

C.A.R.Janvier

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Historical Sketch of the  
Missions in India

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# Historical Sketch of the Missions in India

*By Rev. C. H. R. Janvier*

Woman's Foreign Mis-  
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# MAP OF INDIA

SCALE OF MILES.



# INDIA.

## THE LAND AND ITS PEOPLE.

India is geographically the Italy of the Asiatic continent. Historically, too, she is Italy's counterpart in at least one respect. What the one, with her bountiful streams and sunlit plains, was to the conquering adventurers from northern Europe, that was the other to the successive hordes of hardy invaders, who, looking across at her fertile plains from the bleak table-lands of Central Asia, swept over her lofty mountain barriers and took possession of her treasures. Kolarian, Dravidian, Aryan, Persian, Grecian, Bactrian, Parthian, Scythian, Hun and Afghan, Tatar and Mongolian—all these and others have had their share of India's spoils, some scarce more than touching her borders, others leaving their permanent impress on her life and character.

He is a rash man who would attempt to tell the exact details of these successive invasions. The Kolarians, as exemplified to-day in the Santals, for instance, are often spoken of as aborigines; but the probability is that the real aborigines were Negritos, specimens of which race are still to be found in the Andaman Islands, and that the Kolarians were themselves invaders, coming through the northeast passes—preceded possibly by still other invaders from the same direction.

The northwest passes were thereafter the way of access, the first to use them being the Dravidians. The when and the whence of their movement no one knows: though as to the whence, it may be safe to include them under the general name Turanian, and to point to significant similarities between certain Dravidian dialects and modern Korean.

Next came the Aryans. From their original home, probably in the region south of the Aral Sea, they had divided into two great streams, one flowing northward and westward to people the European continent, and the other pouring southward, and subdividing into Iranian (Persian) and Indian branches. The time, too, of the movement into India is a matter of conjecture. History there is none.



The sole literature of the period is the Rig-Veda, from the hymns of which only the vaguest conclusions can be drawn. Dates varying from one another by a thousand years or more have been assigned by various writers. Mr. W. St. Clair Tisdall\* infers from the connection between the language of the Rig-Veda and that of the Avesta (the sacred book of ancient Persia) that B. C. 1500 is the earliest likely date. It is, however, probably safer to place the Aryan invasion not much later than B. C. 2000.

The word *sindhu*, the Sanscrit for "ocean" or "large body of water," was probably the name given by the Aryans themselves to the first great river they reached in their south-eastward progress. From this name, *Sindhu*, *Hind* or *Indus*, come both India and Hindustan, the one through the Greek and the other through the Persian. The two are generally used synonymously, but Hindustan is more precisely applicable—and is applied by the people themselves to-day—to the northern half of the peninsula, the valleys of the Indus and the Ganges; while India is now often made to take in the entire Indian Empire, including Burmah.

The invasion of India by the Aryans was not a sudden inroad, but a long continued movement. Resting first on the Indus, the invaders gradually spread eastward, everywhere pushing back their predecessors, whom they called *dasyus* (enemies or 'ruffians'). They counted these dark-skinned savages as little better than wild beasts, whom it was a virtue to destroy. The Dasyus, however, were not all uncivilized. Some had forts and cities, and no small wealth. But they could not stand before the superior strength and civilization of the Aryans. Those who were not slain were either reduced to a position akin to slavery, or forced further and further back to the south and west. This process continued through perhaps eight or ten centuries, till the Aryans had overspread the whole of northern India, to Behar on the east and the Vindhya Hills on the south. This region they called *Arya-varata*, as distinguished from *Mlechha-desa*, "the land of the unclean," the region that lay beyond.

Then began a somewhat different movement toward the south, more a colonization than a complete conquest. "It was," to quote a recent writer†, "a social rather than an ethnical revolution. The aborigines were not hunted down, nor even dispossessed of the land, but, coming under the

\* "India: Its History, Darkness and Dawn," p. 2.

† C. F. de la Fosse, "History of India," p. 20.

influence of a stronger race, they learned to adopt its civilization and religion. . . . In the mixed race that arose, the preponderating element was naturally the Dravidian. The mass of the people continued to use their own tongue then, as they still do, in Southern India; and here and there scattered tribes, far removed from civilization, remained in the enjoyment of their primitive habits and beliefs."

Attempts to fix even approximate limits of time have so far been largely guess-work. The dawn of real history is to be reckoned from the invasion by Darius Hystaspes (about 500 B. C.), who probably extended his conquest almost to the borders of Rájputáná, yet made no permanent impress on the country. Then comes the first unquestioned date, 327 B. C., when Alexander the Great conquered Porus, the greatest of the Aryan over-lords of that time, and carried the Grecian standards as far as the Sutlej. He again established no permanent control; and yet the contact between Greek and Hindu was not without its influence on the philosophy of the one and the science and art of the other.

Seleucus I., the first of the Graeco-Bactrian kings, failed soon after this in an attempt to subdue India, but at least succeeded in forming an alliance with Chandragupta, who as King of Magadha (approximately the modern Behár and Oudh), had extended his dominion over the entire Panjáb. To Megasthenes, Seleucus' ambassador at the Magadhan capital, we owe most of our knowledge of the India of that day. Second in succession to Chandragupta was his grandson, Asoka the Great, the famous Buddhist king, who extended his strong and beneficent sway over almost the whole of India (B. C. 263-223).

Of the next nine or ten centuries our sources of history are scant. There were invasions by the Graeco-Bactrians, the Parthians, and the Scythians, the last-named continuing their successive inroads well into the Christian era, and making a permanent impression on the life of the country. Next followed the Huns, who, under their dread leader, Toroman, came near shattering the Aryan power. Toroman's death and the defeat of his son Mihirakula by Yasodharman, King of Ujjain (Central India), delivered the land from this devastating influence (533 A. D.).

Soon after this there came to power the Rájput race, who claimed to be Aryans of the Kshattriya or Warrior caste. Warriors they were, but probably of Scythian,\* not Aryan,

\* See de la Fosse's "History of India," pp. 58, 59.

origin. Their ascendancy brought with it the fall of Buddhism and restoration of Hinduism. But already in the north-west were heard the first mutterings of the storm of Mohammedan invasion that was to overwhelm the Hindu power. First came the Arabs, who made desultory inroads during the seventh century, conquered and occupied Sindh during a part of the eighth, and were finally repelled by the Rájputís early in the ninth. Meanwhile, however, another Moslem power, of Tatar or Turkish origin,\* with Ghazni in Afghanistan as its capital, had risen to prominence; and in the closing years of the tenth century, Sabaktagin, followed later by his more famous son, Mahmúd of Ghazni, swept over the Panjáb, establishing what is known as the Pathan (or Afghan) Empire, whose various dynasties covered the next five hundred years. It was a period of almost continuous warfare. Not only did the Afghans find formidable opponents in the Rájputís and other Hindu neighbors to the south, but they soon had to begin to deal with the inroads of the all conquering Mughuls or Mongols, the third set of Moslem invaders of India. First among them came the "World-stormer," Chengiz Khán, who, early in the thirteenth century, pierced as far as Peshawar, and then turned back into Afghanistan, which he had previously overrun. Nearly a century later Timur, or Tamerlane, of the same fierce race, carried his conquest as far as Delhi; but it was left to Babar early in the sixteenth century to make a permanent conquest of the Panjáb, and later of almost the whole of Northern India. The three most famous emperors in this Mughul line are Akbar the Great, (1556-1605), who extended his empire through Bengal and Orissa on the east and Birár on the south, and who, though he overthrew the Rájputís, the great defenders of Hinduism, yet by his conciliatory statesmanship gained the friendship of the Hindus; Shah Jahan, (1627-1658), under whom the Moslem Empire reached the zenith of its glory—not unfitly marked by the erection at Agra of that triumph of architectural skill, the Táj Mahal; and Aurungzeb, (1658-1707), whose long reign, begun in bloodshed but marked by no small degree of effort after justice, ended in that general disorder which ushered in on the one hand the decline of the Mohammedan ascendancy, and on the other the partial return of Hindu power under the Mahrattas in the south and the Sikhs in the north.

\* Kattel's "History of Mankind," p. 361.



Meanwhile a new and potent factor in the problem of India's development was beginning to make itself felt. The East India Company, granted its first charter by Queen Elizabeth in 1600, had by the end of Aurungzeb's reign already grown, largely under the force of circumstances beyond its control, from a quiet trading concern into a complex civil and military organization, with prosperous fort-protected towns at Madras, Bombay and Calcutta. The limits of this sketch forbid the telling of how, while the Mahrattas encroached upon and finally humbled the Mughuls in the north, the English overcame in the south their rivals, the French, allied with the Nizam of Hyderabad (battle of Plassey, 1757); how the issue as between the Mahrattas and the English was settled by the great victory of Assai (September, 1803); and how the Sikhs in their turn were vanquished in the wars of 1846 and 1848, leaving the British in undisputed possession of practically the whole of India.

Next came the awful mutiny of 1857. The Sepoys, the trusted native troops of the East India Company, rose in rebellion in almost all the military centres of Northern India, taking as their pretext the serving out of a cartridge supposed to be greased with the fat of cows and pigs. Had the uprisings been simultaneous and under the control of leaders of capacity, India would have had to be reconquered. But the natives had no real generals, while the handful of British were led by such men as Havelock, Outram, Colin Campbell and Nicholson. The sieges of Cawnpore and Lucknow, the one ending in massacre and the other in final relief, are only paralleled in thrilling interest by the heroic storming of Delhi—7,000 in the open against 30,000 behind the massive stone walls. The end was complete victory for the British. But as a result the East India Company was dissolved, and the administration of the country was transferred to the Crown—an act which culminated in the formal proclamation, in 1877, of Victoria as Empress of India.

Whatever may be said of the not infrequent blunders, intrigues and excesses which marked the early history of the East India Company, or even of some of the methods followed in the period of its more firm and just administration through Governor-generals (beginning with Warren Hastings in 1774), there can be no question as to the general character of British rule since the mutiny. It is systematic, enlightened, uncorrupt and truly altruistic. Never under

any other rule have taxes in India been less oppressive, or the benefits given in return more generous. Schools, telegraphs, railroads, unsurpassed postal facilities, all speak for themselves. The fruit is the loyalty of the great majority both of the feudatory princes and of the enlightened classes, and the passive acquiescence of the masses. No one who knows India at first hand, however he may criticize some features of the government's policy, can question the general beneficence of British rule.\*

The attitude of the authorities toward Christianity has varied greatly at different periods. Carey, when he first reached India (1793), was not only forbidden to enter British territory for missionary purposes, but not allowed to remain even as an indigo-planter, and had to begin his work in Danish possessions (Serampore) near Calcutta. Opposition diminished under Lord Wellesley (1798-1805), but reached its climax after his resignation, when the Court of Directors of the East India Company frankly avowed their advocacy of Indian heathenism and took the ground that missions threatened the security of the Indian Government.† In 1813, however, Parliament, moved by the untiring efforts of Wilberforce and others, inserted in the renewed charter of the Company the so-called "pious clause,"‡ which put an end to all open opposition to missionary enterprise, friendliness or unfriendliness being thereafter a matter of the attitude of the individual ruling officer, local or supreme. The final stage was reached in the famous proclamation of political liberty and complete religious toleration issued by Queen Victoria at the time of the assumption of the government of India by the crown (November 1, 1857). This proclamation, while it guaranteed protection to all the Queen's subjects in the fulfillment of their religious convictions and promised absolute neutrality on the part of Government in all such matters, was essentially a Christian document,§ one paragraph being prefaced with these words: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion." The

\*The progress in *material* things is hinted at by the following figures: Railways in India, end of '53, 20 miles; end of '77, 7,322 miles; May 1, '01, 25,378 miles. In '81, 20,346 miles of telegraph line in operation, and a little over 1,000,000 private messages despatched; in '01, 55,055 miles, with 3,750,000 messages. Money orders in '01 nearly \$1,000,000.

†Warneck, "History of Protestant Missions," p. 252, ff.

‡The clause is as follows: "It is the duty of this country to encourage the introduction of useful knowledge and of religious and moral enlightenment into India, and in lawful ways to afford every facility to such persons as go to India and desire to remain there for the accomplishment of such benevolent purposes."

§See Graham's "Missionary Expansion of the Reformed Churches," p. 108.

following out of the policy thus proclaimed still depends somewhat upon the bias of the individual officer; but on the whole the government's attitude has been and still is one of friendly neutrality toward Christianity.

Turning to some of the geographical features of the country: British India, inclusive of Burmah, has an area of 1,560,159 square miles, (595,167 square miles of this is the territory of the feudatory native states, such as Hyderabad, Mysore, Kashnir, Gwalior, Baroda, etc.), being about as large as the United States east of the Mississippi. It lies mainly between ten and thirty-five north latitude. The whole of it is tropical or semi-tropical, variations of temperature depending on altitude rather than on latitude. The only places of escape from the heat of summer are the various sanitarium, located at heights of 4,000 to 7,000 feet above sea level on the different mountain ranges. The climate during the four or five winter months—from November to March—are delightful, not unlike an American October. The rest of the year is divided between the dry hot season and the rainy hot season, the thermometer during the former often reaching temperatures ranging from 110° to 125° in the shade.\* The intensity of the heat, however, is far less trying than its persistency.

The soil is exceedingly fertile in most parts of the country, yielding, in spite of crudest methods of cultivation, large and frequent crops (as many as three and four in a single year in some cases). The main products are wheat, rice, cotton, opium, oil-seeds, tea, indigo and (in the north) potatoes. The staple diet in the southern and eastern regions is rice; in the north, wheat for the upper classes, and corn, barley and the coarse millets for the poorer. Meat is a part of the regular diet of such Mohammedans and Christians as can afford it; it is not uncommon, especially goat's meat, among some classes of Hindus.

The population, as given by the census of 1901, is 294,362,676, which includes Aden as well as Burmah and Ceylon.

The sketch of the early history of India has in some measure indicated the diversity of the race elements which have gone to make up its population. The languages in use give even greater evidence of this diversity. Recent inves-

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\*Here is a day's record for Allahabad, taken entirely at random from the period (March 28th) between the cool and the hot seasons: Maximum temperature, in shade, 106.4; maximum, in sun, 159.6; minimum in shade, 69; mean temperature, 87.1; normal mean temperature, 81.3.

tigation by a Government expert (Mr. Grierson) reveals the existence of no less than 707 languages and dialects. Some of these differ far more widely from each other than they do from the languages of Europe. They fall in general into four groups: Semitic, Aryan, Dravidian and Kolarian. Those of the last group are spoken only by aboriginal hill tribes. The main Dravidian languages are Tamil (spoken by upwards of 15,000,000); Telugu, (20,000,000); Kanarese, (10,000,000), and Malayalam, (5,000,000). The Aryan group includes among many others Bengali, (41,000,000); Hindi, (85,000,000); Panjábí, (18,000,000); Gujrátí, (10,000,000), and Uriya, (9,000,000). Hindustáni or Urdu is usually classed with this group, but might more properly be called an Aryo-Semitic language. It is one of the most curious linguistic hybrids in the world, having been produced by India's Mohammedan conquerors, who forced Hindi into combination with Persian and Arabic. It is the most widely diffused language of India, being spoken or at least understood, not only by most of those who speak Panjábí or Hindi, but by almost all Mohammedans the country over. It is safe to say that nearly half the population of India can be reached through it and Hindi, its next of kin.

## THE RELIGIONS OF INDIA.

I. ANIMISM.—The religion of the aborigines of India seems to have been a sort of animism or spirit-worship—the spirits being *evil* spirits. All natural phenomena, and especially all untoward events, were referred to the agency of these demons, who were propitiated by incantations and bloody sacrifices. It is exceedingly difficult to draw the line accurately between Animists and Hindus to-day; for the worship of the latter has been largely modified by the beliefs of the former, and the former have in many cases added to their demon worship the polytheism and idolatry of the latter, and have often actually classed themselves as Hindus.\* The census of 1901 gives the number as 10,000,000.

II. BUDDHISM, though it does not come next chronologically, may well be disposed of at this point because of its present insignificant position among the religions of

\*It is related by a missionary of the Madras Presidency that in one village the Animists adopted the suggestion of Hindu neighbors and married their female demons to Hindu gods, and thereafter complacently worshipped them all.



India. It has now only 7,000,000 adherents, and these confined almost entirely to Burmah and Ceylon. Yet once it controlled India. Siddhárta Gautáma,\* its founder, son of Suddodhana, King of the Sakyas, was born about 560 B. C., at Kapilavastu, a hundred miles north of Benares. Burdened with the sense of life's sorrows and mysteries, he turned his back on worldly prospects, and after years of vain searching for peace by means of Hindu asceticism, he finally attained "enlightenment," and propounded the basal doctrine of his system, that "suffering is to be got rid of by the suppression of all desires and by extinction of personal existence." Principal Grant, in "The Religions of the World," well describes Buddhism as "a system of humanitarianism with no future life, and no God higher than the perfect man." It won its way to power partly because it was on the one hand the logical outcome of certain phases of philosophic Hinduism, and on the other a protest against its utter formalism and the tyranny of its priests, and partly because of the attractiveness of its moral code and of its comparatively unselfish teachings.†

Buddhism reached its zenith under the Emperor Asoka (263-223 B. C.), its "golden age" continuing till toward the end of the reign of Kanishka, one of the Indo-Scythian Kings, who came to the throne in 78 A. D. Thenceforward Brahman influence gradually regained its place, till by the end of the tenth century it had practically driven Buddhism out of India, confining it, as now, to Ceylon and Burmah.

