

B. Selected Journals From Four Regions

I. India

The Christian Patriot

Edited by Klaus Koschorke

Introduction to *The Christian Patriot*

KLAUS KOSCHORKE

During the last quarter of the 19th century Madras (modern Chennai) became the center of a small, but influential elite of South Indian Protestant Christians. This group included lawyers, teachers, bureaucrats and other socially high-ranking and financially independent persons. They formed their own associations (such as the ‘Madras Native Christian Association’ [MNCA*], founded in 1888) and established links with societies of Indian Christians in other parts of the country and overseas (for example in South Africa and Great Britain). They started various initiatives (such as the trans-denominational ‘National Church of India’ [NCI*], established in Madras in 1886) and issued their own journals and periodicals which commented critically on the religious, social and political development of the country.

The most important of these periodicals was *The Christian Patriot: A Journal of Social and Religious Progress*. It was launched in 1890 and existed till 1929. The journal’s name signified its agenda: as Christians to be engaged in the uplift of the nation, in times of a growing Indian nationalism and increased charges of “denationalization” raised against the Indian Christians. At the same time, it intended to promote the “moral, social, intellectual and spiritual progress” of the country’s Christian community. Differently from other journals presented in this collection – which began as a missionary enterprise before being taken over by local Christians –, the *Christian Patriot* was started as a “purely indigenous venture” from its very beginnings (CP 10.01.1903 – text 2). “Owned and conducted entirely by members of the Native Christian community the *Christian Patriot* will give expression to the sentiments and aspirations of Native Christians” (CP 01.02.1896 – text 1). In doing so, it claimed to speak for the Indian Protestant community “as a whole”. The *Christian Patriot* criticized missionary paternalism (and racism), on the one hand, and, on the other hand, tendencies in parts of the “Indian National Congress” to equate the national cause with Hindu revivalism, and to demand only political (and not also social) reforms. While campaigning against caste and arranged marriages, the journal presented India’s Christian community as a “progressive community” leading, among other issues, in the field of female education. “We firmly believe that the Indian Christian community has a very important part to play in the regeneration of India” (CP 07.01.1905 – text 3). The *Christian Patriot* stimulated manifold debates within South India’s Protestant elite, and wide publicity was given to the pros and cons of the project of a ‘National Church of India’. Close links existed to the ‘Madras Native Christian Association’ (established in 1888), the ‘National Missionary Society of India’ (since 1905), the (Madras) ‘Christo Samaj’ (since 1916) and other emancipatory movements and forms of self-organization among South Indian Protestant Christians. At the same time, this English-speaking weekly sought to address the “educated” public in the Madras presidency at large, and was also read in Hindu circles.

Though published in Madras and circulating primarily in South India, the journal intended “to represent the views and promote the interests of the Indian Christian community as a whole” scattered all over the subcontinent (CP 10.01.1903 – text 2). It was regularly “delivered in India, Burma and Ceylon” and was proud to have a “very large constituency not only in this country but also in Great Britain and in America” (CP 10.01.1903 – text 2). The exact number of its subscribers is unknown. Y.V. Kumara Doss and E.S. Alexander give, for an unspecified date, the figure of 800¹ – which would imply a readership somewhere between 8,000 and 18,000 at that time. The *Christian Patriot* addressed a broad range of issues and contained religious, political and general news from India and all over the world. It used and reproduced very different sources – telegraphic summaries, political journals, church magazines, missionary reports, Indian newspapers, the Hindu press, but also indigenous Christian journals from other countries (such as South Africa, Hong Kong or the ‘Indian Christian Association in Great Britain’). Important was the network of local “correspondents” (often identical with subscribers, and recurrently not personally known to the editor). Their reports and contributions were received not only from varied districts and cities in India, but also from places such as London, Boston, Shantung (China) or Cape Town (South Africa). Letters to the Editor came for example from Singapore. They dealt with problems within the Indian Christian diaspora community of that city, and reacted to other letters sent from Singapore to the “world-wide paper ‘the *Christian Patriot*’” (CP 21.08.09 – text 12). One prominent subscriber in far away New York was John R. Mott (CP 29.01.1910, p. 7). In South African Durban the *Christian Patriot* was quoted by Gandhi’s journal *Indian Opinion* (03.04.1909).

The *Christian Patriot* contained all sorts of *international news* and reported, among others, about wars in Europe, the “Negro problem” in the United States or the “grievances” of Indian indentured laborers in South Africa. Special attention was being paid to developments and the fate of Christian co-religionists in other regions and “mission fields”. This mutual awareness and emerging feelings of solidarity between indigenous Christian elites in different colonial societies and missionary contexts led also to direct contacts and early forms of transregional (and even transcontinental) networking. One of the issues controversially debated in Christian India toward the end of the 19th century was, for example, the question of a native episcopate. It had been promised by the missionaries for a long time, in the context of the concept of the “Three Selves” (i.e. the ideal of self-extending, self-supporting and self-governing “native Churches”). But increasingly the issue was postponed – because, according to European opinion, “the time has not yet come”. Then there was a report in the missionary press about three *West African* bishops present at the Fourth Lambeth Conference of 1898. This article the *Christian Patriot* reproduced extensively and verbatim, adding only one sentence of comment: “*When is India to have her own native Bishops?*” (CP 18.06.1898 – text 92). Not only West Africa, but also the Church in *Uganda* was repeatedly presented to the Indian readers as a model and as an “object lesson to Indian Christians” – because in Uganda, differently from India, the “people have made great progress in the direction of self-support, self-extension, and self-government” (CP 11.03.1905 – text 96). *Japan*, the rising

1 Y.V. KUMARA DOSS/E.S. ALEXANDER, “Lives and Times of the Protestant Elite in Madras at the turn of the Nineteenth Century”, in: O.L. SNAITANG/G. MENACHERY (Eds.), *India’s Christian Heritage* (Bangalore 2012, 114–128), 122. This number is based on: P.J. JONES, *A Volume in Commemoration of the Opening of the 20th Century by South Indian Protestant Missions* (Pasumalai, Madura 1900), 63: „It [the CP] has more than 800 subscribers“. – Detailed information about the *Christian Patriot* will be found in my forthcoming monograph (preliminary title: K. KOSCHORKE, “*Owned and Conducted entirely by the Native Christian Community*”. Der ‘ChristianPatriot’ und die indigen-christliche Presse imkolonialenIndien um 1900 [Wiesbaden: Harrassowitz]).

Asian power and victorious over a “white” European nation in the Russo-Japanese war of 1904/05, attracted huge interest in the Indian public, both Hindu and Christian. Many articles in the *Christian Patriot* were devoted to the question how this oriental nation – which for centuries had existed in complete isolation – had managed to jump in such a short time into modernity and to take its place among the “most civilized nations in the world”. The answer: “We may safely claim that Christianity and Christian civilisation played a great part in producing this momentous change” (*CP* 30.04.1904 – text 109). Consequently, much information was given to the Indian readers about Christians and Churches in Japan, and in 1906 a delegation of two prominent Japanese Christians visited the subcontinent. They came “at the special request of the Indian Y.M.C.A.s” and delivered speeches in many Indian cities about the topic “What can [Christian] India learn from Japan?”. Their visit of seven weeks, accompanied by an intensive press campaign, led to intensified contacts between Christian leaders and congregations in both countries. It resulted in mutual visits, the exchange of students and teachers, and strengthened pan-Asian sentiments among the two “Asiatic brother nations”. At the Tokyo Conference of the World Students Christian Association in 1907 – the first ecumenical gathering with a majority of Asian delegates – current and future Church leaders from India and Japan intensified direct contacts and mutual exchange.

In 1916 the *Christian Patriot*, looking back at 25 years of its existence, raised the question: “What do we exist for?”. The answer given by the editors (within the turmoil of World War I, which timewise also represents the upper limit for our selection of articles from this journal):

The *Christian Patriot* exists to make clear our attitude of sympathy and friendliness towards our non-Christian fellow citizens and to express our views on the various social, political and economic movements set on foot for the advancement of India. This we have done in the past: we hope to do this more vigorously in the coming years. We need to co-operate with our non-Christian fellow citizens in all things calculated to advance the well-being of India.

The *Christian Patriot* exists to express our views in regard to the Indian Church and to Missionary policy and methods in India generally in so far as they affect the well-being of Indian Christians.

We are helping to promote the communal consciousness of Indian Christians, so widely scattered over India and so sadly divided by denominational and other differences, and bring about greater unity and solidarity.

We try to bring the various Christian organisations throughout India, Burma, Ceylon, Straits and South Africa, in close touch with one another, and by recording their activities, help to stimulate and co-ordinate their effort. [...]

We have tried to promote better understanding among Indian Christians themselves, discuss their needs and secure their co-operation in all matters calculated to promote the well-being of the entire community. (*CP* 19.02.1916 – text 4).

Detailed List of Texts: India

A. Programs and Realities.....	37
A.1 Programmatic Texts.....	37
1) “Owned and Conducted Entirely by Members of the Native Christian Community” – <i>The Christian Patriot</i> in the Seventh Year of Its Existence (02.01.1896).....	37
2) “A Purely Indigenous Venture” and “Oldest Christian Journal in India” – <i>The Christian Patriot</i> Looks Back at Fourteen Years of Publishing (10.01.1903).....	39
3) “A Very Important Part to Play in the Regeneration of India” – <i>The Christian Patriot</i> on the New Year 1905 (07.01.1905)	40
4) “What ... Do We Exist For?” – Looking Back at Twenty-Six Years of the Journal’s Existence (19.02.1916).....	40
A.2 Realities of Publishing.....	43
5) Ownership	43
6) Distribution, Circulation in India and Beyond	43
7) Readers and Subscribers	44
8) Contributors, Correspondents	44
9) Other Sources	45
10) Promotion, Problems With Payments	46
11) Technical Aspects	47
12) Letters to the Editor, International: A Letter From Singapore (21.08.1909).....	47
B. National Church Movements, Church Independency, Indigenous Clergy – Christian Movements of Emancipation	48
B.1 Indigenous Clergy, Native Episcopacy, Ideal of the Three-Selves.....	48
13) The 19th Century as the “Century of Missions”, but the 20th Century as the Century of “Native Churches” (28.09.1901)	48
14) “When Is India to Have Her Own Native Bishops?” (18.06.1898).....	48
15) “India Is Sadly Behind-Hand as Regards the Episcopate” (1899)	49
16) The ‘Church Missionary Society’ and Its Position on the Issue of a Native Episcopate (04.05.1901).....	49
17) Growing Numbers and Demands by Indian Clergy (11.05.1901).....	50
18) “A Unique Experiment in Self-Government” in Madras (11.01.1902).....	50
19) “Race Prejudice” and the Issue of an “Indian Native Episcopate” (23.10.1909).....	51

B.2 National Church Movements, Church Independency, Ecumenical Horizons	52
<i>(Debates About the Ideal of a National Church)</i>	52
20) The “Ideal of a National Church” – Plea by Alfred Nundy (28.10.1899).....	52
21) “But the Time ... Is Not Yet” – a Missionary Response (02.12.1899).....	53
22) The ‘National Church of India’, Established in Madras in 1886.....	53
23) The “National Church of India” – Pro and Contra (22.01.1890).....	54
24) Religious or Social Union First Among Indian Christians? – a Controversy Between <i>The Christian Patriot</i> and the ‘National Church of India’ (09.09.1891)	55
25) “Development and Independence of the Native Churches” – Basic Principles (12.03.1898).....	55
26) “Why Are There No Independent Native Churches?” (18.06.1898).....	56
27) “The Indian National Church” – Challenges, Difficulties, Practical Steps (23.02.1907).....	57
28) Local Cooperation Between Indian Roman Catholics, Anglicans and Protestants – An “Unique” Event (06.05.1899).....	58
<i>(The World Missionary Conference Edinburgh 1910 and India)</i>	58
29) High Expectations: “This Conference ... Is Destined to Dwarf All Other Problems of the 20th Century” (15.01.1910)	58
30) Indians at the World Missionary Conference Edinburgh 1910: “Every Race Represented” (01.10.1910).....	59
31) Demand of “Absolute Independence for Indian Christians” – “Following the example of Japan and Uganda” (30.04.1910)	60
32) Azariah as Delegate: “Why Was a Young Person Chosen to Go to Edinburgh?” (15.01.1910).....	60
33) “The Rev. V.S. Azariah Missed a Great Opportunity” (23.07.1910).....	61
34) “One Unfortunate Address From an Indian Minister” – a Missionary Critic of Azariah at Edinburgh 1910.....	62
35) Indian Christians at the Continuation Committee Conference in Madras (30.11.1912).....	62
B.3 Relations Between Natives and Europeans, Position of Foreign Missionaries and Religious Orders, Indigenous Christian Associations and Organizations	64
36) “Extremely Few Signs of Sympathy” – the Relations Between Indian and European Christians (20.02.1896).....	64
37) Support by European and American Missionaries (02.01.1896).....	65
38) The Indian Christian Associations – Welding “Together Into a Homogenous Whole ... the Indian Christian Community” (17.07.1897)	65
39) The Madras Native Christian Association – “Bringing the Isolated Members of the Community Into Close Touch” (27.03.1897).....	66
40) “A Native Christian Enterprise” – the ‘Jaffna Student Foreign Missionary Society’ as Model for India (28.07.1900).....	67
41) The Founding of the ‘National Missionary Society’ (06.01.1906)	68
42) ‘The National Missionary Society of India’: Its Constitution (20.01.1906)	69

C. Nationalism, Political and Social Movements of Emancipation	70
C.1 Self-Assertion, Anti-Racism, Demands for Political Participation	70
43) “Tropics and Self-Government” – Against European Claims of Superiority (09.09.1905).....	70
44) Progress – but “Unrepresented in the Legislative Council” (24.12.1904)	70
45) “Indian Christians and ‘Separate Representation’” (22.05.1909).....	71
C.2 Political Analyses, Relations With Political, Social, and National Movements and Organizations	73
46) “The National Congress and the Native Christian Community” (09.01.1896).....	73
47) “The National Congress and Public Opinion in India” (20.02.1896).....	75
48) “Are Indian Christians Becoming Denationalised?” (27.01.1900)	76
49) “The Congress and Indian Christians” – No Christians in Leading Positions (04.02.1905).....	77
50) “Swadeshism Is in the Air” (27.04.1907).....	77
51) Debates About <i>Swaraj</i> : “We Must First of All Build Up the Character of the Nation, Before Aspiring Autonomy” (05.01.1907)	78
52) “Every Indian Christian Should Decide Within the Next Few Weeks” (17.10.1908)...	78
D. Interreligious Relations, Traditional Culture, Indigenization.....	80
D.1 Other Religions, Pre-Colonial Culture, Representations of History.....	80
53) “Evil of Hindu Society” – Caste System and Denial of Female Education (23.03.1901).....	80
54) “A Noble Act on the Part of Certain Hindus” (12.03.1898).....	81
55) “The Attitude of Educated Hindus Towards Christianity” (17.09.1898).....	81
56) “The Influence of Christianity on Hindu Religious Thought” (10.06.1899)	82
57) “Indian Christians and Their Neighbours” – Sympathy Recommended (11.01.1902)..	82
58) “A Hindu on the Future of Christianity in India” (16.01.1904).....	84
59) Hindu Revivalism: “No Two Persons Mean the Same Thing” (30.01.1904)	85
60) “Counter-Demonstration to the Hindu Agitation” (27.10.1906)	86
61) “Notable Social Changes ... Within Hinduism” (22.07.1911).....	86
62) The ‘Brahmo Samaj’: “Accepting With Limitations ... the Tenets of Christianity” (05.04.1902).....	87
63) “The Muhammadan Awakening in India” (15.09.1906).....	87
64) “The Late Swami Vivekananda” (12.07.1902).....	88
65) “Sympathy and Friendliness Towards Our Non-Christian Fellow Citizens” (19.02.1916).....	89
D.2 Christianity and Local Cultures, Debates About Languages and Bible Translations.....	90
66) “Preparation of a Tamil Hymn Book” (16.09.1899).....	90
67) Public Controversy About a Telugu Bible Translation (09.09.1905).....	90
68) Translation of ‘Jehova’ in the Telugu and Tamil Bible: The Voice of a Tamil Christian (21.10.1905).....	90
69) Rejecting Indian Architecture for Church Buildings (18.06.1898).....	91
70) “Indian Christian Names” (24.07.1909).....	92

71) A Tamil Christian Poet: H.A. Krishna Pillai (23.07.1910).....	92
72) First Debates About Christian Ashrams (06.07.1912).....	93
E. Education, Progress, Modern Indigenous Christian Elites	94
73) “Real and Substantial Progress Has Been Made by Native Christians” (22.09.1900) ..	94
74) “Educational Progress of Native Christians” (30.07.1898).....	96
75) “We Are a Progressive Community”, but Still “There Are Defects in Us” (05.01.1901).....	97
76) Education Not Only for the Upper Classes (13.01.1906).....	98
77) “Ourselves as Others See Us” (05.01.1901).....	99
F. Women, Family, Gender Relations.....	100
78) “Our Women Are Denied Equal Privileges” (21.01.1899).....	100
79) “Denial of Education to the Females Is the Crowning Device of Hindu Society” (23.03.1901).....	100
80) “Our Community ... Takes the Lead in Female Education” (05.11.1898).....	100
81) “Largest Population of Female Literates” (26.03.1904).....	102
82) Educated Christian Women as “Holy Leaven” for India (19.05.1906).....	102
83) Japanese Visitors about Women’s Role in Japan (24.03.1906).....	103
84) “Women Students in India”, as Compared to Japan – Lilivati Singh After Her Return From Japan (11.01.1908).....	104
85) “Almost Without Any Exception the Women Leaders in India Today Are Christian” (16.07.1910).....	106
86) Polygamy – “Gradually Decreasing in Number” (13.08.1896).....	106
87) “Re-Marriage of Women Converts to Christianity” (12.07.1902).....	107
G. Local and Regional Topics.....	108
88) Succession Duties for Indian Christians Only – “Unknown in Any Country in the World” (15.04.1899).....	108
(<i>St. Thomas Christians</i>).....	109
89) “Though Christianity Has Been in India for Nearly a Century” – St. Thomas Christians Not Taken Into Account (17.07.1897).....	109
90) “Large Number of Syrian Christians in South India” (12.07.1902).....	109
91) National Awakening Among the “Ancient Christian Community of Travancore” (20.05.1911).....	109
H. Transregional and Transcontinental Perspectives.....	111
(<i>West Africa</i>).....	111
92) Native Bishops for India – Africa as a Model (18.06.1898).....	111
93) Sierra Leone Christians “Now Almost Entirely Self-Supporting” (28.09.1901).....	112
94) “As Great a Gift to India as His African Predecessor” – V.S. Azariah Compared to Bishop S.A. Crowther (07.09.1912).....	112
(<i>Uganda</i>).....	112
95) “Christians in Uganda” Far Ahead of the Indian Church (06.09.1902).....	112
96) “The Uganda Church – an Object Lesson to Indian Christians” (11.03.1905).....	114
97) A Visit to India by the King of Uganda, a “Christian Ruler” (02.08.1913).....	115

<i>(South Africa)</i>	116
98) “Grievances of British Indians in South Africa” (05.11.1896).....	116
99) “Protest Against the Indians Landing” in Durban (21.01.1897).....	118
100) First Reports About the Ethiopian Movement in South Africa (09.06.1900).....	119
101) “A Young Christian Zulu” Awarded in the US (14.07.1906)	119
102) “A Training College for Indian Teachers” in Durban (06.10.1906).....	119
103) An Indian Minister Contradicts Reports on Natal (03.11.1906)	120
104) An Interreligious Solidarity Meeting in Madras for the Indians in the Transvaal (23.10.1909).....	121
105) Gandhi as “Leader of the British Indian Deputation From South Africa” in London (27.11.1909).....	121
106) “The Lord Bishop of Madras and the Indian Christian Deportees From the Transvaal” (27.08.1910)	122
<i>(China)</i>	123
107) “A Chinese Magazine” (11.08.1906).....	123
108) A Chinese Speaker at the Edinburgh Conference (10.09.1910).....	124
<i>(Japan)</i>	124
109) “Christianity in Japan” as Modernizing Force (30.04.1904).....	124
110) “Japan Has Imbided More Deeply the Christian Spirit Than Russia” (14.05.1904) ...	125
111) Visitors from Japan – “At the Special Request and Invitation of the Indian ... Y.M.C.As” (21.04.1906).....	126
112) “Japanese Delegates to India” (24.03.1906)	128
113) “An Interview With the Rev. T. Harada of Japan” (28.04.1906).....	129
114) “An Indian Deputation to Japan” (09.03.1907)	131
115) “When in Japan ... I Felt Discouraged Over India” – Liliavathi Singh On Female Education in India, After Her Return from Japan (11.01.1908).....	132
<i>(Fiji)</i>	133
116) Indian Christian Catechists in Fiji – Which “Will Become Practically an Indian colony” (18.06.1904).....	133
<i>(Armenia)</i>	133
117) “Sympathy ... for Our Persecuted Co-Religionists in Armenia” (22.10.1896).....	133
<i>(Great Britain)</i>	134
118) “The Indian Christian Association of Great Britain” (30.04.1896).....	134
<i>(United States)</i>	135
119) “The Negro Problem in America” (11.09.1897).....	135

Selected Texts From *The Christian Patriot*

A. Programs and Realities

A.1 Programmatic Texts

1) “Owned and Conducted Entirely by Members of the Native Christian Community” – *The Christian Patriot* in the Seventh Year of Its Existence (02.01.1896)

OURSELVES

It is with feelings of the deepest thankfulness to God that we enter upon the year 1896, which is the seventh year of the existence of our journalistic venture. When in the year 1890 we launched the *Christian Patriot* on the troublous waters of Indian journalism, we had considerable misgivings as to how it would be received by the public, and whether it would justify its existence, as an organ capable of influencing and directing Native Christian public opinion and of advancing its interests. At the very commencement we said that it is “intended that this journal shall be Christian in tone and Patriotic in its aims. It shall be Christian in the broadest and truest sense of the word, inasmuch as we will adopt in its entirety the Christian standard of right and wrong as our standard ... Owned and conducted entirely by members of the Native Christian community the *Christian Patriot* will give expression to the sentiments and aspirations of Native Christians. There are not wanting signs to indicate that the time has now arrived for the members of this community to come boldly forward whether to speak out their minds, or to vindicate their claims, or to battle for the truth and for Christ. We do not pretend that this journal is the ‘organ’ of that community, but we shall endeavour to advocate the claims and ventilate the grievances (if any) of that community, with all fairness and in the spirit of unwearying courtesy and moderation.” To what extent we have fulfilled these expectations our readers will be able to judge for themselves; for our own part, however, we can say that not only that the support that we have received from the public has steadily increased during the past six years, we have also been greatly encouraged by the growing influence of our journal and the confidence that it has evoked from the community which it has been trying to serve, faithfully and unselfishly. If proof were needed of this fact we need only point to the new enlargement in the *Christian Patriot* which this issue of the journal indicates. This is the third time within the period of six years that we have found it absolutely necessary to enlarge the size of the paper and to effect improvements in it. We have spared neither men nor money in trying to make our journal worthy of the confidence that has been reposed on it by the Christian public. Our readers are probably not unaware of the difficulties of conducting a journal so as to secure the sympathy and support of a large constituency; but these difficulties are increased a hundredfold in our case, as all of those who are connected with the enterprise are men busily engaged in various occupations, but

who, without any expectation of reward, devote what time they could spare, to help to render the *Christian Patriot* a success in every way. We are thankful, however, to state that there has rallied round us, a large number of able Indian Christian contributors from this and other Presidencies. We also count among some of our regular contributors, a few European Missionaries who take a deep interest in everything connected with the progress of the Indian Christian community. We take this opportunity of tendering our heartiest thanks to them and sincerely trust that others will follow their generous example. The successful way in which this important journalistic venture has been conducted is proof positive that Indian Christians are in this Presidency at all events trying to realize the significance of their position and to assert their independence. We often hear it said that Indian Christians have not yet learnt to help themselves, that they stand too much in the position of receivers, and not enough in the position of givers. If the *Christian Patriot* has done anything it has been not only to teach our brethren the lessons of self-help and self-dependence, but also to afford an opportunity to some of the most enlightened and cultured among them to put into practice these lessons.

Our position in expressing the opinions and in advocating the claims of the Indian Christian community is no doubt one full of most delicate and momentous responsibilities. We are aware that often our criticisms, though never personal nor unkind, have often been sharp and severe. We are aware that in our endeavour to be outspoken and to serve the interests of our community; we have often offended those to whom we owe much. We have often been obliged to comment adversely on questions of Missionary policy so far as they affected Native Christians, but those who have been watching carefully the policy of the *Christian Patriot* would be the last to accuse us of uncharitableness in our criticisms. Some of our staunchest supporters are European and American Missionaries and nothing has been a source of greater encouragement to us than the expressions of approval and support we have received from them whenever we happened to express in plain and straightforward language our opinions on questions of Missionary policy. We are resolved at the same time to exercise greater care and consideration in our criticisms than ever, so that we shall not prove a stumbling block to any one. We are resolved to be more fearless than before in exposing corruption and wickedness. We are resolved to be more zealous than ever in advocating the cause of Christ ...

