cities during the last hundred years, especially in North India, the number of converts is disappointingly small. Large numbers of colleges and high schools have been established, mainly with a view to carry out Dr. Duff's policy of converting them to Christianity by 'education saturated with the Bible,' and the Anglican missionaries engaged in this work have been men of great ability, devotion and force of character, mainly connected with the C.M.S. and S.P.G. Missionary brotherhoods, such as the Oxford Mission to Calcutta, the Cambridge Delhi Mission, the Dublin University Mission to Chota Nagpur, the Cawnpore Brotherhood, the Cowley Fathers at Poona and Bombay, and the Y.M.C.A. in many of the cities and larger towns, have also done an extensive work through hostels, lectures and personal influence. Yet there has been little fruit, so far as converts are concerned.

The effect, however, that has been produced by all this able and devoted work is undoubtedly a widespread knowledge of the life and teaching of our Lord Jesus Christ. There is abundant evidence from all parts of India of the respect and even reverence that is felt by educated Hindus and Mohammedans for the Person of Christ. The following passage in the C.M.S. annual report for 1923–1924 sums up the testimony of the missionaries who are working among them :

> There is in many quarters a changing attitude towards Christianity among educated Indians, who, while still declining to associate themselves openly with the Christian Church, are looking more and more to Christ as the fount of their ideals and the source of their moral strength. Many Hindu speakers quote freely the sayings of our Lord and refer to incidents in

> His earthly life, and those who are in the closest contact with Hindus marvel more and more at the keenness evinced by many to know more about Christ and His power. Dr. Stanley Jones, of the American Methodist Episcopal Church, addressed the committee of the society, and related some of the remarkable results which he had been privileged to see in his approach to the highest class of Hindus. A Brahman lawyer is quoted as giving a striking testimony to the growth of Christianity in India: 'Though there have been Moslems in India for a thousand years, you never hear a Hindu say to a Moslem, "I wish you were more like the Prophet." We have only known of Christianity for a quarter of that time, but there is no educated Hindu who would not say to any Christian, "I wish you were more like Jesus Christ." ' *

We would add to this the testimony of Kunwar Maharaj Singh, an Indian Christian (son of Rajah Sir Harnam Singh), educated at Harrow and Balliol, and for several years assistant secretary to the Government of India in the Education Department. He writes:

> It is unnecessary to discuss the advantages of missionary institutions dealing with education. They are appreciated by non-Christians as well as Christians, in view of the stress laid by such institutions on the formation of character. It is true that the number of conversions, though by no means negligible, has been few, but the direct results achieved in raising the moral tone of the student community, and in creating a kindlier feeling towards Christians and Christianity, cannot be over-estimated.†

It is no small gain that the *intelligentsia* has been brought thus far on the road to Christ. At the same time the experience of the past must serve as a warning against too sanguine hopes of any large movement towards a whole-

* See *C.M.S. Annual Report* for 1923–1924, p. 35.

† See pamphlet *Cambridge in India*, published by the Cambridge Mission to Delhi, Church House, Westminster, 1925.

hearted acceptance of His teaching in the immediate future. Such hopes have often been entertained in the past with regard to particular sections of the educated classes or to the leaders of religious movements among them. The founders of the Brahmo-Samāj, for example, in Calcutta some fifty years ago expressed in their public lectures and writings a reverence for and devotion to Christ, which led many people to think they must inevitably become Christians. Keshab Chunder Sen, the head of the New Dispensation, exclaimed in one of his lectures :

> ' Blessed Jesus ! I am Thine. I give myself body and soul to Thee. If India revile and persecute me, and take my life-blood from out of me, drop by drop, still, Jesus, Thou shalt continue to have my homage. I have taken the vow of loyalty before Thee, and I will not swerve from it—God help me ! These lips are Thine for praise, and these hands are Thine in service. Son of God, I love Thee truly. And though scorned and hated for Thy sake, I will love Thee always, and remain a humble servant at Thy blessed feet.'

And yet, in spite of language such as this, Keshab never surrendered himself to Christ and was not a Christian. As he lay dying he called for help, not to Christ, but to the mother of Buddha.

One of the missionaries of the New Dispensation, who was very intimate with him, and who believed that he was a servant of Christ and would remain such to the end, went to see the great leader as he lay dying in his house, Lily Cottage, Calcutta. He found him rolling on his bed in great pain, crying aloud in prayer to God in Bengali. Great was his friend's astonishment to catch the following words, repeated over and over again : ' Buddher Mā, Sākyer Mā, Nirbān dao ' (*i.e.* ' Mother of Buddha, Mother of the Sākyan, grant me Nirvāna ').

To what an extraordinary mixture of ideas does this sentence bear witness ! *

* *Modern Religious Movements in India*, by J. N. Farquhar, p. 68.

The following judgment of Dr. Farquhar, a very able student of modern religious movements in India, on the relation of the Brahmo-Samāj to Jesus Christ, deserves to be carefully considered in view of the present attitude of the educated classes generally towards our Lord. He writes thus in 1915 :

> During the last twenty years articles have frequently appeared in the pages of *Unity and the Minister* (a weekly published under the New Dispensation) which, if taken seriously from the standpoint of theology, undoubtedly imply the full Christian faith. My own personal intercourse with several of the leaders would also tend to prove that they had learned from Keshab to regard Christ as the Son of God and the Saviour. Yet, so far as my experience and reading reach, there is no evidence that these men ever allowed their faith to rule their life. There was never the full surrender of the soul to the Saviour. There was something that restrained. They regarded Jesus Christ as the eternal Son of God, but they lived the life of theists, following now one master, now another.*

It is, no doubt, true that the Bengalis are more prone to an emotional type of religion than other Indian races, and that the Brahmo-Samāj form only a small section even of the Bengali *intelligentsia*. At the same time, the words of Keshab Chunder Sen, quoted above, illustrate, though in an exaggerated form, a widely prevalent use of Christian language without any real background of Christian beliefs. The strange mixture of religious ideas, the 'something that restrained,' that Dr. Farquhar draws attention to, are not confined to the leaders of the Brahmo-Samāj, or to the *intelligentsia* of fifty years ago. They are still to be found among the educated classes all over India.

Mr. Gandhi may be taken as a typical illustration of this attitude of mind at the present time. He constantly appeals to the authority of Jesus Christ. He has stated

* *Modern Religious Movements in India*, p. 68.

that during his public life he has endeavoured to govern his policy and actions by the teaching and example of Christ, and he has done a great deal to extend the influence of our Lord as the highest moral ideal among his fellow-countrymen. And yet, like Keshab Chunder Sen, he refuses that whole-hearted faith and devotion which Christ demands of His disciples. He endeavours to combine a reverence for Christ with a belief in Hinduism. If at times he seems almost persuaded to be a Christian, at others he seems to be very far from the Kingdom of God. He has recently stated that he does not profess Christianity, and that Hinduism, as he finds it, entirely satisfies his soul and fills his whole being, and that he finds a solace in the Bhagavad-Gita and the Upanishads that he misses even in the Sermon on the Mount. He added that if Christ was a convertible term with that which he felt to be the power within him, then he realized His presence.* In this he is a true representative of the *intelligentsia* at the cross-roads. The conflict, on which the future of India depends, is not mainly between civilizations or races, but between the religious and moral ideals of Jesus Christ and those of Brahmanism. Educated India is called upon to-day to choose between these two. At present, it is halting between two opinions, and there is still a danger lest the conflict should issue in the great refusal instead of leading on to the fullness of Christian faith.

One powerful influence that militates strongly against the full acceptance of our Lord's teaching and claims by the *intelligentsia* in these days is the modern reaction against the domination of the West and in the direction of ancient Indian ideals. In every sphere, political, social, economic, artistic and religious, the educated classes are in revolt against western influence. In his book entitled *The Heart of Aryavarta*, Lord Ronaldshay, recently Governor of Bengal, points out that, whereas ninety years ago it was

* See Report of Mr. Gandhi's address to the Calcutta Missionary Conference in *The Times* of August 27, 1925.

the Indians themselves who headed the movement for English education and western civilization generally, to-day the pendulum is swinging violently in the opposite direction, and the educated classes are fired with enthusiasm for the ancient civilization of India.

The fundamental principles of this old civilization, including as they do the system of caste and the consecration of disunion, are diametrically opposed to the Christian ideals of brotherhood and unity. To accept whole-heartedly the teaching of Christ would involve the rejection of the caste system, on which the whole social life of India has hitherto been based, and the reconstruction of Indian civilization on a new basis. This is undoubtedly creating at the present moment a barrier in the way that leads to Christ.

It is true that the Arya Samāj in the north and small bands of reformers in other parts of India have during the last forty years made attempts to remedy some of the worst evils and abuses of Hindu society. A social reform conference was for many years held in connection with the National Congress. Efforts have been made to raise the age of consent for girls, to introduce the re-marriage of widows, to abolish the marriage of children, to mitigate the rigidity of caste, and to remove from the outcastes the cruel stigma of untouchability.

It may be fairly claimed that the influence of Christianity coming to India through many generations has been one of the main factors in the awakening of the conscience and the creation of the new conception of the brotherhood of man that these movements reveal. Nevertheless, these efforts have been confined to a few, and have met with a determined opposition on the part of orthodox Hindu society as a whole. The actual results of forty years' work for social reform have been meagre in the extreme. Some new spiritual force is obviously demanded, and is in fact in process of realization. The only hope of bringing about such a vast change as would be involved in the abolition of the system

of caste and the reconstruction of Indian society on the principle of brotherhood, lies in the definite acceptance of the Christian doctrine of the universal Fatherhood of God as revealed in Jesus Christ. And this truth is being actually brought home to the mind of India by the building up of progressive Christian communities from among the aborigines and the outcastes. In that side of the Church's work Christ is revealing Himself as the Saviour of society, and His gospel is revealed as not only a doctrine and philosophy, but as power and life.

In the meantime, however strong the forces may be that prevent the acceptance of the claims of Christ by the *intelligentsia*, there are clear signs that the leaven is at work. The Rev. W. E. S. Holland, who has worked among educated Hindus for twenty-five years, said recently that for the last two years he had found no trace of opposition to Christ in any Hindu to whom he had spoken. He quoted a Brahmo-Samājist as saying: 'There is no one else seriously bidding for the heart of India except Jesus Christ. There is no one else in the field'; and a Hindu lecturer, who told his students: 'It is incumbent on us to come to terms with Jesus Christ. We need Him, and we cannot do without Him.'

CHAPTER VI

THE RESPONSE OF THE CASTE PEOPLE IN THE VILLAGES

THE response to the gospel message by the village people has been of a totally different character from that made by those in the towns and cities. We may roughly distinguish three phases in the work of the Church of England and of the Christian Church generally among the village folk in the nineteenth century: first among the Hindu castes, second among the aborigines, and third among the outcastes. These three phases will form the subject of this and the two following chapters.

During the first forty years, from about 1820 to 1860, the main appeal was made to what may be called the middle castes of Hindu society, and the majority of the converts came from these people. About three-quarters of the Christians connected with the old Danish mission in South India were Sudras, as these castes are called in the south. So, too, the Christians in Tinnevelly during this early period were mainly Shanars, or Nadars, as they are now officially called, one of the Sudra castes.

The most successful work of the Church of England among the Sudras was in the district of Tinnevelly, in the extreme south of the peninsula. It began in 1820, when the missionaries of the C.M.S. took charge of about 3000 Indian Christians, that were the result of the labours of Schwartz and his fellow-workers.* The numbers increased

* Before this the S.P.C.K. subsidized the German missionaries working in Tinnevelly.

rapidly during the next twenty-five years, and in 1846 it was said that 'the proportion of the inhabitants of Tinnevelly which had embraced Christianity was larger than that of any other province in India.' * In many places entire villages 'renounced their idols,' and the movement in favour of Christianity was extending from village to village and from caste to caste. In 1850 the number of Indian Christians connected with the Church of England was about 40,000. In that year they sent an address in Tamil to Queen Victoria, in which they expressed their gratitude for 'the privilege of ourselves learning the true religion and its sacred doctrines; and of securing for our sons and daughters born in these happier times, the advantages of education.'

> Many among us once (they added) were unhappy people, trusting in dumb idols, worshipping before them, and trembling at ferocious demons; but now we all, knowing the true God and learning His holy Word, spend our time in peace, with the prospect of leaving this world in comfort, and with the hope of eternal life in the world to come.

But this progress was made in the face of many difficulties and often bitter persecution. It has sometimes been given as a reason why there have been so many more converts from the villages than among the *intelligentsia* and well-to-do people in the towns and cities, that the latter have so very much more to give up from a worldly point of view than the former. This, however, is not entirely true. Large numbers of the converts from both the caste people and the outcastes in the villages have had to endure the loss of all things and suffer great hardships for the sake of Christ, and all of them have had to overcome the terrors, the superstitions and the degraded habits that they had inherited from their forefathers.

* *Two Hundred Years of the S.P.G.*, p. 540.

One of the S.P.G. missionaries in Tinnevelly wrote in 1858 as follows :

When a man becomes a Christian, a party unites against him ; they form a powerful combination, and on pain of fearful chastisements forbid the whole community giving the Christian convert fire and water, employment or even to sell him food. Should he be a creditor his debtors are forbidden to pay him. If wealthy, his cattle are carried away and killed, his field produce is stolen or fired ; his house is entered forcibly at night, himself and family beaten, his property plundered ; and last, but not least, a charge of murder or highway robbery is got up against him, witnesses are suborned and he is arrested upon the false depositions of heathens. Even his lands are forcibly wrested from him. These things are common here. . . . But persecutions go even beyond this. I have known a Christian to have his ears cut off on the very morning he was to be married, because he refused to perform, at the bidding of the heathen, a service connected with idolatry.*

And in 1844, Dr. Pope wrote as follows :

It is scarcely possible, I am persuaded, for even those best acquainted with the habits of these people to appreciate fully the difficulties which they must overcome before they become consistent Christians. They bear most generally the name of some god or demon ; every event in their whole life is marked by some heathen ceremony ; they are taught to see in every trouble or calamity the malign influence of some offended power ; their friends and relatives, the members of their caste, with whom alone they can intermarry, are heathen ; and on joining the Christian Church they are regarded as dead. They are naturally apathetic, timid, and averse to change ; their minds are cramped by the defective education they have received, so that they are almost incapable of appreciating the great doctrines of Christianity ; they have been trained in a system

* See *Two Hundred Years of the S.P.G.*, p. 542.

> which teaches them to call evil good and good evil; which habituates them to lying, dishonesty, fraud, licentiousness, and all abominations; they have been accustomed to a religion which demands from them small sacrifice of time or attention, whose worship is pleasing in the highest degree to their depraved and vitiated tastes, and which gratifies their eyes with its gaudy shows, but demands neither discipline of the mind, nor restraint of the passions; they are frequently repelled by the inconsistency which they cannot fail to observe in the lives of professing Christians, and often they have to contend with a powerful and systematic opposition from their heathen neighbours. Viewing all these circumstances, we must regard the conversion of the heathen as a thing to man impossible—a thing which can be effected by no human agency.*

That in spite of all these trials and difficulties a strong, progressive Christian Church has been built up in Tinnevelly, 'which can point to men and women who would be a credit to Christianity in any country and to priests who themselves are the descendants of devil-worshippers, but who, through the power of Christ would be an honour to any Church in Christendom,' is a sufficient answer to the shallow or faint-hearted criticisms that have so often been made of missionary work in India and a marvellous witness to the presence and power of the Spirit of God, working with His servants in the mission field.

The Bishop of Madras, in his charge to his clergy in 1863, said that 'the sight of Tinnevelly scatters to the winds almost all that has been written to disparage mission work.' And the Metropolitan, after a visit to Tinnevelly next year, wrote: 'It furnishes a conclusive reply to all who are disposed to despond about the work of our societies in India.'

In 1880 a large accession of 35,000 converts was gathered in by the two Anglican Societies, the C.M.S. and the S.P.G., in the districts of Tinnevelly and Ramnad, after the terrible

* *Two Hundred Years of the S.P.G.*, p. 538.

famine that desolated large parts of India in north and south alike, during the years 1876–1879. It was especially severe in South India, where hundreds of thousands died of starvation. The splendid work done by the Christian missionaries during this time to alleviate the awful sufferings of the people, led, when the famine ceased, to many thousands joining the Christian Church. 'As a matter of principle, none had been baptized during its actual duration.' *

Unhappily, the means were not forthcoming to instruct and care for this large mass of new converts, and the result was that many of them subsequently lapsed, and the movement itself was prematurely checked. The progress of the Christian community was also hindered later on by caste troubles. But in spite of difficulties, the Church in those parts has steadily developed in numbers, education and corporate life. Two assistant bishops, Dr. Caldwell and Dr. Sargent, were appointed to supervise the congregations of the S.P.G. and C.M.S. missions respectively in 1877; and in 1896 the districts of Tinnevelly and Madura were formed into a separate diocese, and the Rev. S. Morley was appointed the first diocesan bishop. The number of Indian Christians in the diocese is now 112,000, ministered to by about 100 Indian clergymen, who are almost entirely supported by the congregations. And, in addition to supporting their own clergy, and to a large extent building and repairing their own churches and providing for the expenses of public worship, these congregations have also raised during the last fourteen years about £800 annually for missionary work in the Telugu country and in their own diocese. In 1924 an important step was taken in the organization of the corporate life of the congregations, when the administration of the affairs of both societies was entrusted to a diocesan council, almost entirely composed of Indians.

Space forbids us to give an account of the work of the

* *A History of Missions in India*, by Julius Richter, D.D., Eng. trans., p. 218.

Church of England in other dioceses, among the caste people in the villages. A considerable number of them are now members of our Church in the Presidency of Madras, in different parts of Bengal and elsewhere. They have not as yet increased as rapidly in numbers or shown the same capacity for self-government and self-support as the Christians in the villages of Tinnevelly; but there is no reason to think that the circumstances in Tinnevelly are wholly exceptional. We may fairly regard the growth of the Christian Church in those parts as an earnest of the future spread of Christianity among the masses of rural India.