III. JAINISM‡ is nearly related to Buddhism, arising at the same period (possibly an earlier) and out of the same conditions. Like it, it is practically atheistic. Its moral code is closely allied to that of Buddha, and consists of five prohibitions (against killing, lying, stealing, adultery and worldliness) and five duties (mercy to animate beings, almsgiving, fasting, and veneration for sages while living and worship of their images when dead. Its most conspicuous feature is its zeal for the preservation of animal life. Its adherents, though numbering only about a million and a half (mainly in Bombay Presidency), have no small influence in India, chiefly because of their wealth and comparatively high degree of education.

\*Gautáma was the family name, Siddhárta the personal. Buddha means "the enlightened." He was also called Sakya Muni, "the sage of the Sakyas."

†See sketch in St. Clair Tisdal's "Religions of India," pp. 66-76.

‡See Murdoch's "Religious History of India," p. 85, ff.

IV. HINDUISM.—To give a brief and yet complete account of Hinduism is an impossibility. To give an authoritative account of it, no matter at what length, is equally an impossibility. It is difficult to find any two writers—especially any two Hindu writers—who agree in their statement of even its essential features. Not only has it been constantly changing through the centuries, always for the worse, but at no time has it been the same in different parts of India, nor even self-consistent in any one part. The most that can be done here is to outline the development of its complex system, and to present some of the more conspicuous of its modern characteristics.

As a preliminary, a brief statement as to the sacred books of the Hindus is necessary. These are classed under the two heads *Sruti*\* (“that which has been heard” from the Divine voice), the fully authoritative, and *Smriti*, (“that which is remembered”), less authoritative writings, based upon the *Sruti*. To the former class belong the Vedas alone. These are four in number: *Rig*, *Sama*, *Yajur* (the Black and the White) and *Atharva*; and each consists of three parts, Hymns (*Sanhita* or *Mántrá*), Ritual (*Brahmana*) and Philosophical Treatises (*Upanishad*, included with *Aranyaka* or “Forest Treatises.”) The *Sanhitas* are the oldest portion (variously placed by different authorities between the dates 1800 and 800 B. C.),† and consist of versified prayers and praises; the *Brahmanas* come next (falling approximately between 900 and 500 B. C), and are commentaries, mostly in prose, explaining how the *Mántrás* (*Sanhita*) are to be used in the performance of religious rites; and last come the *Aranyakas* and *Upanishads* (the earliest of them probably dating from about 600 B. C.), consisting of philosophical inquiries on religious themes, ostensibly based on the *Mántrás*. The term *Veda* is sometimes applied exclusively to the Hymns, and yet, as Dr. Murdoch well says (“Letter to Maharaja of Darbhanga,” p. 19), not only are the *Brahmanas* and *Upanishads* as much *Sruti* as the *Mántrás*, but the *Upanishads* “are practically the only *Veda* studied by thoughtful Hindus of the present day.”

The term *Smriti* is more elastic, its content varying more or less with the view-point of the individual sect of Hindus; but it may be said to include among other books the following:

I. The *Darsanas* or systematized “exhibitions” of the philosophy of the *Upanishads*. These are six in number, each serving as the basis of a separate philosophical sect: *Nyáya*, *Vaiseshika*, *Sankhya*, *Yoga*, *Mimánsa* and *Vedánta*. Their date it is impossible to fix with exactness, further than to say that they are probably contemporary with the rise of Buddhism, but did not take their present form much before the Christian era. The *Sankhya*, *Yoga* and *Vedánta* have been the three most influential schools of thought, the last the most influential of all.

\*See Mitchell's "Hinduism, Past and Present," p. 13, ff

†The Atharva Veda is probably of much later date.

II. The Laws of Manu, or *Mánava Dharma Shástra*, a treatise on religious jurisprudence, bearing somewhat the same relation to the *Brahmanas* as the *Darsanas* do to the *Upanishads*, and belonging to the period between 500 and 300 B. C.\* (Other similar treatises followed later.)

III. The Epic poems, *Ramáyana* and *Máhábhárata*, which include legends of a remote age, but may in their present form safely be placed in the early centuries of the Christian era.†

IV. The eighteen *Puránas*, a kind of versified encyclopædia of religion, philosophy, science and history, belonging, in their collated form, to the period between the twelfth and seventeenth centuries, A. D.

V. The *Tántras*, somewhat similar to the *Puránas*, but belonging probably to a slightly later period, and setting forth the principles of *Sakti* worship. (See p. 17).

The stages in the development of Hinduism are marked by these religious books, which are, each in its turn, expressions of the thought of one period and controllers of the next. These stages overlap as the writings overlap; their chronology is as wholly uncertain as are the dates of these writings. In general, however, the following stages of development are traceable :

I. VEDIC HINDUISM, (1800 to 800 B. C.), exhibited especially in the Rig-Veda. It was *polytheistic nature worship*. "Thrice eleven" deities are frequently mentioned; once (III, 9, 9), we have a much larger number. The most prominent were *Varuna* (Greek *Ouranos*), the encompassing firmament; *Indra*, the rain god; *Agni*, the god of fire; *Surya*, the sun god, and *Dyaus Pitar*, who is unquestionably the relic of an original monotheism, and of whom Prof. Max Müller forcibly says :

If I were asked what I consider the most important discovery which has been made during the nineteenth century with respect to the ancient history of mankind, I should answer by the following short line:

Sanskrit *Dyaush-Pitar* = Greek *Zeus Pater* = Latin *Jupiter* = Old Norse *Tyr*.

Think what this equation implies! It implies not only that our own ancestors and the ancestors of Homer and Cicero (the Greeks and Romans) spoke the same language as the people of India—this is a discovery which, however incredible it sounded at first, has long ceased to cause any surprise—but it implies and proves that they all had once the same faith, and worshipped for a time the same supreme Deity under exactly the same name—name which meant Heaven-Father.

\*Sir W. W. Hunter's "Brief History," etc., p. 66; Mitchell's "Hinduism," p. 82, ff.

†Dr. Mitchell places the *Máhábhárata* in its present form in the sixth or seventh century, A. D.

The following extracts well exemplify two extremes in the hymns of the *Rig-Veda* :

"Drinker of the soma juice (Indra), wielder of the thunderbolt, bestow upon us abundance of cows with projecting jaws."

"Whenever we men, O Varuna, commit an offence before the heavenly host; whenever we break thy law through thoughtlessness; have mercy, Almighty, have mercy!"

2. BRAHMANIC HINDUISM,\* (900 to 500 B. C.).—As time passed the number of the gods greatly increased. Fear of evil spirits became conspicuous, perhaps under the influence of aboriginal cults. Religion began to be stereotyped. Formulas took the place of worship, and the influence of those who learned and repeated them increased accordingly. Success in dealing with supernatural powers depended upon the proper selection of *mantras* and absolute accuracy in their repetition. The very formulas themselves were deified. The literary fruit of this development was the *Brahmanas* of the *Vedas* and later the code of Manu; and its main religious and social fruit was the supremacy of the priest class (the *Brahmans*) and the complete organization of the caste system. This was beyond doubt primarily a matter of race (as hinted at in the original word for caste, *varna*, color). Aryans separated themselves from the despised non-Aryans and from those of mixed parentage. At the same time they divided off among themselves according to their occupations, which naturally tended to become hereditary. Priests (*Brahman*), warriors (*Kshattriya*) and tillers of the soil (*Vaisya*) formed each their own caste; and gradually, though not without a struggle, which between the Brahman and Kshattriyas seems to have been a bitter and bloody one, they established the above order of priority. To the non-Aryans, who made up the *Súdra* caste, were left all the trades and menial service.† Just as the Hindu religious writings contain no less than fourteen different accounts as to the source of the *Vedas*, so do they offer a generous choice regarding the origin of caste.‡ The most commonly accepted view is that set forth by Manu (Bk. I., 31) that Brahmà, the parent of worlds, after his birth from a golden egg, peopled the earth by producing the *Brahman* from his mouth, the *Kshattriya* from his arms, the *Vaisya* from his

\*The term *Brahmanism* is to be avoided, partly because it is a word never used by any one in India to describe his own religion, partly because it is inaccurate, there being no such thing as Brahmanism distinct from Hinduism, and partly because its very derivation is doubtful, (*Brahm. Brahman* or *Brahmana*).

†See de la Fosse's "History of India," pp. 11, 12, and Murdoch's "Religious History of India," p. 43, ff.

‡See Murdoch's "Letter to the Maharaja of Darbhanga," p. 50, ff.



thighs, and the *Súdra* from his feet.\* Whatever the origin of the system, of the Brahman's complete and permanent supremacy—amounting to deification—there can be no question.

3. PHILOSOPHIC HINDUISM (600, B. C., to Christian Era). The inevitable reaction from the elaborate ritual, the empty formalism, the endless and meaningless sacrifices of Brahmanic Hinduism came in the wave of philosophic speculations which produced first the *Upanishads* and then the six *Darsanas* professedly based on them. The thought of this period was mainly pantheistic, though in one or other of these six schools we have apparent affirmations of atheism, polytheism and even monotheism. In the Brahmanic period the way of deliverance had been the *karma-márg* or "path of works (or ritual)"; in the philosophic it was the *jnáná-márg* or "way of knowledge." To know one's identity with the true, infinite and eternal self,† this was salvation. Transmigration of souls had come now to be an essential feature of Hindu thought,‡ and the one idea of salvation was that of deliverance from endless rebirths (8,400,000 is the popular conception). The six systems professing to set forth this way of deliverance, though all appealing to the Vedas, and all accepted to this day as wholly orthodox, were utterly opposed one to another. The *Bhágavad Gíta*, that remarkable production which comes as an obvious interpolation in the great epic, the *Máhábháráta*, is an attempt to harmonize three of these systems, and belongs properly to this same period of Philosophic Hinduism, in a later stage.

4. PURANIC HINDUISM (A. D. 1 to 1700).—The characteristics of the successive stages of this period are to be traced in the two great Epic poems, and in the *Puránas* and the *Tántras*. During the centuries of Buddhist supremacy the Hinduism of the masses, partly probably under the accentuated influence of southern India and its Dravidian cults, partly possibly through the deliberate purpose of the Brah-

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\*Caste has been subdivided until the four original castes now number many thousands. It is estimated that the Brahman caste alone is divided into 1,866 sub-castes. The lower castes are still more complex. Hindu custom forbids intercourse between persons of different castes. The touch and often the shadow of a low-caste man defiles. The Brahmans from different provinces in many cases will not eat together.

†The two "great sentences" were *Brahmásmi*, "I am Brahma," and *Tat-tvam asi*, "It thou art"

‡There can be little or no question that this doctrine was taken by Buddha from Hinduism, not by the latter from Buddhism, as is sometimes stated. (See "Hinduism, Past and Present," pp. 50, 132; de la Fosse's "History of India," p. 28; Tisdall's "India: Its History, Darkness and Dawn," p. 53). Indeed Buddhism may be said to be but the extreme development of the Sankhya Philosophy.

mans to offset the power of Buddhism by popularizing Hinduism along evil lines, developed decidedly in the direction of a grosser polytheism, and at the same time adapted itself to Buddhistic thought by putting sacrifice further into the background and inculcating a great regard for animal life.

One of the main features of this period, with its 330,000,000 divinities of sorts, is the triad of gods (or *Tri-múrti*), *Brahmá*, *Vishnu*, *Shiva*, represented as the manifestation of the great original *IT* or *Brahm*. The sacred monosyllable *Om*, whose proper utterance is supposed to secure marvellous results, is made up of the letters representing these three names. *Brahmá* attracted few followers, and *Vishnu* became the more popular of the remaining two. A second new and conspicuous feature was the doctrine of incarnation\*. Ten incarnations, all of *Vishnu*, are usually recognized. The seventh, eighth and ninth were *Rám Chandra*, the hero of the *Rámáyana*, *Krishna*, the hero of the *Máhábháratá*, and especially of the *Bhágavada Gíta*, and *Buddha*, skillfully adopted as a compromise with Buddhism. The tenth, yet to come, is, most significantly, to be a *sinless* incarnation, is to be born of a virgin, and, riding on a white horse, is to destroy all the wicked with his blazing sword. The source of this striking conception can hardly be questioned, if the Scripture accounts of the first and second Advents be in imagination run together. A third feature was the introduction of *bhakti*, or adoring worship of divinity, as an alternative spiritual "path," thus adding the *bhakti-márg* to the *juána* of the Philosophic and the *karma* of the Brahmanic period. The most popular object of this *bhakti* was *Krishna* (it is in the *Bhágavada Gíta* that *bhakti* first appears), and it was partly at least owing to the evil character of that incarnation that a thought so true soon became low and gross.† A fourth feature of this period is the idea (which Dr. Mitchell traces to 200 B.C.) of sacred places, especially rivers, and of pilgrimages thereto. First the Indus, then the *Saraswati*, then the *Ganges*; among cities, *Pryág* (Allahabad), *Káshí* (Benares), *Dwáráká*, *Bindraban*: these are a few of the hundreds of *tirthas*

\* This doctrine is sometimes traced to Buddhist influence ("Hinduism: Past and Present," p. 102), but it is a question whether it may not have been simply a grotesque manifestation of a deep-lying truth, possibly a truth learned in part from Christian sources.

† See "Hinduism: Past and Present," p. 146 ff. It is to be noted that the *Krishna* of the *Bhágavada Gíta* is a vastly higher conception than the *Krishna* of the rest of the *Máhábháratá* and of the *Puránas*.

(sacred places) which gradually came into prominence as merit-bestowing points of pilgrimage. One other characteristic demands reluctant notice—the *Sakti*-worship of the *Tántras*. *Sakti* means power, the power of the gods, personalized as the *wives* of the gods, especially of the great triad. The rites connected with this worship, especially among the “left-hand” devotees, are obscene and horrible beyond belief.”\*

5. MODERN HINDUISM (1800-). — The outlining of the previous periods has been worth while mainly because modern Hinduism is simply a composite of all these periods, with the possible exception of the first. Almost everything that ever has been, still is. The Brahman still makes the extravagant claims of the Brahmanic period, and the people bow in submission; the educated classes still hold to the philosophies of the *Darsanas*, and the masses still delight in the stories of the *Ípics* and *Puránas*, and grovel before the divinities they celebrate. Dr. Mitchell well says (“Hinduism,” p. 166):

As to *belief*, Hinduism includes a quasi-monotheism, pantheism, polytheism, polydemonism, and atheism, or at least agnosticism. As to *worship*, it includes meditation on Brahm, the One, the All—with-out external rites or mental homage—image-worship, fetish-worship, ghost-worship and demon-worship. But, again, a man may be a good Hindu, who avows no belief at all, provided he pays respect to Brahmans, does no injury to cows, and observes with scrupulous care the rules and customs of his caste.

This may well be supplemented by a quotation from Guru Prasád Sen’s “Introduction to the Study of Hinduism” (pp. 2, 3):

Hinduism is not, and has never been, a religious organization. It is a pure social system, imposing on those who are Hindus the observance of certain social forms, and not the profession of particular religious beliefs. It is perfectly optional with a Hindu to choose from any one of the different religious creeds with which the *Shástras* abound; he may choose to have a faith and a creed, if he wants a creed, or to do without one. He may be an atheist, a deist, a monotheist, or a polytheist, a believer in the Vedas or *Shástras*, or a sceptic as regards their authority, and his position as a Hindu cannot be questioned by anybody because of his beliefs or unbeliefs so long as he conforms to social rules.

In all this diversity, however, two general trends of religious thought—not infrequently found, strangely enough, in the same person—may be traced: Among the more intel-

\* *Ibid*, p. 136 ff.

ligent the pantheistic philosophy of the *Upanishads*, especially the Vedánta, is uppermost, with a constant tendency to diverge in one of three directions—polytheism, agnosticism or theism; among the ignorant, polytheism is uppermost, with an invariable pantheistic tendency. Pantheism, with its corollary in the transmigration of souls, is thus common to all. This as a creed, caste as a social system, and grossest idolatry as the commonest expression of the religious instinct, constitute the real Triad of Hinduism to-day.

V. REFORM MOVEMENTS FROM WITHIN HINDUISM.—Buddhism might in a sense be called the first of these. The system preached by the great Shankara Achárya of the eighth century might be another candidate for a place in this category, except that it was after all but a re-statement of the philosophy of the Vedánta Darsana. Probably the first place rightly belongs to

1. *Kabír*.—He flourished early in the fifteenth century, lived in or near Benares, and, influenced largely by Mohammedanism, proclaimed a modified pantheism that came very near to monotheism. His verses, pointed, suggestive and often full of truth, are popular all over northern India to this day. Says Dr. Mitchell ("Hinduism," etc., p. 156):

In many respects Kabírism departs widely from Hinduism. It rejects caste, denounces Brahmanical arrogance and hypocrisy, and ridicules the Shástras. Idolatry is sinful. The temple is only a place for men to pray in. Renunciation of the world and contemplation are enjoined. The system runs easily into quietism and mysticism. One noble characteristic of it is the inculcation of moral purity; while of ceremonial purity and outward forms of worship it takes little or no account. It looks on life as almost sacred, and inculcates universal kindness—in this respect reminding us of Buddhism.

Kabír's followers are called *Kabírpanthis* (*panth* means path); and while they are fairly numerous in West Central and North Central India (213,909 in the United Provinces in 1901), they have so largely conformed to Hinduism, at least in all outward forms, that they are classed simply as a Hindu sect.