Now that the *Christian Patriot* has entered upon a new era of progress may we solicit for it a wider support from the public than it has received already. The least that we ask of each subscriber is that he should secure for us one additional subscriber. Let it only be understood that the work we are engaged in is one that, with God's blessing, is likely to raise the Indian Christian community to a position of commanding influence in this country, then we shall not be wanting in that enthusiastic support the lack of which to a great extent cripples our energies. With these remarks we wish our readers

A Happy New Year.

Source: *The Christian Patriot*, January 2, 1896, p. 4 (shorter extracts → texts 5.1, 6.1, 37).

2) “A Purely Indigenous Venture” and “Oldest Christian Journal in India” –
The Christian Patriot Looks Back at Fourteen Years of Publishing (10.01.1903)

OURSELVES

With this issue the *Christian Patriot* enters upon the fourteenth year of its existence; and we praise God for the work it has been able to do during the last thirteen years for the community in whose interests it has been started. Our misgivings were great when the *Christian Patriot* was launched on the troublous waters of Indian Journalism as to how far it would prove a success; but the steady support it has received from the very commencement from the public and the various improvements we have been able to effect from time to time in the get-up of the journal bear witness to its appreciation by a very large constituency; not only in this country but also in Great Britain and in America. The unique feature of the journal is that it is a purely indigenous venture. It was planned by Indian Christians, started by them, and is being conducted by them. The *Indian Christian Herald* was a similar venture in Calcutta which owed its existence chiefly to Babu Joy Govind Shome, but after the death of that great leader, it ceased to exist, and the *Christian Patriot* remains now as the oldest Indian Christian journal in India. Though published in Madras its one great object has been to represent the views and promote the interests of the Indian Christian community as a whole, and hence it appeals to members of the community all over the country. We are thankful for the support it has received outside this Presidency, but whilst the *Christian Patriot* is well-known in the Western and Northern Provinces of India, and even in the Central Provinces, it is not so well-known in Bengal. We hope Christians throughout India will accord this journal their support and do all in their power to extend its usefulness.

It is needless to speak of the advantages of a journal of this kind in educating and guiding Indian Christian public opinion. At this time in particular, when everything is in a transitional state, a journal that could voice the sentiments and aspirations of the best leaders of the community is an imperative necessity. The possibilities before the Indian Christian community, backed up as it is by influences which make for moral, social, intellectual and spiritual progress, are indeed vast; and at no time, therefore does the community need wise, careful, sympathetic guidance as at present, and our earnest prayer is that with God's help the *Christian Patriot* will prove the means of affording this guidance and teaching which the community needs at present. Problems fraught with deep issues to the future Indian Church are confronting us; on all directions, and it is time that the Indian Christian community contributed its quota to the solution of these problems. The community everywhere can boast of men and women of light and leading, and what is most encouraging is that these men and women are not indifferent to the concerns of the Indian Church of the future but are most eager to take a part in the solution of missionary problems. What more appropriate medium could be found for the representation of their views than a journal conducted on thoroughly patriotic and Christian lines by Indian Christians.

The success of this venture we need hardly say is due to the hearty co-operation of a large number of educated Indian Christians who have laboured hard without material compensation of any kind, to make it acceptable to Christians of all denominations. The practical help afforded by a large number of Missionaries is also thankfully acknowledged. To one and all – Indian and European Christians – who have helped us with their literary contributions and their advice we tender our sincere thanks. There is still a great deal of literary talent in the community which the *Christian Patriot* has not been able to utilize, and we trust that in this

year at least we shall have the pleasure of welcoming contributions from those endowed with the gift of writing but who have not as yet contributed to our columns.

We are anxious that this year our list of supporters should increase appreciably, and we appeal to our Indian Christian brethren throughout India to leave no stone unturned to make the journal widely known to their friends, and thus make it a greater success than it has been during the past thirteen years. Considering the amount of self-sacrificing labour that has been put into this venture we are justified in looking forward to the enthusiastic support of our brethren throughout the length and breadth of the country.

We also take this opportunity of wishing with all our hearts our readers
A Happy New Year.

Source: *The Christian Patriot*, January 10, 1903, p. 4 (shorter extracts → texts 5.2, 6.2).

3) “A Very Important Part to Play in the Regeneration of India” – *The Christian Patriot* on the New Year 1905 (07.01.1905)

THE NEW YEAR

With this issue the *Christian Patriot* commences a new year, the sixteenth year of its existence. [...] Our readers are not unaware of the difficulties of journalism in India, where it has to meet with special difficulties; and the fact that this journal is intended for a special community and is distinctly Christian in its purpose and aims has increased these difficulties [...] At this time in particular, when everything is in a transitional state, a journal that could voice the sentiments and aspirations of the leaders of the community is an imperative necessity. We firmly believe that the Indian Christian community has a very important part to play in the regeneration of India. The many problems, political, social and moral, confronting New India can only be solved successfully by Christianity; for its moral power to purify and renovate the personal and social life is immense. The possibilities before the Indian Christian community are great, ... and our earnest prayer and hope is that the *Christian Patriot* will prove of some help in affording this sympathetic guidance [...]

Source: *The Christian Patriot*, January 7, 1905, p. 4.

4) “What ... Do We Exist For?” – Looking Back at Twenty-Six Years of the Journal’s Existence (19.02.1916)

THE CHRISTIAN PATRIOT

It is now twenty six years since we began our life, and during these years we have endeavoured to serve the Christian Community in India, and especially the Indian Christian Community in South India in various ways.

In these years the *Christian Patriot* has tried to give expression to the feeling of unswerving loyalty to the Government, it has, on a number of instances, represented the opinion of the community to the Government and has expressed its opinion definitely upon various Legislative Measures affecting the interests of our community. It is true we were not

able to do full justice to the various questions at issue, but we are now increasing our efforts in this direction, to be more and more useful to our community, and that chiefly with reference to the Governments in South India.

There are then problems, thousands of them, of which we were able to point out a few in our previous issues. It is not our intention to dogmatize on any of these problems, and force our opinion on the community, we leave the questions open to discussion, and the columns of the *Christian Patriot* are open to all members of our community who desire to express their well-considered views on these matters: our main work will be to direct, guide and focus public opinion as far as it lies in our power. There are a number of problems which admit of more than one solution, in such cases, the different views will be impartially expressed, and the readers will be free to choose their own. To effectively carry out this intention, it is our wish to add one or two pages to our weekly issues. (This is by the way, a financial question, which can be easily settled, if about a 100 new subscribers come in. Will every reader please work for that?)

What else do we exist for? It is clear from the expressed opinion of a few leading men in different parts of India that they have partly misunderstood our other functions; hence we take this opportunity of pointing to them the various phases of our work.

We publish Telegraphic Summary; Why? Many ask. This is the reason. Our readers may be roughly divided into three classes: (1) Poor Indian Christians (a large number) who get no dailies, and in fact no other paper, (2) People who may get a daily but who find very little time to read the daily news; for these it is a time saving arrangement to keep them up-to-date, (3) The third class – the one who complain are those who don't subscribe for the paper or find time to read the dailies which they might get. We are not concerned with the third class – for these are not very many; these men should take the paper for other considerations and not for the 'Summary'.

We give "Indian News" – Many Indians say, why do you give these News? Are they of any use to the Christian Community? We feel strongly that the Christian Community has for a long time neglected to take part in work which is outside its own community. It is a sad fact. It is then, with the special purpose of giving our Christian readers, some idea of the great movements and work which are carried on by our non-Christian brethren that we publish such news. It is our wish that our readers and the Christian community as a whole should take more active interest in all that is Indian, even though it is not Indian Christian. We extremely regret that at present for want of space, we are not in a position to increase the number of columns chronicling the week's important movements among non-Christians (this is again a question of finance.) We hope to do so however in the near future – with the co-operation of our readers. The usefulness of the other columns are [sic!] self-evident, if only our critics bear in mind this fact that the majority of our readers do not subscribe for any other paper.

We have been asked continually by our readers (generally people who don't subscribe for it) about our attitude towards foreign mission workers. To such we would answer briefly – the same attitude as we take towards any other Christian in India. But, of course, the question is different, if it is foreign *missions* and not foreign missionaries: and no general answer could be given to it in a few lines.

The *Christian Patriot* exists to make clear our attitude of sympathy and friendliness towards our non-Christian fellow citizens and to express our views on the various social, political and economic movements set on foot for the advancement of India. This we have done in the past: we hope to do this more vigorously in the coming years. We need to co-

operate with our non-Christian fellow citizens in all things calculated to advance the well-being of India.

The *Christian Patriot* exists to express our views in regard to the Indian Church and to Missionary policy and methods in India generally in so far as they affect the well-being of Indian Christians.

We are helping to promote the communal consciousness of Indian Christians, so widely scattered over India and so sadly divided by denominational and other differences, and bring about greater unity and solidarity.

We try to bring the various Christian organisations throughout India, Burma, Ceylon, Straits and South Africa, in close touch with one another, and by recording their activities, help to stimulate and co-ordinate their effort. If we have not much in this way, it is clearly not our fault, it is the fault of the various secretaries who not send us their reports for publication.

We have tried to promote better understanding among Indian Christians themselves, discuss their needs and secure their co-operation in all matters calculated to promote the well-being of the entire community.

We have tried to achieve the various objects detailed above: if we have not succeeded so well, the fault does not lie entirely on us: the Indian Christian Community should also take its share and do it manfully and unitedly.

Source: *The Christian Patriot*, February 19, 1916, p. 4 (shorter extract → text 7.1).

A.2 Realities of Publishing

5) Ownership

(1.) [...] Owned and conducted entirely by members of the Native Christian community the *Christian Patriot* will give expression to the sentiments and aspirations of Native Christians. [...]

(2.) [...] The unique feature of the journal is that it is a purely indigenous venture. It was planned by Indian Christians, started by them, and is being conducted by them. [...]

(3.) THE CHRISTIAN PATRIOT COMPANY LTD. [...] 1. This Company shall be called the Christian Patriot, Company, Limited. 2. Its object is to promote the religious and social welfare of the Indian Christian community by means of a Journal, Library, Printing press and other suitable methods. 3. The capital of the Company shall be not less than Rs. 3,000, divided into 300 shares of Rs. 10 each. [...] 8. In order to start work at once, the Company shall take over the English Weekly, called the *Christian Patriot*, from the 1st, April 1912, or date of registration, with all its assets and liabilities. [...] 11. There shall be an Annual Meeting of the Company [...]

Sources: *The Christian Patriot*, (1.) January 2, 1896, p. 4 (full article → text 1); (2.) January 10, 1903, p. 4 (full article → text 2); (3.) July 6, 1912, p. 8.

6) Distribution, Circulation in India and Beyond

(1.) [...] We are thankful, however, to state that there has rallied round us, a large number of able Indian Christian contributors from this and other Presidencies. We also count among some of our regular contributors, a few European Missionaries who take a deep interest in everything connected with the progress of the Indian Christian community. [...]

(2.) [...] Though published in Madras its one great object has been to represent the views and promote the interests of the Indian Christian community as a whole, and hence it appeals to members of the community all over the country. We are thankful for the support it has received outside this Presidency, but whilst the *Christian Patriot* is well-known in the Western and Northern Provinces of India, and even in the Central Provinces, it is not so well-known in Bengal. We hope Christians throughout India will accord this journal their support and do all in their power to extend its usefulness. [...] [A] very large constituency not only in this country but also in Great Britain and in America. [...]

(3.) TERMS OF SUBSCRIPTION / Rs. 5 per annum – For free delivery in India, Burma and Ceylon. / Rs. 6 per annum – for free delivery in Foreign countries / The following reduced rates are also allowed: Rs. 4 per annum or As. 6 per month – For those whose monthly income is below Rs. 50 and above Rs. 30. / Rs. 3 per annum or As. 5 per month – For those whose monthly income is Rs. 30 and below. – All subscriptions should be paid in advance. [...]

(4.) [*Christian Patriot* quoted in *The Irish Churchman*, Dublin] We observe with pleasure from the *Christian Patriot* of Madras that the first Indian Bishop of the Indian Church, Mr. Azariah*, was consecrated last December at Calcutta. [...] – *The Irish Churchman*.

(5.) [*Christian Patriot* quoted in Gandhi's* journal *The Indian Opinion*, Durban] THE LATE MR. G.W. CHATTERJI / *The Christian Patriot* (Madras) contains the following in its editorial notes: [...]

(6.) [*New Header*] *The Christian Patriot* / The Leading Organ of the Christian Community in India, Burma, Ceylon, Straits and South Africa / Vol. XXVI / Madras: Saturday, 4th March 1916 / No. 9 [...]

Sources: *The Christian Patriot*, (1.) January 2, 1896, p. 4 (full article → text 1); (2.) January 10, 1903, p. 4 (full article → text 2); (3.) January 10, 1903, p. 1; (4.) March 15, 1913, p. 5; (5.) *Indian Opinion*, April 3, 1909, p. 156; (6.) *The Christian Patriot*, March 4, 1916, p. 1.

7) Readers and Subscribers

(1.) [...] Our readers may be roughly divided into three classes: (1) Poor Indian Christians (a large number) who get no dailies, and in fact no other paper, (2) People who may get a daily but who find very little time to read the daily news; for these it is a time saving arrangement to keep them up-to-date, (3) The third class the one who complain are those who don't subscribe for the paper or find time to read the dailies which they might get. We are not concerned with the third class – for these are not very many; these men should take the paper for other considerations and not for the 'Summary'. [...]

(2.) [...] The paper is now being printed at the Methodist Episcopal Press at a greatly enhanced cost and it is hoped that Native Christians *of all classes* will give their hearty support [...]

(3.) [...] The *Christian Patriot* has become a popular paper here [at Secunderabad, Andhra Pradesh], both among Christians and Hindus. [...]

Sources: *The Christian Patriot*, (1.) February 19, 1916, p. 4 (full article → text 4); (2.) April 2, 1898, p. 6; (3.) July 30, 1898, p. 6.

8) Contributors, Correspondents

(1.) [...] The success of the journal ... is due to the hearty cooperation we have received from Indian Christian friends as well as Missionaries. Several well-known writers have rallied around the Journal and have worked hard without any recompense [...]

(2.) [...] We cannot say that all our correspondents and contributors are personally known to us but we can say that we entirely depend upon their honesty for the correctness of their statements, and we can assure our correspondent that confidence has not been misplaced except perhaps in very few cases. [...]

(3.) A correspondent from Narasarowpat sends us two very lengthy contributions, which the limited space at our command forbids us from publishing ... We wish that our contributors learn the virtue of being brief in their communications.

(4.) [...] We want plenty of Indian Christian news – facts and occurrences rather than news and criticisms. We want to chronicle Indian Christian passes, promotions, revivals and conversions, united efforts, grievances based on facts and mildly worded; in short, everything that is of interest and importance to our growing community. We want even lady correspondents [...]

(5.) [*Local Correspondents*] Our Tinnevely correspondent sends us an interesting account of the meeting of the Missionary Conference and the Native Church Council held in Tinnevely in the second week in February [...]

(6a.) [*London Correspondent*] OUR LONDON LETTER / Since I wrote to you last, the weather has continued very fine and dry ... From the principal May meetings ... I glean the following notes ...; (6b.) OUR LONDON LETTER / From our special correspondent, August 7: One great event of the past week is the visit of Li Hung Chang to London [...]

(7a.) [*China Correspondent*] OUR CHINA CORRESPONDENT / Our own China correspondent from Shantung has some very sad news to give us in his letter of the 9th January. It is the story of the torture to death of a devoted S.P.G. Missionary [...]; (7b.) Our correspondent has been in Shantung, North China, for several years, and it is in Shantung that the anti-foreign movement had its start. [...] He has been an eyewitness of the boxer movement of which he gave our readers a most graphic account [...]

(8a.) [*Hindu Correspondents*] CONTRIBUTIONS / [...] MRS. BESANT'S MEMORANDUM ABOUT THE HINDU COLLEGE AT BENARES / (From a Hindu Correspondent) / The object is no doubt a laudable one, but how far it will be successful in its aims is matter of great doubt. [...]; (8b.) CONTRIBUTIONS / [...] A BRAHMAN YOGI / (From a Hindu Correspondent) / On hearing of the arrival of a Yogi at this place *viz* Kalyandrug, the postmaster led me to his Holyness who was sitting counting beads, in a temple situated in the heart of the town. [...]

Sources: *The Christian Patriot*, (1.) January 5, 1901, p. 5; (2.) May 28, 1898, p. 2; (3.) April 2, 1896, p. 3; (4.) May 22, 1909, p. 4; (5.) February 26, 1898, p. 5; (6a.) June 11, 1896, p. 7; (6b.) September 3, 1896, p. 7; (7a.) March 3, 1900, p. 5; (7b.) July 28, 1900, p. 4f; (8a.) January 28, 1899, p. 3; (8b.) December 17, 1898, p. 3.

9) Other Sources

(1.) [*Telegraphic Summary*] TELEGRAMS / The British in West Africa – London, 7th Dec. – Despatches received today from West Africa state that Lieutenant Keating ... and a party of native troops were massacred on the Niger in October. A punitive force has been dispatched. – [...] The Situation in China. – London, 7th Dec. – The French minister in Peking has presented an ultimatum to the Taung-li-Yamen ... unless the Missionary who is held captive by the Szechuan rebels is released within ten days. – [...]

(2.) [*Missionary Journals*] The *Chronicle* of the London Missionary Society publishes an interview with a well known trader in Bechuanaland ... This is what he says: [...]

(3.) [*Indian Political Journals*] OURSELVES AS OTHERS SEE US / The *Madras Mail** ... has a good word to say for the Native Christian community and we quote it here in full: [...]

(4.) [*Indian Hindu Journals*] In the *Hindustan Review* there is an article on “The Future of Christianity in India” by Mr. JNAN CHANDRA BANERJI, M.A. The article is typical of the attitude of educated Hindus towards Christianity and as such deserves our attention. [...]

(5.) [*A Chinese Christian Magazine*] [...] We have been sent copies of two such Y.M.C.A. periodicals from Madras and China, *Chinese Young Men* is the organ of the Y.M.C.A. in China, and it is very sensibly published both in English and Chinese. The July issue ... has been courteously forwarded to us. [...]

(6.) [*A South African Christian Journal*] [...] Commenting on the recent Natal Incident, the *Christian Express* of Lovedale, South Africa, ... strikes the earnest note of all, and we heartily agree with everything that he says. The *Express* says: [...]

(7.) [*An Indian Christian Journal from London*] Some time ago we informed our readers of the formation in London of the *Indian Christian Association of Great Britain* ... [It] has succeeded in bringing out a Journal in England, called *The Indian Christian* as an organ of this Association. The first number ... is before us [...] Specimen copies of *The Indian Christian* will also be sent on application to the editor and Manager of the *Christian Patriot*.

Sources: *The Christian Patriot*, (1.) December 17, 1898, p. 2; (2.) December 6, 1902, p. 5; (3.) January 5, 1901, p. 6 (longer extract → text 77); (4.) January 16, 1904, p. 4 (longer extract → text 58); (5.) August 11, 1906, p. 6 (longer extract → text 107); (6.) June 16, 1906, p. 5; (7.) April 30, 1896, p. 4 (full article → text 118).

10) Promotion, Problems With Payments

(1.) [...] The least that we ask of each subscriber is that he should secure for us one additional subscriber. [...]

(2.) OURSELVES / We take this opportunity of inviting fresh subscribers for this leading organ of our community in India. We fear there are many who do not take the *Patriot*, and many more still who read it regularly without paying for it. We want them all to become subscribers. Every Indian Christian who earns at least Rs. 30 per month ought to secure this paper and know what is being done by and for his community. [...]

(3.) SPECIAL NOTICE / Subscribers and Advertisers are requested kindly to forward their dues for the year with arrears, if any, to the Manager at their earliest convenience. We intend publishing a list of those who are in arrears for more than one year.

(4.) VERY IMPORTANT! [...] The subscribers must be doubled in a few months, otherwise we are afraid, the paper will have to be discontinued, as many others have done during this time

of great financial strain [during World War I]. Every reader, if he earnestly tries to induce at least one of his friends, to subscribe, the matter is settled [...]

Source: *The Christian Patriot*, (1.) January 2, 1896, p. 4; (2.) May 22, 1909, p. 4; (3.) July 6, 1912, p. 4; (4.) February 19, 1916, p. 4.

11) Technical Aspects

(1.) [...] This is the third time within the period of six years that we have found it absolutely necessary to enlarge the size of the paper and to effect improvements in it. [...]

(2.) IMPORTANT NOTICE / From next week the *Christian Patriot* will be published on Saturdays instead of Thursdays ...

(3.) Wanted immediately – the old copies of the *Christian Patriot* dated 1st and 8th September, 1906 – address, Editor and Manager, *Christian Patriot*, Cathedral, P.O., Madras S.W.

Source: *The Christian Patriot*, (1.) January 2, 1896, p. 4; (2.) February 18, 1897, p. 4; (3.) April 3, 1909, p. 1.

12) Letters to the Editor, International: A Letter From Singapore (21.08.1909)

ANGLO-INDIAN CHRISTIANS OF SINGAPORE

Dear Sir, I shall esteem it a great favour if you will be kind enough to publish this my reply through this medium of this world-wide paper “the *Christian Patriot*”.

It is published in this paper by a “Christian” from Singapore, that the work done among the Tamil congregation of the St. Andrew’s Mission is very unsatisfactory ... Taking this for granted, I wish to express my opinion on the subject. The St. Andrew’s Mission was in former days intended for the Chinese Christians, it is based on Chinese customs and principles ... while there were very few Indian Christians [...] They by degrees took up their abode in various places from Penang to Kola Lumpur, and thence to Malacca, and hither to Singapore. Many intermarriages also took place ... But some who were in this chief centre were taught sufficient enough to know and believe Christ. [...]

Singapore, 9th August, 1909

“THE CATECHIST”

Source: *The Christian Patriot*, August 21, 1909, p. 5.

B. National Church Movements, Church Independency, Indigenous Clergy – Christian Movements of Emancipation

B.1 Indigenous Clergy, Native Episcopacy, Ideal of the Three-Selves

13) The 19th Century as the “Century of Missions”, but the 20th Century as the Century of “Native Churches” (28.09.1901)

OUR NATIVE CHURCH COUNCIL: AN EXPERIMENT IN SELF-GOVERNMENT

The nineteenth century that we have just closed, is rightly said to be the century of missions, a century in which a wave of missionary zeal, swept through Europe and America and resulted in the formation of missionary societies for sending out godly and devoted men to preach the Gospel to the heathen. Through the earnest and self-denying labours of these missionaries, the glad tidings of salvation through a crucified Redeemer, has been proclaimed far and wide, hundreds of thousands of souls have been brought to the fold of Christ and native Churches have been formed in different parts of the world. But the twentieth century seems to me to be the century in which the native Christians and not the foreign missionary ought to play an important part, in the countries in which they have been established, and to continue the work which the foreign missionary had been carrying on in the last century. If in the nineteenth century, the foundation of native Churches was laid, the 20th century must see the building up of the temple. In other words, the twentieth century missionary policy ought to be to encourage the self-support, the self-government and the self-extension of the native Churches. [...]

Source: *The Christian Patriot*, September 28, 1901, “Supplement to the ‘Christian Patriot’”, p. 1 (different extract → text 93).

14) “When Is India to Have Her Own Native Bishops?” (18.06.1898)

THE QUEEN AND THE AFRICAN BISHOPS

In one of our leaders have we referred to Sir John Kennaway’s speech at the anniversary of the Church Missionary Society [CMS*] on the subject of independent Native Churches. The Bishop of London also ... referred to the interest which evinced in the three African Bishops who were present at the Lambeth Conference. [...]

When is India to have her own native Bishops?

Source: *Christian Patriot*, June 18, 1898, p. 5 (longer extract → text 92).

15) “India Is Sadly Behind-Hand as Regards the Episcopate” (1899)

[...] It was acknowledged by all that India is sadly behind-hand as regards the Episcopate. No Native of the soil, in connexion with our [Anglican] Church, has yet been consecrated bishop. Beyond doubt, the Conference took a step forward in declaring that the time has come for a little “holy boldness”, and in advocating, and that with perfect unanimity (there was not a single dissentient voice) the appointment of Indian Suffragan Bishops. If care is exercised, and the type of Episcopacy adopted for our native brethren be the simple and more primitive one of North Africa, rather than the pretentious one which prevailed in the Roman Empire when the Church began to adopt the grandeur of the State, we see no reason why an Indian Episcopate should not prove a great success. Anyhow, it cannot be right always to hold a large and growing Native Church [like the Indian Church] in leading-strings, nor can it be fair to govern it for ever by a foreign episcopate. At least let a beginning be made by the appointment of Native Suffragan Bishops where the right [Indian] men are forthcoming [...]