CHAPTER VII

THE RESPONSE OF THE ABORIGINES

THE second phase of the work of the Church of England in village districts was that among the aboriginal tribes. It is rather more than sixty years ago since the C.M.S. first began to evangelize the Santals of Bengal. The area for which the society is responsible lies about 150 miles north-west of Calcutta, and includes about half a million people, about a sixth of the Santal race. The people have proved most responsive, and now there are about 8000 of them members of the Anglican Church. Ninety-five per cent. of the educated Santals are Christians because all the higher education among them is in the hands of the missionaries, and many who enter the schools as non-Christians are baptized before they leave.* Most of the Santals are extremely poor and work hard to earn enough to keep body and soul together; but their poverty 'abounds unto the riches of their liberality.' In one district, for instance, not only do they raise 80 per cent. of the amount needed for the support of the pastoral work, but also 40 per cent. of all that is spent on evangelistic effort. Ten Santal clergy are working under the district church council, and they are assisted by keen, active lay helpers. The moral and spiritual progress of the Christians, too, has been very remarkable. 'Given faith and vision,' writes one of the missionaries working among them, 'there would seem to me possibilities of advance on a scale as great as in Uganda or Tinnevelly.' Unhappily this promising work from

* *C.M.S. Report*, 1923–1924, p. 38.

the beginning has received a very inadequate support. The last report says:

> We have been almost starved out of existence . . . there is probably no other mission in India with such a record of self-help as the Santal Mission, even from the earliest days. Had outside help been more readily forthcoming, probably to-day our people would have been not 8000 but 80,000, and we should have been entirely independent of all foreign help. It is not too late to make up for lost time. During the last five years there have been over 1500 baptisms from amongst the heathen, or nearly as many as there were in the first seventeen years of the mission's history.

Chota Nagpur

The largest mission of the Church of England among aboriginal tribes is in Chota Nagpur, which is a tract of hilly country in the province of Bengal. It lies 200 miles west by north of Calcutta, and is equal in extent to England. It is inhabited chiefly by tribes allied to the Santals, which in prehistoric times probably formed the main part of the population of Bengal. Their religion is a belief in a multitude of malignant spirits who need to be propitiated by animal sacrifices. They also believe in magic and witchcraft. The mass of them are very poor, but their wants are few, and there is little real distress except when the crops have failed. In truthfulness, honesty and cheerfulness, they compare very favourably with the Hindus of the plains. But drunkenness is almost universal on social occasions, and sexual immorality is very common. Before the arrival of the missionaries, they were quite illiterate and had not even a written language. Owing to their ignorance they suffered much oppression in many places where better educated Hindus or Mohammedans own or lease the villages.

In 1845 four German Lutheran missionaries established themselves at Ranchi, the civil station of the district. It was not till 1850 that the first three converts were baptized.

By 1860 the number of Christians had risen to about 1400. The Lutherans then, owing to lack of funds, proposed to transfer the mission and its property to the C.M.S.; the society declined the offer, but gave the Lutherans a donation of £1000. Later on the committee in Berlin made changes in the constitution of the mission, which resulted in the older missionaries severing their connection with the committee, and, together with the majority of the Christians, petitioning the Bishop of Calcutta to admit them as members of the Church of England. Bishop Milman declined to do so for some time, in the hope of a reconciliation being effected, and it was not until he was convinced that this was impossible that he granted their request, and in 1869 arranged for the S.P.G. to take over the work. The Rev. J. C. Whitley was transferred that same year from Delhi to help the three German missionaries in the work of organizing the congregations who were scattered in three hundred villages over a large area.

During the next few years there was a rapid increase in numbers, and by 1875 the membership of the Anglican Church had risen to 8334. In 1890 Chota Nagpur was formed into a separate diocese, and the Rev. J. C. Whitley was consecrated as the first bishop. The progress of the Christian Church as a whole in Chota Nagpur is shown by the fact that when one of the first converts, who was baptized in 1850, died in November 1895, the number of Christians of all denominations was over 120,000, of whom about half were Roman Catholics, one-eighth Anglicans, and the rest Lutherans. In 1924 the members of the Church of England in the diocese numbered about 26,400.

Writing in 1898, the Rev. E. H. Whitley, the son of the bishop, says with regard to the general influence of Christianity upon the people:

> In spite of all drawbacks, Christianity and its handmaid education have done much for the aborigines. They have been enabled to shake off the degrading effects of demon-worship and the extravagant drinking

habits which accompany it. Becoming more sober, the intellectual side of their nature has a chance to develop. Education has enlarged their ideas and quickened their wits. Knowing how to read and write, understanding more about government and law, they are no longer at the mercy of the landlord's underlings or the money-lender, no longer deceived by fraudulent receipts, and so forth. They acquire a spirit of independence. They have begun to learn handicrafts, such as carpentering, and enter into more lucrative employments, in many cases, than field work. Doubtless Christian ideas and examples have had some salutary effect upon the heathen at large, and there are very many simple, genuine and pious Christians, who really act as light-bearers amid surrounding darkness. But the spirit of evangelization is sadly lacking. A vast field of work yet remains untouched.*

In the S.P.G. annual report for 1924 an account is given of a mass movement that started in 1921 in the Manoharpur area of the diocese :

The missionary in charge of the district was asked by two villages to send a catechist to instruct the people in the Christian faith. By the end of 1922 eight other villages had followed suit ; the following year the number was doubled. By the end of 1923 it was apparent that the whole Munda population of Anandapur State and the villages on its border wished to be taught Christianity. Such movements as these, while full of encouragement and hope, make extra-ordinary demands on the workers, and the problem of how best to meet the new opportunities becomes pressing.

A great work has been done by the S.P.G. in building up a Church in Chota Nagpur of over 26,000 people, and setting them on the path of progress towards a higher moral and spiritual life ; but it is still true that vast fields remain untouched, ripe unto harvest and waiting for the labourers.

* *Two Hundred Years of the S.P.G.*, p. 500 (d).

And this is true of the aboriginal tribes elsewhere than in Chota Nagpur. The Church Missionary Society has worked for many years past steadily among the Bhils in Western India, the Gonds in Central India, and the hill tribes in the Wynaad. But in all these places the extension of the work has been hindered by lack of funds and workers. One of the missionaries, for example, working among the Bhils in the Diocese of Bombay, writes :

> There are other areas awaiting us with open arms, but we cannot possibly attempt more with our very small staff. We have catechumens who have been catechumens for years and who have very little chance of being prepared for baptism owing to the very serious lack of workers.

The Karens of Burma

The Karens of Burma have been another fruitful field. They are an interesting tribe of aborigines, living in the hill country midway between Rangoon and Mandalay. They number 1,220,000, according to the Government census of 1921, and are divided into a number of tribes, who are hereditary enemies of one another. They possess no literature, but curious traditions have been handed down orally among their tribes, which seem to show that they are descended from ancient Chaldean immigrants, and have even some connection with the Jews. One of these traditions states that during a battle with the Burmese for the possession of Toungoo, the Burman king cut off the Karen chief's head, which called out, as it was severed from the body, 'I die not. Within seven generations I shall return with white and black foreigners and retake Toungoo.' A prophecy was also current among them that 'the white sons would bring deliverance and the long-lost book.' When, therefore, the American Baptist missionaries went and preached the Gospel among them in 1823, they received it gladly, welcoming it as a deliverance from their old grievous bondage, and in some sort a return to a still older

worship of a supreme and loving God, which their traditions and legends had not suffered altogether to be forgotten among them.*

By 1871 the number of Karen Christians connected with the Baptist Mission was about 27,000. But shortly before this date a schism occurred, and as a result of the dispute, about 6000 of the Christians and their leader, the wife of the founder of the mission, were excommunicated, and applied to the Anglican chaplain at Toungoo to be admitted to the Church of England. The Bishop of Calcutta instructed the S.P.G. missionaries in Burma to leave the Karens to settle their own quarrels, and it was not till 1875, when no reconciliation seemed possible, and many of the excommunicated Karens had drifted back to heathenism or joined the Church of Rome, that the Bishop finally gave consent to the remnant being received into the Church of England.

In 1877 Lower Burma was formed into a separate see, and the first bishop was consecrated as Bishop of Rangoon in December of that year. His successor, Bishop Strachan, visited the Karen country in 1884, and gives the following account in his journal of the progress of the missions:

> The number of Christians and catechumens in the mission is a little over 4000 belonging to (various) tribes. There used to be deadly feud between these tribes, but the recognition of a common brotherhood in Christ Jesus has altered all this. There has been an increase of 2500 during the last three years. The important question of self-support has not been overlooked. Besides building their own churches and schoolrooms, without any extraneous help whatever, they subscribed last year Rs945 (£63). The four native clergy get Rs20 (£1 4*s.*) per mensem, the half of which is paid by the native Church. The village catechists get only Rs20 (£1 4*s.*) a year from the mission; the rest of their income is made up by the people of

* See *Two Hundred Years of the S.P.G.*, pp. 641–647, for the history of the people and the S.P.G. mission among them.

> the respective villages and by their own labours. Thus it will be seen that these poor Christians are doing much to help themselves. All that I saw on my visitation was hopeful and encouraging.

In spite of the lack of funds and an inadequate staff of European missionaries, the Church among the Karens grew steadily and pushed her outposts forward into distant and difficult mountain regions, where it was almost impossible for the missionary in charge to follow. At the same time the moral tone of the Christian Karens showed a marked improvement, and the bishop notes in his account of his visitation that, though the Karens are credited with being too fond of strong drink, he never saw any sign of drunkenness during his stay in the Christian villages.

The reports of the S.P.G. state that, whereas the work among the Burmese during this period was 'almost at a standstill,' in spite of the splendid educational and evangelistic work done among them by Dr. Marks, the Rev. G. H. Colbeck and others, the Church in the Karen field continued to make rapid progress; and whereas

> the Burmese Christians showed no great interest in the mission, the Karens, in spite of their great poverty, gave liberally to its support. As contrasted, too, with the Burmese work, the Karen mission field represented a solid body of Christians among whom apostasy is practically unknown.*

At the present time there are in the Diocese of Rangoon, connected with the Church of England, about 10,000 Karens; but there ought to be many more. The Rev. W. C. B. Purser says, in his account of Christian missions in Burma, published in 1913, by the S.P.G.:

> On Christmas Day, 1904, three thousand Karens appealed to me for Christian instruction. 'We have given up our spirit-worship and our Buddhism,' they

* *Two Hundred Years of the S.P.G.*, p. 646.

said, 'we have built houses for Christian instruction and worship.' But six Christmas days have passed and we have not yet given them the missionary they need.

'The Animist Tribes,' adds Mr. Purser, 'are always ready to accept religious teaching, Buddhist, Mohammedan or Christian. The question is, which will reach them first?'

CHAPTER VIII

THE RESPONSE OF THE OUTCASTES

THE most striking response to the gospel message has been made by the poverty-stricken, downtrodden and degraded outcastes of Hindu society, to whom the gospel of Christ is the first message of hope they have ever heard. Though outside the pale of Hinduism, they form an important part of the Hindu social system, and, instead of being confined to separate tracts of hilly country, they are scattered over the whole peninsula, and are found in almost every village and town throughout India. Their conversion to Christianity, therefore, would have a far more powerful influence on Hinduism than that of the aborigines. They number over fifty million, and are mainly the agricultural labourers in the villages. But many of them have become factory hands and artizans in the towns, while in both town and village, they are the sweepers, scavengers, and leather-workers, carrying on occupations that are regarded as unclean according to the Hindu religion. Before the establishment of British rule they were slaves, bought and sold with the land. Their masters beat them at their pleasure, and the poor wretches had no right to complain or obtain redress for this or any other ill-treatment. Even now, though legal slavery has been abolished, the majority of them are practically enslaved by debt. But what has more than anything else degraded them is the fact that Hindu religion brands them as untouchables.

If a caste man touches an outcaste it is a sin, which has to be atoned for by religious ceremonies ; and because they

are untouchable, they are not allowed to use the village wells, or to send their children to the public schools. In some parts of India they are not only untouchable, but unapproachable. They may not come within forty yards of a man or woman belonging to one of the castes above them. It is no wonder that many of them are dirty, dishonest, drunken and immoral. They have lived for a thousand years, robbed of all hope and self-respect, in a state of utter misery and despair.

About sixty years ago these poor outcastes came in contact with Christian missionaries in different parts of India, and for the first time in their long sad history met a body of men and women who did not despise them or treat them as unclean, but who nursed them when they were sick, educated their children, and preached to them a gospel of love and goodwill. It took a long time to kindle hope in their hearts, but gradually they began to realize that the Christian Church held out to them the hope of freedom and a better life.

'Why did you become Christians?' was asked of a group of outcaste converts in the early days of the movement in South India. 'Because we were bad and wanted to be better,' was the answer given. And here we have in a few words the motives which have been bringing the outcastes by thousands and tens of thousands during the last fifty years into the Christian Church. And what makes their progress towards that better life possible is the simple, earnest faith which so many of them gain in the love of God revealed in Jesus Christ, and the presence of His Holy Spirit. A few, even before they know Christ, are earnest seekers after God.

In one district of South India where the C.M.S. is working, and which is now included in the Diocese of Dornakal, the movement of the outcastes towards Christianity began about sixty years ago, with a man called Venkayya. He could neither read nor write, and, like the rest of the outcastes, feared and worshipped a multitude of evil spirits.

But he heard from a friend that a new religion was being preached in the district, which taught that the world was made and ruled by one God, a God of righteousness and love. So he gave up offering sacrifices to evil spirits, and said every day a simple prayer that he had composed himself: 'O God, teach me who Thou art, show me where Thou art, help me to find Thee.' He offered that prayer earnestly for three years, and apparently no answer came. At last he went one day with some friends to a town called Bezwada, on the river Kistna. It happened to be the time of a Hindu religious festival, when many thousands of pilgrims had gathered there and were bathing in the sacred river to wash away their sins. Venkayya stood on the bank watching them. Suddenly a Brahman priest came up to him and asked why he was not bathing. Venkayya answered boldly that he did not believe in the ceremonial bathing of the Hindus. 'Are you, then, a Christian?' asked the priest. 'I am not, but I should like to be,' was Venkayya's answer. Then, strangely enough, this Brahman priest whispered to Venkayya that there was a European, living in a bungalow on the hill close by, who could teach him about God.

So Venkayya and his friends went off to the house where Mr. Darling, a C.M.S. missionary, was living. At the time when they arrived Mr. Darling was praying in his study. He was almost in despair about his work. He had just been preaching to the pilgrims by the river, and they had treated his message with indifference. He had for eight years been preaching to the caste people; and in the whole of that district he had not made a single convert. After he had poured out his heart to God he opened his study window and saw Venkayya and his friends kneeling, with their foreheads to the ground, in prayer before the bungalow. He asked what they wanted. Venkayya, with outstretched arms, went forward and said: 'O teacher, we are men without wisdom, we have come to see you to learn about God., Mr. Darling told them the simple story of Jesus Christ and

His love. When he had finished, Venkayya exclaimed with deep emotion, 'This is my God, this is my Saviour. I have long been seeking for Him. Now I have found Him and will serve Him.'

Soon afterwards Mr. Darling went to Venkayya's village and taught the outcastes the gospel story. Their masters bitterly opposed him. But, in spite of opposition and persecution, Venkayya and his family, with sixteen other outcastes, were in due time baptized. Venkayya himself became an ardent evangelist. Even when he was blind, in his old age, he would sit outside his mud hut and tell the passers-by about Jesus Christ. And through his preaching more than five hundred people were converted and baptized.

That was the foundation of the Church in the Kistna district fifty years ago. And to-day, in the Diocese of Dornakal, of which that district forms a part, there are 85,000 baptized Christians drawn from the outcastes, with 1600 school-teachers and about eighty ordained clergymen, mostly of outcaste origin, presided over by Bishop Azariah, the first Indian Bishop of the Church of England. And the movement is going forward with increasing rapidity. At the present moment, in addition to the 85,000 already baptized, there are about 47,000 people in the Diocese of Dornakal waiting to be prepared for baptism. Similarly in the Diocese of Travancore there are now over 40,000 baptized Christians drawn from the outcastes, and some hundreds of catechumens under instruction for baptism. Many thousands more might be gathered in if funds were available for the training and support of more teachers. In Travancore the condition of the outcastes is more miserable and degraded than in any other part of India. And the peculiarity is that even after being baptized they are still treated as polluted, and therefore to be shunned by the higher castes. In spite of this, however, and the persecution from their masters which usually follows a decision to join the Church, they press forward for baptism.

What is happening in Dornakal and Travancore is taking

place also in other parts of India. In the three Dioceses of Bombay, Lahore and Lucknow, large numbers of the outcastes have been gathered into the Church of England, and in 1924 a new movement started among the outcastes in the Diocese of Tinnevelly.

And the large numbers that are seeking admission into the Church is not the most striking or the most hopeful feature of the movement. Far more impressive is the change produced in the lives and characters of the converts by the power of the Gospel, wherever they are properly taught and cared for.

In one of his reports Bishop Azariah gives a striking account of the transformation that has taken place in the outcaste villages in his diocese through the power of the gospel. He chooses one village as a 'typical case.' It originally consisted, he writes,

> of a group of grass huts built without any order; the path leading from one to another full of filth and dirt. Poverty was written on the faces of all; rags and nothing but rags covered the bodies of the people. They had no land, they possessed no cattle, they were all in debt to the landlords. Every man and woman drank the country liquor. It was not at all uncommon to see, in the evenings, half-clothed men and women in filthy rags returning from the field fully drunk, and soon beginning their daily chorus of abuse, quarrel and riot. Disease, dirt, debt and drink were the four demons that wrought damnation on this fair work of God.
>
> What has the gospel been able to do in these seven years? The village has increased in size from eleven to twenty-five houses. The houses are bigger, more solidly built and neatly thatched. The huts are all built in straight lines. Almost every family possesses cattle; a few possess bullock carts with draught bulls. Some have acquired lands, women dress decently, children are mostly covered with little jackets. They are no longer wallowing in dust and dirt. Their hair is oiled and combed, and they are well dressed and daily attend the school. All lanes in this Christian

village lead to the prayer-house built by the people themselves. In the evening you find the houses empty and see the people at their daily worship. Very few names are unanswered as the roll is called each night at the close of the service. The bright and happy faces of the men, women and children testify to the joy that has come into their lives. Service over, the night school meets. A few adults have already learnt to read; and they possess Bibles and Prayer Books. Sunday is strictly observed, and the whole village attends divine service in the morning, and the young and old go out preaching in the neighbourhood in the evenings. The first-fruits are set apart for God. These people who had to be clothed in cast-away garments a few years ago now own cattle and have cleared all their debts. Four years ago the old huts were destroyed by fire, but they were glad they had a chance of building new houses. The whole village has become new. Drink is scarcely known. They are now literally sober, clothed and in their right mind.