2. *Sikhism*.—A more radical movement on lines similar to Kabír's was led a century later by Nának Sháh, a Hindu from near Lahore. His evident aim was to combine Hinduism with the tenets of Islam—with naturally unsatisfactory results. The creed of the Sikhs ("disciples") has been described both as deism and pantheism: it certainly is



not monotheism. Their sacred book, compiled mainly by Guru (teacher) Arjun, fifth in succession to Nának, is called the *Ádi-Granth* ("the basal book"), and has, in the course of the centuries, been deified—is in fact their distinctive object of worship at the present day. Had it not been for persecution by the Mohammedans (especially Aurangzeb) and consequent development into a great political and military power, Siklism would probably have long ago faded away. As it is, it numbers more than two million adherents, mainly in the Panjab. The Sikhs are, however, more and more reemerging in Hinduism, so much so that the census of 1891 says :

The only trustworthy method of distinguishing this creed was to ask if the person in question repudiated the services of the barber and the tobacconist ; for the precepts most strictly enforced nowadays are that the hair of the head and face must never be cut, and that smoking is a habit to be absolutely avoided. . . . Not only is a true Sikh generally called a Hindu in common parlance, but many of those who are spoken of as Sikhs are not true Sikhs, but Hindus.

3. *The Brahma Samáj\**.—Its founder, Rám Mohan Roy, a Brahman of Bengal, beginning with a strong antipathy to idolatry†, passing through a period of Vedantism, and finally, through contact with Christianity and the Scriptures, reaching a definite theistic belief, organized the *Brahmo Samáj*, and in 1830 opened the first Hindu Theistic church. He went to England in 1831 and died there in 1833. He was followed by Dabendra Náth Tagore, under whose leadership the Samáj in 1850 definitely rejected the infallibility of the Vedas.

In 1857 Mr. Tagore was joined by the famous Keshab Chandar Sen, "whose religious views, as we heard from his own lips," says Dr. Mitchell, "were drawn in the first instance from the Bible and from the writings of Dr. Chalmers"‡. For a while the two leaders worked cordially together, but Tagore's ideas were more or less reactionary, while the younger man was eagerly progressive and seemed to be drawing nearer to Christianity: so that in 1866, Mr. Sen and his friends separated themselves and formed the "Brahmo Samáj of India," the older branch being known as the "Ádi (original) Brahma Samáj." Another split occurred in 1878, when as the result of controversies growing out of the marriage of Mr. Sen's under-age

\* *Samáj* simply means an association.

† Under the influence, it has been suggested by some, of the teachings of Islám.

‡ "Hinduism," etc., p. 217.

daughter to the Mahárájá of Kúch Behár (who was not a Brahmo), two-thirds of his followers, including some of the best men in the Samáj withdrew and formed the *Sadháran* (Universal) *Samáj*, leaving their former leader to call himself and his remaining adherents "The New Dispensation.\*" On Mr. Sen's death in 1884, Mr. P. C. Mozumdar, not without protest from the "twelve apostles" whom the former had appointed, succeeded to the leadership of the "Church of the New Dispensation," and has since been the best known exponent of Brahmoism.

To accurately characterize this movement is very difficult. Mr. Sen made much of the distinctly Christian doctrines of the Fatherhood of God and the brotherhood of man, and he once used the remarkable words, "None but Jesus, none but Jesus deserves this precious diadem, India; and none but Jesus shall have it." But at the same time he declared all religions to be true, and ended by claiming distinct inspiration for himself and introducing all sorts of extravagances both of doctrine and ceremonial. The most that can be said for Brahmoism is that it is a theistic eclecticism, and constitutes a vast advance on orthodox Hinduism, in matters social as well as religious†. What with its lack of definite beliefs, and its endless sub-divisions, it is no wonder that it is making small progress, passing only from 3,051 in 1891 to just over 4,000 in 1901.

4. *The Arya Samáj*.—Utterly different in many respects from the preceding is the movement started in 1863 and formally organized in 1875 by a Brahman from Káthiawár (born 1827), who, after his initiation as a Sanyási (Hindu ascetic), was known as Dayánand Saraswati, and who before his death in 1883 had gained a large following. The leading tenets of the sect he established are‡: 1. The four Vedas alone, and of them only the *Sanhitas* or Hymns, are inspired. 2. There are three eternal substances—God, Spirit and Matter. 3. The soul is incorporeal, but is always perfectly distinct from God. 4. The soul is subject to re-birth, which may be in the form of a human being or an animal or a vegetable. 5. "Salvation is the state of emancipation from pain and from subjection to birth and death, and of life, liberty and happiness in the immensity of God."

\* In a letter to Max Müller he describes it as "a new Hinduism which combines *Yuga* and *Bhakti*, and also a new Christianity which blends together Apostolical faith and modern civilization and science."

† For a full and fair discussion see "Hinduism: Past and Present," p. 211 ff.; also Murdoch's "Religious History of India," p. 143 ff.

‡ Taken mainly from Vol. XVI. of the Census of India, 1901.

To the credit of the Arya Samáj it is to be noted that it is opposed to caste, to idolatry, to child-marriage, to lavish expenditure at weddings and to pilgrimages: all of which points are unfortunately to be discounted by the fact that much of this opposition, especially as to caste, is theoretical only. The positive weaknesses in it are that it is practically deistic rather than theistic; that it is utterly illogical, being based on the most fanciful and preposterous interpretation of the Vedas\*—Sanskritists of *any* faith being the judges; that its advocates have in their discussions been largely marked by a spirit of conceit, narrowness, bigotry and bitterness seldom surpassed; and that they have devoted their strength to attacking Christianity rather than the errors of Hinduism, the correction of which is their avowed *raison d'être*.

The growth of the Aryas has been remarkable, especially in their stronghold, the North-west Provinces,† where in the decade 1891 to 1901 an increase of 196 per cent. was recorded—the increase in native Christians within the same limits being just under 199 per cent. The explanation is probably to be found partly in the aggressive activity of their propaganda; partly in their imitation of Christian methods, not only in the use of tracts and paid and voluntary preachers, but in the establishment of schools, orphanages and colleges‡; and partly in the fact that while reforming certain abuses of Hinduism of which intelligent Hindus themselves are ashamed, they still appeal to Hindu pride in that they retain the old philosophy and cosmogony and the doctrine of the inspiration of at least a portion of the Vedas. Their progress is in spite of division; for strife has waxed fierce between the conservatives, or vegetarians, and the liberals, or meat-eaters§. In any case they are a force to be reckoned with in the present missionary situation. It will take all the wisdom of Christian workers to meet their sophistries, all their gentleness to meet their exasperating tactics.

5. *Theosophy*. How far this can be called a reform movement is open to question. Of its popularity under its present high-priestess and interpreter, Mrs. Annie Besant,

\* The Aryas claim that the Vedas are the repositories of all knowledge, secular as well as religious: they read into them the telegraph, the steam-engine, and even the X-rays!

† Now more accurately re-named the "United Provinces of Agra and Oudh".

‡ They have orphanages at Bareilly, Cawnpore and Allahabad, a High School at Meerut, a College at Lahore, and a number of scattered schools of lower grade, including a few for girls.

§ *Ghāsis* and *Māsis* ("grassies" and "fleshies") they derisively call each other.

there is no doubt. It may be called Hindu Pantheism Up to Date. Of the six systems based on the Upanishads, the Yoga is its prototype. It differs from the Vedānta in that the latter rejects the external universe as illusion (*māyā*), while Theosophy regards it as the manifestation of the Universal Soul, just as the body is the manifestation of the individual soul. The great goal is the apprehension of the identity of the individual self with the World-Self. Of the latter Mrs. Besant says :\*

Theosophy postulates the existence of an eternal Principle, known only through its effects. No words can describe It, for words imply discriminations, and This is ALL. We murmur, Absolute, Infinite, Unconditioned,—but the words mean naught. SAT, the Wise speak of: BE-NESS, not even Being nor Existence.

Transmigration of souls is one of the postulates. Of the *post-mortem* self she says: † "The desire for sentient life, for objective expression, that desire which set the Universe a-building, impels the Ego to seek renewed manifestation; it is drawn to the surroundings which its own past has made necessary for its further progress."

To the modified Yoga system modern Theosophy has added, among other things, a most thorough-going application of the doctrine of evolution, and as thorough-going an adaptation of the essentially Christian doctrine—<sup>‡</sup>not even hinted at in the Upanishads—of the Fatherhood of God and the Brotherhood of man.<sup>§</sup> To the skilful use of these borrowed features, combined with a whole-souled adulation of everything Indian (including even idolatry, as a kind of kindergarten), is largely due the popularity of this cult—a popularity which has found marked manifestation in the establishment of a Hindu College at Benares.

Doubt as to the reality or permanence of this reform, if reform it can be called, is deepened by the fact that the writings of Madame Blavatsky, whose gross impositions in connection with the magical side of Theosophy were shown up in 1884 by the Madras "Christian College Magazine,"<sup>§</sup> are accepted|| as a part of the authoritative basis of Indian Theosophy.

V. MOHAMMEDANISM OR ISLĀM, ¶ the religion of sixty-two millions of the inhabitants of India, is an eclectic sys-

\* "Religious Systems of the World," p. 643.

† *Ibid.*, p. 645.

‡ See paper by Dr. A. H. Ewing, read before North India Conference of Christian Workers, 1902.

§ See also Garrett's "Isis Very Much Unveiled."

|| "The Self and Its Sheaths," p. 3.

¶ So-called after its chief duty, *resignation to Allah*. Much of the following sketch is taken from Dr. Philip Schaff (Schaff-Herzog Encyclopædia).



tem, originally composed of Jewish, heathen and Christian elements, which were scattered through Arabia before Mohammed. It borrowed monotheism and many rites (e. g. circumcision) and ceremonies from the Jews. Professedly a restoration of the faith of Abraham, it traces its line through Ishmael. In relation to Christianity it might be styled the great Unitarian heresy of the East. Christ is acknowledged as the greatest prophet next to Mohammed, whose coming he is claimed to have predicted when he promised the Paraclete. His birth from a virgin is acknowledged, as also his second coming to judge the earth; but the doctrine of his divinity is regarded as blasphemy—still more the doctrine of the Trinity. The inspiration of the Pentateuch, of the Psalms, and of the Gospels, is admitted; with these two qualifications, that all have been superseded by the Qurán, and that the Gospels have been largely interpolated by Christians. The crucifixion is rejected. It is held that Christ was caught up alive into the fourth heaven after his arrest, and that some one—probably Judas—was crucified in his place. The Christian elements in the Qurán are obviously taken from apocryphal sources, not from the Gospels. With these inaccurate Jewish and Christian traditions Mohammed mingled, with some modifications, heathen sensuality, polygamy, slavery, and even an approach to heathen idolatry in the superstitious veneration of the famous black stone in the Kaaba at Mecca.

Starting with the fundamental doctrine, "There is no God but Allah, and Mohammed is his prophet," Islám has six articles of faith,—God, fatalism (under the guise of predestination), angels, sacred books (especially the Qurán), prophets, resurrection and judgment (with eternal reward and punishment). Absolute submission to Allah's will is the first duty of the Moslem. Prayer, fasting, almsgiving and pilgrimages are enjoined. Not only polygamy, but concubinage, is permitted, ordinary Moslems being restricted to four wives, pashas and sultans being allowed as many as they please.\* Believers are promised a sensual paradise, with special rewards for those who die fighting for the faith.

The Mohammedan era dates from the Hegira (more correctly, Hijrah), July 15th, 622 A. D., when Mohammed fled for his life from Mecca to Medina. Beginning as a poor caravan-attendant, or camel-driver, and marrying in his

\* The prophet himself had fourteen wives, besides concubines.

twenty-fifth year the rich widow Khadijah, he received at the age of forty-two (A. D. 612) what he believed to be his divine call, through Gabriel, to the prophetic office. He had but little success in securing adherents until the persecution he provoked compelled him to flee to Medina. There he was accepted as the prophet of God, took the field with an ever-increasing army of followers, and eight years later entered Mecca in triumph. Of the sincerity of his original purposes there can be little question. He was a zealous reformer; a morbid imagination, combined with the seeming need of supernatural sanction for his reforms, did the rest. Then with success came ambition, with power came sensual passion. The reformer of Mecca became the conquest-seeking autocrat of Medina.

The Qurán Mohammed professed to have received from Gabriel piece by piece. A year after his death his amanuensis, Zaid, collected the scattered fragments "from palm leaves, and tablets of white stone, and from the breasts of men." The 6,225 verses are arranged in 114 Súras, and remotely resemble Hebrew poetry. It contains injunctions and warnings, interspersed with narratives about Adam, Noah, Moses, Abraham, Ishmael, John the Baptist, Jesus and many others. It abounds in historical blunders and tedious repetitions, but has also passages of great poetic beauty. It is pointed to as Mohammed's one and conclusive miracle, though he is also sometimes credited with having cut in two the moon and then restored it.

There can be little doubt that the spread of Islam in India was mainly due to the power of the sword, especially during and after the reign of Aurangzeb. Tippoo Sáhib, for instance, Sultán of Mysore, secured 70,000 "converts" in a single day. At the same time, other motives than fear, some of them not more worthy, have contributed their quota. The resultant Mohammedanism bears the marks of its mixed ancestry and its Hindu environment. The account in the census of India for '91 (p. 168) is instructive :

Shíah and Sunní\* joined issue without recourse to arms. The good men amongst the teachers (the Islamized Hindus) received divine honors as if they had never left the Brahmanic fold; and in default of the pilgrimage to Mecca, which was beyond the reach of the majority, resort was had to the tombs of the canonized, where fruit and flowers are offered, as to one of the orthodox pantheon, and

\*The Shíahs, who are greatly in the minority in India (in fact, everywhere except in Persia), maintain that Ali, son-in-law of Mohammed, was his first legitimate successor, and so reject the first three Caliphs accepted by the Sunnis. Ordinarily the strife between the two sects is bitter to a degree.

often by Hindu and Moslem alike! Saints are the special feature of the Indian development of Islam, and the worship of relics follows. In some places there is a hair or two, in others a slipper, elsewhere a foot-print, of the Prophet, to which the devout pay homage, and are rewarded by miracles. Even where the two religions do not participate in the same festival, the more simple has borrowed for Indian use some of the attributes of the more elaborate, as in the case of the procession of paper tombs at the Muharram\*, and the subsequent dipping of the imitation fabrics in water, as in the Durga Pújá† of Bengal.

At the opposite extreme from the conservative though somewhat Hinduized majority, there is a small but influential progressive party formed by the late Sir Saiyad Ahmad Khán, and finding its best expression in the splendid college founded by him at Aligarh. The important concessions made by this party are the recognition of reason as having a place in the interpretation of the Qurán, and the rejection of the great mass of Moslem tradition.

Viewing Islám in India as a whole, the closing sentence of Mr. Tisdall's able chapter on this theme (*"India, Its History,"* etc., p. 77, ff.) compels assent :

In spite of its many half truths, the existence of which we missionaries thankfully acknowledge, and upon which we base our attempts to induce Moslems to accept the full light of the Gospel, it is not too much to say that, in the life and character of its Founder, the "Chosen" of God, and His ideal for the human race (as held by Moslems), Islám has preserved an enduring and ever active principle of corruption, degradation and decay.

## CHRISTIANITY IN INDIA.

### MISSIONARY BEGINNINGS.

The earliest known Christian missionary to India, sent apparently at the request of certain Indian merchants, already Christians, was Pantaenus, the Principal of the Christian College at Alexandria (about A. D. 180). Theophilus Indicus, paying a passing visit to India in Constantine's time "found a flourishing Christian Church; and among the Bishops at the Nicene Council (A. D. 325) was John, the Metropolitan of Persia and 'of the Great India.'" Of the further history of these Christians, and of the Roman Catholic movement later on, Rev. J. A. Graham, in his

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\* A great Mohammedan festival, which with the Shíahs is a memorial of the death of their martyrs, Hasan and Hussain, whose tombs they carry in effigy.  
 † Durga Pújá is the great Hindu festival in honor of Durgá, or Kálí, the cruel wife of Shiva.

“Missionary Expansion of the Reformed Churches,” says (pp. 102, 103):

Later they came under the influence of the Nestorian Church of Persia, and when it was destroyed by the Mohammedan conquest, the isolated Church in India grew ignorant and impure. Vasco da Gama found these Christians enjoying much political influence, and the Portuguese, in extending their dominions from Goa along the west coast, tried to force them into ecclesiastical subjection to Rome. With the help of the Inquisition they succeeded for a time with the communities in the coast villages, and these, numbering perhaps 150,000\* are still known as Syro-Roman Christians. Claudius Buchanan, who visited those who still adhered to the Syrian Church and looked to Antioch as their centre, persuaded them to translate the Gospels into their Malayan vernacular, and at his suggestion the Church Missionary Society sent missionaries in 1816 to encourage the Church and aid it to reform itself. The alliance, which lasted for twenty-one years, had good results, and there is now a considerable part of reform within a Church of 200,000” (248,737 in census of 1901).