Source: *Indian Christian Guardian*, Vol. 3 (1899).

16) The ‘Church Missionary Society’ and Its Position on the Issue of a Native Episcopate (04.05.1901)

FUTURE INDEPENDENT CHURCHES IN THE MISSION FIELD

Undoubtedly one of the most important manifestoes ever issued by any Missionary society is that adopted recently by the General Committee of the Church Missionary Society [CMS*] on the “Constitution of Churches in the Mission field”. [...] The following are the suggestions:

[“]With a view to preparing the existing Native Christian communities for the establishment in the future of independent Churches, it is important that the Native Episcopate should be gradually formed during the present transition time, having due regard to the stability of such Christian communities in matters of doctrine, discipline, and self-support. It is desirable that the Episcopate of the future Churches should be characterised by the simplicity of the Primitive Church.

The first step towards the establishment of a Native Episcopate would seem generally to be the appointment of Native Assistant Bishops under the existing foreign Bishops; and steps would naturally follow in due course of time for the formation of separate Dioceses to which they or other competent Natives might be appointed, as well as to their succeeding, in suitable cases, the foreign Bishops in the original Dioceses. It may, however, be expedient that some of the first Assistant Bishops should be English, and, preferably, experienced missionaries, to obviate the apparent invidiousness of keeping subordinate positions for Natives. Meanwhile, every effort should be made both to attract to the ministry of the Church the best men of the Native Christian community, and to prepare and test the leading Native clergy for higher positions by giving them the superintendence of districts and other functions of importance.[”]

New separate Dioceses for Native Bishops will be naturally carved out of existing Dioceses. After several Dioceses have been established in suitable areas the next step will be to combine them together in an Ecclesiastical Province with a view to the substantial unity of the Church and possibly many local diversities, these provinces comprising ordinarily several Dioceses. The creation of a Native Episcopate will not necessarily mean at once the creation of an independent constitution. "The ecclesiastical independence will come when the Constitution is adopted, providing for Synods or other governing bodies, upon which Bishop and Clergy and laity are duly represented." Objection may be taken to the effect that the present conditions do not favour the creation of an independent church; but the Memorandum does not aim at this at all. It takes for granted that the period of transition and preparation will be a long period, but it points out distinctly the goal that should be had in view and the step that should now be taken so as ultimately to reach this goal. [...]

Source: *The Christian Patriot*, May 4, 1901, p. 4.

17) Growing Numbers and Demands by Indian Clergy (11.05.1901)

INDIAN MINISTERS' CONFERENCE, MADRAS

In another column we publish the constitution of the Indian Ministers' Conference and a paper on the advantages of such an organization by the Rev. J. LAZARUS*, B.A., to whose zeal for the welfare of his brethren the present Conference is to be attributed. We have often had to write in this journal on the responsibilities of the Native Ministry, and have dwelt on its position, privileges and drawbacks. Organization is the characteristic of the age. People allied to one another by mutual aims and interests must combine and act in a body for their own self-improvement and self-preservation. The constitution of the [Indian Ministers] Conference is all that can be desired at this initial stage. The first rule states that the "Indian ministers in Madras and its immediate neighbourhood form themselves into a Conference"; the object of which, adds Rule 2, "shall be to promote social and spiritual intercourse, mutual aid and advice, and combined action." Some years ago the number of Indian clergymen could hardly be counted on the fingers. Now there are as many as 42; and it is by no means too soon that MR. LAZARUS has thought of inaugurating this clerical movement at the commencement of the new century. [...] We trust that the Conference will preserve its peculiarly Indian character and grow and develop on more or less Indian lines. We look upon the organization as a further proof of the life and vigour of the Indian Church in South India and expect not a little from it in years to come. [...]

Source: *The Christian Patriot*, May 11, 1901, p. 4.

18) "A Unique Experiment in Self-Government" in Madras (11.01.1902)

A UNIQUE EXPERIMENT IN SELF-GOVERNMENT

[...] If we are not mistaken, in Africa, the problem of self-support and self-government has been successfully solved long ago. The Uganda Church was the first to set an example in this

respect. In India, the Madras Native Church Council was the effort in this direction, and though this system has been tried in several other parts of India, it has not succeeded so well as in Madras. It is now thirty-three years since the Madras Native Church Council has had no European chairman and the affairs of the Council which has the supervision of four large pastorates and a very large number of primary schools, has been entirely managed by Indians. The local C[hurch] M[issionary] S[ociety] [CMS*] committee has still the power of overriding the proceedings of the Council, but during the last thirty-three years it has not exercised this power more than twice. At present all the congregations are self-supporting and a sum of Rs. 5,000 is annually subscribed by Indian Christians, mostly in humble walks of life, for the up-keeping of their churches. MR. S. SATHIANADHAN*, in his remarks, referred to the conditions of the success of the experiment, and laid stress chiefly on the sympathetic and statesmanlike encouragement the experiment has received from the present secretary of the Madras corresponding committee of the Church Missionary Society, the Rev. E. SELL, B.D. It is this sympathy and faith in Indian Christianity that has made that particular experiment so marked a success, and it is the lack of sympathy, the want of faith and the viewing of Indian Christianity through the distorted medium of social prejudices and arriving at an unfavourable verdict that is the chief cause of the helpless condition of the native Churches. We thank the Lord Bishop of Madras for his encouraging words. He for one thinks that there is great future before Indian Christianity in this country, and he looks forward to a time when a type of Christianity distinctly Indian will be produced.

No one is more conscious than we are of the defect of Indian Christianity and the special difficulties that lie in the way of such experiments, but what we would like to see is a fair trial being given to Indian Churches in the matter of self-government and self-support, and to persist in the experiments, in spite of temporary failures, just as the C.M.S. is doing. On the part of Indian Christians, of course, what is needed is greater co-operation and greater earnestness.

Source: *The Christian Patriot*, January 11, 1902, p. 4.

19) “Race Prejudice” and the Issue of an “Indian Native Episcopate” (23.10.1909)

AN INDIAN NATIVE EPISCOPATE

[...] [W]hy should the European Missionary consider something impossible in the Christian Church when it is daily happening in the secular world? Is race prejudice the prerogative of the pious European? In almost every walk of life you will occasionally find Europeans working under Natives, but by a strange irony this does not seem possible in the Christian Church. Must it be acknowledged that without a word of protest, European Missionaries have been allowed to introduce the most damnable of all heresies into Christ's Church? If so, then the gates to hell have prevailed.

Source: *The Christian Patriot*, October 23, 1909, p. 6.

B.2 National Church Movements, Church Independency, Ecumenical Horizons

(*Debates About the Ideal of a National Church*)

20) The “Ideal of a National Church” – Plea by Alfred Nundy (28.10.1899)

THE NATIVE CHURCH IN INDIA

There is a well-written article on “A National Church for India” in the current number of the *Contemporary Review* from the pen of Mr. Alfred Nundy*, Barrister-at-Law of Gorakpur [Northwest India]. This article, we are glad to find, forms the subject of a sympathetic leader in the *Madras Mail**. The *Mail* points out the rapid progress which the Native Church has made within the last thirty years. There are now in some Missions large congregations of Native Christians entirely self-supporting and in a position to manage their own affairs. This has led many thoughtful Indian Christians to consider the future prospects of the Church in this land. Mr. Nundy’s position the writer in the *Mail* summarizes as follows:

[“]Mr. Nundy’s article deals chiefly with the Missions connected with the Anglican Church, partly because of their importance, varied character, and extent; partly because in some of them a clear and definite policy with regard to the independence of the Native Church has been, in theory at least, adopted and to some extent carried out. This had led him to see that his ideal of a National Church can only be realised on the basis of Episcopal Government; but that difficulty he considers to be by no means insuperable. At present it is not possible, and the time is yet distant when his ideas can be carried out; but when Indian Christians are sufficiently numerous – and their numbers are ever increasing – and when they are sufficiently advanced to gain and to deserve more independence, we agree with him that the difficulty will not loom large. At all events, the various Missionary organisations now at work in India, whilst they must at present keep their congregations under their respective Church constitutions and discipline, need not import all the past feuds and factions which from political and other causes in Western lands accentuated their differences and disturbed their harmony. If a large hearted toleration is shown now, and a readiness to make modifications in things non-essential appears, then the way will be clear for the Native Church to follow the lines of its destiny, and in due time to unity [sic!] itself in a way impossible now. [...]”]

For our own part we agree with the [*Madras*] *Mail* in thinking that the first step towards the formation of an Indian National Church is the self-support of congregations. Solve the problem of self-support and you have paved the way for independent church organization being established, if not within a decade, at least within quarter of a century. All the same it is time for Mission authorities to face the problem of an independent Native Church sternly in the face [sic!], instead of soothing themselves with the self-satisfying notion that Europeans and Americans must of necessity *for ever* lead the Native Church. Mr. Nundy quotes with approval the important resolutions passed at the recent C.M.S. Conference at Allahabad on the subject of the Native Church, and we trust that the South India Conference that is to meet next January will view the problem of the Native Church with the same spirit of large-hearted foresight as the C.M.S. Conference.

Our position, we trust, will not be misunderstood. We fully see the difficulties in the way of bringing into existence an Indian Church. Our Indian Christians have a great deal to learn before they are made responsible leaders of a Church, but what we, with the *Madras Mail*,

assert is that Missions should pave the way for the coming into existence of a National Church, by trying to throw greater responsibility on the Indian clergy and laity. This is exactly what the most successful Missionary organization in India, the C.M.S., is trying to do. It would be well for other missions to take a leaf out of the C.M.S. in this respect.

Source: *The Christian Patriot*, October 28, 1899, p. 4f.

21) “But the Time ... Is Not Yet” – a Missionary Response (02.12.1899)

A NATIONAL CHURCH FOR INDIA

We commented not long ago on the article on “A National Church for India” contributed to the *Contemporary Review* by Mr. Alfred Nundy*, Bar.-at-Law. The following, taken from the *Church Missionary Intelligencer [CMI*]*, relates to the same subject and will be of interest to our reader:

[“]Mr. Alfred Nundy, an Indian gentleman hailing from Gorakhpur in the North-West Provinces, under the heading of “A National Church for India”, contributes a thoughtful and, in the main, admirable article to the *Contemporary Review* for October. He argues for the speedy union in one National Church of all the Protestant Christian bodies found in India, the fruits of the labours of many denominations. That is precisely the counsel which, when the time arrives, we should like to have addressed, not to the Christian Churches in this or other lands, but to the Indian Christians themselves. But the time – so, at least, it seems to us – is not yet. So long as the Indian Christian community is so largely dependent as it is at present for leaders and teachers as well as for funds on the diverse and divided Churches of the West, so long it is premature to invite or look for external union. [...]”]

Source: *The Christian Patriot*, December 2, 1899, p. 5.

22) The ‘National Church of India’, Established in Madras in 1886

(1.) [Objective]

[...] The main object with which this Church [the ‘National Church of India’, NCI*] was started was clearly enunciated at the very outset [of the founding assembly on September 12, 1886, in Madras]. It is neither more or less than to bring together, into closer sympathy than exists at present, the Indian Christians of several denominations, and thus let non-Christian brethren see that though [the Indian] Christians agree to differ in certain points [of Church organization], these differences are yet neither so great nor so essential but that they may unite together for worship in spite of them. That this object is beginning to be appreciated by the most intelligent portion of the Native Christian Community is no doubt apparent from the fact of so many brethren of different denominations coming forward to help us in this movement. [...]

(2.) [National Church and Mission Churches]

[...] The need for a United Church in India [is] very great. [...] [There is need for a] church that will not reflect Scotch Presbyterianism, nor English Anglicanism, nor German Lutheranism; but which will combine into a harmonious whole the best features of all denominations, and be suited to the social instincts and national characteristics of the native converts. Christianity has in India been molded too much after European pattern, and Missionaries have been a little over-anxious to perpetuate their own Church peculiarities. [...]

Source: (1.) National Church of India. First Annual Report 1886–87, in: Collection of papers collected with the movement of the National Church of India (Madras n.d.), pp. 31–78, here: p. 34; (2.) National Church of India. Proceedings at the first anniversary (Madras n.d.), p. 49.

23) The “National Church of India” – Pro and Contra (22.01.1890)

[A RESPONSE TO DR. PULNEY ANDY]

We cannot help admiring the persistent zeal with which Dr. Pulney Andy* is pushing forward the cause of the National Church of India [NCI*]. It was but the other day he issued his Christmas circular urging certain measures which he thinks will, if carried out, secure official recognition and a legal status to the national church movement. [...] Meanwhile we desire to point out what we consider to be the chief defect in the measure he proposes. He “suggests that a petition or memorial, be forwarded through the local Governments and the Viceroy to the Secretary of State requesting the Archbishop of Canterbury to issue a special mandate to the local Bishops to ordain persons selected by our church congregations (National) without binding the candidates to the usual vows and the Thirty-nine articles of the Church of England, &c.” While fully sympathizing with the National Church movement, we regret we cannot give our support to this proposal. Dr. Pulney Andy would commit the Primate of England to a policy that would be suicidal to the interests of the Church he represents. [...] The only “National Church” the Archbishop must and does recognise in this country is the Church of England, over which the Metropolitan presides. By virtue of their office, these dignitaries cannot do otherwise. An indigenous movement, such as we presume, the often-talked of Indian church it to be, must rest on an indigenous basis and move on indigenous lines. It must grow from within; and gather strength as it grows from its own innate vitality, while at the same time it should seek to profit by the wisdom and experience of ages as exemplified in the many and varied churches already existing in India. We need hardly add that Dr. Pulney Andy’s movement is in every way worthy the support of the Christian public; and we sincerely trust that it will not be long before he will be able to secure the co-operation of the various Mission organizations at work in the country.

Source: *The Christian Patriot*, January 22, 1890, p. 18.

**24) Religious or Social Union First Among Indian Christians? – a Controversy
Between *The Christian Patriot* and the ‘National Church of India’ (09.09.1891)**

[...] The attitude of the *Christian Patriot* from its very beginning towards the National Church movement set on foot by Dr. Pulney Andy*, appears to be one of antagonism. It arouses one’s suspicion that this journal has been started purposely as an Anti-National Church organ. The object of this movement is to do away with the denominational distinctions which unfortunately keep one sect at variance with another; and the implanting of such sectarian Christianity among the people who were kept in disunion and in enmity with each other by the caste institutions of this country has further widened the gulf, and the embracing of Christianity has not taught the converts to live amicably with their fellow Christians. The National Church movement aims at uniting the various denominations, and to have one united Church as suited to the national peculiarities and instincts of the people; to encourage independence, and self-reliance, to introduce a system of self-help, self-work and self-government in the ministrations of the Church [...] The *Christian Patriot* considers that social union should be first brought about as the preparatory ground for raising the National Church. Could this be easily accomplished without the aid of a religious union? It alone could do the needful, and not the mere social intercourse, eating and drinking, and intermarriage, without a spark of a religious life in a nation. [...]

Source: *The Cosmopolite*, September 9, 1891, in: Pulney Andy Collection (Madras n.d.), pp. 13–16.

**25) “Development and Independence of the Native Churches” – Basic Principles
(12.03.1898)**

DEVELOPMENT OF THE NATIVE CHURCHES

We have often given our views on the subject of the development of Native Churches [...] We would like here to draw the attention of our readers to some remarkable utterance of Bishop [A.R.] Tucker* of the Victoria Nyanza Mission in Africa. [...] The following extracts are taken from Bishop Tucker’s recent charge published *in extenso* in the *Church Missionary Intelligencer* [CMI*]:

[“]1. DEVELOPMENT OF THE NATIVE CHURCH

Were I asked to give an opinion as to what, in my estimation, has most hindered the development and independence of the Native Churches, I should unhesitatingly answer. “That deep-rooted tendency which there is in the Anglo-Saxon character to Anglicize everything with which it comes in contact.” See how this operates in the Mission-field with respect to the Churches which are built for native congregations. Our ideas in this matter are very crystallized indeed, not to say fossilized. Of course we must have our pulpit there, our reading-desk in this place, and our font in that – and, of course, we must have our pews. The Missionary sets to work – souls are gathered and a little Christian community is formed. Then a church is built after the most approved Anglican pattern – a church which would be no discredit to the suburbs of some manufacturing town in England, but which in India or Africa is an absurdity, unsuited alike to the climate and the Oriental caste of thought of the congregation for whom it is built. [...]

2. NATIVE MINISTRY

Then look at our fixed ideas as to a native ministry. The threefold Order of Bishop, Priest and Deacon we regard, and no doubt rightly so, as necessary for the effectual building up of a Native Church. That we find, that, generally speaking, in the Mission-field there is a great gap between the rank and the file of our earnest Christian men and our fossilized ideas as to the qualifications necessary for admission to the order of deacons. [...]

3. EUROPEAN CONTROL

I come now to the question of control. Naturally the European Missionary thinks that he can do things much better than any native. He therefore attempts to do everything himself. In this (in my opinion) he commits a grievous blunder, and unless turned from his purpose, will mar the development of any Native Church with which he may have to do. The fact is, the native can do many things much better than the European, and should be used from the very beginning. The missionary should do nothing that the native can do.

4. EUROPEAN FUNDS

Closely connected with the question of control is the use in Missionary work of European funds. Of course, up to a certain point, the employment of such funds is necessary. But they should as far as possible even when needed, be kept in the background. It must always be remembered that where European money is used, there will, sooner or later, follow the European control. The power of the purse in hindering the development of Native Churches is truly appalling. [...]

Source: *The Christian Patriot*, March 12, 1898, p. 5.

26) “Why Are There No Independent Native Churches?” (18.06.1898)

WHY ARE THERE NO INDEPENDENT NATIVE CHURCHES?

This important question was raised by Sir John Kennaway, the President of the Church Missionary Society [CMS*], at the last annual meeting of the Society, in Exeter Hall. [...]

Sir John Kennaway regards the absence of independent Native Churches as due chiefly to two causes: (1) The deep-rooted tendency in the Anglo-Saxon character to Anglicize everything. (2) The reluctance on the part of Missionaries to lose the leading strings in which the native churches have been brought up. We admit that both the causes have operated strongly. But we fear that the application that Sir John Kennaway makes of the tendency on the part of the Anglo-Saxon character to Anglicize everything shows that he is making only a very superficial diagnosis of the ailment of present day Missions. For example, he quotes the late Mr. Wigram’s statement to the effect that in India none of the Native Churches are built after Indian architectural style. The absurdity of such an application of an important principle is evident to all those who know what a Hindu temple is and what it is meant for. Every one in India knows that to build a Christian church after the style of a Hindu temple will be nothing short of folly for the simple reason that it will not serve the purposes of Christian worship. The tendency to Anglicization in this respect has, therefore, worked beneficially. There are, however, other respects in which the tendency to Anglicization has hampered the growth of an indigenous church. For example the way in which the various missions have tried to perpetuate on oriental soil the peculiar distinctions of the West, which

are the outcome of social and political circumstances peculiar to the countries in the West. It is this kind of Anglicization that has wrought real mischief. [...]

The other cause which Sir John Kennaway mentions is indeed at work very powerfully in every Mission field. Sir John puts it mildly when he says it is a reluctance to abdicate control, and to lose the leading strings in which the native churches have been brought up. In other words it is a selfish tendency to have everything in one's own hands. Of course we have the usual excuse that natives are not fit to govern their own churches. They are still *in statu pupillari* and must be led and guided, but we ask, in no spirit of fault finding, whether Missions in India have done even what Government has done to promote self-government and independence among natives? Is it not a grave reflection on Missions that we have hardly any natives in the Indian Church holding positions of responsibility and independence whilst there are hundreds in government service in positions of the highest trust and influence and independence? This leads us to the third cause which Sir John Kennaway has omitted to mention and which is at the bottom of the gulf that separates India from European Christians, and that is the want of confidence and faith on the part of European Missionaries in Native character. The native is capable of training and education, and moral and spiritual development, only up to a certain point and no further – this is an article of faith firmly rooted in many a missionary worker. We ask, is this belief consistent with the belief in the uplifting power of the Gospel of Christ? [...]

Source: *The Christian Patriot*, June 18, 1898, p. 4f. (shorter extract → text 69).

27) “The Indian National Church” – Challenges, Difficulties, Practical Steps (23.02.1907)

THE INDIAN NATIONAL CHURCH

[...] The *Swadeshi** movement is not without its effects and lessons for Indian Christians. However handicapped they may be among the races of India by their peculiar disabilities, we see everywhere signs of their arriving at the consciousness of the particular mission which they are destined to carry out in this country. The establishment of Indian Christian Associations in every Presidency, and the rise of the *National Missionary Society [NMS*]*, in spite of inherent national weaknesses, indicate a tendency to rally round a national ideal. There are formidable difficulties in bringing the establishment of a National Church to a head. The Indian Christians along with their countrymen inherit the diversities of language, race and caste. Then they have to further grapple with the accidental differences of denominationalism planted by the different Churches of the West. [...]

Whatever course the National Church may take in future, the time has fully come for our Church to take the preliminary steps. I may suggest a few here:

- (1) There should be greater intercommunion among the Christians of the various denominations. It does not necessarily involve any sacrifice of principle. [...]
- (2) The Indian Church should be made more elastic than it is. There should be a free scope for bringing in the national element under the eye and guidance of Bishops. This could be experimentally tried at least in the chief cities of India. Attempts should be made to remove any legal difficulties that may stand in the way.

- (3) It is highly desirable that the Church should afford the biggest facilities for a few cultured and consecrated sons of the soil who are likely to take the initiative in laying the foundations of a National Church. [...]
- (4) Time has arrived at least in some parts of India to create a class of assistant Indian Bishops and Archdeacons not exactly on the elaborate and advanced pattern of the Anglican Church but more in keeping with the primitive ideals. [...]
- Paper read at the Bombay [Anglican] Diocesan Conference by Rev. D.M. Joshi

Source: *The Christian Patriot*, February 23, 1907, p. 3.

28) Local Cooperation Between Indian Roman Catholics, Anglicans and Protestants – An “Unique” Event (06.05.1899)

SUCCESSION DUTIES AS AFFECTING INDIAN CHRISTIANS

On Saturday evening, the 29th instant, the Indian Christians of the Madras Presidency held a very successful meeting at the Victoria Public Hall to consider the question of succession duties as affecting their community. The meeting was in one respect unique as it was the first occasion on which Roman Catholics, Anglicans and Protestants belonging to the Indian races met together in a common cause. The meeting was also happy in its choice of the President, the Right Reverend Bishop Theophilus Mayer, who was proposed to the *fauteuil* by Dr. S. Pulney Andy*, and was accepted by all present with acclamation. The legal, historical and practical sides of the question were respectively dwelt on by Mr. Satya Joseph, Mr. Pragasa Mudaliar and Mr. Devadoss Pillai, while the Chairman as well as the Hon'ble Mr. P. Ananda Charlu gave advice as to the points which each thought should be included in or kept out of the Memorial to be submitted to Government. It was unanimously resolved that the meeting should place on record its sense to the grievance to which the community is subjected by the compulsory levy of succession duties ... whereas other Indian communities are exempt from such compulsion and such interference. A committee was also appointed for the purpose of drawing up a memorial on the subject to the local Government as well as the Government of India [...]

Source: *The Christian Patriot*, May 6, 1899, p. 4 (on the subject cf. also text 88).

(The World Missionary Conference Edinburgh 1910 and India)

29) High Expectations: “This Conference ... Is Destined to Dwarf All Other Problems of the 20th Century” (15.01.1910)

THE WORLD MISSIONARY CONFERENCE [WMC EDINBURGH*, 1910]

This Conference which will open next month in Edinburgh is destined to dwarf all other problems of the 20th Century. From the Christian point of view, the ferment of ideas in the world of human thought which has risen from the contact of the East with the West, and the national spirit which is awakening among the non-Christian people, have given the impulse

to form this great World Missionary Conference. The completion of the mystical Body of the Lord Jesus Christ through the ingathering of nations, and the clergy [sic!] understanding of the Son of man when sons of men have found themselves in Him will be the great aim of the coming Conference. The different branches of the Christian Church to-day are conscious of the obligation that rests on them to evangelize the world and the Conference sets this task before it. The Conference will have to discuss frankly the methods and efforts of Christian agencies which are now at work and to ask honestly whether all that should be done are [sic!] being attended to for the extension of the Kingdom of Christ. A proper estimate of the work could only be arrived at, when workers from different spheres, and among different people meet together and by comparing notes. The experience of such workers will go for to enlighten and suggest methods that volumes full of theories [sic!]. Until now there has not been apparently a convention of workers from *all* the mission fields throughout the world. The coming Conference therefore will be quite different from all Missionary Conferences for, this promises to be a thoroughly representative one which will not leave one stone unturned to arrive at proper conclusions. Since July 1908, British, American, and Continental members have been engaged in concerting plans so as to deal with all the phases of Missionary work. Women workers will also be largely represented. A collection of Missionary information from all parts of the world will be furnished to the Conference, and subjected to the scrutility [sic!] of experts in Missionary work. [...]