The Hindu landlords have noticed the change. Recently the women of the village were given extra wages during transplantation and harvest because, as the landlord said, they were doing their work honestly and whole-heartedly. What is the cause of the change? The cause is the evangelist and his wife who had lived in the midst of the people and brought them, through example and patient teaching, into the saving power of the gospel of Christ. These evangelists have had no money to spend on the people, they have given no gifts; they wield no influence on those in authority; they have only given them Jesus Christ.

And in hundreds of villages the eagerness of the people to learn about Christianity, and the steadfastness and courage which the new converts show under bitter persecution, is a striking testimony to the sincerity of their faith.

It has been remarked by Bishop Gill, who resigned the bishopric of Travancore a year ago, that in spite of centuries of oppression the outcastes in that diocese have shown a remarkable capacity for receiving and being elevated by

Christian truth. The leading members and most of the rank and file among the outcaste converts have evidenced their religious devotion by godly lives, renunciation of their traditional and communal evil customs, voluntary preaching among their heathen brethren, and patient suffering for the truth's sake, as well as by their gifts and efforts towards supporting their Church's ministry.

The Bishop also sounds a warning note about the urgency of the present opportunity. Political and religious and social forces are even now strenuously at work to direct these masses of outcastes from becoming Christians and to absorb them into Hinduism. It is therefore a case of now or never.

The following account is given of the baptism of a number of outcastes in a C.M.S. area of the Diocese of Lucknow :

> They had sent for us not once nor twice but repeatedly, ever since the previous summer, begging for instruction and baptism. When at last we brought our camp to the village, for the purpose of giving them systematic instruction, we were delighted by the keenness of almost the whole community of at least 500. They had decided, practically unanimously, to become Christians. They surrounded us, both when we were in our tents and in their own quarter of the village, at all hours of the day, and far into the night, learning, listening, questioning, pouring out their fears. Their masters, the high-caste landowners and farmers of the village, were thoroughly apprehensive 'whereunto this thing would grow.' Already half a dozen accusations against the inquirers had been produced, but one and all were rejected in court as being manifestly false. During our stay, various efforts were made to drive us away ; the water-carriers were beaten for supplying us ; the women were threatened with the same treatment for coming to our camp ; and finally our tents were robbed of some Rs500 worth of valuables. But the inquirers were not daunted. All alike declared (as their leaders bravely said to the government official sent to look into things) : 'We, and our wives, and our

children are Christians till death—if you grind us to powder!'

A story told by the Bishop of Dornakal will serve to illustrate the impression which this work among the outcastes is making among the caste people in the villages all over India:

> At one place I was to have a confirmation. There were about fifty candidates, who were sitting on the floor. Some high-caste Hindus had come to see me and offer their welcome and greeting. The confirmation was held in a large shed, and, after robing, I came in for the service. I found the high-caste people sitting on seats, while the rest were on the floor. I did not like it, so I went to the headman, and asked him if he would withdraw, as we were going to have service. He said that they would, but I found afterwards that they only went behind me and watched the whole service. When it was over the caste people were still waiting, so I spoke to the headman and said I was glad to see them. He replied that these confirmees had practically all been their farm-labourers for generations. 'I suppose,' he said, 'their parents have been working for my parents for years and years. Who are they? We know who they are! They are not superior to us in caste, they are not superior to us in education, they are not superior to us in looks, but as I was standing there and looking at them I felt that the light of the great God came to rest on their faces. There is a glory, there is a joy that we have not got. Now I want you to come and tell my people what Christianity can do for them. If it can do that for these people, surely it can do something for us also!'

The Rev. W. C. Penn, formerly Principal of the C.M.S. Noble College, Masulipatam, in the Diocese of Dornakal, who for thirty years worked there among the Brahmans and other high-caste Hindus, gives a striking testimony to the influence upon the caste people of the work of the Church among the outcastes. He writes:

From an experience of thirty years as an educational missionary, I can testify to the fact that the power of Christ as shown in the uplift of the outcastes, is having a great effect on the caste Hindus. This is shown chiefly in two ways—first, in forcing them to tolerate the Christians as men and brothers (seen in the classroom, in the playground and in public life), and secondly, in leading them to recognize the power of God in Christianity itself. The more honest of them will publicly confess this. One of the striking features in India to-day is that Jesus Christ is regarded by educated Hindus as the greatest teacher the world has ever seen. Thoughtful India is not confusing Christ with western civilization. It considers the ideal that He presents to us is not the ideal that so-called progress in the West holds forth.

A great factor in bringing this about, in addition to the steady teaching of Christianity in our schools and colleges, has been the effect of Christianity among the degraded classes in the village.

I could quote many instances of the good influence of Christian students of outcaste origin among the Hindus in my own college. The Christianization of the outcastes and the way in which they are responding to the call of Christ is one of the greatest testimonies of His power to save. It is not only a great object lesson, but it is the greatest modern apologetic to the faith of Christ and the power of the Holy Spirit.

An even more striking proof of the influence of Christian teaching upon the outcastes is the fact that they are now beginning to carry on active evangelistic work, not only among their own people, but also among the castes that have so cruelly oppressed them. The following account of their missionary zeal in one of the C.M.S. districts is all the more remarkable, when we remember that an eight days' campaign involves for most of them the loss of a week's wages.

An eight days' evangelistic campaign is an annual event in many parts of South India. Last May, for

example, in one area of the Diocese of Dornakal, 6000 Christians led by 700 teachers visited between them 1300 villages and preached to all who would listen to them. Of the 110,000 hearers there were 3000 caste people, and 2000 Moslems, the rest being outcastes or Panchamas. The preachers with a few exceptions were outcastes ! As a result of this campaign, 8000 heathen gave in their names to be prepared for baptism, and in fifty-six villages, where before there were no Christians, there are now groups of catechumens desiring instruction. This means a call for fifty-six additional teachers and schools.*

One of the C.M.S. missionaries in the Diocese of Dornakal describes how the extraordinarily rapid expansion of the Christian Church in the Telugu country has been brought about during the past few years by the voluntary evangelistic work of the people themselves.

Sometimes a girl belonging to a Christian hamlet, though not herself baptized, is given in marriage to a man in a village untouched by any mission, and through her witness to what she has seen the whole heathen village is eventually attracted to Christ and brought into living touch with the Saviour. In the early days, as now, the boys and girls from the district boarding schools returning for their holidays to their homes in the far-away hamlets scattered far and wide over the countryside, with their happy faces, transformed habits, new consciousness and widened outlook, played a very real part in ' advertizing ' the Gospel to their heathen neighbours.

Again, thousands have been added to the Church by the voluntary evangelistic effort of the members of village congregations in their own and neighbouring villages, and a few have organized themselves into little preaching bands, using their gift of music to interpret the wondrous story to their countrymen. Usually three or four go together, and the lyrics they

* *C.M.S. Annual Report*, 1925.

sing are very telling, consisting of the Bible stories in the form of question and answer. Some of the Christians are very clever at composing such dramatic lyrics. Sometimes these evangelists go about singly, much as a Hindu *Sanyasi* does, and the number of these is increasing in the Telugu country as elsewhere in India, and many are calling themselves Christian Sanyasis. Sadhu Sunder Singh is the best known of this type of evangelist, and his example is being followed by not a few.

The witnesses for Christ are often very ignorant folk, as this world deems knowledge, and in many cases they cannot even read God's Word and can only tell what they have learnt from another's lips.

Some time ago a young caste Hindu came to me from a far-off village asking to be baptized. When I questioned him as to how he had learnt about Jesus Christ, he told me that he had gained his knowledge and determination to become a Christian through an old outcaste Christian named Abraham, who could not read or write, but who, being employed by his father, had in a humble way testified of the faith that was in him to his heathen masters. In course of time the young Hindu had become interested, and the old man used to teach him the way of life, as best he could, especially by means of the Christian lyrics which he had learnt by heart at the feet of the teacher-evangelist of the little hamlet to which he belonged. Abraham had long since died, but his humble witness bore fruit in the heart of the young Hindu. It was nearly four years later that the young man was actually baptized, for he had to pass through a time of fiery trial from his relatives and neighbours before he could make up his mind to take the decisive step; but recently he was baptized with his wife and little son, and has been the means of bringing under Christian instruction his parents and fifty-four of his own caste folk, sixteen of whom are now baptized. Those who know how hardly can a caste man enter into the kingdom of heaven will appreciate the wonder of such a result and praise God for old Abraham's faithful witness.

There can be no doubt that this great movement of the outcastes towards the Christian Church

> is a movement of God's Holy Spirit on men. Over the face of the waters, that are often very dark, the Spirit of God is moving to prepare the way for the commanding Word that shall bring light. Through different agencies He breaks down the prejudice and conservatism of centuries. He moves people to come; the Church must receive those that respond. It is God's open door, we must enter in. It is God's hand beckoning us to cast the net where the shoal of fish are to be discerned. It is God's call to reap the fields ripe unto harvest.*

* *Report of the C.M.S. Delegation to India*, 1921–22, p. 69.

CHAPTER IX

THE LINES OF ADVANCE

THE primary aim of our missionary work in India is the creation of a self-supporting, self-governing and self-propagating Indian Church. And now that a large Indian Christian community has come into existence the training of that community to enable it to fulfil its great task of winning India for Christ becomes our first duty.

The situation created by the work of the Anglican Church during the last hundred years may be briefly summed up.

There are now about 450,000 Indian Christians connected with the Church of England,* and about 400,000 of these Church members have been drawn from the outcastes and Sudra castes of Hindu society and the aboriginal tribes, living in village districts.

The number of converts from these classes in the villages has been increasing at a very rapid rate during the last few years. In the Diocese of Dornakal 47,000 new converts have put themselves under instruction for baptism during the years 1921–24, and it seems certain that an even larger number must be provided for in the immediate future. In the Diocese of Tinnevelly a new movement started in 1924 among the outcastes, and 6000 people asked to be admitted to the Church. In the Diocese of Lucknow a deputation representing 90,000 Chamars, an important section of the outcastes, is reported as having approached

* The Government census for 1921 gives the number as 387,180. The normal annual increase is about 3 per cent., and over 40,000 converts were admitted into the Church in 1921–1924 in the Diocese of Dornakal alone.

one of our Indian workers in 1924 with a view to the whole body becoming Christians. The secretary of the C.M.S. in that diocese says of this movement: 'This may prove to be one of the most fateful religious moves in India.' On the other hand, if the funds and workers are not forthcoming to enable the missionaries at once to gather in the harvest, it may simply prove to be another loss by the Church of a glorious opportunity.

In Chota Nagpur the mass movement in the Manoharpur area and the Anandpur State presents to the Church at home the same alternative. 'The opportunity facing the Church is one which may never come again, and every effort should be made to take advantage of it. The consequence of this mass movement will be far-reaching.' * The bishop writes that the special need of the moment, as the number of baptisms increase, is for women workers to teach the women and girls. The Report of the S.P.G. adds that 'between three and four thousand women and girls are awaiting instruction in the Christian faith, and upon them will ultimately rest the responsibility of building up Christian homes in their villages.'

In these four dioceses alone—and it would have been as easy to take our illustrations from the Dioceses of Bombay, Lahore and Travancore—the Church is faced with an urgent call to make immediate provision for the instruction of about 150,000 new converts from the outcastes and aborigines, involving the training and support of a very large number of teachers, catechists and clergy; and we must bear in mind that as soon as adequate provision is made for the teaching of the Christian congregations in all these areas, the number of converts will be vastly increased.

A bare statement of these facts is sufficient to show that the task of training the Christian communities in the village districts during the next five years will be one of great magnitude, importance and urgency. The arrears to be made up are very large. In the Diocese of Dornakal, for

* See *The Threefold Cord*, S.P.G. Annual Report for 1924, p. 113.

instance, where better provision is being made for the teaching of the Christians than in any other mass movement area of the Anglican Church, the Bishop writes that about sixty more trained Indian teachers are already needed, and about fifty more Indian priests.

In Travancore there is need of more priests to minister to the Christians in the mass-movement areas; of schools and teachers for the districts where there are Christian congregations, and of catechists to instruct new converts. In one district of the Diocese of Bombay it is said that 'hundreds of Christian children are receiving no education whatever'; in another that only 250 out of 1900 Christian children are being educated. In one district of the Diocese of Lahore there was in 1924 only one Indian priest assisted by six lay evangelists for about 115 village congregations.

In the mass movement areas of the Diocese of Lucknow the provision of schools, teachers and clergy is utterly insufficient for existing needs, while new movements are impending which may largely increase the Indian membership of our Church.

The same story is told in the reports from the Dioceses of Assam and Chota Nagpur, from the Santal mission in Bengal and the Karen mission in Burma.

> From all sides comes a cry for reinforcements. Neither the work of building up the Christians in their new faith, nor that of bringing in fresh converts, can be maintained healthily without a large increase of missionary staff and the means to support it.

That is the appeal made to the home Church in the C.M.S. Report for 1923–24. It is equally the appeal of the S.P.G. In the Report for 1924 it is said:

> Our Society is awake to the call that is being made upon it by the areas in which these movements are taking place, and strong recommendations have been made by the delegation to the committees concerned for an increase in the grants which will enable the workers

to deal more adequately with the new position. Mass movements are a direct challenge to all our supporters to do their utmost to remove any obstacles which may stem the tide that is flowing towards the Church, and we are confident that it is a challenge which will receive an immediate response.

Unhappily, the following statement is only too typical of what has taken place during the last thirty years in many parts of India :

A missionary in the United Provinces received one day a deputation sent to him by a mass meeting of 3000 men, who represented a large number of outcastes in their district. The 3000 had met in conference for three days to consider whether or not they should all seek for Christian instruction, since so many of their number had already become Christians and were obviously changed men. The deputation that day came to inform the missionary of the unanimous decision of those men to place themselves under Christian instruction, and to ask for teachers. But the missionary had no teachers to send. That experience might be multiplied many times over. In many districts it happens almost every day.*

We put this, then, in the forefront of the appeal that the Missionary Council of the Church Assembly should make to the Church at home for the extension of its work in India. It is acknowledged on all hands that when tens of thousands of people all over India are begging to be admitted into the Church and taught the Christian faith, the first duty of the Church is to admit and teach them, from whatever class they come. The fact that the vast majority come from the aborigines and from the poorest and most oppressed sections of Hindu society may create special difficulties, but it does not affect the Church's plain duty. Moreover, whatever theories may have been formed as to the way in which Christianity ought to spread in

* See *The Responsibility of Success*, published by the C.M.S., pp. 7 and 8.

India, we must take what God gives us as the material from which His Church is to be built, remembering that it is His way to choose the weak things of the world to confound the strong, the foolish things to confound the wise, and the things that are despised and the things that are not to bring to nought the things that are.*

The immediate needs are very large, both for the education of the Christians who have been already baptized and for the preparation of those who are now asking to be admitted to the Church. Considerably more European missionaries are wanted, many more Indian priests, large numbers of village schools and teachers, and in some districts training schools for both teachers and clergy. And, in addition to this large increase in the number of workers and institutions, there is also urgent need for the development of a system of education suitable for the village people.

The following extract from the C.M.S. Report for 1923–24 describes the beginning of a great reform in village education, which follows the lines suggested in the valuable report of the Commission on *Village Education in India*, of which the Rev. A. G. Fraser was the chairman:

> The remarkable success of the mass movements has served to accentuate another problem, namely, that of the education of those who have become Christians. A purely literary type of education actually unfits them for the manual toil which is the only possible means of obtaining a livelihood possessed by most of them. It tends to create an attitude of superiority towards manual labour, and thus does not make for the good of the community. The vocational schools which are being started at various centres aim at providing more efficient workers—farmers and artizans—and they will doubtless inculcate a higher view of the dignity of labour. The book learning already gained will be supplemented by work in the fields, or at the loom or at the carpentering bench, or elsewhere. The girls, who will one day be wives, will learn, among other

* See 1 Cor. i. 27, 28.

subjects, domestic economy, child welfare and hygiene, and the boys will be introduced to new methods of weaving, carpentry, etc., all of which, it is hoped, will tend to the intellectual and economic, as well as the spiritual, uplift of the people.

In some places experiments are in operation for making the schools 'community centres,' where the people of the village may be educated in the formation of co-operative societies, temperance reform, sanitation, and other matters that affect their welfare.

Most valuable work along these lines, some of which has passed the experimental stage, is being carried on by missionaries of other Churches, and similar developments are taking place in some of our own missions, notably in the C.M.S. missions at Manmad in the Diocese of Bombay, Chupra in the Diocese of Calcutta, Clarkabad in the Diocese of Lahore, and Komdadalli in the Diocese of Dornakal, while plans are being formed for similar work in the Dioceses of Lucknow and Travancore as soon as staff and funds are available.

The adequate support of experiments of this kind is of the highest importance. If successful, these experiments will revolutionize not only the school education, but also the social, economic and moral life of the Christian congregations throughout the whole of India.

The development of medical work in connection with the extension of the Church in village areas is also very desirable. There is an intimate connection in the minds of the village people all over India between disease and religion. We would strongly advocate, therefore, that medical work should be established in every village district where there are large numbers of Christians and where no other medical aid is available for the people. It is most valuable for the building up of the Christian community, as well as for the extension of the Church among the caste people and the outcastes or the aborigines.

The circulation of the Bible and Christian literature

generally is also a department of education that needs development. In one of his recent letters the Bishop of Dornakal wrote of the great improvement he had noticed in villages with Christian congregations, where a Bible and Prayer Book had been introduced. Even if only one family or person could read them, they became at once a source of new light and knowledge which had a marked influence upon the people.