Of the work of the Romish Church, to which the census of 1901 gives 1,122,278 adherents, the same author says (p. 103):

The best traditions of Roman Catholic Missions cluster around the name of the great and devoted Jesuit, Francis Xavier, who landed at Goa in 1542, and of whom Bishop Cotton wrote to Dean Stanley: “While he deserves the title of the Apostle of India for his energy, self-sacrifice, and piety, I consider his whole method thoroughly wrong, and its results in India and Ceylon deplorable, and that the aspect of the Native Christians at Goa and elsewhere shows that Romanism has had a fair trial at the conversion of India, and has entirely failed”

In this connection the following from Mr. Tisdall (“India: Its History,” etc., p. 97), is of interest:

The corrupt and merely nominal Christianity of many of these Roman Catholics often brings discredit on their Christian profession, and is the main reason why Europeans think they have grounds for condemning Christian servants as often more dishonest and unscrupulous than Hindu and Mohammedan servants. Comparatively few Protestant Christians are to be found as the servants of Europeans.

Of Dutch religious enterprise, which began soon after the overthrow of the Portuguese by that power (Ceylon, 1658, India, 1663), little need be said, except that the work was strangely superficial, no earnest attempt being made to bring the Bible or spiritual teaching within the reach of the people. Though more than half a million converts were reported in Ceylon alone, Protestant Christianity had prac-

\*This is an inexplicable under-estimate, for the census of 1901 gives 322,683



tically ceased to exist in the island in twelve years after the Dutch power had passed (1794) from control!

To Denmark and to Frederick IV., under the influence of Dr. Lütkens, the court chaplain, belongs the honor of sending to India the first Protestant missionaries, Ziegenbalg and Plütschau, who reached the Danish colony, Tranquebar (on the Coromandel Coast, south of Madras City), on July 9, 1706. The greatest of the Danish-Halle missionaries—and one of the greatest the world has known—was Christian F. Schwartz, whose service (Tranquebar, Trichinopoly and Tanjore), extended from 1750 to his death in 1798. "He was," says Mr. Graham,\* "indefatigable in his missionary tours, and wherever he went his devoted, modest and unselfish life, his care for the poor, his scholarship and knowledge of the native languages and thought, and his marvellous personal influence fascinated Europeans and Indians." In illustration of his influence with native rulers it is worth recording that the Hindu Rajah of Tanjore on his death-bed entrusted to Schwartz his adopted son Serfojee, with the administration of all the affairs of his country; and that the powerful Mohammedan Prince, Haidar Alí, of Mysore, when treating with the British said: "Send none of your agents; send me the Christian missionary, and I will receive him."

British missions in India began with William Carey, "the consecrated cobbler." Overflowing with enthusiasm for the cause of missions, and filling his brief pastorates at home with prayer and preaching along this line, he finally, in 1792, by the preaching of the famous sermon on Is. LIV: 2, 3, with its two-fold division, "Expect great things from God: attempt great things for God," brought about the organization of the Baptist Missionary Association, and himself became its first missionary. Arriving in India (1793) during the period of the East India Company's bitterest opposition to missionary enterprise, he spent six years in Calcutta and Dinajpore ostensibly as an indigo-planter, and then was compelled to take refuge, together with Marshman and Ward, who had been sent to re-inforce him, in Serampore, a town under Danish rule, thirteen miles north of Calcutta. The first care of the "Serampore Triad" was the translation and printing of the Scriptures. The result was the production of parts or the whole of the

\* "Missionary Expansion," etc., p. 57.

Bible in nearly forty\* languages and dialects, twenty-four of them of India. Education, too, had a large place in their work. Not only were vernacular schools established, but out of the earnings of the missionaries themselves the splendid Serampore College was built.

Not the least of Carey's services was the missionary fire which he kindled outside of his own denomination. The London Missionary Society, founded in 1795, was a direct fruit of his enthusiasm; and the Church Missionary Society, now the greatest in the world, owed its inception (1799)† in no small degree to the interest he aroused.

The "Hay-stack prayer-meeting" at Williamstown, Mass., did for the United States very much what the work and prayers of Carey did for England, and bore its first manifest fruit in the organization of the A. B. C. F. M. in 1810, and then in the departure for India in 1812 of Judson, Hall, Nott, and two others. Refused the right of residence in Calcutta, Judson, who had meanwhile become a Baptist, went on to Burmah, while Hall and Nott began the great work of the American Board in the region of Bombay.

This enumeration of beginnings leading up to the establishment of American Presbyterian Missions would not be complete without mention of the famous Scottish "Educational Trio," Duff, Wilson, and Anderson. The last two founded institutions in Bombay and Madras respectively, following lines laid down in Calcutta in 1830 by the first. Of him Mr. Graham says ("Missionary Expansion," etc., p. 113):

Alexander Duff was the epoch-making missionary, who, though stoutly opposed by the use and prejudice of the day proved that the English language was "the most effective medium of Indian illumination." \* \* \* \* \* He opened his school in 1830 with five pupils. By the end of the first week he had 300 applicants for admission. Nine years afterwards the five had become 800, and the Governor-General declared that the system had produced "unparalleled results." Notable converts were won from the upper classes, among them Krishna Mohan Banerjee, a Brahman of high social position and the accomplished editor of the *Inquirer*, who was, until his death a few years ago, the recognized leader of the Native Christian community of Bengal. An idea of the influence of this work may be formed from Sherring's statement that in 1871 nine of Duff's educated converts were ministers, ten were catechists, seventeen were professors and higher-grade teachers, eight were Government servants, and four were assistant surgeons and doctors. One of them, the Hon. Kali Charan Banerji, I.L. B., was (1897) appointed by the Senate of Calcutta University as their representative on the Bengal Legislative Council.

\*Dr. George Smith's "Conversion of India," p. 180. They enlisted in the work the services also of the devoted Chaplains, Henry Martyn and Thomason, and even of a Roman Catholic priest.

†Begun as "Society for Missions to Africa and the East," and changed to "C. M. S." in 1812.

## THE AMERICAN PRESBYTERIAN MISSION.

It was before the organization (1837) of the present Foreign Board, and while the Western Foreign Missionary Society (formed in 1831 by the Synod of Pittsburgh) was still in existence, that the Rev. John C. Lowrie, afterward for fifty-five years one of the Secretaries of the Board, and the Rev. William Reed, with their wives, were sent to India to lay the foundations of the work which the Presbyterian Church had resolved to carry on in that land. The selection of the particular field in which they should begin their labors was left to their judgment after consultation with friends of the work in India. Leaving America, (New Castle, Del.), in May, 1833, they reached Calcutta in October of the same year, and after getting the best information available, they decided to begin the work at Lodiána, then a frontier town of the Northwest Provinces. It was the gateway to the Panjáb, a territory at that time under Ranjít Singh, the famous ruler of the Sikhs. Dr. Lowrie, in his "Two Years in India," after stating some more general reasons which influenced his colleague and himself in their decision, says :

Having now the history of nearly seventeen years to confirm the opinion, I have no doubt that Lodiána was on many accounts preferable to any other as a point from which to commence our efforts. Other cities had a larger population, and could be reached in less time and at less expense, but at no other could more favorable introducing influences have been enjoyed; at no other could our position have been more distinctly marked, nor our characters and object more accurately estimated by the foreign residents of the upper provinces; at no other were we less likely to find ourselves laboring "in another man's line of things made ready to our hand," or to occupy ground that other bodies of Christians would shortly cultivate; and, not to insist on the important consideration of health, no other place could be more eligible in its relation to other and not less dark regions of the earth in its facilities for acquiring a number of the languages chiefly spoken in those parts.

While Messrs. Lowrie and Reed were detained at Calcutta, it became evident that Mrs. Lowrie's health, which had been impaired before leaving America, was rapidly failing, and on November 21st she was called to her rest. Soon after this Mr. Reed, too, began to fail in health, and, reluctantly turning toward America again, died on board ship and was buried in the Bay of Bengal. The solitary remaining member of the band, as soon as arrangements for the toilsome journey could be completed, turned undismayed toward the far north-west, and, journeying by boat up the Ganges to Cawnpore, and over four hundred miles further



in a palankeen, reached Lodiāna on the 5th of November, 1834. Reinforcements, consisting of Rev. Messrs. John Newton and James Wilson and their wives, arrived a year later\*—only just in time to relieve Dr. Lowrie, whose broken health forbade longer stay in India.

In the course of time not only did this one station grow to be an extensive mission, but two other missions were added, the Farukhabad or United Provinces Mission in 1838, and the Kolhapur or Western India Mission in 1870. The missionaries of each of these missions are organized into a separate body, meeting annually, and controlling the location of its own members, the appointment of preachers, teachers, etc., the administration of the funds received from home, and the work in general, all under the superintendence and sanction of the Board in New York. The two northern missions are so closely allied, both geographically and linguistically, that, in addition to the annual meeting of each, they meet in joint session triennially, and have the privilege of transfer of missionaries from the one to the other without reference to the Board. Details of the work of these missions can be best obtained from a brief survey of the individual stations.

**THE PANJĀB (LODIANA) MISSION.**—As already intimated, Mr. Lowrie's objective, when, after consultation with missionaries at Calcutta, including Carey, Marshman and Duff, he started up the Ganges, was the "Land of five rivers" (*Panj*, five and *āb*, water), then in the hands of the Sikhs. While waiting for the opening, however, the missionaries laid foundations at Lodiāna as broad and deep as if no further point had been in mind: so that to

**Lodiāna** this day Lodiāna is one of the most important stations of the mission. One of the first permanent agencies established was the Press. Two presses and fonts of type were early on the scene, and a practical printer, who went out in 1838, soon trained a corps of efficient native workmen. The fruit of this work has been over 350,000,000 pages of Christian truth.

The Anglo-Vernacular High School here was the first started in North India, and has been doing efficient work through all the years. Much later (1877) a school for Native Christian boys was brought here from Lahore, and after a four years' suspension for lack of an available mission-

\*It took this party five and a half months to make the journey from Calcutta—three months in a boat to Fatehgarh, the rest of the way in a ' palankeen drawn by oxen.' The journey requires forty hours now!



ary to manage it, was re-opened in 1883 by the Rev. E. M. Wherry, D. D., in a building provided by the W. F. M. S. (Philadelphia). An industrial department was added, with instruction in shoe-making, carpentering and weaving of Turkish rugs; and it is now one of the most important institutions for Christian boys in all North India.

From the first, energetic evangelistic work has been carried on both in the city and in the great out-lying district.\* A part of the result is to be seen in the Lodiana church, and in the hundreds of Christians scattered through the villages and organized into several small churches. Effective work for women also has always been a marked feature in this station, and Jagráon, an out-station, has become an important centre for work among village women. At Khanna, another out-station, is a training school for village preachers and teachers, founded by Rev. E. P. Newton.

During all the earlier years the missionaries were hoping and praying for the opening of the Panjáb. With the close of the second Sikh war, in 1849, the opening came. Ranjit Singh, dying in 1839, had left no successor capable of wielding his iron sceptre, and the Sikh council of Sirdars had rashly embarked on two unprovoked and disastrous wars against the British power. The second ended in the annexation of the Panjáb; and almost on the heels of

#### Lahore

the British forces, Messrs. John Newton and C. W. Forman entered Lahore, the capital, and began mission work. From the very beginning the missionaries received the cordial sympathy and support of such distinguished Christian officers as Lord Lawrence, Sir Donald McLeod, Sir Herbert Edwardes and Sir R. Montgomery. A school was opened and street preaching begun soon after the arrival of the missionaries; and in this work these brethren were permitted to continue, Dr. Newton for forty-two and Dr. Forman for forty-five years. Their influence upon the life and thought of the entire province was very great and still abides. It is of interest to note that the one lived to see all his four sons and his one daughter (Mrs. Forman) in the mission field around him, and the other, three of his sons and two of his daughters.

The boys' school, now known as the Rang Mahal School, founded in the early days of the mission, and presided over by Dr. Forman till his death in 1894, is one of the largest and best known in the Panjáb. In connection

\*It was at Ánandpúr in the Rúpar district, attached to Lodiana Station, that Rev. Levi Janvier, then stationed at Sabáthú, was murdered in 1864.

with it, in 1864, a Collegiate department was opened, which was later affiliated with Calcutta University, with Rev. J. A. Henry as its first President. Five years later, owing to the death of Mr. Henry and the reduction of the Mission staff by sickness and death, it was indefinitely suspended. In 1886, however, College classes were re-opened by Dr. Forman and Rev. H. C. Velte. The institution was known simply as the Mission College, but at the death of Dr. Forman, who was succeeded as President by Dr. J. C. R. Ewing, it was appropriately named the Forman Christian College. It opened with a roll of fifteen students, but has grown to be the most largely attended College—Government or Missionary—north of Calcutta. The enrollment was 368 in 1902. The President and four of the Professors are Fellows of the Panjáb University, and have had no small share in shaping the educational progress of the province. In 1889 commodious buildings, which had been erected on a site valued at 20,000 rupees, given by the Government, were formally dedicated, Lord Lansdowne and other distinguished guests being present. The total cost of the buildings was 56,000 rupees, of which 20,000 were a grant from government in addition to the site. Substantial additions to the property of the College have been made from time to time. These have been provided through the gifts of individuals and government, at a cost of about 100,000 rupees. The income annually from tuition fees is about 23,000 rupees. This, together with 54,000 rupees from government, provides for the salaries of all non-missionary professors, general expenditure upon laboratory, library, repairs, etc., and covers as well a considerable portion of the salaries of the four missionaries.

Evangelistic effort finds its opportunities in the Lohár Gate Chapel and in an extensive district work. Woman's work, which has been earnestly prosecuted, has its main centres in two large schools and a dispensary. Labours in behalf of Europeans have borne fruit in a strong Scotch Presbyterian Church; and perhaps the best result of all of the seed-sowing of every form is the self-supporting Native Presbyterian Church of Naulakha, Lahore.

**Saharanpur** Saháranpúr was one of the first cities occupied by our missionaries. Here labored for half a century the missionaries of the Covenanter or Reformed Presbyterian Church. Here was established in 1838 a Boys' Orphanage, from which have gone forth some of our most distinguished evangelists. This institution has

in recent years been greatly enlarged, and industrial training on an extensive scale is being carried on under the supervision of Rev. C. W. Forman, M. D., whose latest addition to the course is a business department. There are now (1903) 160 boys in the orphanage, about half of whom are the ingatherings from the terrible famines of 1897 and 1899.

Here, too, is the Theological Seminary of the Synod of India (established in 1884), where have been trained not only many of the most effective preachers of our own mission, but some of those of the Scotch Presbyterian Mission in Rájputána. A school for the wives of the students has also rendered valuable service; and woman's work in general has one of its largest and best organized centres at this station. A general dispensary has long been in operation, where, in 1900, 21,900 patients were treated; and under mission management is the Municipal Leper Asylum, where 19 out of the 32 inmates have become Christians.

#### Ambala

Ambálá, situated in the centre of a splendid rural district, and the headquarters of the great military district of Sirhind, was early chosen as a mission station, and good work has been done both in the city and at the Cantonments four miles away. The Boys' High School in the former has maintained an excellent stand for scholarship, ranking second in the province in some years. Two-thirds of the inmates of the Leper Asylum, which was established in 1848, are now Christians. In connection with the well-equipped "Philadelphia Hospital for Women," there were during the year 1900, 210 in-patients and over 18,000 out-patients. Extensive zenana work is carried on, and village work on a large scale at five main centres in the district.

#### Jalandhar

The city of Jalandhar has the distinction of being the first point occupied within the territory over which the Sikh Rájá Ranjít Singh held sway. No sooner had the victory of the English in the first Sikh war been announced than the missionaries at Lodiana sent one of their number, Rev. Joseph Porter, to inspect this field and to arrange for the location of an assistant there. This assistant was the Rev. Golak Náth, the first convert baptized at Lodiana, and the first native minister of our Church in India. He went to Jalandhar in 1846, and there he labored wisely and faithfully for nearly half a century. For several years before the death of Mr. Golak Náth and for all the years since, this station has been occupied by American missionaries, who carry on the three-fold

work of evangelistic preaching in city and surrounding villages, educational work in schools for boys and girls, and work among the women in the zenanas. The Rev. Dr. C. B. Newton has for many years been in charge, and has conducted extensive work among the low caste population of the outlying districts. A son of the first preacher in Jalandhar is in charge of the work at Phillour out-station. Kapurthala, too, a native state, where work had been suspended for thirty years, has recently been re-occupied as an out-station, with the full consent of the friendly Maharajah.

The work in Dehra Doon was begun in 1853, by Rev. J. S. Woodside. The Dehra Valley (Doon) lies between the first low range of mountains called the Sewaliks and the higher range of the Himalayas. It is the seat of a famous shrine of the Sikhs, and is visited by many thousands of devotees every year. It is also a military cantonment where the Gurkha or Nepalese soldiery of the British army are stationed, thus affording an opportunity to evangelize a class quite inaccessible as yet in their native land. Since the establishment of the mission, Dehra Doon has become famous for its Christian girls' boarding-school, which, from very small beginnings, has grown not only to a splendid size, but to a position of large influence in the Native Christian community of Northern India. Its present prosperity is, under God, largely due to the wisdom and self-denying zeal of the two ladies at first connected with it—Mrs. Heron, the wife of the Rev. David Heron, and Miss Kate L. Beatty.

It is of interest to note in this connection, as setting forth the principles that underlie all such work in India, the purposes sought by this school, as presented by Mr. Heron in a paper read before the Allahabad Missionary Conference :

- 1st. To give the children the comforts and advantages of a home.
- 2d. To give them the highest intellectual culture that they are capable of receiving.
- 3d. To bring them to Christ, and to cultivate in them the Christian virtues.
- 4th. To lead the native Christians to value the education of their daughters by making them pay for their children's support when they are able to do so.