With such subjects on the boards, and such eminent names as Presidents and Vice-Presidents we are sure that the forth-coming World Missionary Conference will make the twentieth century an epoch in the history of Missions, and a fresh starting point for various successful endeavours for the establishment of the kingdom of Christ throughout the world.

Source: *The Christian Patriot*, January 15, 1910, p. 3.

30) Indians at the World Missionary Conference Edinburgh 1910: “Every Race Represented” (01.10.1910)

EVERY RACE REPRESENTED

The first dramatic little scene to catch the eye at Edinburgh [WMC Edinburgh*, 1910] was the vision of a Chinese man, in flowing blue-gray robes and a black cap surmounted by a scarlet button, in conversation with a Hindu under a voluminous turban. As they strolled along together they met a full-blooded Negro pastor, and in a trice were in close and laughing talk. My first tea was in company with Dr. Julius Richter, as humorous as he is learned, and chief of German authorities on world-missions, together with Dr. Boehmer, a splendid Dutch editor and author from Furstenfelde. By the side of a Swiss one saw a Korean who rubbed shoulders with a Japanese principal. A brown-gowned member of a Hindu brotherhood strolled with a Singhalee, while a Borman fraternized with a delegate from the Punjab. Racial difference was absolutely lost in a glowing sense of brotherhood of aim and spirit. And quite apart from the influence of the discussions in the conference, these tea-table talks and strolls under the evening sky have cemented international friendships and opened floodgates of sympathy.

Source: *The Christian Patriot*, October 1, 1910, p. 4.

**31) Demand of “Absolute Independence for Indian Christians” –
“Following the example of Japan and Uganda” (30.04.1910)**

THE WORLD’S MISSIONARY CONFERENCE [WMC EDINBURGH*, 1910]

In a rather lengthy article in the *Madras Mail** of Tuesday last, a sympathetic writer, evidently a Low-Church clergyman, after a few introductory paras upon the great importance of the coming Conference in June, dwells on the Indian section of the Anglican Communion in South India and pleads for its early autonomy. Even after a century’s existence, the Indian Church is kept in leading strings. This is the case with all mission, whether Anglican or not; though it is slightly improved in the latter. “It is true”, says the article, “that of late years there has been among the leading Missionary agencies a considerable advance in the way of giving Indian Christians more control over their own affairs, yet the reform movement is all too slow. Is it to be wondered at that young Indians of ability turn aside to the various secular professions where the powers they feel they possess will find a fuller scope for their exercise?” This is an important utterance as coming from an Anglo-Indian editorial. It is the spirit of true statesmanship that has uttered these pregnant words. “It is obviously unwise”, says the writer again, “to go on from year to year drifting along in the old way, for it leads to the drifting away of the flower of the Indian Christian youth from the Ministry of the Church”. Therefore a ‘bold step’ ought to be taken once for all by the Anglican Church, and independence granted to the Indian church, and the writer suggests that the coming conference, following the example of Japan and Uganda, should express in an authoritative manner its conviction that the “Indian section of an ancient Church, linked with the history of the past, and inheriting many great and precious privileges, can meet the needs of the present, can rise to the full measure of its opportunities, and, because it is a part of a living body, can change what is not essential to its being, and can live its own life free from the dwarfing influences of State control.” Bold words these! But fervently and devoutly as we pray for their early fulfilment, we cannot help expressing our fear that the reasons for the tardiness, if not actual unwillingness, to grant absolute independence to Indian Christians of whatever denomination, lie far deeper than appears on the surface. But of this we are certain: the question is pressing itself with greater force year after year; and if only the Indian Church took it up in right earnest, the solution might soon be within the range of possibility.

Source: *The Christian Patriot*, April 30, 1910, p. 4.

**32) Azariah as Delegate: “Why Was a Young Person Chosen to Go to Edinburgh?”
(15.01.1910)**

THE EDINBURGH MISSIONARY CONFERENCE [WMC EDINBURGH*, 1910]

Sir, there is a rumour that a Native missionary of the Indian Missionary Society [V.S. Azariah*] is to go as a delegate to the great Missionary Conference to be held this June at Edinburgh. This is surprising, that a raw young clergyman should be selected in preference to the other more experienced and much abler clergymen in India. There is the Rev. J. Lazarus* of Madras, with 44 years’ service in two Missions, a distinguished scholar and

an authority of the Indian Missions, and there is Rev. Mr. D. Anantham of the Telugu Missions who is highly respected and who has put in about 35 years' experience in the Mission field, and there is Archdeacon Chandy of Travancore, a well known dignitary of the Malayalam Church. In Tinnevely there are Rev. Mr. P.G. Simeon of the C[hurch] M[issionary] S[ociety] [CMS*] and Canon Gnanakan of the S.P.G. and a few others who are much abler than the delegate in question. Among the layman there are many such as Mr. J.P. Cotelingam, M.A., the President of the South Indian Presbyterian Church and Mr. E.S. Hensman, an Honoured Member of the C.M.S. Committee, who have greater experiences than the one in question. These are the men who could speak with authority and who could be more helpful to the Conference by their counsel and advice. Without selecting such men it is simply astonishing to send a young man of a newly formed Missionary Society who has managed to get the favour of certain people.

The Indian Missionary Society is still in its infancy and has yet to stand the test of time. People are beginning to have divided opinions about it. [...]

PALAMCOTTAH, 6th January, 1910.

A LAYMAN

Source: *The Christian Patriot*, January 15, 1910, p. 4.

33) "The Rev. V.S. Azariah Missed a Great Opportunity" (23.07.1910)

OUR FOREIGN LETTER

Hastings / (30th June, 1910.)

As far as I can learn from the reports of the Edinburgh Conference [WMC Edinburgh*, 1910], which unfortunately are necessarily not verbatim, but only summaries of speeches, the Rev. V.S. Azariah* missed a great opportunity. Perhaps he was shy of speaking of the National Missionary Society [NMS*], for which I understand he has done so much; but if he had risen above such feelings, however natural, and in a fitting way told of what that new organisation has already accomplished in its brief infancy and given some really statesmanlike suggestions as to how such independent efforts toward united national efforts might be helped and facilitated, he would have struck a note which would have called forth generous response and raised the hopes of many of India's best friends, who are longing to see greater fruit in the shape of such indigenous effort as he, amongst others, is endeavouring to foster. I hope that I am not doing him injustice, for, as said above, my information is scrappy; but of this, I am sure, that if any brave words of the kind indicated above had been uttered they would have secured prominent notice in the public papers. Thousands beside myself have doubtless largely looked to see what the Indian, Chinese and Japanese delegates had to say.

After all, one must remember that the spirit of nationalism is new in China as well as in India and has to combat immense difficulties from the enormous extent of the two great countries and from the varieties of languages in the different provinces and perhaps also from differences of temperament and ideals in North as compared with South, or East as compared with West. These differences and obstacles seem to be greater in India than in China. One must have patience. It is not words but acts which are wanted. Time and freer intercourse between distant parts of the two countries are required. Meanwhile let us rejoice in the new spirit of heroic independent effort which is arising and which is typified in President Ibuka of Japan, Rev. Cheng Ching* Yi of China and, let us hope also, in Mr. Azariah* of India, and

perhaps still more in other workers behind the scenes, whom circumstances as yet have not brought so prominently forward.

Dr. K.O. Chatterjee, as his name implies, must be of Bengali descent, though he hails from the Punjab, and perhaps he is not the only example of the manliness and energy which life-long residence amongst the stalwart men of those North-Western latitudes tends to produce!

Source: *The Christian Patriot*, July 23, 1910, p. 5.

34) “One Unfortunate Address From an Indian Minister” – a Missionary Critic of Azariah at Edinburgh 1910

[...] There was one unfortunate address from an Indian minister [V.S. Azariah*], which, in regard to the impression produced, was most unfair. Facts regarding the unbrotherliness of missionaries towards Indian Christians were adduced without any reference to those circumstances, which all on the field know might considerably modify the meaning of the facts [...]

Source: *The Harvest Field* 30, September 1910, p. 345 (article “The World Missionary Conference” by H.H. Newham, pp. 336–345).

35) Indian Christians at the Continuation Committee Conference in Madras (30.11.1912)

INDIAN CHRISTIANS AT THE MOTT CONFERENCE [CCC*]

By Revd. Dr. J.H. Wyckoff, Vellore.

The Mott Missionary Conference which took place in Madras last week [November 18–20, 1912], was in several respects a unique gathering. I desire to say a few words regarding the part of the Indian representatives took in it. Of the 76 delegates (excluding a few visitors) 19, or one fourth were Indian Christians, a larger proportion than has ever sat in any former Missionary Conference in India. The personnel included such well known men as Messrs. K.T. Paul* and E.S. Hensman of the National Missionary Society [NMS*]; Dr. [J.] Lazarus*, Editor, *Christian Patriot*; Messrs. Paul Appaswami and M. Devadoss of the Madras Bar; Mr. John Mathai, representing the Y.M.C.A.; experienced educationalists like Mr. J.P. Cotelingam and Mr. P.J. Devasahayam; Bishop-designate Rev. V.S. Azariah*; Pastor W.D. Clarke, Dr. T. Narayanaswami and others. The Mar Thoma Syrian Church sent delegates for the first time to a [Protestant] Missionary Conference, the Metropolitan himself being present. [...] Under the Chairmanship of Dr. [J.R.] Mott*, no distinction was made between Indians and Europeans in according the privileges on the floor. [...]

On two subjects at least, what the Indian delegates brought to the Conference was a distinct asset. One was in connection with the subject of Co-operation and Union work. [...] Dr. Lazarus well remarked that our denominational affiliations were mere accidents of birth,

and in nine cases out of ten were not held with any firm conviction. Mr. K.T. Paul pleaded for more conferences on unity, and urged to keep as our goal a National Church.

Another subject on which the Indian Christians stood practically as a unit, was that of the value of higher education as an evangelistic agency. The proposition was advanced from high quarters that the Missions should concentrate on the mass movements, and place less emphasis on the high schools and colleges. The Christians who spoke, emphatically dissented from this view, and gave their testimony to the great importance of higher education as a Missionary agency. Indeed they could hardly do otherwise, when we consider that so many of them are the fruits of such schools. It is a cause of satisfaction that Indian Christians support this view. [...]

Nothing was more pleasing to me than to be able to vote for the Resolution presented by Rev. V.S. Azariah, that the time had come when the Indians should be admitted to positions of complete equality as to status and responsibility with Europeans in the Councils of the churches and the Missions, if they showed a capacity for it. I was glad that the Indian brethren had an opportunity of expressing themselves freely on this subject, and to clearly and fully state their grievances. I am in deep sympathy with them, and pray that the day may speedily come when this vexed question will be settled, and the highest aspirations of Indians shall be satisfied. [...]

Source: *The Christian Patriot*, November 30, 1912, p. 5.

B.3 Relations Between Natives and Europeans, Position of Foreign Missionaries and Religious Orders, Indigenous Christian Associations and Organizations

36) “Extremely Few Signs of Sympathy” – the Relations Between Indian and European Christians (20.02.1896)

THE RELATIONS BETWEEN NATIVE AND EUROPEAN CHRISTIANS

This was one of the subjects that was discussed at the Bombay Diocesan Conference held recently. The subject was opened by the Rev. D.K. Shinde, the energetic pastor of the C[hurch] M[issionary] S[ociety] [CMS*] Church, Girgaum [area in southern Bombay]. We like the straightforward manner in which Mr. Shinde has dealt with the subject. He emphasized the fact that Christianity was essentially a religion of love and as such the utmost cordiality and goodwill should exist between Christians, to whatever race or community they belonged. But he had sorrowfully to declare that there were extremely few signs of sympathy between Europeans and Native Christians. He regretted that Europeans should exclusively form their opinion of Indian Christians from their own servants or from mercenary beggars calling themselves Christians, and should know absolutely nothing about the really good Indian Christians. He admitted that the blend of the two races in one organisation and one service is at present impracticable, but he did plead for proofs of that bond of unity which should be shown toward brothers in Christ, and he did ask for sympathy and earnest co-operation from Europeans. If they would win the hearts and souls of those around them, they must give up pride of position and pride of race, and they must show in a practical manner their belief in the declaration of the Apostle Peter that the Father is no respecter of persons, but everyone who feareth God and worketh righteousness is accepted of Him. Europeans should often join with Indian Christians in their worship, and should occasionally visit them and invite them to their own homes. To make the Christian union real, the higher must be willing to come down to the level of the lower, and like the Apostle Paul the clergy must be all things to all men, so that they may by any means win some. Nothing would promote the spiritual welfare of the Native Churches more than the manifestation of a spirit of loving sympathy on the part of European Churchmen. He suggested frequent intercourse in worship, joint communion for both congregations, say twice a year, on great Christian festivals, and the giving of invitations to Indian ministers to take part occasionally in the services of the European congregations.

We fully endorse all that Mr. Shinde has said on this subject. We fear very much that the relations between Europeans and Native Christians are not becoming more cordial. Everywhere we see Native Christians progressing and claiming privileges that were denied to them formerly. It has been our painful experience to note that so long as Native Christians allow themselves to be patronized by Europeans the utmost cordiality and sympathy exist between the two classes, but the moment the Native Christian claims equality he is snubbed and kept at a distance. One of the speakers at the Conference said he was very sorry to see efforts made to anglicize native Christians with a view to narrowing the line of separation, for he thought that would tend to keep apart rather than to bring together the two sections. [...]

Source: *The Christian Patriot*, February 20, 1896, p. 4.

37) Support by European and American Missionaries (02.01.1896)

OURSELVES

[...] Some of our staunchest supporters are European and American Missionaries and nothing has been a source of greater encouragement to us than the expressions of approval and support we have received from them whenever we happened to express in plain and straightforward language our opinions on questions of Missionary policy. We are resolved at the same time to exercise greater care and consideration in our criticisms than ever, so that we shall not prove a stumbling block to any one. [...]

Source: *The Christian Patriot*, January 2, 1896, p. 4 (full article → text 1).

38) The Indian Christian Associations – Welding “Together Into a Homogenous Whole ... the Indian Christian Community” (17.07.1897)

THE INDIAN CHRISTIAN ASSOCIATIONS

We publish elsewhere an excellent paper on “Indian Christian Associations” by Mr. D.S. Sawarkar L.C.E., Secretary of the Poona Indian Christian Association. The paper was read at the request of the Poona Missionary conference before that body by Mr. Sawarkar. We are pleased to find that the Poona Missionary conference has thought it desirable to interest its members in the indigenous efforts that are now being put forward by Native Christians to raise their community to a higher level, social, moral and spiritual. Though Christianity has been in India for nearly a century, yet it is only within the last fifteen years that any practical steps have been taken to weld together into a homogenous whole the varying elements that constitute the so-called Indian Christian Community. How are we to account for this fact? How is it that Indian Christians have been so slow to realize that they have common rights, privileges and interests? We do not agree with Mr. Sawarkar in thinking that sectarian differences perpetuated by missionary bodies in this land, constitute the *chief* cause, though we admit that this is one of the causes. Recruited as our community has been from various classes of the Indian population, the elements that constitute the community have had hardly anything in common besides their religion. All the distinctions of caste and social position that differentiated the non-Christian population have been perpetuated within the Christian fold, and it is only now that the strong, unifying influence of Christianity is making itself felt in opposition to these discordant elements. If proof were needed of the dissociative effects of Hindu social and religious polity it is to be seen in the fact that it has taken nearly a century for our community to emancipate itself from the baneful influence of caste and other Hindu traditions. Nothing has proved so fatal to unity as Hinduism. There is another cause which accounts for the long absence of organized indigenous efforts to uplift the community, and that is the absence of native leaders. Even to this day our community is terribly lacking in leaders, though thank God! some of the educated and cultured members are beginning to feel that they have duties towards their community which they have been unmindful of till now.

There are signs as pointed out by Mr. Sawarkar, that the community is beginning to realise that it has a mission to fulfil in this great land. All that Missionaries could do for us has been done. By their unceasing efforts and selfdenying labours our moral, intellectual and material

condition has been improved. Those classes that were despised, trampled and looked upon as utterly incapable of improvement of any kind have, as soon as they have entered the Christian fold, such opportunities given to them as to enable them to compete successfully with the highest castes and classes of Indian Society in every direction. Our young men and our young women have now educational facilities placed before them that were never dreamed of by their parents. But all the progress has been the result of influences from without and as yet we have had very little proofs of any inner vitality in the community. We, however, agree with Mr. Sawarkar in thinking that we are entering upon a new era of activity and progress which are clearly indicated by the coming into existence of some influential Indian Christian organizations.

At the present Mr. Sawarkar can only point to three successful organizations in India, the Madras Native Christian Association [MNCA*], the North Western Provinces and Oudh Indian Christian Associations and the Poona Indian Christian Association. Some interesting details are given of the working of these Associations. We regret that Bengal and Bombay are without any organizations. The Western India Native Christian Alliance started in Bombay in 1871 appears to have failed owing to various causes. [...] Mr. Sawarkar in his paper alludes to the Christo Samaj* movement in Bengal and the National Church movement in Madras [NCI*], and says that though these movements have not taken root, still the different Indian organizations and bodies should have as their goal the formation of a National Church. We agree with Mr. Sawarkar in this opinion but we think that there is a preliminary problem of greater importance that we should try and solve and that is the problem of Self-support. Not till the individual churches become financially self-supporting should any attempt be made to form a National Church. We should lay the foundations first before raising the superstructure. We are glad to state that our persistent dealing with the subject of self-support is leading to some practical results; for in many a church in this Presidency there are earnest efforts being put forward to solve this problem effectively.

In conclusion, we thank Mr. Sawarkar, for this opportunity he has given us of reminding our brethren once more of their duties in connection with the Indian Christian Associations that are coming into existence in different parts of the country. We need united action combined with self sacrifice on the part of our brethren to render the existing Associations a real power for the uplifting and ennobling of our community.

Source: *The Christian Patriot*, July 17, 1897, p. 4 (shorter extract → text 89).

39) The Madras Native Christian Association – “Bringing the Isolated Members of the Community Into Close Touch” (27.03.1897)

UNION AND SELF-RELIANCE AMONG NATIVE CHRISTIANS

[...] Within recent years at any rate the Madras Native Christian Association [MNCA*] has been the means of bringing the isolated members of the community into close touch with one another and uniting them in one common Christian fellowship. A great deal, however, is still to be achieved in this direction. [...] But the Branch Associations which are springing in the different important centres of the Presidency such as Tanjore and Bangalore give a fair promise of remedying the drawback on this score. And we hope, ere long, to see all the Christians of various sects and denominations knit together into a strong, united and organised body.

[...] The Madras Native Christian Association, within the short time of its formation has already achieved several tangible results. It has been able to concert and carry out several practical measures in interests of the community which no individual however influential could have hoped to do singlehanded; it has demonstrated to others in a convincing manner that our community is a growing power in the land, and what is more important, it has inspired in its members a consciousness of its own strength. [...]

Source: *The Christian Patriot*, March 27, 1897, p. 4f.

40) “A Native Christian Enterprise” – the ‘Jaffna Student Foreign Missionary Society’ as Model for India (28.07.1900)

A NATIVE CHRISTIAN ENTERPRISE

An esteemed correspondent writes:

Our readers will be interested to hear of the “Jaffna Student Foreign Missionary Society”. We believe it is the first time in the history of modern missions in any church or in any land where mission churches have organised a Society for Foreign missions to send to another country their own native missionaries, supported by their own native churches, and controlled exclusively by a thoroughly organised Native Christian Foreign Missionary Society. Jaffna sets an example to the Christian communities of India in its missionary spirit. The American Mission in that district has 18 churches; 16 of these are self-supporting and self-governing, controlled by a church committee which is the executive of the native congregation. The missionary has at most only a single vote in common with other members. For fifty years the “Native Evangelical Society” has sent out its own native missionaries to the neighbouring islands, and annually raised Rs. 1,600 for their support. The students of Jaffna College guarantee the salary of one Island teacher, and themselves preach in the open air, and manage five mission Sunday schools. Now a new and most interesting movement has been set on foot to send the Gospel to Tamil-speaking people in neglected districts of other lands, such as South India, the Strait Settlements, and South Africa. This has received the name of “The Jaffna Student Foreign Missionary Society”. One young man has offered to go to India on one-fourth of the salary offered to him elsewhere as a teacher. A tract about Tondi on the east coast of India has been given by the American Madura Mission as a sphere of work for the now missionary society. At present the society has about one hundred members, each of whom subscribe Rs. 6 per annum.

Even more unique and interesting is the “Jaffna Women’s Foreign Missionary Society”, organised by the Native Christian women of the district. They have already about 200 members, exclusive of the school girls in the Girls’ Auxiliary Society [...]

A public Missionary Meeting was held on the evening of May 11th, and was attended by a large and representative audience. The first speaker was a Tamil lawyer [...] The fourth speaker was the young teacher, the first missionary of the Jaffna Student Foreign Missionary Society. He expects to sail with his wife in July, refusing two offers of positions at nearly a hundred Rupees each, to take up the work of an Evangelist at Tondi glad to count all things as loss for Christ and for the privilege of taking living bread to perishing souls.

If the Native Church in Ceylon can send men to save India, what are the Christians of India going to do for the evangelization of their own land? If after thorough trial Native

Christians of the same race and character as the Tamils of South India prove themselves worthy and competent for self-support, self-government, and self-sacrifice for missionary activity, has not the time come for an advance in these respects on the part of our Indian Christians?

Source: *The Christian Patriot*, July 28, 1900, p. 3.

41) The Founding of the 'National Missionary Society' (06.01.1906)

THE NATIONAL MISSIONARY SOCIETY OF INDIA [NMS*]

(From our own Correspondent.)

On the 24th of December there assembled at Serampore [near Calcutta] a unique gathering of Indian Christian representatives from every province in India, Burma and Ceylon, who felt constrained by the need that Indians must evangelise their mother-land. The scene of their meetings was the great library of the historic College of the [Baptist] pioneer Missionaries [William] Carey [1761–1834], [William] Ward, and [Joshua] Mashman. Sunday, the 24th, was devoted entirely to prayer. There were three sessions when each one humbled himself and sought light and guidance; the night sessions on the bathing *ghat* and at the 'Pagoda' were most quiet and inspiring.

Christmas Day broke brightly in the ancient halls of the College and the deliberations were commenced in right earnest. At the instance of an appeal signed by Sir Harnam Singh, Mr. Kalicharan Bannerjea* and Dr. Sathianadhan*, the need and the practicability of the scheme had been previously subjected to the criticism of Missionaries and Indian Christian leaders all over the land, and a symposium had been compiled wonderful in its almost unanimous tone of approval. Everywhere people, both European and Indian, felt that the time had come for an indigenous organisation to evangelise the country with Indian money and by Indian management. The movement was felt to be evidently of God. By nightfall the assembly solemnly formed the National Missionary Society of India and dedicated it, with much humility and gratitude, to the service of the Master. Exactly two hundred years have passed since [the Lutheran missionary Bartholomew] Ziegenbalg commenced work as the first Protestant Missionary in India [at Tranquebar in 1706], and exactly a hundred years, since the saintly Henry Martin landed near the very place where the assembly was forming the society. The coincidence was felt to be more than a mere accident. Far near truth it is, to recognise here a definite stage in unfolding of the Divine plan for the salvation of India and for the growth of the Indian church.

The three succeeding days were spent in discussion and each principal point of Constitution, Policy and Plan were thrashed out and carefully formulated. The representatives of each province had naturally much to say varying according to local needs and experience, and as the debate advanced from point to point neither time nor effort was considered of moment so that unanimity of view may be secured. There was no division of any question. [...]

Source: *The Christian Patriot*, January 6, 1906, p. 6.

42) 'The National Missionary Society of India': Its Constitution (20.01.1906)

THE NATIONAL MISSIONARY SOCIETY OF INDIA [NMS*]

[...] The Constitution of the National Missionary Society of India

I. Name. The Society shall be called *The National Missionary Society of India.*

II. Object. The object of the Society shall be to evangelise unoccupied fields in India and adjacent countries and to lay on Indian Christians the burden of responsibility for the evangelization of their own country and neighbouring lands.

III. Membership. All Indian Christians who contribute annually to the support of the society and agree to pray for its work shall be *members*. All others in sympathy with the object of the Society and contributing to its support shall be *honorary members*. [...]

