





LIBRARY
OF THE
UNIVERSITY
OF ILLINOIS



SURVEY OF
EXISTING MISSIONS IN INDIA.

EXTRACTED FROM A BLUE BOOK ON
THE PROGRESS OF INDIA,
PRINTED BY ORDER OF THE HOUSE OF COMMONS,
April 28, 1873.

London :

PRINTED FOR THE
SOCIETY FOR THE PROPAGATION OF THE
GOSPEL IN FOREIGN PARTS.

20, DUKE STREET, WESTMINSTER, S.W.

1873.

[It is an imputation frequently made, to the detriment of Missionary work, that the successes which are claimed for it rest on no trustworthy basis. On the one hand, indeed, persons of long experience, and holding the highest position in the service of the Crown, have declared their conviction that "the Christian Missionary seeks to produce a certain result, and it is produced; a great religious and moral revolution is in progress." On the other hand, a still more numerous, although less well-informed class, tell the world that Missions are a failure, that the converts too often exist only in the imagination of the sanguine Missionary, and that when they do exist, their conversion is only nominal.

The following pages are extracted from a Blue Book of 160 pp., presented to Parliament by H.M. Secretary of State for India, the Duke of Argyll, and ordered by the House of Commons to be printed. The Book is entitled, "A Statement exhibiting the Moral and Material Progress of India during the Year 1871-2;" and the object of the extract is to show how much that progress has been aided by Christian Missions.

Stronger testimony to the value of Christian Missions no Christian man need desire to meet with; and to the impartiality of this document, no one, remembering the source from which it emanates, will be so rash as to take exception.]

SURVEY OF
EXISTING MISSIONS IN INDIA.

THE whole subject of Missionary enterprise in India has an important bearing on the intellectual advancement of the people. A recent inquiry into the statistical details of Missions in India, combined with the ordinary sources of information, furnish materials for estimating their progress which are authoritative and complete.

The Protestant Missions of India, Burmah, and Ceylon, are carried on by 35 Missionary Societies, in addition to local agencies, and now employ the services of 606 foreign Missionaries, of whom 551 are

ordained. They are widely and rather evenly distributed over the different Presidencies, and they occupy at the present time 522 principal stations and 2,500 subordinate stations. The entire Presidency of Bengal, from Calcutta to Pesháwar, is well supplied with Missionaries, and they are numerous in the southern portion of the Madras Presidency. The various Missions in Calcutta, Bombay, and Madras are strong in labourers, and almost all the principal towns of the Empire have at least one Missionary. A great impulse was given to the efforts of these Societies by the changes in public policy inaugurated by the Charter of 1833, and since that period the number of Missionaries and the outlay on their Missions have continued steadily to increase. In 1852 there were 459 Missionaries in India at 320 stations, and in 1872 the number of Missionaries were increased to 606, and of stations to 522.

This large body of European and American Missionaries, settled in India,

bring their various moral influences to bear upon the country with the greater force, because they act together with a compactness which is but little understood. Though belonging to various denominations of Christians, yet from the nature of their work, their isolated position and their long experience, they have been led to think rather of the numerous questions on which they agree, than of those on which they differ; and they co-operate heartily together. Localities are divided among them by friendly arrangements, and with few exceptions it is a fixed rule among them that they will not interfere with each other's converts and each other's spheres of duty. School-books, translations of the Scriptures and religious works, prepared by various Missions, are used in common; and helps and improvements secured by one Mission are freely placed at the command of all. The large body of Missionaries resident in each of the Presidency towns, form Missionary conferences, hold periodic meetings, and act

together on public matters. They have frequently addressed the Indian Government on important social questions involving the welfare of the Native community, and have suggested valuable improvements in existing laws. During the past 20 years, on five occasions, general Conferences have been held for mutual consultation respecting their Missionary work ; and in January last, at the latest of these gatherings, at Allahabad, 121 Missionaries met together belonging to 20 different Societies, and including several men of long experience who have been 40 years in India. The railway system rendered such a gathering easy, and brought the members of the Conference from all parts of the Empire.

The labours of the foreign Missionaries in India assume many forms. Apart from their special duties as public preachers and pastors, they constitute a valuable body of educators ; they contribute greatly to the cultivation of the Native languages and literature, and all who are resident in

rural districts are appealed to for medical help to the sick.