The girls' school has for some time past had over one hundred pupils, and has recently been raised to the lower College status, *i. e.*, teaching to the First Arts examination. Other activities include a successful High School for boys



extensive zenana and district work, and both a Native and a European Church.

**Woodstock,** Mussoorie or Landour Station, a delightful sanatorium, thirteen miles from Dehra and  
**Mussoorie** 6,000 feet above it (at an elevation of 7,000 feet), is mainly of interest as the seat of Woodstock School. It was started in 1847 through the influence of the Dehra missionaries, and was moulded into its present effective form largely through the executive ability of Mrs. J. L. Scott, for many years its Principal. The primary object of the institution was to furnish an education for the children of our missionaries. The shape that it finally took was a school of the higher grade, for the instruction not only of the daughters of missionaries (and the sons also, up to a certain age), but also for European, Eurasian and native Christian girls. The largest number of pupils is from the second of these classes, of mixed European and Indian descent—a class greatly needing the care and training afforded by such a school.

The school was some years ago raised to the College standard, and commands to a marked degree the confidence of all ranks of Anglo-Indian life. The longest principalship since that of Mrs. Scott has been that of Rev. and Mrs. H. M. Andrews.

**Sabathu** Very early in the mission's history (1836) Sabáthú, on the lower range (4,500 feet) of the Himalayas, was occupied, partly with a view to its usefulness as a sanatorium for invalid missionaries, partly as a centre for work among the Hill tribes. In the former regard it has not been valuable, but good work in the other line, and on general educational and evangelistic lines, has been done there. It is best known, however, as the home of one of the largest leper asylums in India, with which the names of the late Dr. John Newton and of Dr. M. B. Carleton are most intimately associated.

**Hoshyarpur** In his "History of the American Presbyterian Missions in India" Dr. Newton says:

Hoshyárpúr was occupied in 1867. It contains 20,000 people and is the chief town, after Jalandhar, in the country lying between the Sutlej and the Beas. It is within half a dozen miles of the lower hills which flank the great Himalayan range of mountains, and much of the civil district of Hoshyárpúr, with a population of 900,000, lies among the hills. Of the inhabitants of this district, 550,000, according to the late census, are Hindus, 290,000 Mohammedans, and 59,000 Sikhs. The Station was occupied in the first instance by the Rev. Guru Dass Moitra, who very soon, however, gave place to the Rev. Kali Charan Chatterjee.

The peculiar interest attaching to Hoshiyárpúr district is the fact that it has been entirely under the control of native workers. Its development along evangelistic lines has fully justified the confidence placed in those in charge. Prosperous Christian communities have grown up in various towns and villages in the district. The Christians number over one thousand.

Dr. Chatterjee has been in charge of this station for more than thirty years. A Girls' School and Orphanage was established in 1888, which continues under the efficient charge of Mrs. Chatterjee. Medical work has been recently begun by Miss Dora Chatterjee, M. D.

**Ferozepur** This promising field was occupied by Dr. F. J. Newton in 1882, and extensive district work has been a marked feature from the beginning. A Woman's Hospital was erected in 1893, chiefly through the exertions of Mrs. Newton. Attached to Ferozepur as an out-station—soon to be made a separate station—is Kasúr, the centre of a large and promising village work.

**THE FARUKHABAD OR UNITED PROVINCES MISSION.**—The upsetting of a Ganges boat and the consequent loss of some parts of a printing press led to the establishment of a new mission. Rev. James McEwen, of the Lodia Mission's re-inforcing party of 1836, was left at Allahabad, the capital of the North-west Provinces, to replace the loss, and the opening for work seemed so promising that it was decided that he should return and settle there. When Rev. Joseph Warren came in 1839, a press was established in a bath room in his house; and a native boy, who had been cared for by the mission, was instructed in the art of printing, and later became not only one of the proprietors of the press, but an elder in the Presbyterian Church. The same year with Mr. Warren came Rev. J. H. Morrison, who, after his first furlough, joined the Lodia Mission and filled out forty-three years of service. It was at Allahabad that Dr. A. A. Hodge, too, afterward the great Princeton theologian, spent his two years of missionary life.

Next after the press, educational work was taken up, and has always been a prominent feature. The Junna Mission High School was one of the earliest in the province, and has done effective work through all the years of its history. In connection with it a College department, with Rev. A. H. Ewing, Ph. D., as its first Principal, was opened in 1902, to

meet the obvious need, not only for a mission college at the Province's educational centre, but for an institution to do for this mission something of the same splendid service that has been rendered by Forman Christian College for the Panjáb Mission.

Meanwhile (in 1887), under the initiative of Rev. J. J. Lucas, a boarding school for Christian girls, somewhat on the lines of the one at Dehra, was opened at Allahabad, teaching girls up to the University Entrance standard, and calling for the services of three missionary ladies and several assistants. It has twice outgrown its quarters, till now the munificence of the Hon. John Wanamaker has provided new and commodious buildings in another part of Allahabad, at the same time setting free the old buildings and grounds for the new college.

Another conspicuous feature at Allahabad has for some years been the "Sara Seward Hospital for Women," growing out of work begun by the medical missionary for whom it was named, and reaching with its message of physical and spiritual healing thousands of women every year. Other efforts for women have of course been carried on, including a school for Hindu girls and not a little zenana teaching.

Allahabad station is a double one, including the Jamna mission, on the bank of that river, not far from its confluence with the Ganges, and Katra station, a separate section of the city, three miles away. At each there is an organized church with a comfortable house of worship. Half the funds for the one at Katra, erected in 1900, were raised on the field some years before, largely through the efforts of Rev. J. M. Alexander. Still another church building, erected in 1888 in the heart of the city, is used for nightly evangelistic services, while its upper floor has been made over to the Y. M. C. A. as a reading-room.

A Blind Asylum and a Leper Asylum, both supported by Municipal and other non-mission funds, have always been under a missionary manager, and have been the spiritual birth-place of many devoted Christians.

Shortly after the occupation of Allahabad, **Fatehgarh-Farukhabad** Fatehgarh,\* with the native city, Farukhábád, three miles away, was opened (1838) as a station, with a boys' orphanage, the fruit of the great famine of 1837, as its main work. The seventy

\*Fatehgarh is the civil station, within the limits of which is *Rakha*, with its orphanage, Christian village, etc.; just outside of Farukhabad City is the village of *Barhpur*, where are two mission houses, boys' orphanage, etc.

orphans had previously been cared for (at Fatehgarh and Fatehpúr respectively) by two devoted Christian British officials. Out of and around this orphanage grew up an eminently successful tent factory and a flourishing Christian village. The former, passing through many vicissitudes, finally disappeared; the latter, too, failed of permanent success and is greatly reduced. The boys' orphanage was many years ago united with the one at Saharanpur, and was replaced by a girls' orphanage, where there are now about one hundred and fifty girls, mainly waifs rescued from the famines of 1897 and 1899. As a result of these same famines a boys' orphanage was opened by Rev. C. H. Bandy (a portion of the boys having been gathered by Rev. A. G. McGaw at Etawah), and eighty boys have there been receiving mental, industrial and spiritual training.

There are four small church organizations in this double station: Rakha, Fatehgarh, Barhpúr and Farukhábád; besides one at Bahádpúr, just across the Ganges from Farukhábád. This last is a part of the extensive village work of the district, with out-stations at four centres. In this work Rev. J. N. Forman was for many years a leader. Much of the most successful effort, both in city and district, has been among the low-caste and out-caste community. To meet the demand for workers in this and other similar fields, there was established in Barhpur in 1893 a Training School for village preachers and teachers. The results have abundantly justified the hopes of its founders.

In Farukhábád city is a large and successful Boys' High School, as well as a Vernacular School for Hindu and Mohammedan girls, and, in the neighborhood, several vernacular schools for boys. Zenana teaching and bazaar preaching complete the outline of the main features of this station.

Of the many points at which serious damage was done during the dreadful Mutiny (1857), Fatehgarh was the only one where there was actual sacrifice of the lives of our missionaries. Messrs. Freeman, McMullen and Campbell, with their wives and two little children of the Campbells, joined the English residents in an attempt to escape down the Ganges from the unsafe fort at Fatehgarh to supposed safety at Cawnpore. They were captured at Bithúr, marched eight miles to Cawnpore, and shot on the parade-ground next day with a hundred others, under the orders of the infamous Náná Sáhib. The spirit in which they faced death is best shown by an extract from a letter written by Mrs. Freeman just before the end;



We are in God's hands, and we know that He reigns. We have no place to flee for shelter but under the covert of His wings, and there we are safe. Not but that He may suffer our bodies to be slain. If He does, we know that He has wise reasons for it. I sometimes think our deaths would do more good than we would do in all our lives; if so, His will be done. Should I be called to lay down my life, most joyfully will I die for Him who laid down His life for me.

Meanwhile work had been begun in two other cities. Mainpúrí, forty miles from Fatehgarh and even now thirty miles from a railway, a city of 30,000 inhabitants, the centre of a district of over 800,000, was occupied in 1843. A Boys' High School has exerted a wide influence in the community. In its main hall a Sunday evening service in English for Hindus and Mohammedans has been held from time to time in recent years, and has been largely attended. There are vernacular schools both for boys and for girls, and extensive zenana work. Village preaching has been prominent, and permanent centres have been established at Shikohábád and Karauli. There is an organized church in Mainpúrí.

The other city occupied before the Mutiny was Fatehpúr, (1853), with a district similar to Mainpúrí in size and character. It lies on the East Indian Railway, seventy-five miles from Allahabad. It has a small Christian community and church. The work is wholly evangelistic, and as in Farukhabad and Mainpúrí, ours are the only foreign missionaries in the entire district.

Just such another city and district came under Christian influence when Etáwah was occupied in 1863. Here, too, evangelistic work, especially among the villages, has been a prominent feature. Woman's work has been energetically pushed, especially by Miss Belz, who after thirty years of constant preaching to women, in city, village and mela, was in 1902 called to higher service. The little church in the city has its own pastor, and, like several others in the mission, has been making progress toward self-support.

The mission's only station in a Native state was occupied when Rev. J. Warren in 1876 began work in Morar, Gwalior Morár, the capital of Gwálior, ruled by the Maharájah Sindhia. Mrs. Warren continued Sabbath School and evangelistic work through all the years after Dr. Warren's death till her own, refusing to leave even when the British troops were withdrawn from Gwalior terri-

tory. Our mission is almost alone in this great State, and greatly needed the reinforcement recently sent.

In 1886 work was begun by Rev. J. F. Holcomb at Jhānsi, an important railway centre, and surrounded by a vast unoccupied field. One of the prominent features has been a large and efficient school for Bengali girls, managed by Mrs. Holcomb, as is also the extensive zenana work. A well-equipped reading-room has exerted a good influence, and alongside of it there is a commodious building for the little Christian congregation. Much district work has been done, with encouraging results at the out-station of Mau-Rānīpūr.

It remains to speak of the station at which far the largest numerical results in all this mission have been secured. Etah, which adjoins Fatehgarh, Mainpūri and Etāwah, was for more than twenty years an out-station, sometimes of Mainpūri, sometimes of Fatehgarh. In 1898 there began to be an in-gathering from among the out-caste community, a part of the mass movement toward Christianity from which the Methodist Mission's workers had already been gaining such large results. In a year and a half, mainly under the leadership of Rev. H. Forman, the Christians in the district increased from twenty-five to more than five hundred. Accordingly in 1900 Etah was made a full station, and a mission house and buildings for a boys' boarding school of the lower grade and for a training class for village teachers were sanctioned. These were erected in 1902, but are inadequate to the rapidly growing need. For at the close of 1902 there were about fifty boys in the boarding-school, and twenty-eight young men in the training class; while larger or smaller Christian communities, aggregating over a thousand, are found scattered through seventy villages. In these villages are twenty-five primary schools for Christian boys and six or seven for girls. Evangelistic work for Hindus and Mohammedans, in both city and village, is also carried on.

Closely connected with this movement is the occupation, in 1901, of Cawnpore, "the Manchester of North India," where more than forty thousand hands are employed in the various mills and factories. It was occupied partly to meet the need of our converts already there, gathered from various stations, but mainly because of the splendid opening it offered not only in the way of employment for unskilled village Christians,

but for the establishment of an industrial school for boys, whether from the villages or from the Fatehgarh orphanage. This industrial school is one of the urgent needs of the mission, for along this line unquestionably lies one of the solutions of the problem of providing for the growing Christian community.

**THE WESTERN INDIA MISSION.**—The region occupied by the Western India Mission lies in the Deccan, south of Bombay. The Gháts, a range of mountains forty or fifty miles from the coast, cut the field in two. The Kolhapur State lies east of this range, and has a population of 802,691. The adjoining districts, in which are no missionaries, have a population of 1,700,000; add to this the Konkan, or the portion between the Gháts and the sea, and there is a total of 4,000,000 who are to be reached with the truth. The principal language is Marathi. The Rev. R. G. Wilder began the work in 1852, but it was not till 1870 that our Board assumed charge of the Mission. This pioneer missionary entered into rest in 1887. His wife and daughter still continue their connection with the work to which he gave his life.

Every phase of the life of the mission has been more or less affected during recent years by the terrible scourges of famine and bubonic plague, which, beginning in 1896, attacked this region in full force. Famine left as its legacy over one thousand waifs, most of them orphans; and both famine and plague, with all the burdens they brought upon the missionaries, gave wonderful opportunities for exemplifying the true spirit of the Gospel. Only one missionary (Dr. Williamson, of Miraj), took the plague, and he recovered.

**Kolhapur**      Kolhapúr, where Mr. Wilder laid the foundations in 1852, is the capital of the State of the same name, and has a population of about 45,000. It has to the Hindu mind a high reputation for sanctity, a common legend being that the gods in council once pronounced it the most sacred spot on earth.

Famine necessitated relief works here as elsewhere: the people quarried stone, burned brick, dug wells, repaired roads and built small school-houses in out-stations, receiving about five cents a day for their labor. Sometimes during the rainy season of 1900 there were five thousand present at the semi-weekly distribution of grain to the starving.

During the famine of 1876 an orphanage had been established at Kolhapúr, from which in 1888 the boys were removed to Sangli to form the nucleus of a boarding-school for Christian boys, while the girls were retained as the beginning of one for girls. There are now over two hundred girls in the institution, receiving training not only along spiritual and intellectual lines, but also in all domestic industries. In July, 1902, new dormitories and a fine school building, capable of accommodating three hundred girls, were added.

The fruit of the years of missionary labor is seen in a church of 246 members (1902), with 225 at Wadgaon out-station. To the training of these Christians, Rev. and Mrs. J. M. Goheen, ably seconded by Pastor Shiverámjí, have largely devoted their lives. Another pair of names closely identified with the progress of this station are those of Rev. and Mrs. Galen W. Seiler, the former of whom, after thirty years of successful service, broke down under the strain of 1900, compelling their return to America in 1902. Among other things for which Mrs. Seiler will be gratefully remembered is the establishment of the first self-supporting industry in the Mission—"Daniel's Bakery," which supplies bread to all the Deccan stations.

It is of interest to note that a Y. M. C. A. has been a great means of usefulness among English-speaking young men.

**Ratnagiri** Ratnagiri was opened as a station in 1873, but it was never fully manned till, after being virtually abandoned for a while, it was re-occupied in 1891. It is a city of 15,000 inhabitants, and situated on the coast about 80 miles south of Bombay. It is the most isolated station in the Mission, and the only one in British territory, the others being in the feudatory States. It is the centre of work for the Konkan, a strip of territory about 200 miles long by 40 miles wide, and densely populated. There are no other missionaries within seventy miles, except the ladies of the Zenana Bible and Medical Mission, who work in co-operation with our Mission. Much touring has been done in this district, sometimes including villages where people fled at the approach of the first white visitors they had ever seen.

The church reports a membership of sixty, and there are about a hundred children in the day-schools.

**Vengurle** Vengurle, 90 miles south of Ratnagiri on the coast, was occupied in 1900: and Rev. and Mrs. Wm. H. Hannum and Rev. and Mrs. J.



M. Irwin have done pioneer work in the midst of much opposition. An Industrial School of 42 famine lads is the most hopeful work here. A church organized in 1902 reports 27 members.

**Sangli** Sanglí, the capital of a small State of the same name, was opened as a station in 1884. The plague was so terrible here that in less than a year 5,000 died, or about one-third of the population. The next year came the famine, leaving forty-four waifs as its legacy to the Mission. The Boarding-school has nearly two hundred boys in a fine modern building, with a well-equipped Industrial department. An organized church of forty members is housed in a good building, and has a large Sunday-school.

**Kodoli,**  
**Panhala** Kodolí is a small market town, about 14 miles north of Kolhapúr. When the station was opened it was thought that Panhála on the hill would be a more healthful location, but experience proved that Kodolí was a better centre for reaching the people. A post-office has been recently established with a *Christian* postmaster, one of the Mission schoolmasters. The patient labor of more than twenty years in this field, crowned by the charity and self-sacrifice displayed in caring for the starving and plague-stricken, was rewarded by a wonderful blessing. In 1900 over two hundred adults, representing twenty-five towns, were baptized within a few days. The good old native pastor, since called to his reward, said: "The growth of the Christian religion depends upon the lives of the Christians: seeing the compassion of the missionaries, the poor and the great were convinced that they were the servants of the true God."

The following extract from a report from Miss Brown in 1900, gives a vivid picture of many phases of the work of the station:

The village visiting, which I, with my family of five hundred orphans could not do, the women of the church took up, and for pure love's sake they tramped and they preached, ten of them, in fifty-one different towns. They went in twos; those who could not sing took two or three school-girls who could. Those who could not write the names of the villages, took a string and made a knot for every village visited.