The Provinces shall be arranged in the following groups:

(1) The Punjab and the North-West Frontier Province. (2) The United Provinces of Agra and Oudh. (3) Bengal and Assam. (4) Rajputana, Central India, Central Provinces and the neighbouring Native States. (5) Bombay Presidency and the Natives States. (6) Madras, Hyderabad and the neighbouring States. (7) Burmah. (8) Ceylon. Further particulars will be published later on.

Source: *The Christian Patriot*, January 20, 1906, p. 4.

C. Nationalism, Political and Social Movements of Emancipation

C.1 Self-Assertion, Anti-Racism, Demands for Political Participation

43) “Tropics and Self-Government” – Against European Claims of Superiority (09.09.1905)

TROPICS AND SELF-GOVERNMENT

The theory now and then advanced in certain circles – that the people living in tropical countries are not fit to be independent and govern themselves, is nothing new to us. [...] Granting that the tropical people have been hitherto incapable of self-government, the question arises whether that incapacity will or should for ever continue or a new environment can be brought into existence in order to give them the capacity they are lacking at present [...] Has GOD so created mankind that one section should ever govern while the other be governed? This can never be. In India we see transformations as the result of Western Education. It is not difficult to find a man of the highest caste serving the once-despicable *Panchama* [Untouchables]. If this change has taken place in this country within the last fifty years, what is there to hinder a Tropical people governing even people of other zones? There are not *a priori* reasons to the contrary. It is, however, our duty to take note of the theory, that heat is incompatible with liberty. The last number of the *Journal of the Royal Colonial Institute* contains a paper which Professor Ireland read before the Colonial Institute on ‘The British Empire in the East’. [...]

At one time it was thought that Indians would not be fit to manage the affairs of their Church, an opinion which is even now held by some Europeans. We will not venture to say that there was no ground whatever for this. But it may be truly said that where an honest attempt has been made by European Missionaries to train and give real responsibility to the children of the soil, there the attempt has been crowned with success, with lasting benefit to the Foreign Mission as well as to the Native Church. In spite of the opinion already noticed there is every reason to expect that if the natives of the tropics were given more time, they would improve their government methods and adopt the principle of representation. [...] So, it is not a question of climate or zone that unfits people for liberty and independence but it is one of character. When human heart yields itself to CHRIST and his Gospel, there you make way for life in its highest and best sense; there you make it possible for a life worth living, in all its complexity and grandeur; and there you make it possible for the Kingdom of GOD on earth. [...]

Source: *The Christian Patriot*, September 9, 1905, p. 4f.

44) Progress – but “Unrepresented in the Legislative Council” (24.12.1904)

PROGRESS OF INDIAN CHRISTIANS

We have from time to time recorded in our columns the educational progress made by Indian Christians. The community is placed in the most advantageous position in regard to the

acquisition of knowledge and there are reasons to think that it is making full use of its opportunities. The Directory of Indian Christian graduates and others that is being prepared by the Madras Native Christians Association [MNCA*] shows the very large number of Indian Christians who have won University distinctions. In the matter of primary education the community can hold its own even against the Brahmin community, and in female education it is taking the lead everywhere. Indian Christians we fear, owing to various causes, do not receive the encouragement they deserve by Government; and the statistics of Indian Christians employed in the public service show clearly that the proportion is not in keeping with the progress of the community in higher education; but notwithstanding this the members of the community, through sheer dint of merit, are compelling recognition by the public at large in various ways. We shall just refer here to a few circumstances. In the list of Fellows of the Madras University in connection with the new Senate out of a total of 85 no less than 6 are Indian Christians. The new Madras Municipal corporation contains among its members three Indian Christians – two having been nominated by Government and one elected by the rate-payers. Both the Assistant Health Officer and one of the Assistant Engineers of the Municipality are Indian Christians. We fail to see why a community which is so influential on account of its progress in education should be left unrepresented in the Legislative Council. I cannot be that it is because no suitable representative is available. We have in Mr. N. Subrahmanyam one who will do full justice to the appointment, for his wide experience as a Barrister, the high position he holds in the judicial service, and the conspicuous part he has played in public affairs in the city of Madras for over quarter of a century all these fit him pre-eminently for a seat in the Legislative Council. We trust that Lord Amphill will do justice to the community in this matter of representation of Indian Christians in the Legislative Council.

Source: *The Christian Patriot*, December 24, 1904, p. 5.

45) “Indian Christians and ‘Separate Representation’” (22.05.1909)

INDIAN CHRISTIANS AND “SEPARATE REPRESENTATION”

We extract elsewhere a leading article from the *Indian Social Reformer** on Sectarianism in Indian politics, in which our contemporary calls attention to the present tendency among Indian Christians to claim special treatment in the matter of election and representation on the re-constituted Councils. The extract from the [*Indian Social*] *Reformer* deals with only two instances of the tendency; but it is right in supposing that the Indian Christian community, as a whole, Roman and non-Roman, feels on the matter, and that the Government, as far as we know, very largely sympathises with this feeling. In these columns we have frequently, of late, emphasised strongly the need for “separate representation” and it is reasonably certain that under the new Councils’ Act, Indian Christians will have special representatives on the Supreme and at least two of the Provincial Councils. [...]

The Indian Christian position is greatly removed from the extreme demands of the Mussalmans. We recognise that though next to the Mussalmans we are the most important and influential “minority” in India, and our community the best fitted, we venture to think, for the exercise of full electoral privileges, still there is no such urgent call for the exclusiveness that the Mulsalmans went on maintaining. All that the Indian Christian wants is that he

shall ever have an Indian Christian on the Councils as her mouthpiece. This demand is not at all incompatible with the acquiescence in the other features of the new scheme. We shall heartily endorse all political programmes that are sound and moderate; we shall always vote for candidates on their merits; and we hope that the Indian Christian vote will be a material factor in the political situation. But in addition to all this, there is an absolute and pressing necessity for an Indian Christian representative on the Councils whatever else may be done. We are prepared to welcome a *nominated* representative as this will obviate the necessity for voting by a purely Indian Christian electorate – an innovation we do not want at all. There is, we are convinced, no inconsistency at all in this position; and its reasonableness has been fully recognised by Government. Those who know how strongly Indian Christians feel the continuance of civil and religious disabilities in Native States; and those who know how much there is yet to be done in ameliorating the condition of the community can easily see the need for separate representation. We have stated our position in this matter at some length; because no community is more anxious to do its legitimate share in making the New Councils a success. What Indian Christians feel strongly is that while they should join in all national movements that are worthy of the name, yet this unity must only be on the basis of continued communal strength and communal existence.

Source: *The Christian Patriot*, May 22, 1909, p. 4.

C.2 Political Analyses, Relations with Political, Social, and National Movements and Organizations

46) “The National Congress and the Native Christian Community” (09.01.1896)

THE [INDIAN] NATIONAL CONGRESS [INC*] AND THE NATIVE CHRISTIAN COMMUNITY

In the earnest address which Mr. Wellinkar* of Bombay delivered to the members of the Madras Native Christian Association [MNCA*], at the New Year's Reception, he entreated his hearers to take an intelligent and sympathetic interest in all the movements that characterize India in transition, and referred in particular to the [Indian] National Congress as one deserving the sympathy of Native Christian. Sometime ago, when our contemporary the *Hindu** was curious to know what exactly was the attitude of the Native Christians as a community, towards the [Indian] National Congress, we said that it was one of indifference though not one of antagonism. We are still of the same opinion. Individual Indian Christians – and some of them men of light and leading in our community – have, no doubt, taken an active part in the Congress movement, but the community as a whole has taken up an attitude of studious indifference and neutrality towards it. Nor is this attitude due to any want of intelligent appreciation of the forces that are at work in New India. Taking all things into consideration the Native Christian community is one of the most intelligent of all communities in India. In the matter of higher education it takes a very high rank. A large number of its members take an active part in public affairs and sympathise with the legitimate aspirations of India. Though we admit all this, we cannot help thinking, at the same time, that the Congress movement has failed to enlist the sympathy and support of the community as a whole. The reasons are numerous. We shall just mention a few here.

What is the main object of the Congress? For what purpose does it exist? What is its *raison d'être*? The two principal objects of the Congress were in 1887 declared to be (1) “The fusion into a national whole of all the different and until recently discordant elements that constitute the population of India, (2) the gradual regeneration along all lines, mental, moral, social and political, of the nation thus evolved.” These principles are commendable in the highest degree, and it should be the object of every true patriot to give effect to them by every means in his power. Now the question is: Has the National Congress movement, as it has been conducted during the past seven years, in any, the slightest degree, succeeded in fulfilling these objects? We say emphatically No! Are the wide barriers that separate class from class and caste from caste, in this unfortunate land of ours been removed to any extent by the Congress movement? Are there any signs of the various discordant elements that constitute the population of India fusing into one national whole? Then again no other part of the programme, which alone attracted sympathy for the Congress in England and among all true friends of India has been dropped out altogether, viz., “The gradual regeneration along all lines, mental, moral, social and political.” In the new constitution the objects of the Congress are defined as follows:

[“(1) To promote the political education of the people in all parts of India, directly or indirectly, subject to the supremacy of British rule; (2) to foster in all the sense of national unity and of loyalty to the connection of India with the British Empire; (3) to give free expression to the views of all classes and sections of the people, in regard to the great administrative and legislative measures of the Government of India, and of its general policy in regard to all public matters in a constitutional and deliberate manner from the non-official point of view;

(4) to bring about a reform of the Indian administration, both in England and in India, by memorials addressed to the Government of India, and the Parliament of England, and by deputations sent to enlighten English public opinion on Indian subjects by agitation in the press and on public platforms; (5) to support the work of the Indian Parliamentary Committee, and to enlist the co-operation of the British press and people; (6) to keep an agency in England, to be called the 'British Indian Congress Committee', and to help it with money, and to supply it with information in regard to Indian matters.["]

Not a word is mentioned about the progresses along mental, moral and social lines in the new constitution, and the recent action of the Poona politicians – Mr. [B.L.] Tilak* and his party – in banishing the social conference from precincts of the Congress has given to the movement an antireforming character which will be its special feature so long as it lasts on the present lines and will debar it from the sympathy of men of liberal and progressive views not only in England but in India. For our own part, holding as we do the view that the social grievances of the country press far more cruelly upon the people than anything that has ever been included within the programme of the Congress, we cannot as a community make up our mind to support the Congress, especially on the lines it is being run now. The fact of the matter is that those who take part in the political movement are not actuated by a genuine desire for reform. [...] Our fearing patriots prate a great deal about democracy and clamour for equal rights but we should like to know what claims the low castes and outcastes have upon the sympathy and help of the community.

[...] Then again there they stand, the Congress orators of the Tilak type, "the pride and flower of modern India", vehemently haranguing about the injustice that is being done to our abilities by our rulers, while our women are sunk in the lowest depths of ignorance and misery. Their only work is to "suckle fools and chronicle small beer", while we men are already High Court Judges, District Collectors, Members of Legislative Councils &c. This is not us to enumerate all the social reforms that we ought to make before we can honestly clamour for political concessions. So long as we bear visibly the marks of servitude and are the slaves of idleness, of talk, of superstition of caste, our first and most important duty is to work in the direction of social regeneration. Free Government and national independence are no doubt good in themselves but they are means to larger and higher ends. It is quite possible to have these without their leading to higher ends. What we need most is a warmer and more earnest moral sentiment, the substitution of a strong sense of national patriotism in place of the spirit of faction and petty minded exclusiveness that are the results of the system of caste. Civilization is something more than liberty and the power of bearing and using the liberty, it means growing power for manliness, unselfishness, sincerity; it means the willingness, the passion to ameliorate conditions, to raise the weak and low, to open wide the gates and paths for them to that discipline of civilization and improvement which has produced such fruit in others more favoured than they.

Source: *The Christian Patriot*, January 9, 1896, p. 4f.

47) “The National Congress and Public Opinion in India” (20.02.1896)

THE [INDIAN] NATIONAL CONGRESS [INC*] AND PUBLIC OPINION IN INDIA

We have not the slightest hesitation in saying that India stands in need of very many political reforms, but the political regeneration of India depends to a great extent on the existence of a healthy public opinion in the country. The question is: Is there such a thing as public opinion in India? Is it a truism to say that “India is not one nation but many”. There are various classes with opposing interests, various communities with different degrees of education and enlightenment, various cliques and castes with marked idiosyncracies of their own. It is true English education has made some progress during the past half a century, but after all it has affected a very small minority. The native press which tends to foster public opinion is almost entirely directed by this small community of educated Indians. Are the educated classes in a position to represent faithfully the views of the masses who are separated from them by a great gulf? Are the means adopted by the educated classes to bring about political reforms, which are desirable in themselves, such as to commend themselves to all? These are serious questions which must be faced boldly. We hear much in these days about the great things that the [Indian] National Congress is going to effect for India, but the Congress itself is essentially a Western growth, a conception foreign to Indian ideas.

The national and representative character of the Congress has been questioned. The following table gives the representation of the different races and religions at the Congress from 1885 to 1894:

	Total delegates	Hindus	Muhammaddans	Europeans and Eurasians	Indian Christians	Jains	Sikhs	Parsees
1885	72	58	2	1	2	1	...	8
1886	436	387	83	1	5	2	2	6
1887	607	493	81	10	15	4	...	7
1888	1248	965	221	16	22	11	6	7
1889	1889	1502	254	23	31	31	3	44
1892	625	520	87	10	1	4	2	1
1893	867	732	63	6	10	2	35	19
1894	1163	1118	20	9	10	6

We have simply to look at the above table to find out the very poor representation of important sections of the population such as Muhammadans, Europeans, Eurasians, Indian Christians, Parsees, &c. A further analysis of the Hindu delegates will reveal the startling fact that the number under Hindu consists almost entirely of one section of the Hindu community, namely, the Brahman. An analysis of the profession of the delegates will reveal the fact that the bulk of the Congress consists of *vakils* [lawyers] and pleaders. The cultivators of the soil that form 90 per cent of the population have also been very poorly represented.

In the original programme of the Congress the “gradual regeneration of the nation along all lines, mental, moral, social and political” was put forward prominently as one of its main objects. But if there has been anything conspicuous in regard to the work of the Congress it has been its ignoring of the interests of the masses. It has steadily refused to touch any of the questions of social reform, and has quite recently put itself in opposition even to the social

reform movement; it has done nothing whatever to ameliorate the condition of the depressed and degraded castes and classes. [...]

Source: *The Christian Patriot*, February 20, 1896, p. 4.

48) “Are Indian Christians Becoming Denationalised?” (27.01.1900)

ARE INDIAN CHRISTIANS BECOMING DENATIONALISED?

In the course of the discussion on the subject of the “Social Life of Native Christians” before the Madras Native Christian Association [MNCA*] a report of which discussion we published in the last issue the question whether Indian Christians were becoming Anglicised was incidentally brought up. The complaint has been made often that Indian Christians have become denationalised and that the effect of Christianity is to convert the natives into “middle class Englishmen”. Such criticisms are often in the mouth of missionaries also. We do not think that this charge of denationalisation can be brought against the community as a whole. A certain small section has no doubt found its ideal in everything Western, but if by denationalisation is meant being influenced by European modes of thought and even European modes of living the charge must be brought against the people of India in general, for India as a whole has come under the solvent influence of Western civilization. This charge of denationalisation is very ably met by Mr. Wellinkar*, M.A., LL. B., of Bombay, who, however, seems to favour more the Western ideal. He says: [...]

“We Indians are, as has been repeatedly said, in a period of transition. We have behind us a very old civilisation which had taken firm hold of the social life of our people; and now we have been brought into contact with a completely new civilisation of such sweep and power that in a very few years it has sapped the very foundations of its predecessor. We have now to choose our ideals. Shall ours be the Eastern or the Western ideal of life? It seems to me, as I have implied before, that the fiat has gone forth that our country shall march westward. [...] I admit that in our enthusiasm for things Western we are in danger of imitating too much, and often in a way not quite suited to our needs and surroundings; but these excesses are incidental to a time of rapid change; and they are certain, in course of time, to be dropped or modified till an adjustment is effected of these now conditions to our national modes of life and thought. Anyhow, much rather over-eager enthusiasm than stolid indifference or that disingenuous love for the old which affects admiration for morals, manners and institutions which belong to an altogether antiquated order of things, and are therefore doomed to perish.”

Source: *The Christian Patriot*, January 27, 1900, p. 5.

**49) “The Congress and Indian Christians” – No Christians in Leading Positions
(04.02.1905)**

THE [INDIAN NATIONAL] CONGRESS [INC*] AND INDIAN CHRISTIANS

The Indian National Congress has just concluded its 20th session. It has struck us that within the last 20 years the presidential chair has been offered to representatives of all other communities but the Indian Christian community. This omission suggests most forcibly two things, viz., that either there is not a single capable Indian Christian in the whole of India who can be entrusted with the highly responsible post of president, or that there are some undesirable elements at work underhandedly which have most scrupulously kept away Indian Christians. We are not prepared to admit the first suggestion that the Indian Christian community is incapable of furnishing a competent man. We have some men of tried merit in politics, who have been active helpers of the Congress all years, it is really humiliating to think that their names have been passed over no less than twenty times. The other explanation is in the second alternative which appears to us true. How can the Congress be honestly called national, when its members do not recognise in practice, Indian Christians, as their own kith and kin? – *Indian Christian Messenger*.

Source: *The Christian Patriot*, February 4, 1905, p. 7.

50) “Swadeshism Is in the Air” (27.04.1907)

THE PRESENT CRISIS IN INDIA

We heartily agree with the position taken by the *Indian Witness* that a great crisis is commencing in India. This is the age of crisis. Within the last fifty years Japan, the Far East, has adopted the civilisation of Europe and turned quite occidental. China is awaking from her sleep of ages and is astounding the civilised world by the signs and activities of her sudden wakefulness. The Government of Persia indicated many proofs of radical reform and an enlightened policy. In India the crisis is most striking. The *Indian Witness* witnesses to a number of salient features of the crisis that are fast gathering to a focus. A national spirit has dawned; a national consciousness is being born. Swadeshism* is in the air; the spirit of patriotism is spreading among the thinking millions of the land. It is reaching even the man in the street. If things went on at the present rate, India would suddenly awake and shake herself like a youthful lion in the strength and delight of national consciousness. The rigidity of caste is crumbling beneath the attacks of this all-powerful national spirit. Though not yet clearly articulated, the cry of the heart is clear, let us all unite and form ourselves into one nation. [...]

Source: *The Christian Patriot*, April 27, 1907, p. 4.

51) Debates About *Swaraj*: “We Must First of All Build Up the Character of the Nation, Before Aspiring Autonomy” (05.01.1907)

CORRESPONDENCE / *SWARAJ* [SELF-RULE] FOR INDIA

Sir, The Indian National Congress [INC*] has had always held its annual sessions, perhaps except on one single occasion, only in the British territories proper. It has always hitherto pointed out the defects in the British administration in India for the last 21 years. This year it has gone a step further in its deliberations by asking in clear terms for self-government. It craves for the transfer of all the departments of the country to our hands. It attributes the prevalence of plague, famine and poverty of our country to the bad administration by Englishmen whose scale of pay is very inordinate and who carry the wealth of our land to Europe. This all sounds well.

2. The Native States comprise over 3/7th of the area of India and over 1/5th of the entire population of India. The internal administration of these States is entirely in the hands of our own countrymen. Now can any God-fearing and conscientious Indian say that ... our brethren inhabiting this ... part of our fatherland are better off than ourselves who inhabit British India? Have they not suffered from plague, famine and poverty even worse than ourselves who live under direct British administration? Are the agricultural and labouring and mercantile classes in these territories of India more prosperous than ourselves in the British territory? Are they allowed to exercise the principles of democracy and self-government better than ourselves? Are these citizens better educated in political matters than ourselves? Are the Travancoreans ruled by themselves and Mysoreans ruled by themselves as a nation in general? The Christians of Travancore form about one-fourth of the whole population of that Native State and they are an enterprising and educated, intelligent, loyal race there. Can any of them aspire to become the *Dewan* or even the *dewan peshkars* of that State at any time? If not, why? Are not the Christians there also the sons of the soil? [...] Are not the higher appointments in these States always given exclusively to the sons of one or two particular Indian castes in obedience to the fixed rules of the old Indian hierarchy of caste system? [...] In fact, it is the Native States and the Indian bureaucracy there who should first prove in a practical manner that Indians are ruled by themselves better than they are ruled by Englishmen. [...]

We must first of all build up the character of the nation, before aspiring for autonomy. In the absence of this, the *Swaraj* [self-rule] scheme of the Indian National Congress will become a useless, mad project, ill-conceived by old deteriorated unhinged minds, both in India and in England who are ignorant about the real state or the peoples of India. [...]

Bukkapatnam, Anantapur District, 1st January, 1907

S. THOMAS PILLAY

Source: *The Christian Patriot*, January 5, 1907, p. 6.

52) “Every Indian Christian Should Decide Within the Next Few Weeks” (17.10.1908)

INDIAN CHRISTIANS AND THE [INDIAN NATIONAL] CONGRESS [INC*]:

[...] Hitherto a variety of circumstances have prevented Indian Christians from actively participating in the political propaganda of the [Indian National] Congress. The vagueness of

the Congress resolution which might commit its supporters to any policy, however, revolutionary or impracticable; the complete absence of any constitution, then making the movement the instrument of some leaders' personal ambitions; and the haunting suspicion of the unreality of the whole affair, besides other minor drawbacks – have kept Indian Christians and Mussulmans from largely participating in the movement. Latterly another reason for abstention was added in the pronouncedly Hindu character of the annual gathering. That fear is not wholly gone; but the excision of the extremists; the formation of some sort of constitution; and the enunciation of some creed which every delegate to the Madras session will have to sign – all these are changes which greatly minimise the danger of a Hindu oligarchy. In addition, the great Mussulman community under the beneficial stimulus of the Government and of its enlightened leaders in the north, shows signs of new life, and if this goes on, a strong counterpoise will remain to the undue pretensions of any other class. Lastly, the Government at least under the present *regime*, seem inclined to favour constitutional attempts at political reform, and to join the Congress now-a-days is safe.

All these circumstances will weigh in the minds of our readers as they decide one way or the other. The time has come as we said above, for a decision, and we think every Indian Christian should decide within the next few weeks. The great test as we said last week, should always be “shall I be able to benefit the community by joining the Congress as at present constituted”, and if each of us is guided by this idea in coming to a decision, we may be sure that we are acting on right lines, whatever that decision may be.

Source: *The Christian Patriot*, October 17, 1908, p. 4.

D. Interreligious Relations, Traditional Culture, Indigenization

D.1 Other Religions, Pre-Colonial Culture, Representations of History

53) “Evil of Hindu Society” – Caste System and Denial of Female Education (23.03.1901)

ELEMENTS OF NATIONAL PROGRESS

(Specially written for the *Christian Patriot*) / By G.L. Maitra

The first and the foremost evil of Hindu Society is *the caste system*. It has all along been a frightful scourge to this land. It has completely wrecked social unity, harmony and happiness, and has for centuries opposed all social progress. When we look upon it on moral grounds it appears as a scandal to the human conscience, and an insult to humanity at large. It is in direct violation to the law of human brotherhood. It “exalts one section of the people above the rest, gives it under the sanction of a divine seal, the monopoly of education, religion and all the advantages of social pre-eminence and invests them with the arbitrary authority of exercising a tyrannical sway over unfortunate and helpless millions of human souls, trampling them under their feet and holding them in a state of miserable servitude. It sets up the Brahminical order as the very vicegerent of the Deity and stamps the mass of the population as a degraded and unclean race.” The Caste-system therefore has been the immediate and direct cause of the degradation of the people of this land. Social union, in the truest sense of the term, has become enveloped within the chaos of ignorance, superstition and idolatry. What social progress can exist in the country when noble manhood is dying fast under the crushing weight of arbitrary social rites. Superficial observers are led to think that the people of this country have made considerable progress in western civilization. But a deeper study of Indian life and character, apart from the outward gloss of intellectual and political culture, reveals the *undeniable* fact that there has not been the least general improvement in the social character and the domestic life of the people. The causes which have led to the dismemberment of the social polity of the Hindus are various. Apart from what I have already said with regard to perpetual Hindu widowhood, there are grievous wrongs inflicted upon Indian women. The denial of education to the females is the crowning device of Hindu society: and so long as the daughters of this land are bowed down by the fetters of ignorance, deprived of all that is good, all that is noble and all that is virtuous, no reasonable advance in the direction of national progress is possible and practicable. [...] It is not that only the social customs and traditions of this land stand in the way of female education; but alas! the religious books of the country present stupendous obstacles in the way of its introduction. Let me quote a passage or two from the religious writings of the people.

In the *Rig Veda* the following words are put in the mouth of Indra: “Indra himself has said, the mind of woman brooks not discipline. Her intellect has little weight” [...]

Source: *The Christian Patriot*, March 23, 1901, p. 5 (different extract → text 79).