No body of men pays greater attention to the study of the Native languages than the Indian Missionaries. With several Missionary Societies (as with the Indian Government) it is a rule that the younger Missionaries shall pass a series of examinations in the vernacular of the district in which they reside; and the general practice has been, that all who have to deal with Natives who do not know English shall seek a high proficiency in these vernaculars. The result is too remarkable to be overlooked. The Missionaries, as a body, know the Natives of India well: they have prepared hundreds of works, suited both for schools and for general circulation, in the fifteen most prominent languages of India, and in several other dialects. They are the compilers of several Dictionaries and Grammars; they have written important works on the Native Classics and the system of philosophy; and they have largely stimulated the great increase of the Native

literature prepared in recent years by educated Native gentlemen.

The Mission presses in India are 25 in number. During the 10 years between 1852 and 1862 they issued 1,634,940 copies of the Scriptures, chiefly single books; and 8,604,033 Tracts, School-books, and books for general circulation. During the 10 years between 1862 and 1872 they issued 3,410 new works, in 30 languages; and circulated 1,315,503 copies of books of Scripture; 2,375,040 School-books; and 8,750,129 Christian books and Tracts. Last year two valuable works were brought to completion, the revision of the Bengali Bible and the first publication of the entire Bible in Sanskrit. Both were the work of the Rev. Dr. Wenger, of the Baptist Mission in Calcutta.

The Missionary schools in India are chiefly of two kinds, purely vernacular and Anglo-vernacular schools. The former are maintained chiefly, but not exclusively, in country districts and small towns; the education given in them is

confined pretty much to reading, writing, geography, arithmetic, and instruction in simple religious works, such as the "Peep of Day." In the Anglo-vernacular schools a much higher education is given, not only in those subjects which are taught in English, but in those in which the vernacular is employed; a higher knowledge even of the vernacular languages is imparted in these schools than is usually given in purely Native schools. These schools are most in demand in country towns, in the Presidency cities, and in the districts immediately around them. Bengal has long been celebrated for its English schools; and the Missionary institutions in Calcutta still hold a conspicuous place in the system and means of education generally available to the young Hindus of that city. All the principal Missionary institutions teach up to the standard of the entrance examination in the three Universities of India; and many among them have a College department in which students can be led on through the

two examinations for B.A., even up to the M.A. degree. A Table showing the number and range of these schools will be found at page 27.

In addition to the work of these schools it should be noted that several Missions maintain Training Colleges for their Native ministers and clergy, and Training Institutions for teachers. These colleges and institutions are 85 in number, and contain 1,618 students. The Training Institutions for girls are 28 in number, with 567 students. An important addition to the efforts made on behalf of female education is seen in the Zenana schools and classes which are maintained and instructed in the houses of Hindu gentlemen. These schools have been established during the last 16 years, and now number 1,300 classes, with 1,997 scholars, most of whom are adults. Of these, 938 classes, with 1,523 scholars, are in Bengal and the North West Provinces. The effort has not yet much affected the other Provinces of India.

The great progress made in these Missionary schools, and the area which they occupy, will be seen from the following fact. They now contain 60,000 scholars more than they did 20 years ago. The figures are as follows : In 1852 the scholars numbered 81,850 ; and in 1872 the number was 142,952.

The high character of the general education given in the college department of these institutions may be gathered from the following facts. Between 1862 and 1872, 1,621 students passed the entrance examination in one or other of the three Indian Universities ; 513 students passed the first examination in Arts ; 154 took the degree of B.A. ; 18 took the degree of M.A., and six that of B.L. A considerable proportion of the amount expended upon education by the Missionaries in India is provided by school fees, which, in recent years, have been much increased. The statistical tables, however, do not give the exact amount, neither do they state the amount received from the Government

grants-in-aid. In the higher education it is believed that little expenditure falls upon the Missionary Societies beyond the salaries of the superintending Missionaries.

The statistical returns now referred to state very clearly and completely the number of the converts who have been gathered in the various Indian Missions, and the localities in which they may be found. They show also that a great increase has taken place in the numbers of these converts during the last 20 years ; as might be expected from the lapse of time, the effects of earlier instruction, and the increased number of Missionaries employed. In 1850 the entire number of Protestant Native converts in India, Burmah, and Ceylon amounted to 22,400 communicants in a community of 128,000 Native Christians of all ages. In 1862 the communicants were 49,688, and the Native Christians were 213,182. In 1872, the communicants were 78,494 ;—the converts, young and old, numbered 318,363.