Five schools for girls and women have been going nearly all the year. My school for widows (thirty of them) takes the girls' verandah out of school hours. The teacher has to bring her baby, which is handed around while she teaches.

The weaving house built for the relief work last year is still turning out large quantities of coarse cloth, which we use for sheets

and boys' clothing, and many towels. All the boys' clothes are made on my verandah by the boys themselves. A flock of sheep supplies wool for blankets; fourteen are woven each week by six boys.

In January, 1901, I had five hundred and fifty famine children. Afterward the number reached seven hundred and thirty. In September two hundred were returned to their parents. We hope they may carry the light with them. One hundred and seventy-five who came to us as Hindus have been baptized by their parents' desire. Nineteen of the older boys and girls were received into the church.

The Church reported 557 members in 1902, and there were then 600 children in the Brownie Orphanage. There is a little hospital, built by Dr. Wilson, and a dispensary built by Rev. Geo. H. Ferris.

**Miraj** Miraj, occupied in 1892 by Dr. Wanless, is an important position, because of its railway connection and its population of 25,000. The medical work is prominent. By the generosity of Mr. J. H. Converse, of Philadelphia, a fine hospital and dispensary were opened in 1894, and in 1902 "The Bryn Mawr Annex" provided one of the finest operating rooms in India, a lecture-room and laboratory for the Medical School, and accommodation for six private patients, one of the wards being for Europeans. The hospital has 50 beds. In 1901, 773 in-patients were treated, and 29,000 in the two dispensaries.

Says Dr. Wanless :

There is scarcely a class or caste in Western India not represented among our patients. Many Christians come from a distance, and their influence has always been for good. Hospital work is a growing leveller of caste. It is an education in itself for these people to come into a place where Brahmans and out-castes are treated absolutely alike.

A Leper Asylum, built with funds from the "Mission to the Lepers in India and the East," was opened in 1901, and ten of the inmates were baptized in 1902.

**The Village Settlement** In 1899 four missionary ladies went out with the purpose of settling in some desirable centre whence they could have easy access to the villages, and influence the women's lives by daily contact. This plan could not be carried out during the prevalence of the plague, and they have been assisting the different stations as need arose.

## SPECIAL PHASES OF MISSION WORK.

While the one supreme and definite aim of all missionary effort in India—as the world over—is so to present Christ crucified to men and women as to enable them to know Him personally and accept Him as their only Saviour, yet the lines along which and the methods by which that effort is made are not only widely various, but some of them are more or less peculiar to particular fields or particular missions. Some points, accordingly, in connection with the work of our church in India, call for special mention :

I. *Woman's Work for Woman.*—The seclusion of women, with its underlying assumption of the extreme fragility of feminine morality, is the rule among Hindus and Mohammedans alike, especially in North India. Village women are comparatively more free than those in cities and towns, and low-caste women and menials have a larger degree of liberty everywhere. But in no case can women be reached with the men or by men. The work, if done at all, must be done by women. Of its importance there can be no question. The ignorance, bigotry and superstition of the women are almost past belief, and constitute one of the greatest obstacles to the progress of Christianity. Dr. Kellogg\* tells of an educated Hindu who expressed his cordial conviction of the truth of Christianity, and who was found to be kept back from becoming a Christian by the bigotry of the women of his household. Such illustrations could be multiplied indefinitely. On the other hand the winning of the women means the winning of the home: the winning of the home means the winning of the next generation. Work for women, therefore, especially if carried out in systematic co-operation with that for men, is one of the most important factors in the evangelization of India.

In the early days, owing to the unsettled state of the country, the way was not open for the work of single women. But missionaries were almost invariably accompanied by wives, who became zealous co-workers in the propagation of the faith. They sometimes obtained access to the women in the homes of Hindus and Moslems, and were able to witness for the pure gospel of Jesus by words and deeds of kindness; and they always had a sphere of missionary labor in the environment of their own homes, and in the homes of native Christians, in the education and training of orphan children rescued from death by famine

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\*" Church at Home and Abroad," April, 1896.

and neglect, and finally in the beginning of work for heathen girls and women in school and zenana.\* For the education of men soon led to a desire for or, at least, a toleration of, female education, and thus to the opening of many homes to the missionary and her assistants. To-day hundreds of single women find a special sphere open to them in all parts of the land. They conduct the schools and orphanages for both Christian and non-Christian girls. They undertake the work of systematic teaching in the homes where women are secluded in zenanas. They do not hesitate to go into isolated towns and villages and undertake work far away from the abodes of European neighbors. Many of them have gone out with special medical training, and have established hospitals and dispensaries for women and children, where thousands of patients have received medical aid and been nursed back to health.

The recognized pioneer in zenana missions was Miss Cooke, of the C. M. S., who, in 1821, opened a school for Hindu girls in Calcutta. Miss Wakefield seems to have been the first (1835) to gain actual access to zenanas; while systematic work in this line, begun in 1840 by a suggestion from Prof. T. Smith, which was carried out by Rev. and Mrs. John Fordyce (all of the Free Church of Scotland), was fully developed some years later by Mrs. Sale and Mrs. Mullens (of the Baptist Mission). The pioneer in medical work for women was Clara Swain, M. D., of the American Methodist Mission. The beginnings of work for women in the American Presbyterian Mission date from the early fifties, when in the girls' orphanage at Lodiana, with which the names of Mrs. Elizabeth Newton, Mrs. Rudolph, Mrs. Mary R. Janvier and Mrs. Myers are conspicuously associated, effective work was organized.

The results of woman's work in India are well stated by Mr. Graham, in part, as follows:†

The cruelty and immorality connected with child marriage have been so far mitigated by raising of the legal "age of consent" to twelve years. The deplorable position, sometimes amounting to a living death, of the 2,000,000 child-widows is being ameliorated. Some of them have been re-married, and others have escaped from the fetters of centuries by confessing Christ and taking refuge in such homes for widows as that of Pandita Ramabai at Poona. Eighty years ago not one female in 100,000 is said to have been able to read and write, but now (1898), through the missionary and Government schools, the proportion of literates and learners is six per thousand. \* \* \*

\*Zenana (more properly *zanāna* from Persian *zan*, a woman), means the women's portion of a house, as *ma'dāna* means the men's.

†"Missionary Expansion," etc., p. 117.



The regular visits of 700 foreign and Eurasian\* and 3,000 Native Christian women to 40,000 houses are profoundly influencing the home life of India and preparing the way for a mighty change.

Possibly even more significant are the words of an enlightened Hindu paper (*The Indian Social Reformer*, March 15, 1903), which says :

Though cut off from the parent community by religion and by prejudice and intolerance, the Indian Christian woman (*herself the fruit of woman's work*) has been the evangelist of education to hundreds and thousands of Hindu homes. Simple, neat and kindly, she has won her way to the recesses of orthodoxy, overcoming a strength and bitterness of prejudice of which few outsiders have an adequate conception. \* \* \* To these brave and devoted women, wherever they are, friends of female education all over the country will heartily wish "God-speed."

2. *Christian Literature*.—The preparation of Christian literature, including the translation of the Bible, has naturally had a conspicuous and early place in the history of all missions—notably so in that of our missions in North India. Dr. Sherring, of the London Missionary Society, and Dr. Murdoch,† of the Christian Literature Society, agree in giving to our missionaries the first place in this regard in all northern India. The mechanical part of the work has been done by the two great mission presses at Lodiana and Allahabad. These have long since passed out of mission management into the hands of Native Christian proprietors, but are still doing the same efficient work in the sending out both of God's Word and of general Christian literature.

The literary end of the work has called forth the activities of many of the best minds among the missionaries, and good service has been rendered, too, by some of the leaders of the Indian Church. The range covered has been wide, and includes‡ the following: (a). *Bible Translation*, in which department the conspicuous names are John Newton, Levi Janvier and E. P. Newton in Panjábí; Lowenthal in Pushtu (the language of the Afghans); James Wilson in Urdu; and Owen, Ullmann and Kellogg in Hindi. (b). *Commentaries*.—Here the work has not much more than begun, being limited to portions of Genesis, the Psalms, Isaiah, Jeremiah, portions of the Minor Prophets, the Gos-

\*Of mixed European and native parentage.

†Dr. Murdoch, who reached India in 1844, has himself done far more than any other one man for the creation of Christian literature for the English speaking community.

‡See also article by Rev. J. J. Lucas, in *Indian Evangelical Review* for July and October, 1886.

pels, First Corinthians, Ephesians and Colossians.\* Almost all of these are in Urdu (Roman character), Jeremiah alone being in Hindi; and the writers are John Newton, Sr. and Jr., Scott, Owen, W. F. Johnson and Lucas. In (c) *Theology*, the two prominent writers are Rev. Messrs. Ishwari Dás and J. J. Caleb, the latter having translated Hodge's "Outlines of Theology." (d). *Controversial writings*.—Here the out-put has naturally been large, covering both Hinduism and Islám and ranging from extensive treatises in English, (e. g. Wherry on the Qurán) for the use especially of missionaries, to four-page leaflets in the vernaculars for gratuitous† distribution to Hindus and Mohanmedans. In this department one of the most effective tracts ever sent forth in any land is Mr. Ullmann's *Dharm Tula*, to the reading of which many a convert in every part of North India traces his conversion. (e). *Periodic Literature*.—Two religious papers are published by our missions: the *Makhzan-i-Masthi* ("Christian Treasury,") a fortnightly paper, established in 1867 at Allahabad, and the *Núr-Afshán* ("Dispenser of Light,") established in 1872, at Lodiána; both are intended for the building up of the spiritual life of the church, though the *Núr Afshán* enters also the controversial field. (f.) *Miscellaneous*.—Hymnology, Church History, Literature for the Church at home and many other lines of effort might well be enumerated, but space permits the mention of but two books more, Kellogg's Hindi Grammar, which has become a classic, and *Zabúr aur Gît*, a splendid collection of hymns, which has been adopted not only by our own churches, but by some of those of the London Missionary Society, and which includes not only 448 translations (from both English and German) and original hymns in foreign metres, but nearly a hundred original hymns (*bhajans* and *ghazals*) set to native airs, besides a selection of chants. Among the authors are both natives and foreigners, Rev. I. Fieldbrave's name leading the van in the former class, and Mr. Ullmann's in the latter. An edition with music—the first musical book ever printed in India—was issued in 1898.

It is to be noted that since the organization of the Panjáb and North India Bible Societies and Tract Societies and the Christian Literature Society of Madras, the main part of the

\*The style and language of Dr. John Newton, Jr.'s commentary on Colossians are so admirable that the book has been made a text-book for new missionaries.

†It is the uniform policy to *sell* all books and tracts, though at a nominal price. Only these leaflets are given away.

literary work of our missionaries has been done in co-operation with those agencies.

3. *Medical Work and Asylums.*—Although India is supplied with a well-equipped Government Medical Department, with hospitals and dispensaries in the chief cities and towns, there is still a large sphere for medical missionaries, especially for women. Sometimes the work is done while touring through towns and villages, more often it is localized at hospitals and dispensaries in large centres. In either case, not only is prejudice removed and God's love made tangible, but constant opportunity is given for the direct proclamation of the Gospel. Every patient hears the message from either missionary or assistant, and usually takes home on the back of the very dispensary ticket some portion of truth from God's Word. Hospitals or dispensaries, the majority of them for women and children only, are to be found at Ferozepore, Lahore, Ambálá, Sabáthú, Jagraón, Saháranpúr, Allahabád, Fatehgarh, Kodoli, Miraj, and at certain sub-stations. There are twenty-two in all, at which in 1902 no less than 121,686 patients were treated.

Our missionaries have not been unmindful of the lepers, of whom there are about 250,000 in the Empire. Six asylums\* are at present under Mission management, though the funds are provided partly by Government, partly by voluntary contributions on the field—sometimes from non-Christians—and still more by donations from the Edinburgh "Mission to Lepers in India and the East." The asylum at Ambálá was built in 1858 with funds contributed by Europeans in the Cantonments. Of the one at Sabáthú, which was begun as a general poor-house by the British officers and men who returned from the Kábul war in 1844, and to which a department for European lepers was added a few years ago, Rev. John Newton wrote :

It grew into an institution of importance after Dr. Newton (son of the writer) was posted to that station. . . . He built a number of houses at a short distance from the Mission House, that he might have the objects of his benevolent attentions near him. He regarded them not as medical patients only, but as emphatically the poor who need to have the gospel preached to them. So there was a small building erected which answered the double purpose of a dispensary and a chapel. Here the lepers voluntarily assemble every day for worship, besides coming for the special service on the Lord's Day.

4. *Educational Work.*—The Gospel and education have always gone hand in hand, especially where the bearers of

\* At Sabáthú, Ambálá, Dehra Dún, Saháranpúr, Allahabád and Miraj.



the Evangel have been Presbyterians. But education is not looked upon as an end: it is a means to an end. In the case of Christians it is to make them an effective instrument for the uplifting of their countrymen, in the case of Hindus and Mohammedans it is to bring them within the reach of the truth. The pupils in both school and college not only have the Gospel preached to them in the opening religious exercises of every school day, not only are they daily taught a lesson from the Bible by competent Christian teachers, and so grounded in the fundamentals of Christianity, but they are brought into constant personal contact, during the most impressionable period of their lives, with men of Christian faith and character.

The importance of this work, especially in the higher grades, is emphasized by the present-day crisis in the religious attitude of educated young India. Higher education has largely been Government education, which again has necessarily been religiously neutral, and therefore always irreligious and practically antitheistic. Educated young men can seldom continue to believe what their fathers believed. They have cut loose from the old moorings, and are drifting out into the darkness of materialism and agnosticism. A Christ-filled educational system, side by side with the effective work of the Y. M. C. A., seems the one solution of the problem. Said Dr. Chatterjee, of Hoshyárpúr, recently: "I can testify after an experience of forty years' service in missionary work—educational as well as evangelistic—that I consider a Christian college, which has as its chief aim the conversion of its students, to be the best evangelistic agency we have in connection with our Mission"—this although the immediate results in baptisms are so small.

All this has been increasingly appreciated by our missionaries: all the stations have primary schools, several have high schools, the college at Lahore has been doing its work for nearly forty years, and recently the one at Allahabad has been started on a similar career of usefulness. In all 173 institutions are reported, with over eight thousand pupils.

5. *Work among the Out-castes.*—Another crisis of a very different sort has marked recent years. The "submerged fourth" of the Hindu population began in the eighties to reach up toward the light. The American Methodists in the United Provinces were the first in Northern India to gather in large numbers from this community. Then the movement extended to the Panjbá, till, in 1891, Mr. Velt could say that in six years three missions (Scotch Estab-



lished, American U. P. and our own) had baptized 12,000 Chuhras.\* The work spread to almost every district of the Panjáb Mission, and later to the Etah (see p. 40) and Farukhabad districts of the United Provinces Mission.

That mixed motives lie back of such a mass movement is unquestionable.† On the one hand these out-castes have comparatively little to lose in becoming Christians—though they, too, are liable to serious persecution—and they have much to gain. They see that Christianity means *uplift*—intellectual, social, financial as well as spiritual—and it is little wonder that the highest motives are not always uppermost. But back of the whole movement God's Spirit is undoubtedly working. Vast possibilities for the Church lie in it. Careful teaching, cautious admission to baptism, and subsequent patient and loving, yet firm, discipline, are the requisites. For all this the urgent call is for a vastly increased force of workers. The fields are white and the harvest plenteous: the laborers are pitifully few.

6. *Theological Schools.*—In the early days candidates for the Ministry received private instruction from individual missionaries. But as the number of candidates increased, the lavish expenditure of time involved in this method made it obviously expedient to set apart certain men for this work at a central point. A theological class was formed at Allahabad under Messrs. Brodhead, Wherry and Wynkoop. Later (1884) the Synod of India took the matter into its immediate control and established the Seminary at Saháranpúr, with Messrs. Wherry and J. C. R. Ewing as the first teachers. The work has gone on uninterruptedly though under various leaders—Rev. A. P. Kelso and capable Native assistants having had charge during recent years.

The need for workers with less elaborate training, for work in the villages, has led to the establishment of theological schools on a humbler scale, one at Khanna and the other at Fatehgarh. Both these training schools have done good work in their special line.

As many of the students are married men, and come to the schools accompanied by their families, a grand field for work is opened to the wives of the Professors, which they do not fail to improve. While our future native pastors are being fitted to preach the gospel to their own people, their wives are being trained to become not only more intelligent

\*The Chuhras of the Panjab correspond to the Mihtars further to the south-east.  
 †See "Missionary Expansion," etc., p. 126.

Christians, but better house-keepers and more useful members of society.

The hope of church extension in India lies in the development of the church from within. These schools are rapidly preparing ministers and evangelists for the great conquest of the land. Many faithful preachers have already gone out into the great harvest field and much of the large ingathering of recent years is to be traced to them.