Mission colleges and high schools, too, are acquiring a new value owing to the rapid increase of the Indian Christian population. The majority of them were originally established mainly with a view to the evangelization of Hindus and Mohammedans. They are now becoming necessary for the higher education of the Christians as well, and in proportion as that is the case they also become more effective as evangelistic agencies. The account given above of the influence of the Christian students of outcaste origin upon the Brahman and other high-caste students in the Noble College at Masulipatam is a striking illustration of this. It is not proposed, however, to increase the number of these institutions, but to enable those that already exist to exercise a more intensive influence. Their value as places of Christian education, whether for Christians or non-Christians, must depend on their Christian atmosphere quite as much as upon the religious teaching given in class. This atmosphere has, in a few cases, been established by the dominating influence of one strong personality at the head of the institution; but normally it depends on a Christian staff and a large proportion of Christian students. The weakness of many of our mission schools and colleges at the present time, especially in North India, is that a large number of the staff are Hindus, and a very small proportion of the students Christians. The result is that there is a danger of the atmosphere becoming non-Christian rather than Christian. But in many parts the day has come when the proportion of Christian scholars can be largely increased, while with adequate funds it would be possible to provide

each institution with, at any rate, a majority of Christian teachers.

A great deal can be done, and in some parts of India has already been done, to make both the educational and medical work of the whole Christian Church more efficient and at the same time less expensive by co-operation between the different missionary societies working in the same area. The C.M.S. and S.P.G. have in some dioceses co-operated with great advantage in the training of teachers, catechists and Indian clergy. The C.M.S. have for many years past co-operated with the United Free Church of Scotland and the Wesleyans in the work of the Christian College in Madras, with the Wesleyans in the Peradeniya Training Colony in Ceylon, with the Lutherans in the Noble College in Masulipatam, and with the United Free Church of Scotland in St. Columba's Girls' School in Bombay, and are contemplating united educational work at other centres also. The Cambridge Delhi Mission are co-operating with the Baptists in higher education. At Bishop's College, Calcutta, there is a scheme of joint lectures and examinations in co-operation with the Baptist College at Serampore. Many societies, British and American, including the C.M.S., are co-operating in the maintenance of the Women's Christian College at Madras and a training college for teachers, which is the most notable illustration in India of the great value of co-operation between different Churches. There are at present in the college about 120 students, admirable buildings, and a strong staff of tutors, British, American and Indian. No single society or Church could possibly maintain a college of this kind by itself. At a comparatively small cost to each of the co-operating societies, a work is done of the highest value to them all. The British and Foreign Bible Society and the Christian Literature Society are also examples of co-operation on a large scale in work of great importance for the spread of Christian truth and the building up of the Christian Church.

An era of closer fellowship and co-operation between

the Protestant Missions in India began in 1913, after the visit of Dr. Mott and the formation, under his auspices, of the National Missionary Council for All India and the various provincial councils in connection with it. The annual meetings for common counsel and the discussion of matters of common interest have led to various measures of co-operation, especially in educational matters; and it was due to the existence and influence of the council that it was possible for the work of the German missions in South India and Chota Nagpur to be carried on during the Great War. The recent change of the title of this body to the National Christian Council denotes a widening of its character which will make it a still more valuable agent of co-operation in the future.

This movement towards co-operation will also be helped forward by the Indian Church Measure (see end of Chapter II and Appendix II), which will constitute the Church of the Province of India, Burma and Ceylon an independent, self-governing Church in communion with the Church of England, and give it in many directions a much greater freedom of action.

It does not lie within the scope of our report to describe fully the movement towards the unity of the Churches in South India, in which Anglicans, Presbyterians, Congregationalists and Wesleyans are at present taking part. But in view of the important issues involved in the movement, both for the building up of the Indian Church and the evangelization of India, we cannot leave it unnoticed. Negotiations between the bodies concerned have been going forward hopefully since 1920. The following brief preliminary statement of matters on which the representatives of the Anglican and South India United Churches (Presbyterian and Congregational) found themselves in agreement, will serve to show the general principles which have so far been accepted by all parties concerned.

We are agreed that the only union which Christians should aim at is the union of all who acknowledge the

name of Christ in the Universal Church, which is His Body; and that the test of all local schemes of union is that they should express locally the principles of the great catholic unity of the Body of Christ. Our only desire, therefore, is so to organize the Church in India that it shall give the Indian expression of the spirit, the thought and the life of the Church Universal.

That the Holy Scriptures of the Old and New Testaments contain all things necessary to salvation and are the rule and ultimate standard of faith.

That we accept the Apostles' Creed and the Nicene Creed as containing a sufficient statement of the faith of the Church for a basis of fellowship.

That the two sacraments, Baptism and the Supper of the Lord, are to be ministered with the unfailing use of Christ's words of institution and of the elements ordained by Him.

That, believing that the principle of the historic episcopate in a constitutional form is that which is more likely than any other to promote and preserve the unity of the Church, we accept it as a basis of unity without raising other questions about episcopacy.

We earnestly commend this great movement to the sympathy and prayers of all members of the Church of England. The task before the Church in India is colossal, both in its magnitude and its difficulties, and might well seem impossible so long as the Christian forces are weakened by division. The one thing that can enable the Church to triumph over the difficulties that confront it in India is the fulfilment of our Lord's prayer that 'they may all be one.'

CHAPTER X

CEYLON

CEYLON differs widely from India with regard to the conditions of missionary work. The majority of the population are Buddhists, and since the caste system is not inherent in Buddhism as it is in Hinduism, Ceylon is very largely free from the caste and outcaste problems of India. In Ceylon they are in origin and nature social rather than religious. There is also a somewhat sinister tradition connected with the history of Christianity in the island which it took many years to eradicate. First there was a period of about 150 years, from about A.D. 1500 to 1650, under Portuguese rule, when evangelization was backed by secular power, which just stopped short of persecution. Then followed another period of 150 years under Dutch rule, from 1650 to about 1800, when the Roman Catholics were persecuted and a large number of Buddhists were induced to profess the faith of the Dutch Reformed Church by social influence and bribery. Finally came the period of British rule from 1800 to the present day, which began with a display of utter indifference to the religion and spiritual welfare of the people. The result was a widespread apostasy on the part of the Christians. So that, whereas in 1800 more than 300,000 came over from the Dutch Reformed Church to the Church of England, there are at the present time about 44,000 members of the Anglican Church in the island; while the number of Christians, belonging to all Churches and denominations combined, after a hundred years of evangelistic work, is about the same as it was in A.D. 1800; and apart

from definite apostasy of large numbers of professing Christians, the slow progress of Christianity may be ascribed to two main causes, namely (1) the revival of Buddhism and to some extent of Hinduism, largely due to the spirit of nationalism, and (2) the lack of missionary zeal in the Christians, especially the Singhalese.

The Government census of 1921 shows that there were then 443,000 Christians out of a population of 4,621,000, of whom 2,770,000 were Buddhists, 982,000 Hindus, and 302,000 Mohammedans. The two principal races are the Singhalese, who are akin to the Aryan peoples of North India and are Buddhists, and the Tamils from South India, who are Hindus. There are also remnants of aboriginal tribes called Veddahs. The Burghers correspond to the Anglo-Indians in India, and are the people of mixed blood, the result of the intermarriage of Portuguese, Dutch and British with the Singhalese and Tamils, although some families claim unmixed European descent.

The membership of the Anglican Church is composed of all four races, though very few Veddahs have been converted to Christianity. In addition to these indigenous elements, there are also about 6000 people of pure British blood, civilians, planters, merchants and soldiers, most of whom belong to the Anglican communion.

One feature which differentiates conditions in Ceylon from those in India is the relatively greater wealth of the people generally and of the Christian community in particular. The Church in Ceylon is mainly composed of fairly well-to-do people; there is no element in it, except a few Veddahs, corresponding to the large mass of converts from the outcastes of Hindu society, who form so large a proportion of the members of the Church in India. The Church in Ceylon, therefore, has been able to advance much farther towards self-support than the Church in India, and ought to be able to make an increasingly large contribution, not only towards its own needs, but also towards the evangelization of the island. A considerable

proportion of the pastoral and educational work, both among Singhalese and Tamil Christians, is already staffed and financed directly by the diocesan synod.

The C.M.S. began their work in Ceylon in 1818, and the S.P.G. started theirs some years after. The former for the most part established mission stations in districts where there were no Christians, while the latter began by aiding existing Churches. Both societies from the beginning laid great stress on educational work. Around the three chief centres of the C.M.S. many schools were started for Christians and non-Christians, and many converts were made through their agency. The most important boys' schools of the society have been Trinity College, Kandy, and St. John's College, Jaffna. The former especially, under its able principal, the Rev. A. G. Fraser, became the most successful high school in the Province of India and Ceylon, and under Mr. Fraser's successor, the Rev. J. Macleod Campbell, promises to maintain its high reputation. It has a complete Christian staff, and fifty per cent. of Christian students who, as a body, are inspired with a real missionary spirit. Special emphasis is laid on development of social service and a spirit of brotherhood, and for many years the members of the social service union have visited the local hospital and paid a weekly visit to the gaol, where they are always warmly welcomed by the prisoners.

Of equally great importance is the work the C.E.Z.M.S. is doing among girls at Hillwood School, Kandy, which takes an important place in educating the daughters of high-class Kandyans, many of whom become the wives of students of Trinity College. The village mission at Gambola is a centre of evangelistic effort, with a boarding school for Christian girls.

The mission among the 250,000 Tamil labourers employed by the planters on the tea and rubber estates has for many years past done good work both by ministering to the Christian labourers that come from South India and preaching the Gospel to the non-Christians. It is supported by

people of different denominations, and there are on an average about 150 converts a year.

The Training Colony for Christian teachers of both sexes at Peradeniya is an interesting example of co-operation between Anglicans and Wesleyans. In spite of many difficulties it has done valuable work under the Rev. Paul Gibson, the founder of the colony.

The C.M.S. has been obliged during the last few years largely to reduce its grants, but it still has a considerable staff of missionaries, who are responsible for several important secondary schools for boys and girls, and also superintend a network of primary schools, which are to a considerable extent directly evangelistic agencies. About 24,000 boys and girls are being taught in these schools under a staff of 700 Christian teachers, male and female. The total cost of this widespread educational work approaches £20,000. The Society only contributes £1300 of this amount, the remainder coming from fees and government grants. Owing to further reductions, which have been rendered necessary by the deficit in the society's general fund, it appears that the mission contribution for these elementary schools may be almost wholly wiped out, with the result that many of them will ultimately have to be abandoned, and a great lever be lost for influencing the whole countryside of the mission districts.

The S.P.G. is associated with the bishop in the tenure and support of St. Thomas' College, Colombo, which is as important an educational institution as Trinity College, Kandy. It has nearly 700 pupils from all races of the island, and about 420 are Christians, and the Christian atmosphere and the fine tone of the college for many years past have had an excellent influence on the non-Christian students, though few have become Christians. The status of the college may be judged from the fact that in 1924 twelve to fifteen out of the forty members of the Ceylon legislative council, as well as the first chief justice of the Straits Settlement, were former pupils of the college. There

is also a divinity school connected with the college, which, under its able principal, the Rev. G. B. Ekanayake, has had a great influence for good upon the Anglican Church in Ceylon.

The grant of the S.P.G. to the diocese is only £500 a year, and is mainly devoted to the training of the clergy and higher education generally.

About forty years ago the Church in Ceylon was disestablished, and the State ceased to appoint and pay the bishop and chaplains or to maintain the churches. A synodical constitution was then framed under the able guidance of the late Bishop R. S. Copleston, and since that time the Church in Ceylon, while an integral part of the Indian ecclesiastical province, has been self-governing and self-supporting, though the missionary work is largely maintained by grants from the C.M.S.

The experience of self-government and self-support thus gained by the Church in Ceylon during the last forty years will be of real value to the Church in India, when it attains its independence, even though the conditions in the two countries are by no means identical. In both places there is the same problem of uniting different races, speaking different languages, as members of the one Body of Christ. The fact that the problem has been largely solved in Ceylon will be an encouragement to the Church in India to maintain, in spite of many difficulties, the fundamental principle of the unity and equality of all races within the Church of Christ.

CHAPTER XI

THE APPEAL TO THE HOME CHURCH

THE brief survey of the growth and work of the Christian Church, and especially of the Church of England, in India and Ceylon which we have given above will, we hope, suffice to impress upon our readers four facts :

First, the magnitude, complexity and difficulty of the task that is set before the missions of our Church in those lands.

Second, the inability of the missionary societies, through lack of adequate support by the Church at home, to take full advantage of the splendid opportunities for extending the kingdom of Christ that have been given them during the last hundred years.

Third, the wonderful progress that has been made, in spite of inadequate support and in face of many difficulties, in the great work of building up and educating an indigenous Christian Church in India and Ceylon.

And fourth, the clear call from God that comes at the present time to the Church at home to gather in the many thousands that are knocking at her doors, and to accept the high privilege of being fellow-workers with Him in building up a Church fitted to be His instrument for winning India for Christ. Truly it may be said that never in the history of the Church of England have there been such glorious opportunities of service to Christ and humanity.

It is difficult to give any estimate of what will be needed in the future in the way of funds and workers to enable the Church to respond adequately to this inspiring call for

service. The situation in India is changing and developing rapidly year by year. New movements are continually taking place in fresh areas among the outcastes and aborigines, while at the same time there are vast opportunities for expansion in many of the older fields of work. When the Bishop of Tinnevelly was asked a little while ago to state the needs of his own diocese, he could only reply, 'They are unlimited.' And there is practically no limit to the work that waits to be done in every diocese in India. We must confine ourselves, however, in this report to existing work and commitments, and try to state with some degree of accuracy what our missionary societies will need during the next few years to render their work efficient and enable them to meet the urgent calls that are now being made upon them.

In giving this estimate we assume, and we are aware what a large assumption it is, that the incomes of all the societies will first be raised sufficiently to enable them to bring up their staffs and establishments to the proper level of efficiency without curtailing any work of real value. During the last few years they have been rigidly cutting down grants wherever it has been possible to do so without disaster; sometimes indeed they have been obliged to cut them down to a very dangerous degree, and the process cannot be carried further without serious injury to the work in many areas. It is quite true that a strict economy is necessary in the interests of efficiency and that it is essential for the education of indigenous Churches that they should, at as early a stage as possible, be led along the road to self-support and taught to undertake the evangelization of their own country; but a premature withdrawal of help from Churches drawn from the poorer classes has often proved fatal to their growth.

There is one urgent need impossible for the Church in India to meet at present from its own resources. Though making rapid strides towards self-support, it cannot provide for the teaching of the many thousand new converts that are

now being gathered into the fold, still less can it provide for the essential work of the training and supervision of those who teach. In the Diocese of Dornakal, for example, there are 85,000 baptized Christians, nearly all of them in the depths of poverty, and about 50,000 new converts waiting to be taught. That is clearly a case where the Church in Dornakal may reasonably beckon to their partners in another ship; and the Church in most of the other dioceses is in similar case. We put first, therefore, in our list the needs of those areas where large numbers are waiting to be gathered in and taught, and where the training and supervision of Christian teachers is a matter of the gravest urgency.

It is also impossible at present for the Church in India and Ceylon to maintain colleges, high schools, hospitals and medical missions. We have stated (see pp. 27, 69) the reason why such institutions ought to be maintained, and obviously, if maintained, they ought to be made reasonably efficient. The estimates we give, therefore, are not for extending their number but for securing their efficiency.

At this point we are impelled to press home an urgency that has been before our minds at every stage of our inquiry. Whether we think of men and women doctors, or of teachers for the colleges and high schools, or of educationists for the mass movement areas, everywhere in India the call is for the very highest that England can give. The appeal is to the best men and women that our universities and hospitals can supply. Undoubtedly it is the influence of Christian personality that is most effective, and this personality demands the best intellectual equipment. In the hospitals and medical schools there is a field of service and of experience beyond what is to be found at home. In the centres of higher education it is only those who have taken good degrees who are fitted for the posts. But what we specially desire to emphasize is that this is equally true of the whole graduated system that is being evolved among the outcastes, and must wait for fuller development until Britain recognizes that she is debtor

to the world for the education which she enjoys. The universities must be asked to give the best of their younger men and women for the work of building up a people from the foundation.

In attempting at this point to translate as far as possible the commitments and needs of our Church in India into terms of men and money, we must first make clear what are the implications of the large assumption made above that the home Church will see to it 'that the incomes of all the societies will first be raised sufficiently to enable them to bring up their staffs and establishments to the proper level of efficiency without curtailing any work of real value.'

It is important to realize that the societies are very far from being in a position to meet their existing commitments. For many successive years now the growth in support has failed to keep pace with the growth of the work. Often missionaries in their desire to conserve as far as possible the work of their Indian associates, have neglected necessary repairs to the very houses in which they live and the schools and hospitals in which they teach and heal. Only too often these are falling about their ears for want of necessary repairs. This is only *one* symptom of a very serious set-back of affairs. We must face the facts. The clerical secretary of the C.E.Z.M.S. writes as follows:

> We have had to make reductions in expenditure in India amounting to £3700 a year. To restore the work to the level of last year we need therefore £3700 extra per annum. But for several years now we have had to pursue a policy of extreme caution in regard to our expenditure abroad, with the result that most of our stations are working at reduced, practically at a minimum rate of expenditure, with an inadequate staff, with the consequence that the work is suffering badly. Were all our stations to be staffed as they should be, a vast increase in income would be needed.

The same could be said with equal emphasis in respect of the far larger commitments of the S.P.G. and the C.M.S.

The S.P.G. in the present year allocated as grants for mission work in India, from all possible sources of income, a sum of over £87,000. Even so, many absolutely legitimate applications from Indian dioceses, amounting in all to several thousand pounds, had to be refused. But the amount actually considered available is unfortunately considerably less than the £87,000 estimated as required, so that this amount has at any rate temporarily been reduced by £5000. It is no exaggeration to say that the existing S.P.G. work in India for its proper maintenance needs something between £90,000 and £100,000 a year.