A very large number of the Christian

communities scattered over India are small, especially in the country towns; and they contain fewer than 100 communicants and 300 converts of all ages. At the same time some of these small congregations consist of educated men, have considerable resources, and are able to provide for themselves. From them have sprung a large number of the Native clergy and ministers in different churches, who have received a high education in English institutions, and who are now taking a prominent place in the instruction and management of an indigenous Christian Church. The Native ministry contains also men who have been well trained through the medium of the vernacular languages; but this important body of men are encouraged to master the English language also, that they may secure access to the vast store of Biblical literature which it contains, and which will give them direct aid in their duties. The Native converts are thus distributed at the present time :—

NATIVE PROTESTANT CONVERTS IN INDIA, 1872.

Divisions.	Communi- cants.	Native Christians.	Native Ordained Ministers.	Native Contri- butions.
Lower Provinces -	13,502	46,968	35	Rs. 8,937
North Western Pro- vinces and Oude -	3,031	7,779	19	5,265
Punjab - - -	707	1,870	14	1,661
Bombay and Central India - - -	2,256	6,686	26	6,583
Madras - - -	33,320	160,955	131	62,675
Burmah - - -	20,514	62,729	77	42,736
Ceylon - - -	5,164	31,376	79	31,267
Total - - -	78,494	318,363	381	159,124 = £15,912.

The Missionaries in the course of their efforts have found the populations of the great cities much more tenacious in their opinions, and firm in their social relations, than those of country districts. On the other hand, they are more intelligent; they are good listeners; appreciate argument and illustration; and their children flock to the Mission schools. The rural populations have been much more open

to their instructions ; the peasantry of large districts have been less bound by caste ties ; and the aboriginal tribes and classes in the community, both in the hills and in the plains, have embraced Christianity in large numbers.

The religious movements which took place 40 years ago among the peasantry to the south of Calcutta, among the indigo ryots of Krishnagar, and in the thickly-peopled swamps of Barisál, gave to the Province of Bengal three large Christian communities, which now number nearly 16,000 persons. They have been steadily cared for and well instructed, and have been consolidated into prosperous, well-conducted communities. Within the last 20 years the German Mission among the Cole tribes in the hills of Chota Nágpur, now divided into two branches, has greatly affected these simple yet manly people ; and, notwithstanding considerable social persecution, has led more than 20,000 persons among them to profess themselves Christians. Very recently the Santál

tribes, in the same line of hills, have followed in their steps.

In the year following the Mutiny a new Mission was commenced by an American Society in the provinces of Oude and Rohilkhand ; and the Christian congregations already include 2,000 converts. The largest congregations in the North West Provinces are found in Benares, Allahabad, Fathigarh, Agra, and Mirat (Meerut), and sprang from the boarding schools established in the great famines of 1838 and 1861. An important religious movement has recently occurred in the dominions of the Nizam, under the conduct of Native Missionaries ; and 1,100 persons have become Christians.

A similar movement has taken place among the Telugu people of Ougole, under the American Mission, which has resulted in 6,000 converts. More than 7,000 are now included in the two Missions at Cuddapah ; and the Telugu Missions in Guatoor, in the Masulipatam district, and on the Godávári, have increased during

the last few years from 1,500 Native Christians to more than 6,000.

But it is in the southern portions of the Madras Presidency that Christianity has most largely affected the rural populations. The Province of Tanjor, first instructed by the Danish Missionaries, amongst them by the respected Missionary Schwartz, has long possessed a large number of Christian congregations. These continue under the care of the Lutheran and the English Episcopal Missions, and are reported to be in a prosperous condition. The Christians now number 11,000 persons in the Tanjor and Trichinapalli districts. In the neighbouring district of Madura the Americans have a flourishing Mission, with 7,000 converts and a normal school.