54) “A Noble Act on the Part of Certain Hindus” (12.03.1898)

A NOBLE ACT ON THE PART OF CERTAIN HINDUS

The following highly generous act on the part of certain Hindus in Bengal has been brought to public notice by the *Indian Witness*. Some time ago, Dr. R.C. Chandra, one of Dr. Duff’s [Scottish pioneer missionary, 1806–1878] converts and formerly Professor of the Medical College, Calcutta, retired and took up his residence in London. There he died leaving a will, in which was bequeathed a large sum of money for Christian work. The will was not properly attested. But his Hindu relatives, we find, notwithstanding the flaw in the will, have given the money to Mission work as desired by their Christian relative. [...]

Source: *The Christian Patriot*, March 12, 1898, p. 5.

55) “The Attitude of Educated Hindus Towards Christianity” (17.09.1898)

THE ATTITUDE OF EDUCATED HINDUS TOWARDS CHRISTIANITY

Mr. F.J.E. Lakshman Rau read a paper the other day before the Bangalore Missionary Conference on the above subject and his paper is published in extenso in the *Harvest Field*. Mr. Lakshman Rau, himself a Brahmin convert to Christianity, is an independent Christian worker, and what he has to say on this subject is of great importance as he speaks from an intimate personal acquaintance with educated Hindus all over India. Mr. Rau divides “Educated Hindus” into three classes.

First. Those who know nothing of England but are educated in Sanskrit or the various vernaculars of the country. These constitute the main of Hindu orthodoxy.

Secondly. Those who have studied English and have become well versed in Western literature. The leaders of intellectual thought in India.

Thirdly. The student population in our English schools and colleges.

The attitude of the first class towards Christianity, says Mr. Rau, is one of indifference and apathy and in some instances even hatred and antipathy. The following are the reasons assigned for this attitude. The first and foremost one is their ignorance of the very essence of spiritual Christianity. Secondly, the nominal professors of this holy faith, both Europeans and Indians, have, by their actions and lives, helped to the building up of this prejudice. Thirdly, to this particular class, the eating of flesh, drinking liquors, and even smoking cigars are exceedingly offensive, and these are mistakenly, yet necessarily, associated with being part of the system of Christianity.

The attitude of the second class, as might be expected, is not based on prejudice. To quote Mr. Rau:

[“]This class as already suggested, form the *creme de la creme* of the educated Hindu community. Men of thought, culture, deep learning and wide information are to be found in this class. Men, who as politicians and statesmen, or as those occupied in various learned professions, or as public servants and private individuals, are powerfully, though indirectly, influenced by Christianity, though the medium of the English language. With few and rare exceptions, men of this class have a respect for the ethical teachings of Christ, and for the name of Christ also. The bare mention of the name of Christ amongst the first-named or

orthodox class, as I remarked above, would merely beget revilings; while amongst this class, one rarely hears of disrespectful language in regard to Christ. If there is any tendency to betray an attitude of impatience and intolerance with respect to Christ, it is seen only in those young men who have just left their colleges, but rarely in those of maturer years, thought and judgement.[”] [...]

Source: *The Christian Patriot*, September 17, 1898, p. 4f.

56) “The Influence of Christianity on Hindu Religious Thought” (10.06.1899)

THE RESPONSIVENESS OF INDIAN THOUGHT TO EXTERNAL INFLUENCE

[...] Coming to modern India, Mr. Naraina Rau gives a very interesting account of the influence of Christianity on Hindu religious thought, which has resulted in the great Brahma [Samaj]* movement for which every liberal Christian has the greatest admiration. The two great leaders of this movement, Ram Mohun Roy* and Keshub Chunder Sen have described in glowing language their appreciation of Christ and his teachings. “All India must believe”, said Keshub Chunder Sen in one of his addresses, “that Christ is the Son of God. Nay, more than this, I will make myself bold to prophesy, all India will one day acknowledge Jesus Christ as the atonement, the universal atonement for all mankind. He has given his precious blood for all of us, whether we believe it or not. ... He has done his work, let us do ours. Let us believe that he has died for you and me, and the atonement on our side is completed.” [...]

Source: *The Christian Patriot*, June 10, 1899, p. 4.

57) “Indian Christians and Their Neighbours” – Sympathy Recommended (11.01.1902)

INDIAN CHRISTIANS AND THEIR NEIGHBOURS

The Second Session of the Annual Conference of the M[adras] N[ative] C[hristian] A[ssociation] [MNCA*] was held on the 30th December in the Memorial Hall, at which also a fairly large and representative gathering was present. After prayer by the Rev. P.B. Raghaviah, B.A., Dr. Pulney Andy*, the President, called upon the Rev. C.W. Ambalavanar to read his paper on “Indian Christians and their Neighbours” which was to the following effect:

[“[...] It is of our dealing and intercourse with non-Christian Hindus I mean to make a few observations. Allow me to say again that the subject is of the utmost importance at the present moment, when we are occupying a position in Society, neither insignificant and despised as once we did, nor are we firmly established and altogether triumphant as we hope to be one day. Not long ago, I need not say, we were despised, and looked down upon and ignored by our Hindu neighbours. We kept up as it were the tradition of the ancient Nazarenes a persecuted and reviled section of the human race. It was then impossible for us to attempt to have any intimate intercourse with the Hindus. To confess oneself Christian was in itself an act of heroism in those days, and it is within the memory of some of us, how certain Christians unable to endure the ignominy of being called Christians, Apostatised. Even the

lowest class of Hindus had a status in society; while the Christian was an outcaste, thrown out of the pale of the Hindu community to shift for himself as a homeless waif struggling for existence. But what is our position socially to-day? We are no longer despised, our numbers have wonderfully increased as seen by the last census. In education we have made rapid strides and are competing for the race honourably with the highly intellectual Brahman with centuries of culture behind him. In female education we are setting an example worthy of imitation, and I believe we are envied by our neighbours in that respect. The members of our community are occupying highly respectable positions in every walk of life; their character and ability are being steadily recognized. In a word God has blessed our community beyond the highest expectations of the most sanguine pioneer of Christianity in India. [...]

Then, in the first place, it is our duty to exhibit sympathy, kindness and toleration towards our Hindu neighbours. Human sympathy, human influence are wonderful magnets powerful enough to attract the most seemingly repellent objects. [...] Whatever may be the attitude of non-Christians towards us, whether they love us or hate us, whether they respect us or despise us, we must exhibit patient sympathy towards them and gradually win their confidence and esteem by our superior virtues. [...]

We should also strive as far as possible to be in close touch with them, and not to cut ourselves altogether adrift from their society as some Indian Christians are disposed to do. [...] Further, we should as far as possible keep friendly relations with our Hindu neighbours in all social matters. We should cultivate the acquaintance of a large circle of them and the friendship of a few of the most deserving among them. If we do so, we shall find that there are a large number of individuals among them worthy of the highest admiration, worthy to be ranked in character and ability with some of the best Europeans we have come in contact with. [...]

We must as a community exhibit greater union among us than hitherto, so that we might present a united front to our Hindu neighbours. But unfortunately what is our present condition? Apart from the sectarian differences that separate one set of Christians from another, there are a host of minor social, pecuniary and intellectual differences rending the community into endless sub-divisions, not living in harmony and Christian brotherhood, but exhibiting the miserable spectacle of a house divided against itself ... One prides himself on his superior caste ... Another thinks a great deal of his money and therefore would not come down from his pedestal. A third thinks too much of his educational qualification. This is the greatest of all curses with which we are afflicted; a curse which cannot last even a single moment if we are actuated by the true Christian spirit of love. [...]

Source: *The Christian Patriot*, January 11, 1902, p. 3.

58) “A Hindu on the Future of Christianity in India” (16.01.1904)

A HINDU ON THE FUTURE OF CHRISTIANITY IN INDIA

In the *Hindustan Review* there is an article on “The Future of Christianity in India” by Mr. JNAN CHANDRA BANERJI, M.A. The article is typical of the attitude of educated Hindus towards Christianity and as such deserves our attention.

The writer, in the first place, notices the rapid progress of the native Christian population as compared with that of the general population – the rate of increase of the Christian population, amounting to 30 per cent., is twelve times that of the general population, which has increased only at a rate of 2,5 per cent., – and tries to make out that this increase cannot be regarded as due to a genuine desire on the part of the non-Christian population of India to be converted to the Christian faith. The writer however admits that the increase is not due entirely to the productiveness of the existing Christian population and that a “considerable portion of the new converts has been recruited from the ranks of the semi-Hinduised aborigines”. This of course contradicts his original contention! Then comes the usual criticism that converts from the depressed classes constitute the “flotsam and jetsam of the Indian population”, and hence their conversion is of no significance, as if they had no souls to be saved. The writer also insinuates that the converts from the depressed classes are attracted to the Christian fold from motives of personal gain, though he is charitable enough to admit that this is not the case with all but only with a few. [...]

The writer of the article referred to, though taking a pessimistic view of the future of Christianity in India, still admits that Christianity has not been a failure in this land. His concluding words are noteworthy:

“And though Christianity has not gained a solid footing in India, it must be admitted that judged by a higher standard than what we have applied before, it has *not* been a failure. It has given us Christ, and taught us noble moral and spiritual lessons which we have discovered anew in our own scriptures, and thereby satisfied our self-love and made them our very own. It has awakened a new spirit of enquiry in the drooping Hindu mind. It has held up to view the baneful effects of certain soul-degrading customs which used to prevail, and prevail still, in Hindu society. In short, it has quickened it with a new life, the full fruition of which is not yet. Let not the missionaries, therefore, retire from the service of humanity which they have undertaken in India, and which, after all, is the true service of God. Let them finish the consecrated task which they were the first to set hands on, and work the more zealously because there are many more labourers in the vineyard of the lord now – ‘not fanatically, nor yet pharisaically, as if they themselves had nothing to learn’, but with the energy and discrimination, and the high glory of having restored India to the proud position she once occupied in the scale of nations will be theirs.”

Source: *The Christian Patriot*, January 16, 1904, p. 4 (shorter extract → text 9.4).

59) Hindu Revivalism: “No Two Persons Mean the Same Thing” (30.01.1904)

SOME ASPECTS OF HINDU REVIVALISM

At the present time India is the great battle-ground of religions. All the great historical religions of the world: Christianity, Mahomedanism, Buddhism, Hinduism and even Zoroastrianism have all met together on Indian soil and are striving for mastery with one another. Never before in the history of any country has this contest of the world-religions been so keen and ardent as it is at the present time in India. The battle-cry of religions is sounding in our ears on all sides, though the contest – thanks to the spirit of tolerance and enlightenment of the present times – is being carried on silently without the shedding of blood and the persecution of enemies. India is the place where Christianity, which claims to be *the* God-given religion of the world, will meet with its severest test; and if Christianity triumphs in this land, it will have triumphed over the world.

A remarkable feature of religious thought in India during the past two decades is the spirit of revival that is coming over Hinduism. The Rev. T.E. SLATER in his excellent work on Higher Hinduism ... traces the Hindu revival to the following causes: (1) the study of Sanskrit and Sanskrit literature by European scholars such as SIR WILLIAM JONES, COLEBROOK, H.W. WILSON, SCHLEGEL, BOPP, LARSEN, MAX MÜLLER, ROTH and WEBER. It is noteworthy that it is only after European scholars took to the study of Sanskrit that there has been any widespread revival of Sanskrit learning among the people of India. (2) The Theosophical Society founded at New York in 1875 by Col. OLCOTT and MADAME BLAVATSKY had also a great deal to do with this revival, inasmuch as it drew the attention of the Hindus to their own religion. (3) The leaven of Christianity has had much to do with this revival. All the Theistic movements in India are the outcome of Christian influence. [...]

Mr. SLATER has omitted to mention the part which SWAMI VIVEKANANDA* has played in this revival. It is a remarkable fact that it was only after SWAMI VIVEKANANDA had made his appearance at the World's Parliament of Religions at Chicago [in 1893] that people in India began to take a new interest in Vedantism. [...]

We need hardly say that the revival movement in India has our deepest sympathy, but what we cannot understand is the indefiniteness of the movement. No two persons mean the same thing when they speak of the revival of Hinduism. A great conference was held a few years ago at Delhi under the presidentship of the Maharaja of Durbhanga, to consider steps for the revival of Hinduism. [...] Now the object of this revival was to prevent orthodox Hinduism, with its ... miscellaneous rites and worships ..., from losing its hold on the masses. But this is not what SWAMI VIVEKANANDA means by the revival of Hinduism. He would go back to the pure unadulterated springs of Vedantism. [...] There are others again, who, when they refer to revived Hinduism, have in view the eclectic philosophy of the Bhagavad Gita. It is remarkable that the appreciation of this great and noble production has been marked only within recent years. Is it that the people of India have learnt to appreciate the ethical teaching contained in it only after their acquaintance with Christianity? To a large number, however, neo-Hinduism means a vague glorification of the past greatness of India without connoting any definite form of belief.

Source: *The Christian Patriot*, January 30, 1904, p. 5.

60) “Counter-Demonstration to the Hindu Agitation” (27.10.1906)

POLITICAL UNREST IN BENGAL / THE ATTITUDE OF INDIAN CHRISTIANS

For some time past a strong feeling has been growing among Bengali Christians against the spurious Swadeshi* and anti-Partition boycott movement of Hindu agitators. This feeling found expression on the 16th instant, when after a special service held in Baitakbana Church the whole Bengali-speaking congregation, chiefly inhabitants of the Dacca, Backergunj and Mymensingh Districts, with a few from Chittagong, held a meeting by way of counter-demonstration to the Hindu agitation. Over 500 persons were present. The vicar of the church presided. He said that ... [t]hey could not as Christian join a movement that was anti-Christian in its character being directed against the Christian Government. Hindus had no sympathy with them, nor did they need the sympathy of Hindus ... Some years ago when Government passed a law in favour of Indian Christian succession Hindus opposed it. Under Hindu domination the condition of Christians would be insufferable. Indian Christians should carefully avoid seditious and harmful movements. [...]

Source: *The Christian Patriot*, October 27, 1906, p. 5.

61) “Notable Social Changes ... Within Hinduism” (22.07.1911)

SOME NOTABLE SOCIAL CHANGES WHICH HAVE TAKEN PLACE WITHIN HINDUISM

The following is a paper prepared for the recent Conference of Missionaries at Mahabeshwar. By Mr. K. Natarajan, B.A., Editor of the *Indian Social Reformer**:

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

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

This, however, is a negative factor though those who are in the thick of the struggle know that it is none the less important. It means that organised opposition to social reform has ceased, and that henceforth we have to contend chiefly against individual inertia.

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

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

Source: *The Christian Patriot*, July 22, 1911, p. 7.

62) The 'Brahmo Samaj': "Accepting With Limitations ... the Tenets of Christianity" (05.04.1902)

THE BRAHMO SAMAJ*

Mr. H.H. Risley, the Census Commissioner of Bengal, in a letter to Sir Charles Elliott, K.C.S.I., states that the recent census shows a falling off in the numbers of the Brahmo community. This has given rise to some misgivings in some prominent Brahmo journals, particularly the *Indian Messenger*. [...]

The position of the Brahmo Samaj will however, never be materially influenced by the increase or decrease of its numbers. The Brahmo Samaj will always remain as the supremest type of what Indian religious systems can attain to, while accepting with limitations, the tenets of Christianity. The Brahmo Samaj is more a social system than a religion. It is a great protest against that form of Hinduism which upholds caste and superstition. Its members are among the foremost in the race for progress, and are destined to play a real part in the evolution of India's religious condition. Judged by mere numbers the Brahmo Samaj may be said to be a failure; but no unprejudiced observer will judge the Brahmo Samaj by mere numbers. Brahmos need not fear that their movement will ever die out, unless it yields – as it must if it is honestly worked out to its logical conclusion – to Christianity. As Christians we cannot but feel, that this is the real goal to which the Brahmo Samaj is tending. This however is a contingency, which may take time; but we shall always view the Brahmo Samaj, not in the light of mere numbers, but as the greatest moral upheaval outside Christianity in India.

Source: *The Christian Patriot*, April 5, 1902, p. 5.

63) "The Muhammadan Awakening in India" (15.09.1906)

THE MUHAMMADAN AWAKENING IN INDIA

It is rather a misfortune that the history of Islam should encourage the suspicion of extreme political designs wherever there appear signs of a Mussulman awakening, for this feeling robs the present very encouraging liberal movement among Indian Muhammadans of much of the hopefulness that we believe it exhibits, and undoubtedly deprives it of the widespread sympathy that the movement deserves. It is certainly true that Islam has a fatal facility of imparting a political complexion to even the smallest attempt at reform; and the wonderful cohesiveness that religious passion – even ignorant religious passion – creates renders the world apprehensive of a combined Muhammadan revolt. But the present situation is free from combustible elements. [...]

In the first place, the Muhammadan movement of to-day is mainly in India at least, towards education. The Aligarh College has at last borne fruit in the rapidly-spreading desire for education among all classes of Muhammadans; and we are glad to see that Government is substantially helping our Mussulman brethren in this direction. We may be inclined, perhaps, to deprecate avowed Government patronage of individual sections of the people, but so long as the chief function of the British in India is the protection of minorities, their policy towards the Muhammadans who are beyond question woefully backward in education, can be fully justified. The solution of the race problem in India lies, we are convinced, in the

spread of education and we welcome every effort to spread it. The aloofness of the Muhammadans will be soon overcome as their educational progress develops.

Again, the present Muhammadan movement everywhere is in the direction of a social awakening. Islam has no caste, but it has the *purdah* system [female veiling and segregation], and it is difficult to say which has been more disastrous to Asia. Every Muhammadan of any insight and candour readily acknowledges the evils of the *purdah*, and he hopes and, perhaps, even works, for the day when there will be no such system. Other social evils, too, are clearly recognized and often condemned; but the tendency now is rather to wait and prepare for the future, than to act. Still the social unrest is there, which coupled with the spread of education and the competition with the Hindu for efficiency, is bound to effect radical changes.

The present Muhammadan movement is also religious in that it distinctly aims at liberalizing and modernising the Islamic faith. We should not be surprised if India led the way here. Muhammadan patriotism in India is not bound up with the extravagant designs of the young Turkish party or with the pretensions of the Sultan to spiritual headship. Mecca not Constantinople, the Indian Mussulman argues, is the centre of Islam. With the blinding incentive of political design absent, the Indian Mussulman loses half his hostility to religious reform.

To sum up, therefore, the present Muhammadan awakening is an educational and social movement rather than a political. It is pan-islamic in the sense that it represents the desire for advance and reform throughout the Muhammadan world. How much it will effect remains to be seen, but we may safely congratulate the leaders of the movement, – particularly in India – on their moderation and capacity, and wish our Muhammadan fellow-subjects good luck in the great task that lies before them.

Source: *The Christian Patriot*, September 15, 1906, p. 4.

64) “The Late Swami Vivekananda” (12.07.1902)

THE LATE SWAMI VIVEKANANDA*

The death at Calcutta, on the 4th July, of Swami Vivekananda, removes one of the most prominent figures in India. [...] The late Swami Vivekananda came first into prominent notice as delegate to the World’s Parliament of Religion held in 1893 at Chicago, where he excited attention, chiefly by his picturesque dress, as also by his easy command of the English tongue. He spoke about six times at the Parliament of Religions ... The Swami appears to have been popular with a certain section of American society. [...]

With the Swami’s death, we do not know whether the work will go on, but it is due to him to say, that his efforts on behalf of Vedantism were about the most earnest of his endeavours. The Swami performed a public service in indicating the lines along which Hinduism must proceed, if it should desire to preserve its ancient greatness. All these centuries Hinduism has preserved its integrity through avoiding contact with alien forces. It overcame other faiths not by vanquishing them or by asserting the superiority of its doctrines and practices but by wholesale absorption of the chief tenets of those faiths. To-day it is face to face with conditions that have had no parallel since the world began; and Hinduism and the Hindu nation are called upon either to oppose or to yield. There can be no vanquishing the Christian Church through absorption or adaptation of its doctrines and beliefs. The Swami was more

logical than the majority of his countrymen; and he desired to spread Hinduism out of India, recognising that no stagnant religion can exist for long. [...]

Source: *The Christian Patriot*, July 12, 1902, p. 5f.

**65) “Sympathy and Friendliness Towards Our Non-Christian Fellow Citizens”
(19.02.1916)**

THE CHRISTIAN PATRIOT

[...] The *Christian Patriot* exists to make clear our attitude of sympathy and friendliness towards our non-Christian fellow citizens and to express our views on the various social, political and economic movements set on foot for the advancement of India. This we have done in the past: we hope to do this more vigorously in the coming years. We need to co-operate with our non-Christian fellow citizens in all things calculated to advance the well-being of India. [...]

Source: *The Christian Patriot*, February 19, 1916, p. 4 (longer extract → text 4).

D.2 Christianity and Local Cultures, Debates About Languages and Bible Translations

66) “Preparation of a Tamil Hymn Book” (16.09.1899)

TAMIL HYMNS

We draw prominent attention to the following letter addressed to us by the Rev. W.M.H. Findlay, M.A., Karur, Coimbatore District, and trust that his request will be complied with by several of our readers:

“A committee is at present engaged on the preparation of a Tamil Hymn book which it is hoped may take the place of those now published by the C.L.S. and the S.P.C.K. The committee wishes, as a preliminary, to secure as complete a collection as possible of existing Tamil hymns, old and new; and I write to ask the co-operation of your readers in this task. 1. The committee will be greatly obliged to any one who will lend it copies of old Tamil hymn books out of print. 2. It will also be glad to receive copies of single hymns, whether already printed as leaflets or in newspapers or magazines or still manuscripts. Any books or hymns sent to me for the use of the Committee shall, if the owner wishes, be returned when its work is done.”

A large number of Tamil Hymns have appeared in our columns from time to time, and as some of them are of a very high order it is hoped that the attention of the Committee will be drawn to these Hymns as well.

Source: *The Christian Patriot*, September 16, 1899, p. 5.

67) Public Controversy About a Telugu Bible Translation (09.09.1905)

THE REVISED TELUGU BIBLE

A rather wordy warfare is still raging in certain quarters over the use of the word *Sarvesvarudu* in the Revised Telugu Bible. [...] It is proposed, therefore, to publish in the *Baptist Missionary Review* and in the *Christian Patriot*, a symposium on the Revised Telugu Bible ... It will be seen that a great majority ... are strongly opposed to the use of the word *Sarvesvaradu* as a substitute for Jehova: neither are we in favour of it. But we do not mean to enter into discussion here on the subject, as that has been done, ably done too, by missionaries and Indian Christians ... We simply draw the attention of our readers to the subject ...

Source: *The Christian Patriot*, September 9, 1905, p. 5.

68) Translation of ‘Jehova’ in the Telugu and Tamil Bible: The Voice of a Tamil Christian (21.10.1905)

CORRESPONDENCE / ON “SARVESVARUDU”

Sir, The translation of “Jehovah” into *Sarvesvarudu* in the Telugu version of the Bible has called the attention of Telugu Churches to the point whether the rendering is correct or at

least tolerable. The question is of great importance and must be carefully examined and settled.

The question affects not only Telugu but also Tamil, which with Telugu belongs to the Dravidian group. The *Sarvesvarudu* of Telugu is the *Sarvesuran* of Tamil. Why did not then, the translators of the Bible into Tamil adopt *Sarvesuran* for JEHOVAH, but carefully avoid it, although they had the term before them, used both by the Roman Catholics as a body and Christian poets in their Tamil lyrics? The reason is that *Sarvesvaran* is commonly used of the chief Hindu gods, and is applied to each of the *Trimurties* [Brahma, Vishnu, and Shiva]. Again *Sarvssveran* [sic!, corr.: *Sarvesvaran*, ‘Lord of all things’] suggests a feminine form, which each of the *Trimurties* include, and which contribute objects of indecent worship under *Sakti* and other forms. It is no wonder then that the Tamil Bible is free from this blemish as well as the earlier versions of the Telugu Bible.

Moreover the ever sustaining idea of “continual, living activity” implied in Jehovah, will completely be lost sight of the *Sarvesvarudu* which is the name either of a deified hero of the Puranic period, or of that of a God of the philosophic period, of one which enjoys a dreamless sleep lasting to the end of the *ugas*, of one who had no existence during the Vedic period.

Finally, should *Sarvesvarudu* replace JEHOVAH in the Bible, we will simply encourage the Hindu illusion that Christianity is a modern religion having no God of its own, and borrowing one from another faith. Why should we thus unnecessarily give cause for the Hindus to be misled?

BORARUM, 2nd October, 1905.

A TAMILIAN

Source: *The Christian Patriot*, October 21, 1905, p. 6.

69) Rejecting Indian Architecture for Church Buildings (18.06.1898)

WHY ARE THERE NO INDEPENDENT NATIVE CHURCHES?