In the case of the C.M.S. the situation is even more serious. The actual expenditure of the society in India last year was about £140,000. Very far from being an excessive expenditure, this sum was in fact quite inadequate for the proper performing of the actual work in hand. In this society, the reduction of the numbers of the foreign missionary staff in India has been going on continuously for many years, and is now dangerously attenuated in most dioceses. As an example, the Diocese of Lahore may be taken. In 1893–94 there were seventeen Europeans and ten Indians, and an Indian Church community of 4659 in the C.M.S. section of that diocese. To-day the Christians, largely owing to 'mass movements,' have increased to 31,972; but the missionary force includes only nine European and sixteen Indian clergy. Figures like these do not suggest over-staffing; actually schools and stations have had to be closed down owing to lack of workers. There is not one diocese in India where there has not of late years been a decrease in the number of C.M.S. men missionaries. Moreover, apart from the European agency, the grants for financing the other work of the Society have been even more drastically decreased, and in some dioceses the danger-point has been reached and stoppage of work has been ordered.

The truth is that £140,000 under present conditions is not nearly sufficient to do the work of the C.M.S. in India, and it is estimated that the society should be expending

something like £160,000. But what are the facts? £140,000 were indeed expended, but the society's receipts were not sufficient to warrant the expenditure, and in consequence further most serious retrenchments have been put into operation at once in order to secure financial stability.

Having in view the situation disclosed above, as it affects the three largest societies at work, and taking into consideration similar needs in the smaller Anglican societies, we shall be well within the mark if we say that, in order to make efficient the work already in hand, additional income of at least £40,000 a year is essential.

The problem, however, would not be solved merely by finding this extra money. Part of this extra income would have to be expended upon additional European workers. At present the existing staff, partly or wholly paid by the societies, is as follows:

S.P.G. (including the Cambridge and Dublin Missions and affiliated bodies)	82 men	72 women
C.M.S.	130 ,,	146 ,,
C.E.Z.M.S.	—	152 ,,
Societies with smaller numbers of missionaries, at least	43 ,,	100 ,,
Total	255 ,,	470 ,,

Grand total 725.

Statistics over a long period of years show that the average term of a missionary's foreign service is about fourteen years. We may therefore take it that there is roughly a seven per cent. wastage every year. This means that to maintain even the present number of missionaries about eighteen men and about thirty-three women recruits are required every year. But let it be understood that this will only serve to keep the staffs up to their present attenuated level. If these numbers are to be brought up to a level adequate to the performance of the work at present carried on, considerably more than these numbers are needed at once, and a relatively larger increase of men than women,

since it is among the men that the depletion is greater. Thereafter, a seven per cent. wastage would involve a demand for a somewhat larger figure in respect of both men and women recruits every year.

To sum up: efficiency in respect of the actual work now being done seems to call for an additional income of at least £40,000 a year, and a regular recruitment of about fifty-one missionaries a year with an immediate additional recruitment of at least another twenty, mostly men.*

It is indeed a large assumption that the Church will meet the demands of these existing commitments. But even if she does so, she will not meet the situation. Such an effort on the Church's part would do little more than make up the leeway lost in the last few years. It would not give the additional funds necessary for the provision of adequate training and supervision of the hundreds of new teachers and catechists required for the large numbers now waiting to enter the Church; it would not provide for the building and equipment of the necessary training institutions, nor would it provide payment for all the teachers who were trained. It would conserve a great part of the work that is now being done; it would not serve to buy up the opportunity presented by the mass movements. The most that we can hope for in respect of financial help from the village Christians themselves will not be more than sufficient to provide the new village school buildings and the new teachers' houses. The pay of these teachers and the cost of their training and supervision will largely be a charge on the missionary societies. It is impossible to give even an approximate figure which can be considered satisfactory for the cost of this work. In the very nature of the case the data for such a calculation cannot be available, for it depends upon the rapidity of the growth of the Christian community.

All it is safe to say is that training and supervising centres are necessary in at least ten mass-movement areas;

* See p. 86.

the central Punjab in the Diocese of Lahore, the western part of the Diocese of Lucknow, the Nadiya district of Bengal, the Santal country, Chota Nagpur, the Marathi-speaking section of the Deccan in the Diocese of Bombay, certainly at one and possibly at two centres in the Diocese of Dornakal, probably in the Diocese of Tinnevelly and certainly in Travancore. Six of these districts are in C.M.S. areas, one or possibly two are in S.P.G. areas, and two (possibly three) are in areas where both S.P.G. and C.M.S. could combine in the performance of the work. Some of these 'power houses' of village education, as they have been called, are already in existence and only need development. In other areas a development of the existing work on new lines is all that is required. In yet other places a start *de novo* is required. It is quite certain that large non-recurring grants for building and equipment will be needed for these village centres during the next few years, and we do not expect that the cost under this head is likely to be less than £20,000; it may easily be a great deal more.

Such village centres, moreover, will be costly from the point of view of upkeep. The prospective teachers cannot pay for their own tuition nor for their living, though they may partially support themselves by agricultural work; and each institution will need a well-qualified missionary staff of certainly two and possibly three European teachers. Moreover, any large additions to the Church mean corresponding additions to the number of the native priests, and this must mean more and better facilities for the training of a native ministry.

The extra £40,000 a year, the seventy-one recruits this year, and thereafter the annual reinforcement of fifty-one spoken of above, would meet the needs of the case in respect of all branches of the work except the mass-movement work. For this latter heroic measures are necessary. If the Church of England is to reap the harvest in the mass-movement areas, where she is at present working, she has got to make plans for an outpouring of treasure and offers

of service on quite a new scale. For this work the C.M.S. alone asks now for thirteen men missionaries and ten women, and support for them. Such a number would certainly not be more than she needs for her share of this work; the needs of the S.P.G. in the mass-movement areas for which the society is responsible are also great.

One thing can be said with conviction, that if the Church of England will give to India within the next ten years an *additional* fifty missionaries qualified for mass-movement work, and also the money to train and supervise adequate numbers of native teachers and clergy, and to erect the necessary training institutions, there will be seen in the villages of India a movement towards Christ the like of which has seldom before been witnessed in the history of the Church. But this means that she must also make possible by her gifts an extra expenditure of at least £20,000 a year, and a non-recurring grant of £20,000.

Total estimates:

Money	£60,000 additional annual income. £20,000 non-recurring grants for mass-movement areas.
Personal agents ..	71 missionary recruits (the majority men) for this year 51 missionary recruits each year hereafter, for the normal work of the missionary societies.

In addition to these, and spread over the next few years:

50 additional missionaries especially for mass-movement, educational and training work.*

* The S.P.G. are in need of eight priests (two educational), three women doctors, two nurses, one woman teacher.

The C.M.S. need four priests for the training of the native ministry, nine men for mass-movement education and training for college and school education, five men for medical work, and thirteen men and ten women for mass-movement work.

The C.E.Z.M.S. need fifteen additional workers for general evangelistic work, ten for education (one for work among the blind, and one for work among the deaf), six women doctors and six nurses.

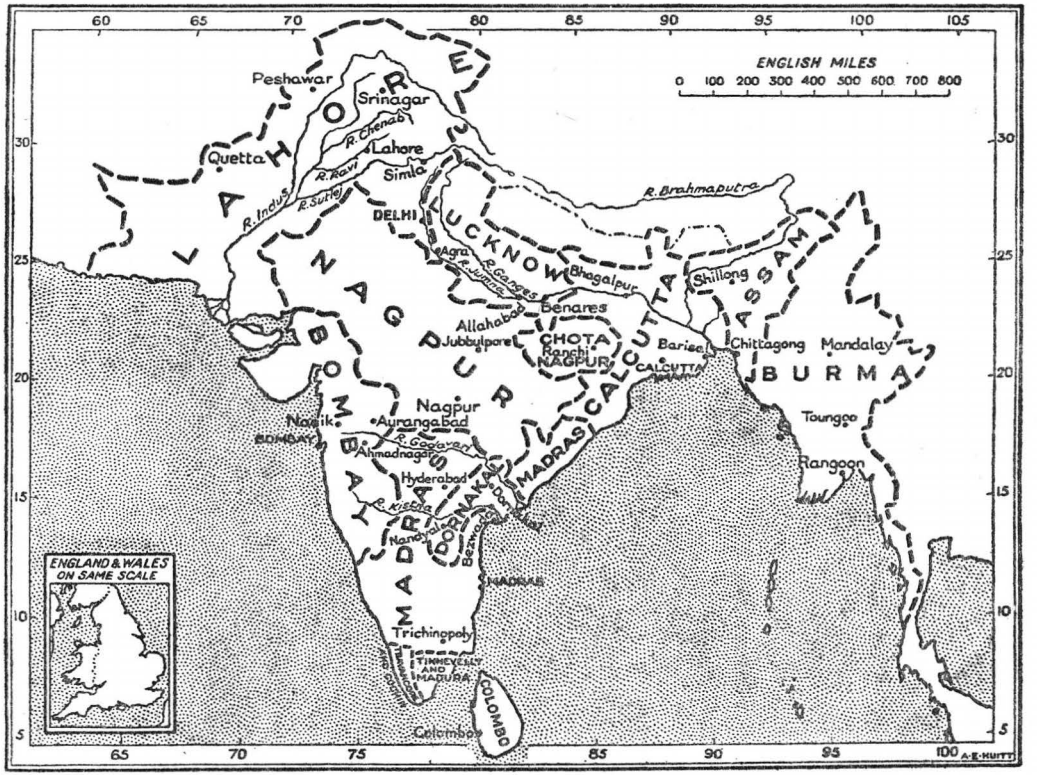
Many of these are required to fill gaps in the present staffs, and for bringing these staffs up to the normal level. Not more than half of these requirements would come under the heading of a special advance in mass-movement work.

We are aware that to ask for this, in addition to what is needed in other mission fields, is to ask the Church at home to make a great effort that must entail much self-sacrifice and self-denial. But we do not hesitate to make the appeal. The stirring reminder that the Archbishop of Canterbury addressed to the supporters of the Church Missionary Society at their anniversary meeting in 1925 ought to be taken to heart by the whole Church of England.

> We are being trusted by God Himself as the men and women who are to bear a responsibility and to exercise a great trust at a most remarkable hour in the story of the world. The more deeply we look at it the greater does the trust show itself to be, the larger and more splended our responsibility. I believe that we stand at a crisis hour in Christian history, greater in importance than almost any since apostolic days.

At such a time and in view of so great a trust, we cannot fail to recall the words of our Lord to the two disciples, whose ambition it was to occupy positions of high privilege and responsibility in His Kingdom. 'Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?'

APPENDICES



MAP OF INDIA ACCORDING TO DIOCESES.

APPENDIX I

A SURVEY OF ANGLICAN MISSIONARY WORK IN INDIA ACCORDING TO DIOCESES

INTRODUCTION

In the body of the report we have presented the problems and needs of the Church's missionary work in India in broad outlines. The attempt is made here, so far as the information available permits, to illustrate the history of our missionary enterprise and to indicate our commitments diocese by diocese. We can now describe in more detail than in the report, the responsibilities that devolve upon the large societies whose work is carried on all over India, as well as upon the communities and missions which have a concentrated and intensive work in special districts.

In the diocesan survey four striking differences will become apparent between north and south which make generalizations with regard to India as a whole precarious.

First, missionary work began much earlier in the south than in the north. Second, important cities are much more numerous in the north than in the south, and hence a large proportion of the work in the north has been concentrated on the towns; while in the south far more attention has been paid to the work in the villages. Third, the number of Indian Christians in the south is far larger than that in the north, and therefore much greater progress has been made in the south in the building up of a genuinely Indian Church. In three out of four of the southern dioceses the membership of the Church is almost entirely Indian, while the Europeans and Anglo-Indians form a very small minority. In Tinnevelly, Travancore and Dornakal, therefore, the ideal of a self-supporting and self-governing Church is more nearly in sight than in any diocese in the north; and fourth, the number of European missionaries

is far larger in the north than in the south, chiefly because the areas which are covered by our missions and the population in these areas is immensely greater in the north than in the south. In the C.M.S. missions, for instance, there are in the four northern dioceses where the society is working about 220 foreign missionaries, men and women, and in the four southern ones about seventy.

The necessity for a large missionary force in the north is also due to the fact that there is a great scarcity of Indian candidates for ordination and of Indian Christians willing and able to undertake the task of teaching in schools in the north, and a fairly plentiful supply in the south ; also to the fact that more responsibility has been placed upon the Indian clergy in the south.

With reference to the demand made in many dioceses for more European missionaries, it will be noticed that European women working in India are greatly in excess of the men (Chap. XI, p. 83). This disproportion is not peculiar to the Anglican missions, and ought probably to be maintained. In some missions even three women to one man is not an excessive proportion. In many instances the work of the man is administrative and covers a large area, while that of the woman is more individual and concentrated. In South India women are needed for evangelistic work, but even more especially to assist the clergy by teaching women and girls. The C.E.Z.M.S. have forty-five European women in the four southern dioceses, as well as 461 Indian women workers ; and these are almost entirely engaged in evangelistic work.

It will be seen that in several dioceses of North India the C.M.S. is seriously curtailing its work, and is faced with having to make further reductions. The following figures refer only to their European staff of clergymen :

	1913–14.	1923–24.
Lahore	31	21
Lucknow	27	18
Nagpur	12	3
Calcutta	25	16

Without some approximation to the old numbers it is difficult to see how the work can be made efficient, for the staff of clergymen has been reduced before the stage when the missions

could bear reduction. During these same ten years, moreover, in each diocese the Indian Christian community has greatly increased, and the increase has been almost entirely from the lower social strata, requiring careful fostering for a long period before it can become anything like a self-supporting community.

The diminution of the S.P.G. European staff has not been so serious. The following list refers to priests only :

	1913.	1923.
Bombay	11	8
Calcutta	2	0
Lahore	12	9
Lucknow	11	7
Chota Nagpur	18	17

Both societies have increased the numbers of their European women workers during this period.

The difference is due to a difference of policy between the two societies. In the C.M.S. the imperious demands of more recently opened missions have brought about reductions in those that have been longer established. It is a policy of the S.P.G. to maintain existing work, rather than to deplete it for new undertakings.

The distribution of forces is a question that must present itself to the reader. Are the missionary forces strategically distributed ? Is education conducted according to a thought-out policy and properly graded ? It is not easy to give a simple and direct answer to the first of these questions. In the past our forces have been concentrated in particular places through a variety of circumstances and considerations, and there has been a noticeable absence of any thought-out policy for India as a whole ; but the result has been that all methods have been tried and almost all classes of the population have been touched. With regard to education, there is in the north the same lack of proportion between the higher education in the towns and primary education in the villages that has been such a marked defect in the educational policy of the government.

The facts stated in the report and this appendix alike reveal a grievous neglect of primary education in many village districts where there are large numbers of Christians. There can be no doubt, therefore, that so far as the further development of education in the immediate future is conceived, it should be in

the direction of increased facilities in primary education for Christians in the villages, rather than in increased facilities for higher education of Hindus and Mohammedans in the towns.

If the following account of the missionary work of our Church in the different dioceses is studied with the help of a large-scale map of India, it will be apparent that it is being carried on in a very small part of the peninsula and reaches only a fraction of the population. Moreover, even if the missionary work of the whole Christian Church of all denominations were included in our survey, it would still be true that large areas in north and south alike, but especially in North and Central India, are entirely untouched by any form of missionary effort. We draw attention to this fact in a few cases. But by doing so we do not intend to imply that it is desirable to establish new missions or to extend the operations of existing mission stations to all these unoccupied spheres. During the next few years concentration rather than wide diffusion of missionary effort will be needed. In the early stages of missionary work in India it was desirable for the foreign missionaries to proclaim the message of the Gospel as widely as possible, that all who were willing to accept Christ as their Saviour might have the opportunity of doing so. But now that a large number of Indians have become obedient to the faith, the main object of our missionary societies is to build up an Indian Church which will by its life and preaching convert India to faith in Christ. From this point of view the fact that there are large areas still unevangelized is irrelevant to the duty or policy of the societies. The main question is how best to utilize our resources for the creation and edification of the Indian Church, remembering that the object of the foreign missionary societies is not themselves to convert India, but to build up an Indian Church which will win India for Christ.

I

THE NORTHERN DIOCESES

(A) LAHORE, 1877

The Right Rev. H. B. Durrant, 1913

The diocese embraces the Punjab and its dependencies, Kashmir, the North-West Frontier Province, Baluchistan, Sindh, and the administrative enclave of Delhi. It extends from the lower slopes of the Himalayas to the great and crowded plains where the Christians are mostly to be found. To give the area of this immense diocese in square miles would be misleading and suggest that the whole was effectively occupied. But Kashmir, Baluchistan and Sindh possess only a few isolated stations, in contrast with the more substantial occupation of the Punjab and the North-West Frontier.

In Kashmir our commitments are confined to Srinagar and Islamabad. The former has both a hospital and a high school for boys. The school, under the charge of Mr. Tyndale-Biscoe, is almost as well known as Trinity College, Kandy, in Ceylon, at the other extremity. There is, however, no district missionary to evangelize the villages in and beyond the Kashmir valley, and no one outside the hospital to speak to the Kashmiris in their own tongue. In this whole area there is no Indian clergyman, while for several years Islamabad has not had an ordained man, Indian or English.

The work in Baluchistan is confined to Quetta, where there is a hospital, primary schools for the depressed classes and a native congregation. In Sindh there are three stations, widely separated and sparsely staffed, of which Karachi is the most important and has a high school. In these stations the work of the C.E.Z.M.S. goes hand-in-hand with the C.M.S., and includes a hospital for sixteen beds at Ranawari in Kashmir, one for eighty beds at Quetta, and a teachers' training college at Karachi.

While Kashmir, Baluchistan and Sindh may be regarded as large tracts of country into which we have put out feelers, the work on the North-West Frontier is of great strategic importance, and has been for many years preparing for the day when Afghanistan shall open. Here, as elsewhere, the strong element

of danger has proved a great attraction. At the base of each of the three chief passes into Afghanistan are hospitals for men and women and a boys' high school. Peshawar, Bannu and Dera Ismail Khan have a history that in any century would be recorded among the heroic achievements of evangelistic work. The names of Dr. and Mrs. Pennell and Mrs. Starr are familiar to many who do not think of them as missionaries (see Chap. IV, p. 27).

But just when the doors seem opening to the faithful who have waited, the strength of the hospitals is below pre-war standard, and hardly any men missionaries have a knowledge of Pushtu, the language of the frontier tribes. Reinforcements are urgently needed both for the medical work and in readiness for an evangelistic advance beyond the frontier.