7. *The Indian Church.*—From the very first, wherever the number of converts warranted, churches have been organized. The pastoral duties were long performed by missionaries, and still are in some cases; but the securing of pastors from among themselves has always been the goal presented to the churches, and in recent years marked progress has been made in this direction. Self-support has also been urged—though not perhaps with all the emphasis possible; and in this direction, too, good progress can be recorded. For instance, in the Panjáb Mission, in addition to about ten churches in the scattered village communities (churches not always fully organized), each station has at least one fully organized church, which in nearly every case has its native pastor, largely supported by the members themselves. In addition to this local self-support, the churches in this Mission contribute increasingly (they began in 1897) toward a Home Mission fund in the hands of the Presbytery of Lahore or of Lodiaua, as the case may be. This fund is supplemented by the Mission on a sliding scale (beginning with \$3.00, to \$1.00 given by the churches), but is managed wholly by the Presbytery, the native brethren taking a leading part. The same plan is also in operation in the Presbyteries of Allahabád, Farukhábád and Kolhapúr, though with differences in detail (*e. g.*, Allahabad began with a grant of \$2.00, to \$1.00 contributed by the churches).

Such movements as these have helped to prepare the way for the formation of the United Presbyterian Church of India, the goal toward which the Presbyterian Alliance of India has so long been working. The South India United Church has already been formed by the union of the Arcot Dutch Ref.) and the United Free Church of Scotland mission churches, and the preliminary steps toward the larger union which will include almost every one of the twelve Presbyterian bodies in India, have recently been taken. The latest statistics of the Alliance indicate as the constituents

of this united Church, 7 Synods, 33 Presbyteries, 324 ministers, 139 licentiates, and 21,121 communicant members (over one-seventh of these from the churches of *our* Missions), besides 31,305 adult adherents. While this body will control all the ecclesiastical relations of the Presbyterian churches in India, it will not affect their financial relations to the home churches, nor the relation of the missionaries to their respective Boards or Committees. There are not a few who hope and pray that even this splendid consummation is not to be the end of the union movement: that some day, even this side of the heavenly union, there shall be for all Christian India but one fold, as there is, thank God, but one Shepherd!

A practical question that suggests itself, calls for a fair answer: What is the character of the Indian converts? Here is the answer of a careful observer:\*

It would be easy, on the one hand, to take individual cases of men and women who have exhibited the ripest fruits of Christian experience, and who, in Apostolic fervour and patient suffering for Christ's sake, might be placed in the front ranks of Christian saints. On the other hand, we might point to large numbers but yesterday out of the thralldom of grossest idolatry or debasing devil-worship, who as yet are ignorant and weak, and on whom the shadow of the old customs still rests. . . . As far as criminal statistics go, they tell in favor of the Christians; for in a return for Southern India, it was stated that, while there was one criminal to every 447 and 728 of the Hindu and Mohammedan population respectively, there was only one in every 2,500 of the Christians.

To which may be added Sir Wm. Muir's testimony that "they are not sham nor paper converts, as some would have us believe, but good and honest Christians, and many of them of a high standard." No better confirmation of this can be found than in a brief sketch of a life just closed in Kodolí (Western India Mission):†

Twenty-five years ago, Satoba Ranbhisi, a *guru* of his caste, came to the Rev. Mr. Hull at Kolhapúr, asking to be taught the religion of the Bible. He gave up to him the strange collection of heathen books, in the study and recitation of which he had spent years, saying, "It has been like trying to get a fist full of water: nothing remains after all my effort." For some time Christian truth, too, seemed of but little avail. But soon there came a change: the last chapters of John's Gospel reached his soul, and a life principle was implanted. Originally of one of the lowest castes, in time he won the respect of all classes—even of the Brahmans. When he first went back to his village after baptism, his own family kept him out of his home and

\*Mr Graham in "Missionary Expansion," p. 128.

†The facts are taken partly from Mr. J. P. Graham's account in the Mission Report 1902, partly from an article by Miss Brown in *Woman's Work for Woman*.



refused him a drink of water; the people of the village drove him out of it. For months he lived in the fields near-by, subjected to the jeers and taunts of his former friends. But through it all he remained loyal to the Master, and bore insults and persecution without complaint. In that same community he became pastor of the largest church in the Mission, with most of his relatives and neighbors on the membership roll!

He was "on fire for souls. In his home, in the fields, on tour, his one thought was to make men acquainted with Christ. He had found One whom his soul loved, and he would burn out his life till he had made every one else love Him. The miles he walked, the sermons he preached are past our counting. Often, breakfastless, he was off to villages preaching; returning hungry at noon, his faithful wife would have to lock him and his dinner into the little study, or he would have given it all to some one hungrier than himself. So loving was he, that infliction of church discipline was his hardest duty, yet he enforced it, even in the case of his own nephew. The Bible was his one book, prayer his vital breath. His little 6 x 3 study in Kodoli, where he could get a man alone with God, was the gate of heaven to many a soul. On the day of greatest in-gathering to the church, October 7, 1900, he baptized 161 adults, on the following Sabbath 51; and to the day that God took him, the church grew."

Just before his fatal illness, he had a premonition of death, saying, exultantly, "I am going to my Father;" and when visited near the end by Mr. Graham, he begged him not to pray for his recovery. Never has Kodoli witnessed such a scene as the throng of hundreds of men, women and children—Hindus as well as Christians—that followed his body, wrapped in white muslin and laid on a stretcher, to the cemetery outside of the town. At the start, the wailing of the crowd, after the demonstrative manner of the East, was terrific; but soon the scores of school children began singing "Shall we gather at the River," and all the way to the grave hymn followed hymn, till the funeral procession became a triumphal march.

Is it worth while to send and carry the Gospel to win such lives?

8. *The Forces in the Field and the Promise for the Future.*  
—It will be remembered that the "Week of Prayer" had its origin in a call issued, after three days spent in earnest prayer, by the Lodianna Mission in 1858. It is worth while to reproduce that call at this point:

"WHEREAS, Our spirits have been greatly refreshed by what we have heard of the Lord's dealings with His people in America, and further, being convinced from the signs of the times that God has still larger blessings for His people and for our ruined world, and that He now seems ready and waiting to bestow them as soon as asked; therefore,

"Resolved, That we appoint the second week in January, 1859, beginning with Monday the 8th, as a time of special prayer, and that all God's people, of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in the petition that God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation."



A part of the answer to the prayers that have gone up in response to this call is to be found in the vastly increased force now engaged in the work in India. A careful examination of Dr. Husband's "Protestant Missionary Directory" for 1902, yields the following figures for the force actually on the field: Separate societies (a few of them employing only one foreigner), 84, besides 48 "independent missionaries;" and total of foreign missionaries, 3,336, of whom 1,064 are ordained.\* Of the entire number about three-fifths† are women, of whom again two-fifths (or one-fourth of the total) are wives of missionaries. The native force engaged in direct missionary work is placed by Mr. Beach at 23,000. To these are to be added hundreds of earnest Christian Europeans and thousands of earnest Native Christians, who for at least a part of their time are directly or indirectly engaged in missionary work. There were at the end of 1900 no less than 5,362 organized congregations, with 274,402 scholars enrolled in 6,888 Sabbath-schools. Surely this is no small army that is arrayed under the banner of the Cross!

The promise for the future is to be found partly in the presence of the forces just enumerated; partly in the growing loyalty of the land to a Christian government, and the people's growing friendliness and accessibility to the missionary—due in no small measure to the services rendered in the awful stress of famine and plague; partly in the movement from among the low castes and out-castes; partly in the marked spirit of inquiry among educated young men; partly in the religious unrest and spiritual discontent among many classes—as evidenced, for instance, in the numerous modern reform movements; and partly in the results already accomplished. Many of these results defy tabulation. They lie as completely hidden as the waters in the mountain's heart: but they will as surely leap forth one day to refresh the land. Results capable of tabulation are shown partly in the following figures:

PROTESTANT CHRISTIANS IN INDIA.

1851.....	91,092
1861.....	138,731
1871.....	224,258
1881.....	417,372
1891 (including Burmah).....	559,661
1901.....	868,283‡

\* The figures given by Rev. H. P. Beach in his "Geography and Atlas of Protestant Missions," are 93 missions, and 3,836 missionaries. The discrepancy in the former figure is probably due to the inclusion of some whom Dr. Husband counts as "Independent Missionaries," and in the latter to the fact that Mr. Beach included missionaries on furlough.

† 1,304 single women and 899 married, as given by Mr. Beach.

‡ Mr. Beach's figure is much larger—1,102,458.

The total Christian population (foreigners and natives, Catholics and Protestants), as given by the census of 1901, is 2,923,349, or almost exactly one now in every hundred of the general population. While the Hindus slightly decreased between 1891 and 1901 (the main cause being plague and famine), and the Mohammedans increased 9 per cent., Christians increased 30 per cent. (to 2,664,313) and *Protestant* Christians about 60 per cent.! And, finally, the strongest ground for confidence lies, as ever, in something yet more reliable and encouraging than numerical results. To the question, "What are the prospects in India?" the answer still is, "Bright as the promises of God!"

But on the other hand, this well-grounded optimism must be backed up by tremendous effort. God still works by means. The force in the field is absolutely inadequate to the task set before it. Two and a half millions have been Christianized: what of the remaining two hundred and ninety-one millions? The recent Decennial Conference of Missionaries in India made no extravagant demand when it asked that the present force should be quadrupled within ten years. Let the Church in America listen to their cry:

"In the name of Christ our common Lord—for the sake of those who, lacking Him, are as sheep without a shepherd, we ask you to listen to our appeal. You, under God, have sent us forth to India. We count it a privilege to give our lives to this land. For Christ's sake and the Gospel's, strengthen our hands, and enable us to press on toward the goal of our great calling, when the kingdoms of the world shall become the Kingdom of the Lord and of His Christ."

STATISTICS—1902	Panjab	United Provinces	Western India	Total
Ordained Missionaries.....	20	15	10	45
	[3 M. D.]		[3 M. D.]	[6 M. D.]
Lay Missionaries.....	3	.....	4	7
	[1 M. D.]		[3 M. D.]	[4 M. D.]
Wives of Missionaries.....	18	11	11	40
	[1 M. D.]		[1 M. D.]	[2 M. D.]
Single Women.....	20	11	15	46
	[4 M. D.]	[2 M. D.]	[2 M. D.]	[8 M. D.]
Native Ministers and Licentiates.....	87	41	5	133
Other Native Workers.....	140	98	63	401
Churches.....	20	10	7	37
Meeting Places.....	38	21	12	71
Communicants .....	2,109	644	1,180	3,935
Adherents .....	4,433	.....	3,402	.....
Boarding-schools.....	6	1	5	12
Other Schools.....	56	76	29	161
Pupils.....	5,183	1,720	1,546	8,449
Hospitals.....	4	1	2	7
Dispensaries .....	8	3	4	15
Patients, 1901-1902.....	60,648	29,943	31,095	121,686

## STATIONS, 1903

## PANJAB MISSION

LODIANA (1834): near the river Sutlej, 1,100 miles northwest of Calcutta. Rev. Edward P. Newton and Mrs. Newton, Rev. U. S. G. Jones and Mrs. Jones, Rev. E. M. Wherry, D. D., and Mrs. Wherry, Rev. F. O. Johnson and Mrs. Johnson, Rev. A. B. Gould and Mrs. Gould, M. D., Rev. Robert D. Tracy, Miss Carrie Clark. (At Jagraon): Dr. Maud Allen, Miss J. E. Jenks, Miss Emma Morris, Miss Harriet Savage, Miss S. M. Wherry, Miss G. O. Woodside.

SAHARANPUR (1836): 130 miles southeast of Lodiana. Rev. Alexander P. Kelso and Mrs. Kelso, Rev. C. W. Forman, M. D., and Mrs. Forman, Miss Alice B. Jones.

SABATHU (1836): in the lower Himalaya Mountains, 110 miles east of Lodiana. Missionaries—M. B. Carleton, M. D., and Mrs. Carleton.

JULLUNDUR (1846): 120 miles east of Lahore, 30 miles west of Lodiana. Missionaries—Rev. C. B. Newton, D. D., and Mrs. Newton, Miss Caroline C. Downs, and Miss Margaret C. Given.

AMBALA (1848): 55 miles southeast of Lodiana. Missionaries—Rev. Reese Thackwell, D. D., and Mrs. Thackwell, Rev. W. J. Clark and Mrs. Clark, Mrs. William Calderwood, Miss J. R. Carleton, M. D., and Miss Mary E. Pratt.

LAHORE (1849): the capital of the Punjab, 1,225 mile northwest of Calcutta. Missionaries—Rev. J. C. Rhea Ewing, D. D., and Mrs. Ewing, Rev. J. Harris Orbison, M. D., and Mrs. Orbison, Rev. Henry C. Velte and Mrs. Velte, Rev. H. D. Griswold and Mrs. Griswold, Prof. J. G. Gilbertson and Mrs. Gilbertson, Mrs. Jno. Newton, Jr., Dr. Emily Marston, Miss Christine Herron, Rev. F. B. McCuskey and Mrs. McCuskey. (At Waga): Miss Clara Thiede.

DEHRA (1853): 47 miles east of Saharanpur. Missionaries—Rev. W. J. P. Morrison, Miss Elma Donaldson, Miss Jennie L. Colman, Mrs. Abbie M. Stebbins, Dr. Sarah Vrooman, Miss M. E. Rogers.

HOSHVARPUR (1867): 45 miles north of Lodiana. Rev. K. C. Chatterjee, D. D., and Mrs. Chatterjee.

WOODSTOCK (1872): in Landour, 15 miles east of Dehra. Rev. H. M. Andrews and Mrs. Andrews, Rev. J. S. Woodside and Mrs. Woodside, Miss Alice Mitchell, M. D., Miss Anna K. Ewing.

FEROZEPUR (1882): 50 miles southwest of Lodiana. Missionaries—Rev. F. J. Newton, M. D., and Mrs. Newton, Rev. J. N. Hyde, Mrs. C. W. Forman.

KASUR: Rev. Robert Morrison and Mrs. Morrison.

## UNITED PROVINCES MISSION

ALLAHABAD (1836): at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta. Rev. J. J. Lucas, D. D., and Mrs. Lucas, Rev. Arthur H. Ewing, Ph. D., and Mrs. Ewing, Rev. A. B. Allison and Mrs. Allison, Mr. P. H. Edwards, Miss Hester McGaughey,



Miss J. W. Tracy, Dr. Margaret R. Norris, Miss Caroline E. Ewing, Miss M. P. Forman, *Rev. J. J. Caleb, Rev. I. Fieldbrave.*

ETAWAH (1863): on the Jumna, 30 miles southwest of Mainpuri. Rev. W. F. Johnson, D. D., Miss Mary Johnson, *Rev. Parm Sukh.*

FATEHGARH-FARUKHABAD (1837): the former the civil station and the latter the native city, 733 miles northwest of Calcutta. Rev. C. H. Bandy and Mrs. Bandy, Rev. Ray C. Smith and Mrs. Smith, Rev. J. H. Lawrence and Mrs. Lawrence, Miss M. J. Morrow, Miss Mary Fullerton, Miss Josephine Johnson, *Rev. Kedār Nāth, Rev. Abdul Qādir.*

FATEHPUR (1853): 75 miles northwest of Allahabad. Missionaries—Rev. Thomas Tracy and Mrs. Tracy, Rev. C. H. Mattison and Mrs. Mattison.

JHANSI (1886): 250 miles west of Allahabad; population, 52,000. Rev. James F. Holcomb and Mrs. Holcomb, *Rev. Nabi Baksh, Rev. Dharm Singh.*

MAINPURI (1843): 40 miles west of Fatehgarh. Rev. William T. Mitchell and Mrs. Mitchell, *Rev. Gulām Masih.*

MORAR (1874): capital of the native State of Gwalior. Rev. J. S. Symington, M.D., and Mrs. Symington, Mrs. B. D. Wyckoff, *Rev. Sukh Pāl.*

ETAH (1900): Missionaries—Rev. John N. Forman and Mrs. Forman, Rev. A. G. McGaw and Mrs. McGaw, Rev. Henry Forman and Mrs. Forman.

CAWNPORE (1901): Rev. S. M. Gillam.

## WESTERN INDIA MISSION

KOLHAPUR (1853): 200 miles southeast of Bombay; 45,000 inhabitants. Rev. Galen W. Seiler and Mrs. Seiler, Rev. Joseph M. Goheen and Mrs. Goheen, Mrs. R. G. Wilder, Miss Esther Patton, Miss Grace E. Wilder, Miss C. L. Seiler, Rev. E. W. Simpson.

RATNAGIRI (1873): 82 miles northwest of Kolhapur, on the coast. Rev. A. L. Wiley and Mrs. Wiley, Rev. R. C. Richardson and Mrs. Richardson, Miss Emily T. Minor, Miss Amanda M. Jefferson, Miss Bertha Johnson.

KODOLI (1877): 12 miles north of Kolhapur. Rev. Lyman B. Tedford and Mrs. Tedford, Rev. J. P. Graham, Miss F. Isabelle Graham, Miss A. Adelaide Brown, Dr. Victoria McArthur, Miss M. J. Thomson, Miss E. E. Sheurman, Miss Alice S. Giles, Dr. Winifred Heston (village settlement).

SANGLI (1884): 30 miles east of Kolhapur. Mr. John Jolly and Mrs. Jolly, Rev. Edgar M. Wilson and Mrs. Wilson, Miss Grace Enright.

MIRAJ (1892): 6 miles south of Sangli. William J. Wanless, M.D., and Mrs. Wanless, Alexander S. Wilson, M.D., and Mrs. Wilson, Rev. R. C. Richardson and Mrs. Richardson, J. Rutter Williamson, M. D., Miss Elizabeth A. Foster, Miss Patterson.

VENGURLE (1900): on the coast, 85 miles south of Ratnagiri. Rev. J. M. Irwin and Mrs. Irwin, Rev. W. H. Hannum and Mrs. Hannum, Rev. A. W. Marshall and Mrs. Marshall, M. D.