[...] But we fear that the application that Sir John Kennaway makes of the tendency on the part of the Anglo-Saxon character to Anglicize everything shows that he is making only a very superficial diagnosis of the ailment of present day Missions. For example, he quotes the late Mr. Wigram’s statement to the effect that in India none of the Native Churches are built after Indian architectural style. The absurdity of such an application of an important principle is evident to all those who know what a Hindu temple is and what it is meant for. Every one in India knows that to build a Christian church after the style of a Hindu temple will be nothing short of folly for the simple reason that it will not serve the purposes of Christian worship. The tendency to Anglicization in this respect has, therefore, worked beneficially. There are, however, other respects in which the tendency to Anglicization has hampered the growth of an indigenous church. For example the way in which the various missions have tried to perpetuate on oriental soil the peculiar distinctions of the West, which are the outcome of social and political circumstances peculiar to the countries in the West. It is this kind of Anglicization that has wrought real mischief. [...]

Source: *The Christian Patriot*, June 18, 1898, p. 4 (longer extract → text 26).

70) “Indian Christian Names” (24.07.1909)

INDIAN CHRISTIAN NAMES

[...] It is the third stage that prevails now in Indian Christian names. The national name is left unchanged. Tamaswamy and Parvati are considered just as good and suitable as Reuben and Phoebe, though it is incongruous to couple different names like John Govinda and Thomas Sambasivan. As we are now in the building up of an Indian Nation, we should see that our names are as national as possible. The tendency in certain quarters is to adopt English names with a vengeance – not excluding even royal lists. Albert and Victoria, Beatrice and Eugene are certainly good names, but cannot more suitable ones be found in Sanskrit and the Vernaculars? It would be advisable to avoid changing a man’s or a women’s name at baptism and leave his developing a finer character to import a richer meaning into his old name. It was the man who made the world-famed name Shakespeare, not Shakespeare the man. As a rule the wholesale adoption of American and English names should be discouraged. This is a Swadeshi* age and let even Indian Christians become Swadeshi in their choice of names for their children and future generations.

Source: *The Christian Patriot*, July 24, 1909, p. 4.

71) A Tamil Christian Poet: H.A. Krishna Pillai (23.07.1910)

A PROPOSED LIFE OF H.A. KRISHNA PILLAI*

Sir,

All Christians interested in the study of the Tamil classics are not strangers to the late Christian poet, H.A. Krishna Pillai. He was a good Tamil scholar when he embraced Christianity. I am informed that he knew *Kamba Ramayanam* [a Tamil epic written in the 12th century by the Tamil poet Kamban] by heart when he was but fourteen years old. To the end of his life, he was an earnest student adding to his vast stores of Tamil lore. Besides, he was an earnest poet and his poetry displays such a great resemblance to the works of that master. Artist Kamban [sic!], that he himself was called the *Christian Kamban*. The fact of a missionary having read the whole of one of his books while it was still in manuscript shows what real industry can do. Pandits who take pains are quite delighted to go through the two or three books which Mr. Krishna Pillai has bequeathed to posterity. [...]

Besides being an eminent scholar and poet, he was an earnest Christian. His Christian life and piety paved the path of the conversion of many in South India. They have borne testimony that his life, conversation and character were an important factor in leading them to Christ. The biography of such an eminent man will keep his memory fresh in the minds of the people and his example will prove an inspiration to present and future generations. [...]

Source: *The Christian Patriot*, July 23, 1910, p. 5.

72) First Debates About Christian Ashrams (06.07.1912)

THE FIRST N[ATIONAL] M[ISSIONARY] S[OCIETY] [NMS*] CONFERENCE

The National Missionary Society ... has held its first Conference at Delhi. [...] A most important paper was read by Mr. Lalliam on the indigenous character of our work. [...] The following suggestions were made: freedom from the trammels of salaries and the encouragement of endowments and self supporting workers; workers should live among the people and be in every way identified with their interests: *dharmasalas* and itinerancies should be established. These proposals naturally provoked an animated and profitable discussion. Mr. K.T. Paul*, with whom the N.M.S. is in a way identified, contended that his Society was not a copy of Western methods but in the same breath he suggested a Christian *Ashrama* whose members should be celibates. [...] The Conference then took up the growing question of local, indigenous Missions, their relation to Foreign Missionaries and self-support and self-propagation – the latter invariable leading to the former. [...]

Source: *The Christian Patriot*, July 6, 1912, p. 4.

E. Education, Progress, Modern Indigenous Christian Elites

73) “Real and Substantial Progress Has Been Made by Native Christians” (22.09.1900)

THE NATIVE CHRISTIAN COMMUNITY

The Editor, *Madras Mail**, writes:

We have received the two following interesting criticisms of Mr. A. Nundy’s* remarks about Indian Christians, in his address before the [Madras] Native Christian Association [MNCA*] on Thursday last, one from the *Hindu**. Both the writers are well-known and highly respected members of their respective communities and their views will, we think, be accepted as sufficient proof of the inaccuracy so far at least as the Madras Presidency is concerned, of Mr. Nundy’s too pessimistic view.

“*An Indian Christian*” writes:

[“]Your full report of Mr. Nundy’s address delivered before the Madras Native Christian Association, which appeared in the issue of Friday will, I am sure, be read with considerable interest by Indian Christians throughout the Presidency. Mr. Nundy is a keen observer of men and things, and he takes a great interest in all public movements, but I fear he has not studied closely the condition of the Indian Christian community in South India, otherwise he would not have taken the pessimistic view that he did in his address. [...] But marked progress has been made by this community within the last half century. It has risen from a low degree of numerical and social importance to a recognised position of conscious strength and influence. The extraordinary progress of the community’s progress – not merely numerical, but also intellectual, moral and spiritual – has attracted the attention of the Indian and British Press. In point of higher University education the Native Christian community stands second only to the Brahmin community, and in female education no other class of the native population of India has made such rapid progress. In this community are to be found women who have won the highest academical distinctions of the Indian Universities, and among them are cultured and accomplished ladies who would be valued as acquisitions in any cultured and polished society in the West. I can produce innumerable testimonies to the progress and vitality of the Indian Christian community.[”]

The *Pioneer* [Allahabad], which as all know, has not been always a friend of Christian Missions, said not long ago, speaking of Indian Christians:

“As the community has developed, there can be no question that its aspirations in the direction of purity of life and moral have been to a large extent realised. Industry has developed among them, and the modern Missionary is much less often the victim of the loafing rogue, who is ever ready to barter his faith for a mess of pottage. With the establishment of the community on a self-supporting basis, which is in many places already secured, its progress in self-respect and conception of the duties of citizen-ship must continue to increase.”

In a leading article a few years ago, after pointing out the advance made by Indian Christians in higher primary, industrial, and female education, the *Madras Mail** said:

“We have now shown that real and substantial progress has been made by Native Christians. A great future in this land is before this community. It is becoming an increasing power, and can afford to smile at the contempt with which the old conservative Hindu regards it. Owing to its intimate connection with the great Churches of Western Christendom, a spirit

of freedom and enquiry is fostered in its midst, and it is deeply imbued with a spirit of loyalty to the British Empire, of which it is proud to form a part.”

Such impartial testimonies have been given by British rulers as well. I shall content myself with one, the testimony of Sir Alexander Mackenzie:

“[...] I have not only served in Bengal, the Central Provinces, and Burma – all three of which Provinces I have had the honour of administrating – but I have been on duty in Madras and the Punjab, and am thus acquainted with Mission work throughout the greater part of India. I have had Native Christians serving under me in various higher respectable offices on the government service. You will, therefore, admit that there is some value in the testimony which I am prepared to bear, that there is no reason whatever for doubt or disparagement of Mission work. On the contrary, the advance made during my time has been substantial and encouraging, and it is my firm belief that the day-spring of still better things is very close at hand, while the simple faith and godly lives of many Native Christians might put all, or most of us certainly, to the blush.[”]

“*A Hindu*” writes:

[“I do think that Mr. Nundy was right in saying that the relations between the Native Christian and the non-Christian sections of the population were strained, in this Presidency. On the other hand, so far as I can see, the relations between Native Christians and Hindus are as cordial as can be expected. It must be borne in the mind that the Native Christian community is not a compact and, socially speaking, a homogenous community. It is composed of recruits from all ranks of the Indian community. The Pariah, the Shanar, the Sudra and the Brahmin communities – all contribute towards its numbers, and although religion cements these together and forms a solid basis of common interests and sympathies, still, the inherited ideas of a social status do not easily disappear. Without meaning any disparagement to the Native Christian community, I may say that among its different orders the same feeling of separation and distinction prevails as among Hindus. Christians that have come from Brahmin ancestors do not ordinarily ally themselves with those that cannot claim the same respectable ancestry. As Mr. Nundy observed, a feeling of caste distinction does exist, though it certainly is not so marked and assertive as it is among Hindus. But so far as the intercourse between Native Christians and Hindus is concerned, the internal differences of the former are not recognized as a rule. To the Hindu it makes no difference whether the Native Christian is a Brahmin convert or a convert of a different caste. It is enough that he follows a different religion; that puts him out of the pale of Hindu society. Educated Native Christians following learned professions, no matter to what Hindu caste they or their ancestors belonged, command respect and confidence from the Hindus just as Mahomedans of similar position do. More than the Mahomedans, it may be said, do the Native Christians mix with Hindus freely and with mutual cordiality, because, as a rule the native Christians are more educated, more polite and more in sympathy with Hindu institutions and habits. There is more mutual tolerance between these two communities than between Hindus and Mahomedans. Between the more respectable and educated sections of native Christians and Hindus the relation is of the utmost cordiality. No Hindu gentleman can be more popular among educated Hindus than Mr. N. Subrahmanyam is, a fact which is proved by his having been on two occasions elected Secretary to the Cosmopolitan Club, Madras, which is almost entirely a Hindu Club. No Professor is more liked by the students of the Presidency College than Professor Saththianadhan*. Dr. Pulney Andy* was for a long time a Vice-President of the local Congress Committee, and Mr. Paul Peter Pillay and the Rev. J. Lazarus* are always as welcome amidst Hindus as any Hindu can

be. In the *mofussil* [rural area], Native Christians who are officials and Pleaders are as respected and trusted as any Hindu officials and Pleaders can be.

Nor are the Native Christians in any sense, a discredited class, as Mr. Nundy remarked in his imperfect knowledge of that community in Southern India. Why should they be discredited? They are, comparatively speaking, a highly educated and progressive class. In every profession or walk of life they follow, they distinguish themselves as much by their intelligence and probity as any other class. The absence of caste prejudice in any active or violent form places them at a great advantage. Their ladies are coming to the front by the liberal education they are able to receive, and I have observed with great pleasure the influence which some of them exert on the education of their Hindu sisters, as, for instance, at the periodical lectures got up for ladies in Madras under the auspices of the Social Reform Association. Native Christian ladies, in a measure, supply the much needed medium of intercourse between English and Indian ladies in this country. Most of them talk English, and by their adoption of many of the English domestic and social habits they have greater access to English ladies, more especially those engaged in Christian Mission work. At the same time, their mother tongue being that of the people, and they themselves knowing intimately the habits and prejudices of their non-Christian sisters, they are in a peculiarly advantageous position in rendering this invaluable service to the country, the service of promoting social intercourse, and thereby bringing about a more correct understanding between the Indian and Anglo-Indian communities. In many matters of social advancement they are in a position to help the Hindus by placing before them their own example. In promoting a habit of foreign travel, in the education of woman, and in making society as a whole more liberal and less trammelled by prejudices and superstitions, Native Christians have a field of public usefulness which no other section of the Indian community has.

Source: *The Christian Patriot*, September 22, 1900, "Supplement to the 'Christian Patriot'", p. 2.

74) "Educational Progress of Native Christians" (30.07.1898)

EDUCATIONAL PROGRESS OF NATIVE CHRISTIANS

This report on Public instruction in the Madras presidency for the year 1896–1897 ... contains detailed statistical information [...] We are of course specially interested in the progress made by Native Christians. In 1891–92, there were 32,874 Native Christian boys and 17,336 Native Christian girls under instruction. These figures rose in 1896–97 to 41,105 and 20,139 respectively; or in other words the percentage of increase under Native Christian boys during the Quinquennium was 25,0, and under girls 16,2. Progress under Native Christians is more marked than under any other native community. Mohammadan boys increased only by 7 per cent. and Hindu boys by only 13,8 per cent. The increase under Native Christians was much above the average, for the total number of male scholars rose only by 14,0 per cent. This comparative progress should not however blind us to what is still left to be done for the education of boys and girls of our community. Our readers will be surprised to learn that out of 100 boys of school-going age of our community, only about 69 are actually at school, and of girls only about a third are under instruction. In the matter of the education of boys, the Brahmin community is very much ahead of the Native Christian community, though with

regard to female education our community stands somewhat ahead of the Brahmin community. Out of a total of 3,524 men in Arts Colleges, there are 276 who are Native Christians as against 2,430 Brahmins. But out of a total of 881 in Professional Colleges, only 61 are Native Christian, against 595 Brahmins. These figures clearly indicate that not merely in the matter of pure literary education, but still more in the matter of professional training, the Brahmins are far ahead of the Native Christians.

The education of Native Christian girls is evidently confined to the Upper Secondary stage, for we notice only 6 altogether in the Collegiate departments. This includes those girls studying in the only Native female College in the Presidency, i.e., the Sarah Tucker College, The following statement showing the number at each stage of instruction out of every 1,000 male scholars belonging to the important sections of the population is of interest as it presents at a glance the relative progress of education in the case of each section:

	Arts Colleges	Upper Secondary Stage	Lower Secondary Stage	Primary Stage	Professional Colleges and Special Schools
Europeans	9	77	249	602	63
Native Christians	7	29	88	853	23
Muhammadans	1	6	26	959	8
Brahmans	30	94	167	689	20
Non-Brahman Caste Hindus	2	9	30	954	5

The above table shows that for every 124 Brahmins, who have passed beyond the Lower Secondary Stage, only 36 Native Christians, 7 Mohammadans and 11 Non-Brahmin Caste Hindus, were similarly circumstanced. Those who say that higher education for Native Christians is being overdone should make a note of these figures.

Source: *The Christian Patriot*, July 30, 1898, p. 4.

75) “We Are a Progressive Community”, but Still “There Are Defects in Us” (05.01.1901)

SOME OF THE DUTIES AND RESPONSIBILITIES OF INDIAN CHRISTIANS IN THE 20TH CENTURY

Standing on the borderland of the TWENTIETH CENTURY which has just been ushered in, we would gladly penetrate the dim vista that stretches before us [...] We are a progressive community, and have attained a position of intellectual culture and social advancement that any people, similarly conditioned, might regard with gratification. This position we have gained in God’s mercy, in a comparatively brief space of time. The protestant Missionaries have not long been established in this country, and before the educational Missionaries came, higher education had hardly made any progress in it. Missionary education, worthy of the name, came therefore to be given to us only fifty years ago; and in this half century we, especially in Southern India, where our members are the largest, have risen to an educational position, which, if judged by the University results, is second to none but the Brahmins, who had for centuries monopolised all learning. Though we are not numerically strong in the other presidencies, the educational institutions there, like that of Dr. DUTT, have brought a large

portion of the higher classes of the people into the Christian fold, not a few of whom have made Christianity honoured and influential by their manifold literary activity and their lives of moral purity and rectitude. If our non-Christian educated brethren have had their RAM MOHUN ROYS*, KESHUB CHANDER SENS and others, we have had our KRISHNA MOHUN BANARJIS, our LAL BEHARI DEYS*, GOPINATH NUNDIS, DR. SHESHADRIS, NEHIMIAH NILKANTHA SHASTRI GOREHS*, and a host of others, whose intellectual and moral eminence have cast a halo of glory round our community. And along with our men, our women have distinguished themselves in the sphere of higher education, and there is perhaps no other country in the world where such a small community has produced so many educated women in the short period of a quarter of a century. Most of the higher education of women in this country is under the control of our lady graduates, and the heads of the Bethune College in Calcutta and the Training Female College in Bombay are Native Christian ladies. And our women have not confined their educational and philanthropic labours to Missionary and Government establishments. They have originated new and independent spheres of action, in which they have achieved great success. Like the great work of the PUNDITA RAMABAI* in the Deccan, there are other philanthropic operations carried on in other parts of the country under Indian Christian ladies. The Victoria High School of Mrs. SORABJI in Poona has maintained its commanding position among rival institutions conducted by European educationalists for the past twenty years, and she has demonstrated what an Indian woman could accomplish in the department of higher education, under the inspiration of a holy ambition.

And some of our effective workers do not claim descent from the old Aryan races, but have risen from the humblest strata of Indian society. Hinduism despised the aborigines and doomed them to a condition of extreme servitude ... But the religion of Christ is the religion of entire humanity; it recognizes neither caste nor race and offers its blessings to all without distinction.

[...] [W]e dare not say that we present a very reassuring front to our ... vision. There are defects in us which it would be well for us to remove. We are not yet able to realise adequately our unity in Jesus Christ, and the differences of Missions and Churches, and still more the painful distinctions of pagan caste, disgrace and deprave our community. Shall we not at the dawn of this new century resolve to make an honest and earnest effort to stamp out the latter evil? [...]

Source: *The Christian Patriot*, January 5, 1901, p. 4f.

76) Education Not Only for the Upper Classes (13.01.1906)

TO OUR CONTEMPORARIES / SUMMER SCHOOL

It was once supposed by many Missionaries that in India converts should first be sought among the upper castes. But we are learning to seek converts wherever they may be found. A very large number of low caste converts have been given to the Methodist Episcopal Church. How shall they be cared for? Trained foreign missionaries or Indian workers are an impossibility. Leaders from among the people must be found. The best available material must be used. These leaders must first be spiritual. For the rest, they must study and be helped and trained.

For this purpose an institution was organized. It is called the Summer School. Into it all the workers, male and female are gathered, and kept at just the kind of study they need for from four to six weeks each year. It is a time of intense concentration and effort; men who have been doing what they could, and have learned their lack, bend to their tasks with a will. Six weeks of such study is worth an ordinary term at school. [...]

Here is a plan for providing spiritual leaders for the people from among themselves without lowering the ultimate standard of ministerial qualification; a plan which demands spiritual qualification ever, and as high a degree of scholastic training as the conditions demand, according to a standard which automatically advances with the intellectual advancement of the people. – *The Indian Witness*.

Source: *The Christian Patriot*, January 13, 1906, p. 2.

77) “Ourselves as Others See Us” (05.01.1901)

OURSELVES AS OTHERS SEE US

The *Madras Mail** ... has a good word to say for the Native Christian community and we quote it here in full:

“The native Christian community, towards the support of its Pastors and for Mission work, contributes Rs. 2,48,852 a year. This gives an average contribution of Rs. 1-9-0 [sic!] for each of the 59,797 communicants and of nearly 7 annas for each member of the community. This contribution from each member varies very much in different Missions, and the C.M.S., with its excellent organisation, heads the list with 13 annas 6 pies per head. The total number of the Native Christian in the Protestant Missions in South India is 608,875. It has more than doubled since 1878. During the same period of time the communicants have increased by 300 per cent. If to these figures we add the members of the Roman and of the Syrian churches we find over 2,000,000 natives of South India now professing the Christian Faith. Recruited for the most part from the lowly, gathered often from classes despised, it is far ahead of all native communities in female education, whilst in the quality of its general education it stands second to the Brahmin body. Men with only two or three generations of Christian training behind them now contend successfully with those whose ancestors for almost untold ages have been the leaders of thought and culture in India. The influence of the Native Christian community is being felt beyond its own ranks; its existence can no longer be ignored. By its laudable efforts towards selfsupport, its earnest determination to secure sound education, its co-operative work in the Madras Native Christian Association [MNCA*], and by its excellent weekly newspaper, the *Christian Patriot*, the Protestant Native Christian community of South India evinces a vigorous spirit, and thus enters on the new century full of hope. There are problems before it not easy of solution, but year by year many of its younger men are becoming more and more fitted to take the lead and to look at the various questions which call for some settlement in a wise and liberal spirit. The greatest difficulty, the lingering remains of the caste spirit, is peculiar to South India. It can only be dealt with effectually by the people themselves. Strong repressive regulations framed by Europeans will do little good. [...]

Source: *The Christian Patriot*, January 5, 1901, p. 6 (shorter extract → text 9.3)

F. Women, Family, Gender Relations

78) “Our Women Are Denied Equal Privileges” (21.01.1899)

WHAT DOES INDIA WANT?

[...] And what are we socially? The pernicious caste system, still sways supreme on the bulk of our population and marvelously and skillfully turns brothers into enemies.

Our women are denied equal privileges with men, and are kept in darkness and ignorance. Our girls, in very tender age, are most inhumanly sacrificed on the altar of marriage to old men with one foot in the grave.

No true and healthy intercourse is allowed between the sexes. Our social circles are still insipid, uninteresting and with hardly any influence for true and substantial good.

Neither is our intellectual condition a matter to be proud of. Our women are practically denied almost all the benefits of higher education. Our masses do not know the very causes of eclipses and are quite ignorant of the laws of sanitation. India as a whole is still in the lowest depths of ignorance and superstition. [...]

Source: *The Christian Patriot*, January 21, 1899, p. 6.

79) “Denial of Education to the Females Is the Crowning Device of Hindu Society” (23.03.1901)

ELEMENTS OF NATIONAL PROGRESS

(Specially written for the *Christian Patriot*.) / By G.L. Maitra.

[...] The denial of education to the females is the crowning device of Hindu society and so long as the daughters of this land are bowed down by the fetters of ignorance, deprived of all that is good, all that is noble and all that is virtuous, no reasonable advance in the direction of national progress is possible and practicable. Of all nations, the Indians are pre-eminently backward in educating their wives and daughters. The belief that intellectual advancement is not meant for females is so strong that nothing less than a gigantic revolution will ever effect any radical change in their status. It is not that only the social customs and traditions of this land stand in the way of female education; but, alas! the religious books of the country present stupendous obstacles in the way of its introduction. Let me quote a passage or two from the religious writings of the people. [...]

Source: *The Christian Patriot*, March 23, 1901, p. 5 (different extract → text 53).

80) “Our Community ... Takes the Lead in Female Education” (05.11.1898)

FEMALE EDUCATION WITH SPECIAL REFERENCE TO THE NATIVE CHRISTIAN COMMUNITY

We publish as a Special Supplement the excellent paper on Female Education, read by Mr. S. Granamuthu, B.A. L.T., of the Christian College, before the Madras Native Christian Association [MNCA*], on Saturday last, in the Danish Mission Reading Room, Black Town. The

subject of female education is somewhat a hackneyed one but so long as extremely crude notions exist among our countrymen on this subject, and so long as the progress made is so unsatisfactory it is our bounden duty to keep it ever before the public. We are fully aware of the difficulties that hinder the progress of female education in a country like India. We know that there is a belief current among a class of natives that the general education of a woman will lead to the loosening of social ties, the upheaval of customary ways, and the disturbance of the domestic equilibrium. Some even go further and assert that the little education that the Hindu girls have received has stripped them of the graces for which they were remarkable. But those who are interested in the educational progress of the country do make allowance for such opinions which we hope will disappear in time along with true enlightenment; and their complaints therefore do not refer to the section of the native community that is hampered with such fears. All that they protest against is the apathy and indifference of the intelligent section of the native community, who are fully alive to the advantages of female education, but who, in spite of their enlightenment, have done practically nothing to further a cause which they know full well is fraught with the deepest issue to their country. It is true India is in a period of transition and there must be some slight dislocation before the lessons of emancipation are fully learnt and stability is reached. But the educated Indian knows this, and is fully aware that in spite of temporary embarrassment, a time will come when more perfect womanhood will be produced and when the daughters of India will compare favourably in intelligence, in character and in all graces of life with their more favourably circumstanced sisters in the West. The lack of practical interest therefore on the part of the educated Hindus is all the more to be regretted.

Thanks to the loving and self-sacrificing work of the Missionaries, our community, next probably to the Parsee community, takes the foremost lead in female education. In all the Provinces in India the women who have been the first to receive University distinctions have been native Christians. Though we are thankful for the progress thus far reached still we must not fail to note that, compared to what has still to be achieved, this progress is very insignificant. In this Presidency where Missions have been most active only 33,5 per cent. of girls of school going age in our community are under instruction. And then again a very large number of girls do not go beyond the primary stage and as yet only 15 or 16 have gone beyond the Upper-Secondary stage. The fact is that even our community is hampered by those crude notions that are to be met with among Hindus. For instance the idea that marriage is the be-all and end-all of the existence of a girl is firmly rooted among Native Christians and the consequence is that as soon as a girl reaches her twelfth or thirteenth year the parents think it a disgrace to keep her unmarried and by hook or crook try to get a husband for her. We are glad that Mr. Gnanamuthu has spoken strongly against this crude idea, and we trust his words will have a beneficial effect. A thorough liberal education, carried up to the highest possible standard, is what we need for our boys and girls, and hence it is that we look upon an institution such as the Sarah Tucker College as one of the greatest value to the community.