The Punjab is the centre of the Sikhs, who form more than eight per cent. of the population. Of the rest more are Mohammedans than Hindus. The diocese teems with history, whether one thinks of the two Sikh wars and the annexation of the province, or of the Mutiny, or of the age-long history of Delhi. Its missionary history is not less stimulating. Almost directly after the second Sikh war the C.M.S. entered Amritsar, and shortly afterwards Peshawar on the North-West Frontier (1851 and 1854). The diocese claims among its four bishops the honoured names of Valpy French and Lefroy. About one per cent. of the population is Christian, amounting to about 323,000. Of these, eleven per cent. are Roman Catholics, seventy-three per cent. belong to the Free Churches, and the remaining sixteen per cent. (about 50,000) are Anglicans. About two-thirds of the whole population, and over nine-tenths of the Christian community, are found in the plains. Though still but four to every 300 of the population, the Christians in these parts number over 300,000, and include probably a larger proportion of well-educated men than will be found in any other province of northern India. But very few of them have found a vocation to the ordained ministry. The Lahore divinity school, the oldest Anglican institution of its kind in India, usually has fewer than six students, and the Bishop Lefroy Training School for village workers has at no time more than a handful passing through it, and cannot meet the pressing need for a large increase in this type of worker.

Of the 300,000 Christians, about two-thirds belong to the Free Churches, the Presbyterians being especially strong, and next to them the Methodists, and the Salvation Army. The Anglican community in the plains numbers about 48,000, two-thirds of whom are found in the Lahore, Amritsar and Sialkot district of the central Punjab, where there have been mass movements during the last quarter of a century.

The C.M.S. and C.E.Z.M.S. began their work in the cities; Amritsar, Multan and Lahore being opened between 1851 and 1867. They have extended their work fruitfully to the villages, and large numbers of outcastes have been gathered into the Church. But the present condition causes anxiety. In the first place, there has been a serious inability to keep up with the rapid increase of the Christian community. As a result, to give extreme instances, one English priest and one Indian deacon, with only fifteen village readers, are in charge of the Christians in 150 different villages round Narowal, while the Gojra district, containing 1800 square miles and 150 village congregations, had till last year only one English priest and one Indian deacon. One Christian village of several hundred people in this district has not had a resident clergyman for many years. Moreover, the missionary staff is so attenuated that the principal of the Bishop Lefroy Training School for village workers has twice in recent years been taken away to fill an urgent vacancy elsewhere, and in consequence this essential school was temporarily closed down.

Secondly, the mission has never been able to overtake the essential obligation of providing schools for the village converts. Out of 32,000 Indian Christians connected with the C.M.S. and C.E.Z.M.S. in the central Punjab, less than 1500, or hardly a third of the children of school-going age, are returned as under education in the societies' schools, namely, 850 boys and 621 girls. In the village community generally there is little desire for education, especially for the girls, and far more supervision must be provided before this apathy can be overcome. At present the unusual and disquieting condition prevails that the percentage of male literates in the whole Indian Christian community of the Punjab is actually below the seven and a half per cent. literacy of the general population.

Owing to weakening of the staff in districts in which the C.M.S.

was the first Christian mission, there is now going on a constant leakage of Anglican Christians to other Christian bodies. The missionary in charge of the Gojra district writes that though over 600 were baptized last year, numerically they are at a standstill, due to the fact that so many pass on to adjacent districts where they can find no shepherding by Anglican workers. In particular the newly-irrigated lands in the Multan district are attracting large numbers, including many Christians. Multan was once a wholly Anglican area; now there is but one male English missionary in the whole district, and many Christians baptized and confirmed in our Church have become absorbed either by the Roman Catholics, the Methodists, or the Salvation Army.

These facts should be related to the statement (p. 92) as to the situation in 1893–94 compared with to-day; the fact that the proportion of the communicants to the baptized is very small should also be carefully weighed. In 1893–94 they numbered about 160 to the 1000, and now, not 111 to the thousand.

Of the sixteen C.M.S. stations in the Punjab fourteen are in the plains. There are two boys' high schools, an Anglo-vernacular middle school and a vernacular middle boarding school with training classes for primary teachers. The C.M.S. has a girls' high school at Amritsar, and boarding schools for village girls, many of whom are Christians, at two stations, to which must be added the C.E.Z.M.S. Christian girls' boarding school at Narowal, as well as some other schools. Hospital work is supplied at Amritsar and Asrapur-Atari by the C.E.Z.M.S., and at Narowal and Multan (for women) by the C.M.S., whose missionaries also superintend the government leper hospital at Tarn Taran. At Narowal the C.E.Z.M.S. has a small women's hospital.

Turning to the south-east Punjab, and near the border of the United Provinces, the city of Delhi is the seat of the Cambridge Mission, affiliated to the S.P.G. It is probably the most intensive piece of work in the diocese. The S.P.G. began work here in 1852, the Cambridge Brotherhood developed in 1877, and during these fifty years has produced several outstanding names. Educational work has an important place, and possibly for that very reason the not less valuable evangelistic work seems less well known. St. Stephen's College is an integral

part of the new University of Delhi; there are high schools for boys and girls, irrespective of creed, and boarding schools for Christian boys and girls, while at Gurgaon the mission has an industrial school. In Delhi, the S.P.G. and the Baptists are co-operating in boys' education with separate hostels. The medical side is of great importance, with its two hospitals for women; there is much evangelistic and pastoral work in the villages and zenana visiting in the city. It is this side of the work that is in most need of women recruits. There are at least forty European men and women concentrated on these various works, but they are not sufficient for the opportunities among the outcastes in the southern Punjab.

One pressing problem is that of securing the means for an assistant bishop, or for a division of the diocese. This report makes no reference to Europeans and the domiciled population, and thus cannot present a full view of diocesan activity.* But the bishop has the oversight of all work, and the Lahore diocese contains the largest number of British troops to be found in almost any one diocese of the Empire.

(B) LUCKNOW, 1893

The Right Rev. G. H. Westcott, 1910

This diocese is coterminous with the United Provinces of Agra and Oudh, which comprise a larger number of great cities than any other in India. It is also the diocese of teeming rural communities inhabiting the densely-populated plains of the Gangetic valley. Again, it is the diocese of sacred cities, and the strength of North Indian Hinduism, while at least two great Moslem centres of influence are to be found here. The entire population is about forty-six million.

Henry Martyn's first convert, Abdul Masih, was baptized in 1810 at Cawnpore. He was ordained by Bishop Heber in 1826, and was the first Indian clergyman of the Church of England. The C.M.S. began work in 1813 at Agra, next at Meerut, then Benares, and last Gorakhpur. After a long pause they opened Lucknow in 1858, then at Allahabad and Aligarh, and finally

* This is why no reference is made here to the splendid work of the Society of St. Hilda, or, for another example, that of the St. Faith's deaconesses in Madras.

Muttra in 1878. The S.P.G. began at Cawnpore in 1833, and extended their work to Roorkee, Banda and Moradabad. The Z.B.M.M. is largely responsible for medical work in the diocese, and does a good deal of other work among the women, especially in the eastern section. The S.P.G. has a hospital for forty beds at Cawnpore.

Educational work is a marked feature of this diocese. There is St. John's College, Agra, with its high schools and hostels, and among the principals of the college have been Valpy French (afterwards Bishop of Lahore) and Stuart (afterwards Bishop of Waiapu, New Zealand, and a missionary in Persia); St. Andrew's College and high school at Gorakhpur, high schools for boys at Benares and Meerut, and middle and industrial schools at Sikandra, girls' normal and middle schools at Benares and Meerut, the Queen Victoria High School for Christian Girls and St. John's Girls' School for non-Christians at Agra, and a girls' orphanage at Benares, beside a number of elementary schools. All these are the activities of the C.M.S.

The S.P.G. started a Cawnpore Brotherhood in 1896 with an intermediate college affiliated to the Allahabad University, a high school, and the Epiphany Christian Girls' School. The mission exercises an influence upon the municipal life of the city. They have also a school for Christian boarders at Roorkee, and two schools for non-Christian girls. Moradabad is their centre for evangelistic work in villages, where a considerable number of outcastes have been gathered into the Church. The annual report of the S.P.G. for 1924 states that sixty-two baptisms took place from among the non-Christians during the year under review. A 'farm school' has been recently started in the district for vocational training, and the results have shown that it has been conceived on right lines. There is also a boarding school for village Christian girls in Moradabad, and a small boarding school for young Christian boys. But the staff greatly needs strengthening.

> The spirit which animates the Christians of Moradabad is shown by the fact that when the council met after the disastrous floods which almost overwhelmed the district in October 1923, Rs50 were voted from its funds for the general relief fund before the losses of their own members were even considered.

The Anglican work is numerically weak, and is stronger on the European side than on the Indian. The number of European members is given as 22,483 as against 13,674 Indian. Both S.P.G. and C.M.S. have had to curtail their work in recent years. The former has had practically to abandon its work at Banda, Hamirpur, and in the district round Cawnpore ; while the C.M.S., which formerly had work scattered widely over the diocese, is now almost restricted to the eastern centres of Benares and Gorakhpur and a western block embracing the Agra, Aligarh, Meerut and Mazaffarnagar districts. The eastern missions are most valuable education centres, and yet, owing to financial straits, they are threatened with the axe of economy in order to preserve the western block with its accessions to the Church through mass movements ; these are, however, on a smaller scale than in Lahore, but give rise to the pressing problem of starting a central institution for training more promising boys to serve both S.P.G. and C.M.S.

II

THE WESTERN DIOCESE

Bombay, 1833

[The Right Rev. E. J. Palmer, 1908

The whole Province of Bombay (except Sindh), the district of Aurangabad in the State of Hyderabad, and some portions of Rajputana, compose the great western diocese, together with the charge of Aden in Arabia. The population is about twenty-three and a half million, the area about the size of Germany before 1914. All but about three million are Hindus ; the main part of the Parsee population is found here. Of the 234,000 Christians, about 140,000 are Roman Catholics, mainly immigrants from Portuguese territory or due to the early labours of St. Francis Xavier and his Company (see Chap. III, pp. 16 f.).

The missionary work of the Church of England can be summarized by presenting in broad outline the undertakings by the C.M.S., the S.P.G., the Society of St. John the Evangelist, Cowley,

with the associated work of two English sisterhoods. The C.E.Z.M.S. have no branch in this diocese, but Anglican workers of the Z.B.M.M. take its place.

The C.M.S. began in 1820 in the great city of Bombay. Its first extension was to Nasik, where there is now a boarding school for girls and a divinity school at Sharanpur, a neighbouring village. In the Aurangabad district, which forms the western corner of the Hyderabad State, there has been a mass movement of the outcastes in progress during the last fifteen years. The number of Christians in the district is now about 4000. In the town of Aurangabad itself there is a boarding school for girls and a training class for catechists, and some zenana work. At Manmad, between Nasik and Aurangabad, village educational work was developed. In these areas twenty-three Indian clergy (three in Poona) are responsible for the oversight of 9000 Christians. Church of England members of the Z.B.M.M. have excellent work among the women of Bombay, Manmad, Nasik, Panchgani and Sholapur.

The work among the Bhils (Chap. VII, p. 47) was begun in 1880 by the C.M.S., and centres round Kherwara in Rajputana and two stations in the Ahmadabad district of Gujerat. Their last report refers to it modestly as "on a comparatively small scale." The first Bhil deacon was ordained in January 1925. The S.P.G. is also at work among these people in the neighbourhood of Kolhar, between Ahmednagar and Aurangabad. There are signs of mass movements among them at Aurangabad, and south of Nasik and Manmad.

The S.P.G. began their work in this diocese in Bombay, and have stations at Dapoli, Kolhapur, Hubli and Betgeri, all south of Poona. But by far their largest work is in the Ahmednagar district, in the Deccan, north of Poona, which has grown out of a mass movement of more than forty years ago. Bishop Philip Loyd was working here prior to his consecration as Assistant-Bishop, and it remains the centre of his work. Evangelization, pastoral work and education are related as coherent parts of Church life, and after being asked for during thirty years, a lady doctor has just been appointed to the district. An interesting feature is the encouragement given to a Christian expression of the devotional life on lines congenial to the Indian religious mentality, as it has always sought after communion with God.

In the city of Ahmednagar there is a boys' high school which embraces a good deal of industrial work; it is largely recruited from the district boarding schools of the mission. The two girls' schools, one of them more scholarly, and the other known as the Lace School, are coalescing, although after reaching the third standard the education will diverge, and from the section that specializes in book work, the mission will look for the supply of its normal school.*

The S.P.G. and the C.M.S. are both engaged in the villages in this area, and are attempting to make their education more effective by co-operation. The girls from the C.M.S. district are sent to the S.P.G. normal school at Ahmednagar, and the boys from the S.P.G. district to the C.M.S. vocational school at Manmad.

The city of Bombay illustrates most strikingly the grave economic problems arising from the rapid growth of industrialism in the towns. Here and in some other parts of India this development causes the migration of Christians from the country districts, and makes pastoral provision necessary for them.

There is a diocesan Hindustani Mission in the city, for work among the 180,000 Moslems. It is an enterprise of boundless possibilities, and a second European is greatly needed to supplement the C.M.S. missionary lent for this work.

The Cowley Fathers have been settled in Bombay and at Poona a long time, and, to those who have followed its history, the mission has most hallowed memories. In Bombay the work of the Fathers is not exclusively amongst Indians, but at Poona it is so entirely. Nevertheless in the former city they take great pastoral interest in various groups not otherwise shepherded—migrants from Ahmednagar, and Christians working in the docks. Holy Cross is an Indian church for which they are responsible, and they have Indian hostels and a day school in Mazagon, one of the suburbs. In support of what has been written in the report (Chap. IX, p. 69), a brief quotation is appropriate—'since the school (St. Andrew's, Mazagon) has become definitely a Christian school with Christian teachers, there has been a marked improvement in the general tone.'† From the Holy

* *I.e.* Teachers' Training School.

† Cowley, Wantage, and All Saints' Missionary Association Report for 1924.

Cross Home with its family of twenty boys, seven attend the C.M.S. Robert Money High School.

With the S.S.J.E. are associated in Bombay the All Saints' Sisters, who have an orphanage, two hostels for young women who are working in the city, and a dispensary. They have also mission industries, with weaving, laundry, and other occupations.

At Poona the work is more concentrated and embraces every branch of missionary activity. Round the Church of the Holy Name gather the schools and hostels and a technical school of carpentry. There is work also at Kirkee and in four other stations. The Wantage Sisters (C.S.M.V.) are responsible for the education of the girls and the charge of various hostels, the women's work-room and the St. John's Hospital. They also do itinerating and dispensary work, and are in charge of the St. Pancras Home for little boys not far from the city.

III

THE CENTRAL DIOCESES

(A) NAGPUR, 1902

The Right Rev. Eyre Chatterton, 1903

The diocese is made up of the Central Provinces and Berar, with episcopal oversight of all Central India and Rajputana, including within its boundaries, Rajputana, the land of princes and the home of Rajput chivalry, as well as the historic Mahratta States of Gwalior and Indore, Bundel Khand and Baghelkhand, with their Rajput rulers, and Bhopal, a famous Mohammedan State. The area of the diocese is about twice the size of England, the population about forty million, while the Christians all told, including Europeans, are not more than 15,000.

The European clergy of the diocese only number about forty, many of whom are ministering to the Europeans. Considering the vast size of the diocese, the missionary work of the Church is extraordinarily weak. It is carried on by the C.M.S., the C.E.Z.M.S., the B.C.M.S. and the Scottish Episcopal Church.

Unfortunately, owing to the necessity of retrenchment, the C.M.S. has recently been obliged to curtail even the little work that was being carried on, and stations where work was started sixty years ago have been abandoned through lack of men and money.

Within this diocese are more than two million Gonds, as well as other aboriginals (see Chap. VII, p. 47). Mr. McLeod, subsequently Lieut.-Governor of the Punjab, was greatly attracted by these people during his commissionership at Jubbulpore, and, failing in his attempt to get an English society, he invited Pastor Gossner of the Lutheran Church. Within a few months of its arrival, the whole mission was wiped out by cholera. The work was started again, and several C.M.S. missionaries shared in it. The chief needs of the struggling mission are a medical missionary and a missionary with practical knowledge of farming.

At Jubbulpore both the C.M.S. and the C.E.Z.M.S. are at work, but the high school for Indian boys has had to be closed from lack of funds. There is a high school for girls at Katni. Both these stations are in the northern part of the diocese. In the south work is centred at Chanda and Nagpur. The Chanda Mission is now the sphere of work of the Episcopal Church of Scotland and needs reinforcement. It is to be hoped that the visit of the Primus of the Scottish Episcopal Church this winter * will produce this desired result both at Chanda, with its five Indian priests and its medical work, and also in and around Nagpur.

The C.E.Z.M.S. has a high school with intermediate class at Katni, with an orphanage and zenana and educational work in and about Jubbulpore. The C.M.S. has an Anglo-vernacular school at Jubbulpore, and vernacular schools both there and at Katni, and also at Bharatpur in Rajputana near to Agra. The B.C.M.S. has recently taken over the work of a Free Church Mission at Saugor.

The diminution of the work of the C.M.S. is the more serious because the S.P.G. has practically no work in this diocese. It looks as if the self-denying labours of former years may disappear. Already in at least one out-station among the Gonds, where a considerable congregation had been gathered, there is to-day no sign of it. The society is now so faced with the necessity of

* 1925–26.

further reductions that it is obliged to seek to hand over all its responsibilities in this diocese to a sister mission.

(B) Chota Nagpur, 1890

The Right Rev. Alex. Wood, 1919

The missionary work of this diocese is almost exclusively S.P.G. The work of the society began in 1869, but Lutherans from Berlin had been working since 1845, and the C.M.S. has a very large leper hospital at Purulia. A brief account of the origin of the S.P.G. Mission in this area has been given in Chapter VII of the report.