## Missionaries in India, 1833-1903

\*Died. Figures, Term of Service in the Field.

Alexander, Rev. J. M., D.D., 1865-1903	Clark, Rev. W. J., 1893
Alexander, Mrs., 1865-1903	Clark, Mrs., 1893
Allen, Maud, M.D., 1894	Clark, Miss C. R., 1895
Allison, Rev. A. B., 1902	Colman, Miss J. L., 1890
Allison, Mrs., 1902	Condit, Miss Anna M., 1886-1888
Andrews, Rev. H. M., 1890	*Craig, James, 1838-1845
Andrews, Mrs. (Miss S. S. Hutchinson, 1879-1885), 1890	*Craig, Mrs., 1838-1846
Babbitt, Miss Bessie, 1888-1891	*Craig, Miss M. A., 1870-1890
Bacon, Miss J. M., 1872-1882	*Davis, Miss Julia, 1835-1836
Baily, Miss Mary E., 1889-1901	Davis, Miss M. C., 1895-1897
Bandy, Rev. C. H., 1894	Donaldson, Miss Elma, 1889
Bandy, Mrs., 1894	Downs, Miss C. C., 1881
Barker, Rev. W. P., 1872-1876	Edwards, Preston H., 1902
Barker, Mrs., 1872-1876	Enright, Miss G. L., 1902
*Barnes, Rev. Geo. O., 1855-1861	Ely, Rev. J. B., 1896-1901
Barnes, Mrs., 1855-1861	Ely, Mrs., 1896-1901
*Beatty, Miss C. L., 1862-1869	Evans, Miss Clara, 1901
Bell, Miss J. F., M.D., 1884-1888	*Ewalt, Miss Marg't L., 1888-1892
*Belz, Miss C., 1872-1903	Ewing, Rev. J. C. R., D.D., 1879
Bergen, Rev. G. S., 1865-1883	Ewing, Mrs., 1879
Bergen, Mrs., 1869-1883	Ewing, Rev. A. H., Ph.D., 1890
Braddock, Mrs. E. H., 1892-1900	Ewing, Mrs., 1890
Brink, Miss P. A., M.D., 1872-1874	Ewing, Miss C. E., 1901
*Brodhead, Rev. Aug., 1858-1878	Ewing, Miss Anna K., 1901
Brodhead, Mrs., 1858-1878	*Ferris, Rev. G. H., 1878-1893
Brown, Miss A. A., 1894	Ferris, Mrs., 1878-1900
Butler, Miss J. M., 1880-1881	Fisher, Rev. H., M.D., 1889-1899
*Calderwood, Rev. Wm., 1855-1889	Fisher, Mrs., 1896-1899
*Calderwood, Mrs. L. G., 1855-1859	*Forman, Rev. C. W., D.D., 1848-1894
Calderwood, Mrs. E., 1863	*Forman, Mrs. (Miss Margaret Newton), 1855-1878
*Caldwell, Rev. Joseph, 1838-1877	Forman, Mrs. G. S., 1884
*Caldwell, Mrs., 1838-1839	Forman, Rev. Henry, 1884
*Caldwell, Mrs., 1842-1878	*Forman, Mrs. (Miss A. E. Bird, 1888), 1889-1896
Caldwell, Bertha T., M. D., 1894-1902	Forman, Mrs. (Miss C. S. Newton), 1898
*Campbell, Rev. Jas. R., 1836-1862	Forman, Rev. C. W., M.D., 1883
*Campbell, Mrs., 1836-1873	Forman, Mrs., 1888
*Campbell, Rev. D. E., 1850-1857	Forman, Rev. John N., 1887
*Campbell, Mrs., 1850-1857	Forman, Mrs. (Miss E. M. Foote, 1886), 1890
Campbell, Miss Mary A., 1860-1863	Forman, Miss Mary P., 1887
Campbell, Miss A., 1874-1878	Forman, Miss Emily N., 1892
Campbell, L. M., 1875-1878	Foster, Miss E. A., 1897
*Carleton, Rev. M. M., 1855-1898	*Freeman, Rev. John F., 1838-1857
*Carleton, Mrs., 1855-1881	*Freeman, Mrs. M. A., 1838-1849
Carleton, Mrs., 1884	*Freeman, Mrs. Eliz., 1851-1857
Carleton, Marcus B., M.D., 1881	*Fullerton, Rev. R. S., 1850-1865
Carleton, Mrs., 1887	
Carleton, Dr. Jessie R., 1886	

- \*Fullerton, Mrs., 1850-1866  
 Fullerton, Miss M., 1877-1888, 1895  
 Giddings, Miss C. C., 1889-1897  
 Gilbertson, Prof. J. G., 1889  
 Gilbertson, Mrs., 1889  
 Giles, Miss Alice L., 1899  
 Gillam, Rev. S. M., 1900  
 Given, Miss Marg't M., 1881  
 Goheen, Rev. J. M., 1875  
 \*Goheen, Mrs., 1875-1876  
 Goheen, Mrs. (Miss A. B. M'Ginnis, 1876), 1879  
 Gould, Rev. A. B., 1900  
 Gould, Mrs., M.D. (Miss Helen Newton, '93), 1902  
 Graham, Rev. J. P., 1872  
 \*Graham, Mrs. (Miss M. Bunnell), 1872-1901  
 Graham, Miss F. I., 1900  
 \*Green, Willis, M.D., 1842-1843  
 Griffiths, Miss Irene, 1879-1890  
 Griswold, Rev. H. D., Ph.D., 1890  
 Griswold, Mrs., 1890  
 Hamilton, Miss Mary, 1901  
 Hannum, Rev. W. H., 1890  
 Hannum, Mrs., 1890  
 Hardie, Miss M. H., 1874-1876  
 \*Hay, Rev. L. G., 1850-1857  
 \*Hay, Mrs., 1850-1857  
 \*Henry, Rev. J. A., 1864-1869  
 Henry, Mrs., 1864-1869  
 \*Heron, Rev. David, 1855-1886  
 \*Heron, Mrs. (Miss M. L. Browning, 1855), 1857-1863  
 Heron, Mrs., 1868-1874  
 Herron, Miss C. B., 1896  
 Heston, Dr. Winifred, 1902  
 Heyl, Rev. Francis, 1867-1881  
 \*Hodge, Rev. A. A., 1848-1850  
 \*Hodge, Mrs., 1848-1850  
 Holcomb, Rev. J. F., 1870  
 Holcomb, Mrs., 1870  
 \*Hull, Rev. J. J., 1872-1881  
 Hull, Mrs., 1872-1891  
 Hutchison, Miss S., 1885-1894  
 Hyde, Rev. J. N., 1892  
 \*Inglis, Rev. T. E., 1884-1892  
 Inglis, Mrs., 1884-1892  
 \*Irving, Rev. David, 1846-1849  
 \*Irving, Mrs., 1846-1849  
 Irwin, Rev. J. M., 1890  
 Irwin, Mrs., 1895  
 Irwin, Miss Rachel, 1890-1898  
 \*Jamieson, Rev. J. M., 1836-1856  
 \*Jamieson, Mrs. R., 1836-1845  
 \*Jamieson, Mrs. E. McL., 1848-1856  
 \*Janvier, Rev. Levi, 1841-1864  
 \*Janvier, Mrs., 1841-1854  
 \*Janvier, Mrs. (Mrs. M. R. Porter, 1849), 1856-1875  
 Janvier, Rev. C. A. R., 1887-1901  
 Janvier, Mrs., 1887-1901  
 Jefferson, Miss A. M., 1891  
 Jenks, Miss J. E., 1901  
 \*Johnson, Rev. A. O., 1855-1857  
 \*Johnson, Mrs., 1855-1857  
 Johnson, Rev. William F., D.D., 1860  
 \*Johnson, Mrs., 1860-1888  
 Johnson, Miss Bertha, 1902  
 Johnson, Miss M. E., 1891  
 Johnson, Rev. F. O., 1897  
 Johnson, Mrs., 1897  
 Johnson, Miss J. C., 1901  
 Jolly, Mr. John, 1891-'94; '97  
 Jolly, Mrs., 1891-'94; '97  
 Jones, Rev. U. S. G., 1888  
 Jones, Mrs., 1893  
 Jones, Miss Alice B., 1898  
 \*Kellogg, Rev. S. H., 1865-1876; 1892-1899  
 \*Kellogg, Mrs., 1865-1876  
 Kellogg, Mrs., 1892-1899  
 Kelso, Rev. A. P., 1869  
 Kelso, Mrs., 1869  
 Lawrence, Rev. J. H., 1901  
 Lawrence, Mrs., 1901  
 Lawson, Miss Mary B., 1887-1888  
 \*Leavitt, Rev. E. H., 1855-1857  
 \*Lowenthal, Rev. I., 1855-1864  
 \*Lowrie, Rev. John C., 1833-1836  
 \*Lowrie, Mrs. Louisa A., 1833-1833  
 Lucas, Rev. J. J., D.D., 1870  
 Lucas, Mrs. (Miss Sly), 1871  
 Marshall, Rev. A. W., 1900  
 Marshall, Mrs., M.D. (Miss M. J. Stewart) 1900  
 Marston, Emily, M.D., 1891  
 Martin, Rev. E. D., 1893-1901  
 Martin, Mrs. (Miss C. Hutchison), 1891-1901  
 Mattison, Rev. C. H., 1901  
 Mattison, Mrs. (Miss Lincoln), 1901  
 McArthur, Dr. Victoria, 1899  
 \*McAuley, Rev. W. H., 1840-1851  
 \*McAuley, Mrs., 1840-1851  
 McComb, Rev. Jas. M., 1882-1898  
 McComb, Mrs., 1882-1898  
 McCuskey, Rev. F. B., 1902

- McCuskey, Mrs., 1902  
 \*McEwen, Rev. James, 1836-1838  
 \*McEwen, Mrs., 1836-1838  
 McGaughey, Miss H., 1898  
 McGaw, Rev. A. G., 1894  
 McGaw, Mrs., 1894  
 \*McMullin, Rev. R. M., 1856-1857  
 \*McMullin, Mrs., 1856-1857  
 Meek, Rev. C. C., 1895-1896  
 Millar, Mrs. S. J., 1873-1877  
 Miller, Miss Bertha, 1901  
 Minor, Miss E. T., 1891  
 Mitchell, Dr. Alice, 1895  
 Mitchell, Rev. W. T., 1896  
 Mitchell, Mrs., 1896  
 \*Morris, Rees, 1838-1845  
 \*Morris, Mrs., 1838-1845  
 Morris, Miss Emma, 1892  
 \*Morrison, Rev. John H., 1837-1881  
 \*Morrison, Mrs. Anna M., 1837-1838  
 \*Morrison, Mrs. Isabella, 1839-1843  
 \*Morrison, Mrs. Anna, 1846-1860  
 \*Morrison, Mrs. E. A., 1870-1888  
 Morrison, Rev. W. J. P., 1865  
 \*Morrison, Mrs. (Miss Thackwell, 1877-), 1879-1888  
 \*Morrison, Mrs. (Miss Geisinger, 1882-), 1892-1898  
 Morrison, Miss H., 1865-1876  
 Morrison, Rev. Robt., 1883  
 Morrison, Mrs. (Miss Annie Heron, '79-), 1884  
 Morrow, Miss M. J., 1890  
 \*Munnis, Rev. R. M., 1846-1861  
 \*Munnis, Mrs., 1851-1861  
 \*Myers, Rev. J. H., 1865-1869  
 \*Myers, Mrs., 1865-1875  
 Nelson, Miss J. A., 1871-1878  
 \*Newton, Rev. John, 1835-1891  
 \*Newton, Mrs. Elizab'th, 1835-1857  
 \*Newton, Mrs., 1866-1893  
 \*Newton, Rev. Jno., Jr., M.D., 1860-1880  
 Newton, Mrs., 1861-'82; 1888  
 Newton, Rev. C. B., D.D., 1867  
 \*Newton, Mrs. (Miss M. B. Thompson, '69), 1871-1897  
 Newton, Mrs. (Miss J. F. Dunlap, 1889), 1900  
 Newton, Rev. F. J., M.D., 1870  
 Newton, Mrs., 1870  
 Newton, Rev. E. P., 1873  
 Newton, Mrs., 1874  
 Noble, Dr. Mary R., 1902  
 Norris, Dr. Marg't R., 1900  
 \*Orbison, Rev. J. H., 1850-1869  
 \*Orbison, Mrs. Agnes C., 1853-1855  
 Orbison, Mrs., 1859-1869  
 Orbison, Rev. J. H., M.D., 1886  
 Orbison, Mrs., 1886  
 Orbison, Miss Agnes L., 1889-1896  
 \*Owen, Rev. Joseph, 1840-1870  
 \*Owen, Mrs. Augusta M., 1844-1864  
 Owen, Mrs., 1867-1870  
 Patterson, Miss D. E., 1902  
 Patton, Miss E. E., 1880  
 Pendleton, Miss E. M., 1882-1889  
 Perley, Miss F., 1879-1882  
 Pollock, Rev. Geo. W., 1881-1887  
 Pollock, Mrs., 1881-1887  
 \*Porter, Rev. Joseph, 1836-1853  
 \*Porter, Mrs., 1836-1842  
 Pratt, Miss M. E., 1873  
 \*Rankin, Rev. J. C., 1840-1848  
 \*Rankin, Mrs., 1840-1848  
 \*Reed, Rev. William, 1833-1834  
 \*Reed, Mrs., 1833-1834  
 Richardson, Rev. R. C., 1901  
 Richardson, Mrs., 1901  
 \*Rogers, Rev. Wm. S., 1836-1843  
 \*Rogers, Mrs., 1836-1843  
 Rogers, Miss M. E., 1899  
 \*Rudolph, Rev. A., 1846-1888  
 \*Rudolph, Mrs., 1846-1849  
 \*Rudolph, Mrs., 1851-1855  
 Savage, Miss H. A., 1888  
 Sayre, Rev. E. H., 1863-1870  
 Sayre, Mrs., 1863-1870  
 Scheurman, Miss E. E., 1899  
 \*Scott, Rev. J. L., 1838-1867; 1877-1880  
 \*Scott, Mrs. C. M., 1838-1848  
 \*Scott, Mrs. J. L., 1853; 1860-1867; 1877-1892  
 Scott, Miss Anna E., 1874-1892  
 \*Seeley, Rev. A. H., 1846-1854  
 \*Seeley, Mrs., 1846-1853  
 \*Seeley, Rev. G. A., 1870-1887  
 Seeley, Mrs., 1879-1887  
 \*Seeley, Miss E. J., 1879-1887  
 Seiler, Rev. G. W., 1870  
 Seiler, Mrs., 1881  
 \*Seward, Sara C., M.D., 1873-1891  
 Shaw, Rev. H. W., 1850-1855  
 Shaw, Mrs., 1850-1855  
 Sherman, Miss J., 1889-1899  
 Simonson, Rev. G. H., 1893-1900  
 Simpson, Rev. E. W., 1902  
 Smith, Rev. Ray C., 1900  
 Smith, Mrs., 1900



- Stebbins, Mrs. A. M., 1893  
 Symes, Miss Mary L., 1888-1894  
 Symington, Rev. J. S., 1902  
 Symington, Mrs., 1902  
 Tedford, Rev. L. B., 1880  
 Tedford, Mrs., 1880  
 Tempelin, Dr. Emma L., 1893-1894  
 Thackwell, Rev. Reese,  
     D.D., 1859  
 \*Thackwell, Mrs., 1859-1873  
 Thackwell, Mrs. (Miss  
     S. Morrison, 1869), 1875  
 Thiede, Miss Clara, 1873  
 Thomson, Miss M. J., 1899  
 Tracy, Rev. Thomas, 1869  
 Tracy, Mrs. (Miss N.  
     Dickey), 1870  
 Tracy, Miss J. W., 1898  
 Tracy, Rev. Robt. D., 1901  
 \*Ullman, Rev. J. F., 1848-1896  
 \*Ullman, Mrs., 1848-1890  
 \*Vanderveer, Miss Jane, 1840-1846  
 Velte, Rev. H. C., 1882  
 Velte, Mrs., 1892  
 Vrooman, Dr. Sarah, 1901  
 \*Walsh, Rev. J. J., 1843-1873  
 \*Walsh, Mrs., 1843-1873  
 Walsh, Miss Marian, 1864-1866  
 \*Walsh, Miss Emma, 1868-1869  
 Walsh, Miss Lizzie, 1870-1882  
 Wanless, W. J., M.D., 1889  
 Wanless, Mrs., 1889  
 \*Warren, Rev. J.,  
     1838-1854; 1873-1877  
 \*Warren, Mrs., 1838-1854  
 \*Warren, Mrs., 1873-1901  
 Wherry, Rev. E. M.,  
     D D., 1867-1889; 1898-  
     Wherry, Mrs.,  
         1867-1889; 1898-  
 Wherry, Miss S. M., 1879  
 \*Wilder, Rev. R. G., 1870-1876  
 Wilder, Mrs., 1870-'76; 1887  
 Wilder, Miss Grace E., 1887  
 Wilder, R. P., 1892-1895  
 Wilder, Mrs., 1892-1895  
 Wiley, Rev. A. L., 1899  
 Wiley, Mrs., 1899  
 \*Williams, Rev. R. E., 1852-1861  
 Williamson, Miss C. J.,  
     1882-1884; 1895  
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