The Tinneveli and Travancor Missions are well known, and are reported to be in every way in a higher position, and exerting greater influence than ever before. These two Provinces contain a very large aboriginal population, which has been but little affected by the Hinduism

of Southern India. The Shanar tribe and their kindred connect themselves by tradition with the great demon-ruler of Ceylon, the celebrated Ravana; and from the numerous and marked peculiarities of their social religious life have proved a most interesting study to the Missionaries who have lived among them. They have been under instruction from the commencement of the present century. Good schools have flourished among them, by which girls have benefited as well as boys. Training schools have supplied well-taught schoolmasters; theological schools have in recent years provided a full supply of Native ministers and clergy; while the congregations have steadily multiplied, and the character of the whole people has been raised. Three Missions have been carried on among them by the Church Missionary Society, the Society for the Propagation of the Gospel, and the London Missionary Society, and a large and influential English staff has conducted the affairs of these Missions. The result is

reported to be highly satisfactory. At the present time, 90,000 persons of all ages are professing Christians among the Shanar people ; the districts are dotted over with flourishing villages and Christian churches ; there are hundreds of Native teachers employed among them, of whom fifty-six are ordained, and are supported to a great extent by their congregations. Order and peace rule these simple communities, which give the Government little trouble, whether in the Madras Presidency, or under his Highness the Maharajah of Travancor ; while large tracts of country have been brought under cultivation, and the peasantry generally enjoy a larger share of material comfort than in days gone by.

Much the same may be said of the Church Mission among the Syrians of Upper Travancor and Cochin. The congregations among them now include some 14,000 people, and the Syrian Christians at large have been greatly stimulated and improved through the efforts of the English Missionaries carried on in their

midst. Only one other Mission needs special mention here, the American Mission in Burmah. This Mission has drawn its converts chiefly from the Karen tribes, the aborigines of Burmah, and the Shan States, who have so heartily welcomed the English rule. Information respecting them has been scanty of late; but it is certain that 60,000 of them are Christian converts, and that the Mission is largely supported by the people themselves.

Taking them together, these rural and aboriginal populations of India, which have received a large share of the attention of the Missionary Societies, now contain among them *a quarter of a million* Native Christian converts. The principles they profess, the standard of morals at which they aim, the education and training which they receive, make them no unimportant element in the Empire which the Government of India has under its control. These populations must greatly influence the communities of which they form a part; they are thoroughly loyal to the British Crown;

and the experience through which many have passed has proved that they are governed by solid principle in the conduct they pursue. Dr. Hunter has recently set before the Government the importance of the hill races and other aborigines of India, reckoned at 70,000,000 in number; and both because of the simplicity of their habits, their general love of order, their teachableness, as well as their great numbers, has urged that new and large efforts shall be made for their enlightenment. In the same way many able Missionaries advocate that the Christian efforts among them shall be increased. There is reason to believe that these estimable races will occupy a more prominent position in the Empire, in the future, than they have done hitherto.

But the Missionaries in India hold the opinion that the winning of these converts, whether in the cities or in the open country, is but a small portion of the beneficial results which have sprung from their labours. No statistics can give a

fair view of all that they have done. They consider that their distinctive teaching, now applied to the country for many years, has powerfully affected the entire population. The moral tone of their preaching is recognised and highly approved by multitudes who do not follow them as converts. The various lessons which they inculcate have given to the people at large new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them not merely by public teaching, but by the millions of printed books and tracts which are scattered widely through the country. On this account they express no wonder that the ancient systems are no longer defended as they once were; many doubts are felt about the rules of caste: the great festivals are not attended

by the vast crowds of former years ; and several Theistic schools have been growing up among the more educated classes, especially in the Presidency cities, who profess to have no faith in the idol-gods of their fathers. They consider that the influences of their religious teaching are assisted and increased by the example of the better portions of the English community ; by the spread of English literature and English education, by the freedom given to the press ; by the high standard, tone, and purpose of Indian legislation, and by the spirit of freedom, benevolence, and justice which pervades the English rule. And they augur well of the future moral progress of the Native population of India, from these signs of solid advance already exhibited on every hand, and gained within the brief period of two generations. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by Missionaries only. It has been accepted by many distinguished

residents in India, and experienced officers of the Government ; and has been emphatically endorsed by the high authority of Sir Bartle Frere. Without pronouncing an opinion upon the matter, the Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 Missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great Empire in which they dwell.