The diocese is coterminous with the old political division of Chota Nagpur, and did not change with the political alteration of boundary. The whole is within what is now the Province of Bihar and Orissa, together with the native States attached to it. Its area is about 44,000 square miles, and the population is over six million. The native Christians, almost wholly from aboriginal tribes, number over 200,000, of which about 26,000 are Anglicans, and the remainder are divided fairly equally between Roman Catholics and Lutherans (see Chap. VII, pp. 44–46). Of the Anglicans about 16,000 are in the Ranchi district, 11,000 being Mundas and the others chiefly Oraons and Santals. The bulk of the remainder are in and around Chaibasa, Hazaribagh and Manbhum.

The character of the diocese has recently been changing, and is still changing very rapidly, owing to great industrial developments. It contains 'the black country of India.' Jamsheedpur is the home of the Tata steel works; Dhanbad is in the region of the Jharria coal-fields. Extensive railway construction will soon effect other changes. These developments mean migration of Indian population, and involve the responsibility of caring for such of them as are Christians.

The greater part of the mission work centres round Ranchi and Hazaribagh. The former is the hot-weather seat of government for the province of Bihar and Orissa, and as a result wages and temptations have alike quadrupled, and the effect upon the native Christian life of the city, in conjunction with a reduction of the European staff, has been serious. Ranchi is also the cathedral city of the diocese, and in it much educational work

is concentrated. But a shortage of staff has reduced the standard of efficiency ; and while for the higher interests of the pupils it is essential that the staff should be Christian, it is an unfortunate fact that the more highly qualified teachers are mostly non-Christian. The theological training college and the Guru training class (which prepares teachers and catechists) are vital to the welfare of the diocese, but are not adequately staffed.

Hazaribagh is the seat of the Dublin University Mission founded in 1891, affiliated to S.P.G. Its work has always been very efficient. The college is affiliated to Patna University and reaches to the B.A. standard. There is also a high school and a Christian boys' hostel with eighty boys. The mission has associated with it three hospitals and five dispensaries, a printing press and a carpenter's shop for training Christian lads. About twelve European ladies are associated with this mission.

In the more southern part of the diocese there are important mission stations at Murhu, Kamdara, Manoharpur and Chaibasa. Manoharpur is experiencing a promising mass movement of very recent years among the Mundas (Chap. IX, p. 64). Between 3000 and 4000 women and girls are waiting for Christian instruction. Strict economy to the limit of uneconomic safety has reduced many of the village school buildings to a state which now calls for about £2000 to put them into a condition of reasonable efficiency.

The medical missions of the diocese are fulfilling a most valuable ministry. At Hazaribagh is a hospital for sixty beds, in charge of two women medical associates and three nursing sisters of the Dublin Mission. At Kamdara, Murhu and Ranchi the S.P.G. medical mission has hospitals. Throughout the diocese medical work is vital, and the bishop is asking for two more doctors and a nurse.

IV

THE NORTH-EASTERN DIOCESES

(A) CALCUTTA, 1814

The Most Rev. Foss Westcott, 1919

The Diocese of Calcutta now consists of the Provinces of Bengal and Bihar and Orissa, except Chota Nagpur, with a population of over seventy-five million. With the exception of Darjeeling and its surrounding territory in the Himalayas, nearly the whole diocese consists of great river valleys or plains, subjected to annual floods. The city of Calcutta has a population of about 1,200,000; Dacca in Eastern Bengal, and Patna in Bihar, have each a population of about 120,000. No other city in this diocese has a population of much more than half this number.

The pastoral and evangelistic work of the diocese is organized under the Calcutta Board of Missions into six Church Councils. Of these one is contained in an area staffed by the Oxford Mission to Calcutta, one is an S.P.G. area, three are C.M.S. areas, and another, which comprises the city of Calcutta, combines the work of all three agencies.

In Calcutta itself the work is largely educational. First and foremost is Bishop's College,* the premier divinity school of the whole province of India, of which Bishop Pakenham Walsh is the principal. It provides theological training for the better educated of the Indian candidates for ordination, but is not confined to them. It owes its inception to Bishop Middleton, the first Anglican Bishop sent to India. Two important schools for Christian boys are run by C.M.S. and Bishop's College. The C.M.S. maintains a large and important university college with about 300 students, of whom a fair number are Christians. There is also the excellent Christchurch School for Indian girls under C.M.S.

The C.M.S. began its work in the diocese in 1816, and has now fifty European missionaries there. In addition to the college in Calcutta, it maintains a large mission in the Nadiya district of Bengal, where there are 5000 Christians belonging to the Anglican Church. At Chupra, one of the six mission stations

* See Chapter IV, p. 23.

in the district, there is an industrial school for Christian boys, which is being converted into a vocational middle school, and at Krishnagar, the headquarters of the mission, there is a normal school and a large boys' high school. There are also several vernacular schools in other parts of the district and two hostels.

In the Rajmahal hills in Bihar, south of the Ganges, the C.M.S. and C.E.Z.M.S. are doing work among the Santals (see Chap. VII, p. 43). There are two boarding schools for boys and two for girls; the pastoral work is carried on entirely by the Indian clergy. Another aboriginal tribe, the Paharis, is reached through the boys, who attend one of the above-mentioned schools at Pathra.

The C.E.Z.M.S. has an orphanage at Krishnagar and a normal school. At Baranagar, in the neighbourhood of Calcutta, the same society has a deeply interesting institution with a stirring history. It began as a home for widows, and has grown into a large and self-supporting industrial mission. Both in the city and elsewhere in the diocese, except in the Santal mission, the society is working side by side with the C.M.S.

The S.P.G. began to work in Bengal with the founding of Bishop's College in 1820. Later on it took charge of a body of about 3000 Christians in the large tract of rice-fields south of Calcutta, in the civil district named the Twenty-four Pargannahs. It is a swampy, malarious district, and the work there has been attended with peculiar difficulties. The Christian community there had a bad start, originating with a large number of people admitted indiscriminately during a time of famine, and the work among them has suffered from having been left for many years without any European missionary to take charge of it. Valuable work, however, has been done there during the last forty years, first by Miss Angelina Hoare and her fellow-workers, and afterwards by the Clewer Sisters, who in addition to inspecting the girls' schools in the villages have maintained an excellent boarding school for girls from the district in Calcutta. The S.P.G. are hoping to be able to appoint a European missionary to be permanently in charge of the mission in the future.

No part of the missionary work of this diocese is more highly esteemed than that of the Oxford Mission to Calcutta, founded in 1880 to work more especially among the educated classes. The influence of this body of priests and laymen is strongly felt among

non-Christians, and *The Epiphany*, a weekly paper published by them, has a wide circulation and is well known for its courtesy and open-mindedness in discussion with non-Christians. The mission house is in the north of Calcutta and has two hostels, one adjoining the mission house for forty Hindu students of the university, and the other near the medical college hospital for twenty-three medical students. At Dacca the mission has a hostel for forty-one students attending the university lectures and thirty-eight schoolboys, and is about to construct and maintain a Christian residential college there in connection with the new University of Dacca.

In 1895 the Oxford Mission began at Barisal what is probably the most intensive mission work in India. They took charge there of a body of some 2000 Anglican Christians scattered over a wide area, intersected by rivers and canals. The town of Barisal is their headquarters, and they have there a large settlement with schools for Indian Christian boys. The Fathers have classes for preparing candidates for the ministry and for training catechists and village school teachers.

The Sisterhood of the Epiphany, which works in connection with the Oxford Mission, has established its mother house there with a large staff of sisters. They have schools for Indian Christian girls and a home for Indian widows. They also do nursing and dispensary work in the neighbourhood. The Church of the Epiphany is a beautiful building and forms the centre of all the life of the settlement.

At Behala, on the outskirts of Calcutta, the Oxford Mission have another important settlement, but on a smaller scale than that at Barisal. There is a large hostel there for Christian lads who work in shops and factories in and near Calcutta, a system that has been found very successful. In addition to the Father-in-charge, there are also three sisters of the Sisterhood of the Epiphany who visit the women and do dispensary work. In connection with the Oxford Mission is an Indian Brotherhood of St. Andrew, and a small Indian Sisterhood is being attempted.

Of special problems in the Diocese of Calcutta, the first to be named is the lack of candidates for ordination. This may be due to the C.M.S. temporarily closing the divinity school (Henry Martyn School). Closely related to this problem is the absence of evangelistic activity among the Bengal Christians, especially in

the settled Christian parishes of the Nadiya district. Then, again, the curtailment of the European staff owing to lack of funds has seriously affected the very promising mission among the Santals.

The Santals are deserving of all that can be done for them. They number now some 8000 Christians within the area of the C.M.S. mission, and have a fair supply of native clergymen. Santal Christians were usually the leaders of platoons among the considerable bodies of the Santal recruits during the great war. The people show unusual generosity and self-denial and genuine evangelistic fervour. Yet to-day three European men are called upon to do the work of seven, and there is no one who can give himself unfettered to the training of clergy and catechists.

Lastly Bihar, the birthplace of more than one religious revival in ancient days, remains almost an untouched field. The Free Churches are doing little, and the C.M.S. work is in a dangerous state of attenuation, although its educational work is thoroughly good, and its mission high school at Bhagalpur, under Canon Tarafdar, is one of the finest of its kind in Northern India. There is also a middle vernacular school for boys, with a hostel attached and a leper asylum; and at Jamalpur is the Fraser Hostel for Indian Christian apprentices in the railway workshops. At Deoghar is a girls' boarding school and normal school.

(B) ASSAM, 1915

The Right Rev. G. C. Hubback, 1924

This is the youngest of the Indian Dioceses, and consists of the political Province of Assam, together with the Chittagong division of Bengal. It has a population of two and a half million, among whom are a number of Europeans who manage and superintend the large tea estates owned by various British companies.

The diocese was formed primarily in the interest of the planters; but there are also about 6000 Indian Christians among the labourers working on the estates who come mainly from Chota Nagpur and the Santal Pargannas and chiefly belong to the Anglican Church. The S.P.G. support nine Indian priests for work among the coolies, and at one station a nursing-sister, who finds much opportunity for evangelistic work as well as nursing in the villages. Two of the chaplains to the planters

combine the superintendence of missionary work on the estates with their itinerating ministry to the Europeans. There is, however, great need of a European missionary to give his whole time to the superintendence of the Indian clergy. In the Khassia Hills there is a small congregation of aborigines which is under the charge of the Oxford Mission to Calcutta. But the main work in those parts is carried on by the Welsh Presbyterian Mission that has done a splendid service among the hill tribes for the last eighty years and made large numbers of converts. The American Baptists also have long maintained an important mission in Assam.

The bishop has recently spent a short furlough in England, and has been successful in raising money and obtaining additional clergy, both of which are urgently needed for the extension and consolidation of the work of the diocese.

V

BURMA

Rangoon, 1877

The Right Rev. R. S. Fyffe, 1910

The diocese includes the whole of Burma and the Andaman and the Nicobar Islands. The missionary work of the Anglican Church in this diocese has hitherto been carried on almost exclusively by the S.P.G. The population is mainly Mongolian. It numbers about 13,690,000, of whom over 11,000,000 are Buddhists. There is a large colony of Tamils from South India in Rangoon, making about half the population of the city. The Christians in the whole province number about 260,000, of whom 21,000 are Anglicans. The absence of caste, the freedom of the women and the high standard of education, due to the influence of the Buddhist monks, make the social life of the Burmese markedly different from that of the Hindus, and the Burmese people object very strongly to be classed as Indians.

There are twenty European clergy working in the diocese in connection with the S.P.G. and over thirty European women, in addition to fifteen Burmese and Karen and four Tamil priests.

The chief centres of the work among the Burmese and Tamils are Rangoon, Mandalay, and Moulmein. In Rangoon there are congregations of Burmese and Tamils, and large high schools and middle schools for boys and girls. The most famous is St. John's College, where Dr. Marks did a remarkable work for many years and exercised a widespread influence throughout the province. It contains over 500 pupils, of whom about 120 are Christians. St. Gabriel's High School is still larger, with over 670 pupils, of whom about 125 are Christians.

The progress of the work among the Burmese for many years past has been slow. The bishop reports a great shortage of men to work among them. Whereas in 1910 there were twelve ordained Europeans for this work, now, in addition to Mr. Jackson whose work lies among the blind, there are only eight. The missionaries engaged in this work state, moreover, that, with one or two notable exceptions, the Burmese Christians seem to be entirely lacking in missionary spirit.

The most hopeful and progressive work in the diocese is that among the Karens, of which a brief account has already been given in Chapter VII of the Report. The S.P.G. Annual Report for 1924 * says of this mission :

> There are already 200 Christian villages † with their own schools, and in order to co-ordinate the work it is most desirable that a district centre should be established in the Irawaddy Delta district. A second priest is urgently needed in this district to help Mr. Purser, and an additional woman missionary, preferably one who is a nurse or who at least has had some health training.
>
> There are endless opportunities for extending the work among the Karens, but these must be seized immediately. The existing workers are quite unable to meet all the demands that are being made upon them, and even the villages which are already evangelized are not as adequately shepherded as they should be.

The urgent need for more European missionaries is further accentuated by the opportunity for extension among the Chins, another hill tribe. Four Chin villages are asking for teachers and offer to provide houses and food for them, but there is no one

* *The Threefold Cord*, p. 141.

† The number of Anglican Christians in the mission is about 10,000.

to send and there is no European missionary to supervise the work. The staff at Kemmendine, which endeavours to add the supervision of the Chins to their other work, have more than enough to do in their own district. In the Prome area alone they have to deal with people of five races, Chins, Burmese, Skaw Karens, Proo Karens and Chinese, with a Christian community of each race, and all scattered over an area of 5000 square miles.

The Rev. C. R. Purser, who is attempting this task with a courage and devotion born of long experience of the work and a real love of the people, enumerates many centres in his district from which urgent calls for teaching are coming. He writes:

> On my table are lists of villages asking to be visited, which have been there for weeks. It is no longer a case of going out to find somewhere to preach. Here are lists of people asking to be visited—very different to what it was ten years ago. And if these lists were followed up, there would be such rejoicings and inspiration as would satisfy any missionary who is out for definite hard pioneer work. Here is the chance, the opportunity; and still it goes by unheeded. With an adequate staff to deal with all this, there would be joy and hope; but for the missionary who is alone and unaided, it just breaks him up to see these opportunities fade away one by one; and perhaps a generation will pass before such opportunities come again.

This bitter cry of the lonely missionary who sees year by year great opportunities fast slipping by is unhappily not confined to the Rangoon Diocese.

VI

THE SOUTHERN DIOCESES

(A) MADRAS, 1835

The Right Rev. E. H. M. Waller, 1922

This is the Mother Church of South India. From it have been carved out at different times the three Dioceses of Travancore, Tinnevelly and Dornakal, and these four dioceses together contain about 3,000,000 out of about 4,750,000 Christians in the Indian Empire.

The present Diocese of Madras comprises, first, all those districts in the Madras Presidency not included in the Dioceses of Tinnevelly and Dornakal, an area of about 110,000 square miles, with a total population of about 42,000,000. In addition the bishop has jurisdiction over Coorg, the native State of Mysore, and the native State of Hyderabad, with the exception of the two corners, east and west, included in the Dioceses of Dornakal and Bombay respectively. But the work in Coorg, Mysore and Hyderabad is mainly confined to the European, Anglo-Indian and Tamil congregations.

There are large military cantonments in Bangalore and Secunderabad, and many coffee estates in Mysore and Coorg managed by Europeans. The C.E.Z.M.S. maintain a fine hospital for women in Bangalore, and the Australian branch of the C.M.S. carries on a mission to Moslems in the city of Hyderabad. But there is hardly any evangelistic work done by the Anglican Church in the village districts of Mysore or Hyderabad that are under the jurisdiction of the Bishop of Madras. We may, therefore, confine our attention to the mission work of the part of the diocese that is included in the Madras Presidency.

In the whole diocese there are about 45,000 Anglicans, of whom about 25,000 are Europeans and Anglo-Indians, and 20,000 Indians, the latter living mainly in the larger towns and cantonments.

The main centres of evangelistic work in the villages are Trichinopoly, Tanjore and Cuddalore, for the S.P.G., and the wide district of the Nilgiri Hills and the Wynaad for the C.M.S. In the S.P.G. districts the work was taken over about a century ago from the S.P.C.K. (see pp. 23, 24). The traditions of the past, including as they do the toleration of caste by both the Roman Catholics and certain of the Lutheran missions, have been far more of a hindrance than a help to the growth of the Church in these parts. There has been hardly any expansion as regards numbers for the last fifty years, except in one district where efforts have been made to win the outcastes for Christ. The total number of Anglicans in all these three areas, including the larger congregations in the towns of Trichinopoly and Tanjore, amounts to about 9000.

The evangelistic work of the C.M.S. in the Nilgiris and the Wynaad is more progressive. The Annual Report of the C.M.S.

for 1924 speaks most hopefully of it. The boys' school at Ootacamund is described as 'full to bursting' with 320 boys drawn largely from the depressed classes. The all-round training they receive has won the high praise of government inspectors, and though 'the building is deplorable and the equipment meagre in the extreme,' the missionary in charge writes that 'when one looks at the bright faces of the teachers and the boys, the old building is simply aglow with the love and sympathy that belong to the spirit of Christ.' At least a third of the boys are Christians, and baptisms frequently take place. The influence of the school is felt over the whole district. About twenty village schools have been started on the simplest lines during the last few years and a large number of baptisms from the depressed classes have resulted from these schools and the evangelistic efforts in connection with them.

The C.E.Z.M.S. are also doing valuable work in the Nilgiris, maintaining a large and important boarding school for girls and a mission of special interest among the small aboriginal tribe of Todas.

The Tamil congregations of the Anglican Church in Madras are connected partly with the S.P.G. and partly with the C.M.S. Each group is practically self-supporting and manages its own affairs through its own council. They carry on evangelistic work in their own areas, and one congregation (C.M.S.) has recently started a mission to the outcastes in a village outside Madras.

The work of higher education is carried on by the Madras Christian College and other missionary institutions, but the Bishop Heber College of the S.P.G. in Trichinopoly is the only Anglican college in the diocese. It has about 600 students, of whom about one-fifth are Christians. Connected with it is a large high school with about 1400 pupils. This college is of special importance in view of the fact that Trichinopoly may become the centre of a new university in the course of a few years. It ought, therefore, to be not only maintained but properly equipped. There is urgent need at the present time for about four additional Europeans on the staff, and also for improvements to the buildings, which are estimated to cost about £2000.

At Tanjore the S.P.G. maintains a high school for boys, with about 345 pupils of whom a third are Christians, and middle schools for girls both at Tanjore and Trichinopoly, as well as

an excellent training school for women teachers at the latter place. In Madras the S.P.G. has an excellent high school for boys (St. Paul's), with about 600 pupils, of whom 200 are Christians, and with an almost complete staff of Christian masters. There is also a first-rate S.P.G. high school for girls (St. Ebba's), in which 130 out of 170 of the pupils are Christians. All these schools need increased grants, but so far as the number of the institutions is concerned the needs of higher education in the diocese are well provided for.

In addition to these Anglican institutions supported by S.P.G. there are also two important colleges in which the C.M.S. co-operates with other denominations. One is the Madras Christian College for men, and the other the Women's Christian College, Madras, with a training school for teachers connected with it. Both are well equipped, and the latter especially is invaluable for the higher education of the Christian women in South India. A medical school for training Indian women doctors and nurses is also in process of being established at Vellore. It will fulfil a great need, and it is most desirable that the Anglican Church should have a part in the work.

The C.E.Z.M.S., in addition to its hospital at Bangalore and the work in the Nilgiris, has also an excellent school for the deaf and dumb at Mylapore, a suburb of Madras. It is a work of Christian charity that needs no words of commendation.

(B) DORNAKAL, 1913

The Right Rev. V. S. Azariah, 1913

The main features of this diocese that distinguish it from all the other dioceses in the province are, first and foremost, that it is the only diocese presided over by an Indian bishop; second, that the large majority of the Christians, in fact more than ninety-nine per cent., have come from the outcaste classes; and third, the phenomenal growth in numbers during the last four years, an increase of over fifty per cent.

The diocese was formed in 1913 and first included only the eastern corner of the Hyderabad State; during the great war, Bishop Azariah, by arrangement with the Bishop of Madras, took over the episcopal supervision and administration of the whole of the Telugu missions of both S.P.G. and C.M.S. At

the beginning of 1922 this arrangement was superseded by a resolution of the episcopal synod, in accordance with which the Bishop of Madras gave a formal commission to the Bishop of Dornakal to administer all three areas, so that the diocese now includes not only the eastern corner of the Hyderabad State, but also the civil districts of Kistna, Kurnool and Cuddapah in the Madras Presidency.

The total population of the diocese is about 4,500,000, and the total Christian population about 500,000, of whom about 130,000 are connected with the Anglican Church, either as catechumens preparing for baptism or as baptized Christians.

In the *Dornakal Diocesan Magazine* for June 1925, the bishop gives the latest statistics of the membership of the whole diocese that are available. There were, he states, on January 1, 1925, 84,743 baptized Christians, and 47,484 catechumens, making a total of 132,227. The staff of clergy at that time numbered ninety, of whom six were deacons. Of the eighty-four priests, only twelve were Europeans. The pastoral work was entirely in the hands of Indian priests, all, with very few exceptions, drawn from the outcaste classes. The bishop writes in the highest terms of 'the splendid service' of these Indian clergymen 'whose hard and devoted work alone made possible the wonderful progress of the last few years.'

One of the most important of the developments in the diocese of recent years took place in 1921, when the Telugu Church Council came into existence, and did away with the administration of European district missionaries, placing all pastoral and evangelistic work and all elementary education in the hands of representatives of the clergy and the laity, presided over by the bishop of the diocese. The old districts were regrouped into eleven circles, which would be called in England rural deaneries, and each circle was given a circle committee under the leadership of a chairman, who was an Indian priest. The result fully justified this bold and, as it might well have been regarded, revolutionary step. During the next four years after the introduction of this system there was rapid progress all along the line. The statistics of the circles of the C.M.S. area for these same four years are eloquent. The baptized Christians increased from under 30,000 to over 47,000, the catechumens from 47,000 to 81,000, and the schools from 531 to 755, while

the contributions of the people increased by seventy-one per cent.

The most difficult and pressing problems of the diocese are connected with the education and pastoral care of this rapidly growing Christian community, gathered in almost entirely from the outcastes. More clergy are needed. 'The inadequacy of the pastoral supervision,' writes the bishop,

> is a sad fact that comes out clearly from the statistical table. The number of villages and Christians works out to about twenty-five villages and 2150 souls for each pastor. This is far too large for efficient work and about double what it ought to be.*

Even for the diocese as it now is, the bishop calculates that fifty more Indian priests are needed. So, too, more village schools and trained teachers are needed. There are already about 1200 teachers, men and women, in the diocese, but some of these are only imperfectly trained. As the number of Christians is increasing at the rate of about 10,000 a year, there is a yearly demand both for more clergy and more teachers. This in turn involves a continued expansion of the boarding schools, from which the supply of men and women to be trained as teachers is drawn, and an expansion of the training school for teachers and the divinity school for candidates for ordination. Plans are being prepared to meet all these needs, but they will involve a large increase in the grants from the societies for the training of teachers and clergy, the maintenance of boarding schools, and the support of teachers for the new congregations and groups of catechumens.

The bishop is asking, to begin with, for a sum of about £2000 for the enlargement of the divinity school at Dornakal, or the building of a new divinity school at Bezwada, which will serve for the whole diocese.

The S.P.G. maintains an excellent high school for boys, a middle school for girls, and a training school for teachers at Nandyal. The C.M.S. has similar institutions at Masulipatam and Bezwada in addition to the Noble College, a university college, in which the Lutheran mission collaborates. They are developing a vocational school also which will provide for the

* *Dornakal Diocesan Magazine*, June 1925, p. 4.

training of teachers, and a divinity school at Dornakal. The C.E.Z.M.S. undertakes evangelistic and medical work among the caste people, but all these efforts must be largely expanded to meet the growing responsibilities of the diocese.

These problems are the problems of success; but they are on that very account all the more urgent. They impose upon the bishop a grave responsibility. He cannot shut the door of the Church against this large mass of outcastes asking for admission. He dare not admit them and then leave them untaught and uncared for. The remarkable progress of the outcaste congregations, where they are properly taught and cared for, and the witness they bear not only to their fellow outcastes, but also to the caste Hindus and even the Mohammedans, have already been dwelt upon in Chapter VIII of this report.

(c) Tinnevelly, 1896

The Right Rev. N. H. Tubbs, 1923

The Diocese of Tinnevelly includes the three government districts of Tinnevelly, Ramnad and Madura. It is the southernmost diocese of India, and is twice the size of Wales with double its population. It is a district famous in the annals of India. It was here that the Pandyas ruled, whose epic is told in the Mahabharata, that priceless heritage of Indian literature. Here are found the greatest monuments of Dravidian architecture —the mighty temples of Madura, Rameswaram, Trichendur, etc.

The diocese consists of 120,000 Christians scattered over ninety-one pastorates, and thirty-two 'circles.' A pastorate does not mean a single congregation, but it is an area over which there is one pastor. He may have from four to ten communion centres and many villages in his parish, and he works through catechists. There are about a hundred Tamil and only six European clergy in the diocese; most of the latter are doing educational or other special work. The circle chairmen, or rural deans as we should call them in England, are responsible for three to six pastorates. They are all Indians. The circles are further linked together in three church councils, and above these comes the diocesan council, which consists of bishop, 100 clergy, and 154 laymen elected, with a few exceptions, on a communicant basis direct from the pastorates. Into this body the missionary

societies have merged all their organizations and work. There are also standing committees: on education to control all the higher educational institutions (except the C.M.S. College at Palamcotta, which has now become the diocesan college, with its own governing body); on evangelistic work; on medical work; Christian literature; children's work, etc. The language of the diocesan council is Tamil; any who speak in English are interpreted. The business capacity, the eloquence and dialectic skill of the debates, the restraint and courtesy, and the sound sense and practical wisdom of the council reach a very high level.

Omitting the cost of missionaries and higher education, the Church is practically self-supporting. The Tamil is a very generous giver. He loves his Church. He may be abroad, for he is a great adventurer, but he always sends home his church contributions, and he is an insatiable church-builder. Some of our churches are as large and as beautiful as the great parish churches of England.

The Church is self-extending, for the pastorate system is so complete that every village, Hindu or Christian, is regarded as part of the pastorate, and thus evangelism is the duty of every pastor. In practice this duty is not easy, as the pastoral work is very heavy and there are not sufficient clergy. Gospel Sunday, when every Christian does some evangelistic work, was originally suggested by a Tamil in 1907, the idea being that each Christian family should camp out in a non-Christian village on that Sunday and preach the Gospel. Tamils are not shy about their faith, nor are they afraid of speaking openly about it, and boys and young men will form voluntary preaching bands. Women especially are keen to talk about and spread their religion. The average number of conversions is a thousand per annum, but with the development of the mass movement now in progress among the depressed classes, this number should be largely increased. The most characteristic expression of the missionary zeal of the diocese, however, is the Indian Missionary Society, formed in 1903, the first secretary of which was V. S. Azariah, a Tinnevelly born and bred, since famous as the Bishop of Dornakal. This society has done a noble work in what is, to Tinnevelly, the foreign mission field of the Telugu-speaking section of the Madras Presidency, now forming the Diocese of Dornakal. This

society is entirely in the hands of Indians, and is the pride and glory of the Tinnevelly Church.

'Is India,' asks the bishop, 'to be won for Christ by the missionary zeal of the south?' And he goes on to say that if it is God's purpose to call the Church in Tinnevelly to this momentous task there are certain necessary conditions which must first be fulfilled; he names three.

A renewal of the spiritual life. It is a significant fact that the Indian Missionary Society was a direct result of a series of conventions and retreats which were conducted in Tinnevelly from 1887 onwards. There is always the danger of a Church that has passed the stage of the first converts and fierce persecution sinking into stagnation and nominal Christianity. The clergy themselves are conscious of coldness and deadness and lack of spiritual power. On their own initiative they are asking for retreats and summer schools. If a selection of the Tinnevelly Church could found and maintain the Indian Missionary Society for Dornakal, what could not the whole Tinnevelly Church do for India if it were really on fire with love for Christ and the spread of His Kingdom?

The strengthening of education. In the stress of modern life, with the pressure of non-Christian and heretical systems, it is of vital importance that every Tinnevelly boy and girl should have an intelligent understanding of their faith. It is most unfortunate at this stage, when missionary resources are taxed to the utmost, that Tinnevelly has not a single Christian college which goes beyond the Intermediate Arts stage. The Tinnevelly Church finances its own pastors, its own elementary schools, and its own evangelistic work, but at the present stage of its history it cannot undertake the burden of higher education.

The third condition which the Tinnevelly Church must fulfil before it can be the missionary Church of India is that it become a visible object-lesson to the whole of India of the love and brotherhood of Christians. It is a great mistake to think that Tinnevelly is a Christian country. Only one in every fourteen is nominally a Christian, and two out of every three Christians are Roman Catholics. There is much still to be done to possess the land. But if the Church in Tinnevelly answers to this great call of the present mass movement, and in the fold of the one Church a multitude of people drawn from different communities and

castes find a real home, a real fellowship, and a real brotherhood, can there be any doubt that such a visible translation of the Gospel of love into terms of human brotherhood and fellowship will have an irresistible appeal to the heart of India? 'With men it is impossible, but . . . with God all things are possible.'

(D) Travancore and Cochin, 1879

The Right Rev. E. A. L. Moore, 1925

The diocese is coterminous with the two native States of Travancore and Cochin, in the extreme south-west of India, which together contain about 5,000,000 people, of whom no fewer than 1,435,000 are Christians. The large majority of the people are Hindus, but there are also about 360,000 Mohammedans. Caste is even more rigid here than elsewhere in South India.

Of the Christians about 750,000 belong to the Roman communion, about 400,000 to the various Syrian Churches, and about 68,000 to the Anglican Church; the rest are divided chiefly between the London Missionary Society and the Salvation Army. Of the Anglicans about 15,000 originally came from the Syrian community, about 13,000 from the various Hindu castes, and the remainder have come chiefly from the outcastes of Hindu society.

The greater part of the work of the Anglican Church in these States is carried on by the C.M.S., though the C.E.Z.M.S. maintain eight European women in four stations, and the Oxford Mission to Calcutta and the Sisterhood of the Epiphany have in recent years been in close touch with the Jacobite Syrians by means of annual visits for conducting retreats for clergy and conferences for students.

The C.M.S. first sent missionaries to Travancore and Cochin in 1816, at the suggestion of the British resident, as a mission of help to the ancient Syrian Church (see Chap. III, pp. 15, 26), in response to a request from the Metropolitan of that Church. The missionaries devoted themselves to the education and training of the Syrian clergy, and also to elementary education among the Syrian congregations, endeavouring to inspire them with missionary zeal. This happy co-operation continued until 1837, when the official connection came to an end, and the missionaries became free to evangelize the non-Christians. This latter task has been the chief work of the mission, although it has continued

to exercise an effective influence upon the Syrian community, great numbers of whom have passed through its educational institutions, especially the college at Kottayam.

The staff of the diocese consists of five European and thirty-seven Indian priests, sixteen European women and 1044 Indian lay workers. Of the European clergymen three are engaged in educational work, one (the Rev. W. E. S. Holland) being lent to the Alwaye Union College, which is an interesting enterprise of the Syrian Christians belonging to different Churches. Of the Indian clergy eight are graduates of the Madras University; the two archdeacons are Indians, one of whom was the commissary who administered the diocese during the recent vacancy of the see. Five of the posts formerly held by Europeans are now occupied by Indian clergymen.

In addition to the college at Kottayam, affiliated to the University of Madras, the C.M.S. also maintains the Cambridge Nicholson Institution for training candidates for holy orders, catechists and teachers, the Buchanan Institution for training female teachers, the Baker Memorial High School for Girls, the high schools at Trichur and Mavilikara, boys' and girls' boarding schools at three centres, an industrial school for boys at Kottayam, and a leper asylum.

The affairs of the diocese, with the exception of high-grade educational institutions, are now administered by the diocesan council, and the Indian clergy are supported by their congregations. The chief need of the diocese is the development of work among the outcastes and the hill tribes. Of these people 40,000 have already been gathered in, and many promising schools have been established; but much remains to be done to improve their economic position, which is worse in these States than in any other part of India. The most pressing need is a vocational training school for teachers.

A unique feature of most of the educational work is the preponderating number of Christians, both teachers and pupils. In the 250 elementary schools under the district councils, about seventy-five per cent. of the pupils are Christians. The Baker Memorial High School for Girls has only about forty non-Christians out of a total strength of about 350. So, too, the Bishop Hodges High School at Mavalikara has more than 300 Christians among its 350 pupils.

VII

THE ISLAND DIOCESE

Colombo, 1845

The Right Rev. M. R. Carpenter Garnier, 1924

The peculiar position of the island of Ceylon as a Crown Colony, and therefore not politically part of India, accounts for the chapter in this report specially given to it (Chap. X).

In size the island is about equal to Ireland, and of its population about sixty per cent. are Buddhists, twenty-three per cent. Hindus, and seven per cent. Mohammedans. Of the ten per cent. Christians, eighty-three in every hundred belong to the Roman communion, and ten are Anglican ; in all there are rather fewer than 45,000 Anglicans, including the Europeans.

The C.M.S. has worked here since 1818, among Singhalese and Tamils. About a quarter of the population are Tamils. The Tamil Coolie Mission in various parts of the island, and the Tamil Mission at Jaffna in the extreme north, have been an important contribution of this society ; it is also responsible for two fine high schools for girls and two for boys—especially well known being that of Trinity College, Kandy, from the headship of which A. G. Fraser has just been taken for the great new government college at Achimota, on the Gold Coast of Africa.

The S.P.G. has a very important educational work at Mt. Lavinia, with St. Thomas' College, and attached to it is the divinity school. The Sisters of St. Margaret's, East Grinstead, are working in the diocese, and the C.E.Z.M.S., in addition to other educational and evangelistic work, has a magnificent school at Mt. Lavinia for the deaf and blind, with 157 pupils, boys and girls, and the admirable Hillwood School at Kandy.

Both the S.P.G. and the C.M.S. have been reducing their grants, as more and more responsibility is taken over by the Christian community, Singhalese, Burgher and English. But as long as ninety per cent. of the population is non-Christian, Ceylon must remain a great field of evangelization, and beyond the power of the present indigenous Church life.

APPENDIX II

THE INDIAN CHURCH MEASURE

'THIS Measure has been before the Church in India for the past three years and a half, and has now secured the general approval of the Provincial Council and eleven out of the thirteen diocesan councils. When passed and operative, as I hope it may be by 1928, it will mark the inauguration of the third stage in the Church's life in India. Each of the two previous periods has covered 115 years. During the first, which commenced in 1698, priests approved by the Bishop of London were sent out to work among the Christian servants of the East India Company, without Episcopal supervision, and Lutheran pastors were employed as missionaries by Anglican societies. This period ended with the appointment of Bishop Middleton in 1813 to be Bishop over all the possessions of the East India Company in the East, with Australia in addition. Since that date the Church of England in India has extended its diocesan system, till now there are thirteen dioceses, possessing fully organized diocesan councils. The mission work has been rapidly extended, and a numerous company of priests and lay workers, both men and women, have organized work on many lines, and gathered in numerous converts. There are now in India nearly half a million persons in communion with the Church of England, of whom seventy-two per cent. are Indians. If, as I hope, the Church of England [*i.e.* in India.—Ed.] acquires her freedom in 1928, the completion of the second period of 115 years will witness the accomplishment of our Church's true aim, and the foundation of a National Church on the same principles as that on which the mother Church rests, and in full communion with her.

'That will not mean that she can henceforth leave that Church unaided to fend for itself any more than that has been the case with the Church of South Africa or of Canada, but it

means that chaplains and missionaries sent out to assist that Church will work under its constitution, and in all those matters on which a National Church is free to legislate for itself, the Church in India will do so by its duly constituted councils.' *

* Extracted from an article by the Metropolitan of India in *The Indian Church Magazine* of October 1925 (published by Indian Church Aid Association, Dean's Yard, Westminster). The same number of the magazine contains an explanatory statement of the Measure by the Bishop of Madras.

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