The Catholic Missions in India are efficiently continued ; but they are almost entirely confined to their Christian converts, and have little to do with the non-Christian population. The Missions are divided into two branches, those which maintain a connection with the Portuguese portion of the Church, under the Archbishop of Goa, and those which are

under the Vicariates of the Jesuit Mission. During the last 40 years both branches have been renewed and revived from the decay into which they had fallen, and seem to be well supplied with foreign as well as with Native clergy.

The Goa Church has the largest number of its converts and followers in Bombay and its coast districts, in Travancor, around Madras, and in Eastern Bengal. The number in Bombay is not known ; but in other parts of India they are about 48,000.

The Vicariates of South India, which sprang from the celebrated Madura Mission, are 10 in number ; they contain about 160 regular clergy, who are foreigners ; and more than 400 Native priests. The converts under their charge are reckoned at more than 600,000 ; of these 150,000 are in the district of Madura, 90,000 in the French district of Pondicherry, and over 250,000 in North Travancor. A few years ago a large secession took place from the last named Mission. The fishermen on

the coasts of South India, amongst whom St. Francis Xavier laboured with so much earnestness, still continue to profess the Christian faith, and regard him as their patron saint. There are six seminaries, conducted by the Mission in South India, employed both as boarding schools for lads and as training schools for Native priests. Two of these are at Virapalli, the headquarters of the Romo-Syrian Mission in Travancor ; another is at Pondicherry ; and a third at Negapatam was established through the earnest exertions of Father Clifford, though opened only after his lamented death. The number of the students in these institutions is not known ; and very little information is given respecting the Catholic schools in India generally. A statement, however, giving the population and number of converts in the several vicariates will be found on
Page 28.

TABLE showing the Number of PROTESTANT MISSION SCHOOLS and SCHOLARS, during the Calendar Year 1872.

	EDUCATION FOR MALES.						FEMALE SCHOOLS.		
	VERNACULAR SCHOOLS.			ANGLO-VERNACULAR SCHOOLS.			Students who passed University Examinations.	Schools.	Girls.
	Schools.	Boys.	Schools.	Schools.	Boys and Students.				
Lower Provinces	471	15,013	40	6,841	1,386	148	4,431		
North-West Provinces and Oude	117	3,676	75	9,294	151	143	3,639		
Punjab	42	1,222	69	7,414	132	61	1,550		
Bombay and Central India	153	6,571	43	4,869	115	49	1,722		
Madras	1,129	26,759	120	11,657	528	263	12,736		
Burmah	189	4,037	13	836	—	8	995		
Ceylon	149	7,961	52	2,604	25	117	3,943		
Total	2,250	66,239	412	43,515	2,337	789	29,016		

ROMAN CATHOLICS IN INDIA.

STATEMENT prepared for the recent ŒCUMENICAL
COUNCIL at Rome.

Vicariates Apostolic.	Population.	Roman Catholics.
Agra - - - - -	42,068,103	13,914
Patna - - - - -	38,498,501	8,043
Central Bengal or Barhampur -	8,000,000	659
Western Bengal or Calcutta -	10,397,000	10,350
Eastern Bengal or Dacca -	9,261,000	8,000
Ava and Pegu - - - - -	3,083,000	8,700
Bombay and Púna - - - - -	14,888,000	51,000
Vizagapatam - - - - -	12,605,000	8,390
Haidarabad - - - - -	7,020,000	5,200
Madras - - - - -	7,283,000	41,996
Mysor - - - - -	4,000,000	20,000
Coimbatore - - - - -	1,500,000	17,000
Pondicherry (Vicariate Apostolic) -	4,100,000	113,000
Pondicherry (Apostolic Prefecture)	230,000	3,050
Madura or Trichinapalli - -	4,226,000	168,800
Quilon - - - - -	700,000	64,000
Virapalli - - - - -	300,000	270,000
Mangalor - - - - -	2,000,000	54,000
Goa - - - - -	470,000	230,000
		<u>1,076,102</u>

NOTE.—The Roman Catholic Clergy of Hindustan comprise an Archbishop of Goa, nineteen Bishops who are Vicars Apostolic, 815 Priests, besides the clergy resident in the Island of Goa. There are 146 parishes, 172 districts, 70 military stations, 2,141 churches and chapels. The whole episcopate is European, and also almost all the clergy of the second order.