An animated discussion followed the reading of the paper in which questions such as co-education, differentiation of the educational curriculum for girls, &c. were discussed, and we refer our readers to the Supplement for a short report of this discussion.

Source: *The Christian Patriot*, November 5, 1898, p. 4.

81) “Largest Population of Female Literates” (26.03.1904)

THE EDUCATIONAL CONDITION OF INDIA

The chapter on Education in the Report of the Census of India for 1901 is full of information, which should receive the attention of all those interested in the welfare of the country; for it is a truism to say that education is one of the main causes that contribute to the progress of a country. Judged by statistics India, as a country, occupies a place far inferior to that of European lands, including even Russia and Italy. Of the total population of India only 53 persons per mille are literate, that is, able to read and write. One male only in every 10 can read and write, and one female in 144. [...] The same is true in regard to the females – those areas, such as Cochin and Travancore, in which the Christian element is strongest show the largest population of female literates. [...]

The statistics of education by religion are of special significance. The best results are shown by the Parsis, nearly two thirds of whom are able to read and write, the proportion being three-quarters in the case of males and more than half in that of females. The Jains come next with 25 per cent. of their community (males 47, and females 2, per cent) and then the Buddhists with 22 (40 males and 4 females). The followers of this religion are found mainly in Burma where every monastery is a centre of instruction for the children of the neighbourhood. The Christians follow closely on the Buddhists; males 29 and females 13 per cent. [...]

Still the figures quoted above show that the educational condition of Indian Christians is as yet far from satisfactory. A long gap intervenes between the Christians and the Sikhs, who have 98 literate males and 7 literate females per 1,000 of each sex, or exactly the same proportions as in India as a whole. [...]

We shall conclude by referring to the statistics relating to English educated people. Of the total population 68 males and 7 females in every 10,000 persons of each sex were returned as literate in English. This is inclusive of Europeans and Eurasians. If the Christian community be excluded, the proportions fall to 56 males and 1 female. The Christians, as a whole, including the Native Christians, are however, far surpassed by the Parsis, of whose males, no less than two-fifth and whose females no less than one tenth, know English. The Jains and Hindus, who come next to Christians, have a very low general average, and last come Mohamedans and Buddhists.

Source: *The Christian Patriot*, March 26, 1904, p. 4.

82) Educated Christian Women as “Holy Leaven” for India (19.05.1906)

FEMALE EDUCATION IN INDIA

(By E.) / (An European Opinion.)

It has been with the most unmixed pleasure and approbation and with the most thankful satisfaction that we have observed in the *Christian Patriot* the noble efforts that are being made to advance the education of women in India. In Madras, this admirable movement appears to have achieved the most encouraging and praiseworthy success and what this beginning may attain to, even in the near future, it would be hard to foresee, but we firmly believe

that the results will be the most gratifying, if not surprising description, and we are convinced that the Holy Spirit Himself will honour it with His blessing. [...]

Why are we so solicitous about the education of women? Well, for many reasons. It is from mothers that men get their first impressions, and these impressions are more lasting than any they receive in after life. If this were the only reason, it would be quite sufficient, but there are many more behind. The happiness and true prosperity of any country depend greatly on the condition of its women. The more highly civilised a country is the higher will be the position of its women. We see this in European nations and also in America. The more women are degraded the less civilised is the country they live in. Women are fitted to be the moral and social educators of mankind, but they certainly cannot act in this way if they are not educated themselves. They cannot be really good and useful wives, mothers and leaders of society if they have not received a good and useful education to enable them to fill these important and responsible positions with credit and ability. Well educated Christian women are a holy leaven for which any country may be truly thankful. It is manifest that female education is of the highest importance.

Source: *The Christian Patriot*, May 19, 1906, p. 4.

83) Japanese Visitors about Women's Role in Japan (24.03.1906)

JAPANESE DELEGATES TO INDIA

The following are some of the sayings of Mr. [J.S.] Motoda* and Mr. [T.] Harada*, the Delegates to India, as given in the *Indian Witness*, by Mr. W.R. James: [...]

– [...] Has not the West received much of its art from the East? On the other hand, we in Japan consider that we have received three important things from the West. First, the value and importance of the individual. In Japan, (I dare say the same is true of India), we had our social circle and family ties. But the individual as such was not thought much of. Now in consequence of the introduction of Western civilization we have come to appreciate the value of the individual. We have learnt to value man for his own intrinsic worth. And for this reason we endeavour to raise womanhood. Formerly, woman was looked down upon and despised; she was a creature without soul. But now we teach her, utilize her powers for the good of the State and value her as an individual quite as much as we do a person of the opposite sex. [...]

– The Japanese encourage women to take part in all social and religious matters. Especially is this the case in the department of education; for we consider that woman is much better fitted for teaching young children than men are. She is more considerate and has greater influence over their love and affections; and a great many of our woman-folk are teachers to-day in our nation at schools. [...]

Source: *The Christian Patriot*, March 24, 1906, p. 3 (longer extract → text 112).

**84) “Women Students in India”, as Compared to Japan –
Lilivati Singh After Her Return From Japan (11.01.1908)**

WOMEN STUDENTS IN INDIA

[by] Miss Lilivati Singh*, Principal of the Isabella Thoburn College, Lucknow.

Women students in the proper sense of the term are so few in India that we can scarcely with truth speak of work among them, unless in India, as in South Africa and parts of Australia, you are willing to include work among school girls under this head.

At the Tokyo Conference of the World’s Student Christian Federation [in 1907], when I heard the decision that no country could have a member on the general executive committee of the W.S.C.F., unless it could produce one hundred and fifty *bona fide* Christian College students, my heart sank within me. How could we produce one hundred and fifty college women belonging to a Christian Student Movement? Remember that in India only seven out of a thousand women can read or write. When in Japan I visited several girls’ schools and talked with many leading educationalists. I felt discouraged over India when I learned that 91,16 is the percentage of the women in Japan, who at least receive a primary education. Still, this difference is not hard to account for. Primary education has been compulsory in Japan for thirty-five years. [...]

Compulsory education for girls is impossible in India with its child-marriage, its *pardah* system [female veiling and segregation] and its sacredly held opinion that girls have no brains.

[...] Still, in spite of these various difficulties, education is making some progress. It is only a little over fifty years ago that Dr. Duff made his oft quoted remark, “As well try to scale a wall fifty feet high as to educate the women of India.” And remember that Dr. Duff was a Christian optimist. The wall has been scaled, and in that following manner Schools have been opened in the villages under some shady pipal or tamarind or mango tree, and groups of girls have been collected, and instruction of the most elementary type has been given them.

Then, again, famines that sweep periodically over this great continent-country of ours have led missionaries to gather the homeless and friendless into big orphanages. These orphanages have done for Indian boys and girls what Dr. Barnardo and George Muller have done for British children.

We have a third type of school represented by those known as district boarding schools. The girls in these are the children of very poor parents, who cannot afford to pay more than two shillings at most per month towards the board and education of their children. They are trained as Bible readers, and many of them go to the Agra Medical School, and graduate as Hospital Assistants.

We next come to the *zenana* schools. Here house-to-house visiting is done, and the three “R’s” [reading, writing, and arithmetic] with Bible and needle-work are taught. This group is confined entirely to non-Christian women. Next come the High Schools, which take students through the matriculation examination. Then come the Colleges. Of these, there are very few still. The Sarah Tucker College in Palamcottah, the Gardiner Memorial and the Bethune College in Calcutta and the Isabella Thoburn College in Lucknow. In Bombay and Madras women students have been admitted to men’s colleges. Strange anomaly! You do not do this in Oxford or Cambridge, and yet the experiment is being tried in India – the land of the *pardah* system! Now, all these various types of schools have been started by missionaries.

They have been the pioneers of education both for girls as well as for boys in all eastern Asia. [...]

Because missionaries have been the pioneers of education among girls as well as among boys, it has come about that the only women students besides the Brahma-Samajists and the Parsis, are Indian Christians. Therefore, we do not at present at least, have to face the problem of Germany and Switzerland, and other countries of Europe, viz., women students who are keen to acquire secular knowledge, but who are perfectly indifferent to the claims of Christ. Perhaps if Mrs. Besant's energies had been directed toward founding a Hindu College for women, this might have been the case. I have often wondered that the condition of Indian women did not appeal to her, and my earnest prayer has been that some English woman who is devoted to the cause of Christ, and has the brains and the enthusiasm and magnetism of Mrs. Besant, will do for Indian women what the Central Hindu College is doing for men.

I must repeat myself in saying that education is making progress. While the percentage for the whole of India is still very low, in the provinces, where effort has been put, it has risen quite high. In Bombay the girls of school-going age who are in school is 6,00 per cent.; in Bengal it is 2,92; in the Punjab it is 2,28; in the United Provinces, which are most backward in this respect, it is only [0],75 still, even here, according to the last educational report, the number of scholars among girls shows the significant increase of 30 per cent. during the year. [...]

Slowly, very slowly, perhaps, the cause of higher education for women, is spreading and gaining ground in India. I do not think that we shall have any difficulty to come up to the required test of 150 students in two years' time. If Christian women all went in for higher education, as they do for secondary and primary education, there would be no difficulty. But the Parsi and Brahma-Samaj women divide this honour with them, and perhaps excel them.

Since the Education Commission of 1902, and the Universities' Act of 1904, which is based upon the conclusions and recommendations of the Commission, the cause of education has received a fresh impetus, and Government grants for educational purposes have been increased everywhere. [...]

We see that in the near future there will be great opportunities for Christian women to work among these non-Christians. [...]

Herein is the difference between India and Japan. In Japan there are great many educated women, but they are not Christians. In India the only educated women practically are Christians, ready to unite their efforts with those of their western sisters for the salvation of their country. [...]

The Young Women's Christian Association, with its student department, is doing just the right kind of work. In large presidency cities, like Bombay, Calcutta, Madras, Lahore, and other places, it has opened Student Hostels, and the close personal influence of consecrated English women is sure to tell. As education spreads these hostels will have to increase in numbers. Those in places like Bombay, Madras, etc., need to be in the hands of Europeans. The others can be opened and controlled by Indian Christian women who are educated, and who have sanctified common sense. We have a Pandita Ramabai* and a Dr. Karmaker to show what Indian women can do.

Yes, India has a great future before her. As some one has said, "India is the arbiter of the future destinies, of Asia, Japan has the gift of close scientific application, with corresponding disability for religious enthusiasm; while China has that of economic development, looking to the world side more than the heaven side. But India has the philosophic imagination. Her great religious heart is not dead. It beats warm and strong in its longing after God, and its

admiration and reverence for an unworldly life. Only in Jesus Christ, as the Supreme and Universal Saviour of the world, can that great heart be satisfied.” And Christ has already begun His conquest of India. – *The Student Movement*.

Source: *The Christian Patriot*, January 11, 1908, p. 6 (shorter extract → text 115).

85) “Almost Without Any Exception the Women Leaders in India Today Are Christian” (16.07.1910)

INDIAN CHRISTIAN LADIES

With the exception of the small Parsi community and of a very few reformed Hindu and Moslem sects ... it is only among Indian Christians that women of culture and education are as yet to be found; consequently we have this significant fact, that almost without any exception the women leaders in India to-day are Christian. Does the government seek women fitted to fill important educational or medical posts? It must turn for them to the Indian Christian community. At a National Congress held not long ago in North India, the only woman speaker was a Christian; moreover, she was not merely the only woman, she was also, as it happened, the only Christian who took a prominent part in the Congress; all the other leaders were men and non-Christians. One of the strongest apologetics for Christianity in India to-day is the small but magnificent band of Indian Christian Women, the fact that it is the religion of Christ that has made possible lives such as that of the late Miss Lilivati Singh*, Vice-President of the first women’s College to be founded in India, and of her still more famous compatriot, Pandita Ramabai*, who has gathered round her, near Poona, 1,500 widows, whom she has rescued from lives of misery and organised into a marvellously successful industrial colony.

Source: *The Christian Patriot*, July 16, 1910, p. 5.

86) Polygamy – “Gradually Decreasing in Number” (13.08.1896)

EDITORIAL NOTES / [...] POLYGAMY AND CONVERTS

The question whether a man who has more than one wife shall be admitted into the church by baptism has been lately under discussion by the American Presbyterians in North India. [...] The question itself is still left undecided. The controversy is a delicate one and cannot be expected to end in a settlement with a unanimous voice. It will be advisable on such points to consult the counsel and practices of other missions. We are informed, though we are not sure about it, that in the past history of the Tinnevely Mission there have been one or two cases of men who had been practising polygamy offering themselves for baptism. But instances of this nature are gradually decreasing in number, for before the rapidly advancing civilisation and enlightenment these worn-out theories are becoming things of the past and the righteousness of monogamy is gradually being recognised by all classes. And as time advances these difficulties will be disappearing fast.

Source: *The Christian Patriot*, August 13, 1896, p. 5.

87) “Re-Marriage of Women Converts to Christianity” (12.07.1902)

RE-MARRIAGE OF WOMEN CONVERTS TO CHRISTIANITY

The question of the re-marriage of women converts to Christianity from Hinduism, Mohammedanism, or other religions in India is a matter on which advice is frequently asked from missionaries. The complexity of the subject is great, owing to the great diversity of the law and custom relating to marriage among the various races of India, and a complete statement of the marriage law has not, as yet, been successfully attempted. Nevertheless, there are certain general principles which may enable a missionary to solve those cases in which the facts and the laws applicable can be accurately be ascertained [...]

Source: *The Christian Patriot*, July 12, 1902, p. 3.

G. Local and Regional Topics

88) Succession Duties for Indian Christians Only – “Unknown in Any Country in the World” (15.04.1899)

NATIVE CHRISTIANS AND SUCCESSION DUTIES

We referred last week to the large mass meeting of Indian Christians that was held in Mangalore recently to discuss the subject of the Death Duties as affecting Indian Christians and hoped that a similar meeting will be held in the Presidency town. We are glad to be able to state that arrangements for such a meeting are in progress, and that on Saturday, the 29th inst., the Indian Christians of this city [Madras], Protestant and Roman Catholic, will meet together to discuss this important question. This is the first opportunity afforded for Indian Christians, Catholic and Protestant, to combine together for a common purpose, and we appeal to all Indian Christians in the city of Madras to do their utmost to make this meeting a great success. Bishop Mayer, as representing the Catholics, with Mr. R.N. Prakasa Mudaliar, Municipal Commissioner and Mr. L.D. Swamikanu, M.A., B.L., have taken up the movement very warmly and on behalf of the Protestant Christians the Madras Native Christian Association [MNCA*] is acting. With such vigorous co-operation we have no doubt the meeting will be a success. In this connection we should like to quote what the *Catholic Watchman* has written on the subject:

“We have written on this question so often, that we cannot but rejoice at the prospect of a joint, strong and united protest that will go up from the South to the Supreme Legislative Council, in a few days more, from the whole Catholic and Protestant Native Christians of this portion of the Madras Presidency. Our brethren in Mangalore were the first in the field to protest against an administrative anomaly unknown in any country of the world, and it is plain, our Madras native Christians cannot consistently hold back. A monster meeting is now being organized to take place in the Victoria Public Hall in the near future, and we implore our Catholic Native Christians to come forward and aid the movement by their presence and influence. *This is a matter in which all are interested, and a better occasion for strong united action with the Protestant Native Christians of Madras may never again present itself.*”

The concluding words, especially, we commend to the attention of our readers. [...] We do not wish here to enter into the merits of the question itself. The articles that have appeared in the columns of the *Madras Mail** and the speeches of the Hon’ble Mr. Rees and Sir Griffith Evans at the Supreme Legislative Council show clearly that the imposition of Death Duties on the Christians of India was, as the *Catholic Watchman* puts it, a bungle *ab initio*, and “it only requires a clear strong and loyal representation to the Viceregal Council, to secure the redress of a wrong that has been only too long borne by our submissive people.” [...]

Source: *The Christian Patriot*, April 15, 1899, p. 4.

(*St. Thomas Christians*)

**89) “Though Christianity Has Been in India for Nearly a Century” –
St. Thomas Christians Not Taken Into Account (17.07.1897)**

INDIAN CHRISTIAN ASSOCIATIONS

We publish elsewhere an excellent paper on “Indian Christian Associations” by Mr. D.S. Sawarkar L.C.E., Secretary of the Poona Indian Christian Association. [...] Though Christianity has been in India for nearly a century, yet it is only within the last fifteen years that any practical steps have been taken to weld together into a homogenous whole the varying elements that constitute the so-called Indian Christian Community. How are we to account for this fact? How is it that Indian Christians have been so slow to realize that they have common rights, privileges and interests? [...]

Source: *The Christian Patriot*, July 17, 1897, p. 3 (longer extract → text 38).

90) “Large Number of Syrian Christians in South India” (12.07.1902)

THE SYRIAN CHRISTIAN COMMUNITY

It must be a revelation to many to learn of the very large number of Syrian Christians in South India, which the census figures reveal. The Syrian community alone, including both Jacobite and Roman, number 571,327, whilst the total Protestant Indian Christians in the whole of India is only 970,596. The influence of such a large community on the West coast must be considerable; and we have reason to be thankful for what it has achieved in the past, in the midst of severe trials and difficulties. There are, however, social evils in the community which demand the earnest attention of the leaders of the community. Mr. P.J. Itteyerah, B.A., an enlightened member of this community, writing in the *Malabar Quarterly Review* draws attention, for example, to the pernicious system of early marriages among Syrian Christians, which he regards as a “drag on our young men and a hindrance to the education of our girls.” [...]

Mr. Itteyerah also refers to the fact of the progress of the community being checked by “the people forming into factions under the leadership of ambitious men and expending a great portion of their energy in litigations between themselves.”

Source: *The Christian Patriot*, July 12, 1902, p. 5.

**91) National Awakening Among the “Ancient Christian Community of Travancore”
(20.05.1911)**

THE KOTTAYAM CONFERENCE

The wave of national self-consciousness which has recently begun to pass over the entire continent of India has evidently penetrated its South-eastern corner and awakened the ancient

Christian community of Travancore. The second Conference which was held not many days since with DR. POONEN in the chair proves beyond doubt that the Syrian Christians have been roused from their lethargy of centuries and, becoming aware of most of their defects, are girding up their loins to remedy them. DR. POONEN whose friendly but forceful address we publish in another column has plunged his knife into fine sores of his people and exposed them for immediate treatment and ultimate care.

The Syrian Christians who are descendants of the converts gained by ST. THOMAS – not the Apostle – in the 5th century and now number over five *lakhs* [= 500,000] forming a fourth of the population of Travancore, are an ancient and interesting community. The fact that like an oasis in the desert they have preserved their faith and ritual though surrounded and influenced by a large and bigoted Hindu population in close contact with them for more than fifteen centuries, speaks volumes in their favour. Persecution and trial must have faced them in one form or another throughout this long period. And yet unbacked by what is known as mission money and mission control, they tenaciously adhered to their religion, maintained their allegiance to their Saviour, and given the lie to the oft-repeated belief that if left to themselves Indian Christians would one and all relapse into heathenism, deny their Lord and their faith and turn their backs upon Christianity. Such however has not been the case with ST. THOMAS' converts!

The Conference itself is a great success and teaches a precious lesson to the other Christians of India. Though divided into three distinct sects, viz., Nestorians, Catholics and Protestants, their religious differences did not prevent them from gathering together as a single community to consider important social problems affecting the welfare of them all. We wish this much would be said of the other Christian communities. For want of proper leaders among themselves and owing chiefly to the domination of foreign control, Indian Christians have not yet had the courage to combine even for their social advancement. A wall even more formidable than that of the Red Sea divides Catholics from Anglicans and both from Non-Conformists. A condition more disgraceful than this cannot be imagined. It is the bane of Indian Christianity. But we trust that the spirit of union fostered and maintained by our brethren will force us to imbibe it and cherish it in independence and social brotherliness.

Turning to the social evils of the Syrian Christians, we can well understand they have existed so long and exercised a powerful sway. The Jews in Cochin are quite Malayalis in everything but their religious customs. Societies are like individuals. It requires a prodigious and long-continued struggle to shake off the contact of environment. Even morality is defined as harmony with one's surroundings. No wonder then that our Syrian brethren for want of the light and life that a sound and liberal education brings in its train, have been quite powerless to rise above the customs and practices of their land. Happily, however, a new era is dawning upon them. They have begun in right earnest to eradicate from among themselves the social maladies which as in the case of their Hindu fellow-subjects have been preying upon their vigour and vitality for so many centuries. And we heartily wish them God's guidance and help and a speedy and complete success in their laudable and self-imposed efforts. With leaders like DR. POONEN, MR. E.V. JOHN and others possessing personal character, earnestness of purpose and the eloquence of zeal, the community is sure to succeed. For even more than national cries, national customs die hard. It is only national co-operation that can combat these evils with success worth the name.

Source: *The Christian Patriot*, May 20, 1911, p. 4.

H. Transregional and Transcontinental Perspectives

(West Africa)

92) Native Bishops for India – Africa as a Model (18.06.1898)

THE QUEEN AND THE AFRICAN BISHOPS

In one of our leaders have we referred to Sir John Kennaway's speech at the anniversary of the Church Missionary Society [CMS]* on the subject of independent Native Churches. The Bishop of London also was one of the speakers at that great meeting and he made a most fervent appeal on behalf of Missions. In the course of his address he alluded to Sir John Kennaway's wish regarding independent Native Churches and referred to the interest which evinced in the three African Bishops who were present at the [Fourth Anglican] Lambeth Conference [of 1897]. This is what the Bishop of London said:

“And you, Sir John, alluded, also in language which will find an echo in every heart, to the fervent hope that native Churches may in a short time be established. (Applause). I can assure you that there were no members of the [Fourth] Lambeth Conference [of 1897] more welcomed by everybody than were the three native Bishops present. (Applause.) Two of them, I am glad to think, are intimately associated with the work of the Society; and I would say that their modesty, dignity, and practical capacity were made manifest in all the proceedings of the Conference. (Applause). You have spoken, Sir John, of the desire that our sympathies – the sympathies of the English people – should be made broader. I am delighted to think that, when her Most Gracious Majesty was pleased to receive at Windsor the Bishops attending that Lambeth Conference, she specially requested that those three native Bishops should be presented to her. (Applause). It was a significant act on her part. It showed that she, who is English to the core – (applause) – and who represents all that is most purely English in the life and aspirations of her people, still, from the unrivalled position which she holds, sympathizes most deeply with the aspirations of all the peoples submitted to her care, and wishes to see them enjoying themselves in their own forms, under their own institutions, in societies adapted to their own peculiar modes of thought, those blessings and those advantages which we enjoy at home in forms which our past history has enabled us to work out. That is surely an object which we must ever keep before us, an object which we must ever work at. God has called us to an unrivalled position in the world. We will not carry out the position by trying our own peculiarities. We must regard ourselves as being entrusted with a Mission which we are to make known to others, with a power which is to stimulate and inspire them; and as soon as we have given them realistic inspiration, it is ours to stand to one side and to help them as friends and equals to work out their own problems for themselves.”

When is India to have her own native Bishops?

Source: *The Christian Patriot*, June 18, 1898, p. 5 (shorter extract → text 14).

93) Sierra Leone Christians “Now Almost Entirely Self-Supporting” (28.09.1901)

OUR NATIVE CHURCH COUNCIL: AN EXPERIMENT IN SELF-GOVERNMENT

[...] Mr. [Henry] Venn* at once took the hint. In 1862 the native Church of Sierra Leone was formally organized on a footing independent of the Society and passed “from a missionary state into a settled ecclesiastical establishment under the immediate superintendence of the (African) Bishop.” It is now almost entirely self-supporting and has 19 native pastors and nearly 19,000 Christians who give more than £2,000 a year to the cause of Christ. A similar Church system has been established at Lagos and other places in Africa. From Africa, it found its way to India and many other parts of the world. [...]

Source: *The Christian Patriot*, September 28, 1901, “Supplement to the ‘Christian Patriot’”, p. 1 (different extract → text 13).

**94) “As Great a Gift to India as His African Predecessor” –
V.S. Azariah Compared to Bishop S.A. Crowther (07.09.1912)**

THE BISHOP-ELECT

We learn with much pleasure that the Domestic chaplain of the Metropolitan has announced that the consecration of the Rev. V.S. Azariah* will take place in St. Paul’s Cathedral, Calcutta, on Sunday, December 29th in connection with the Episcopal Synod. While Mr. Azariah’s numerous friends and admirers will rejoice over the settled fact of his consecration, his opponents, especially those of his own ‘household’ will regret the frustration of their belated and ill-considered opposition. By his elevation, Mr. Azariah will be afforded a rare opportunity of extending the Empire of Christ among the hearts of Indians ... We add our fervent prayers that the ensuing consecration of our brother will mark an epoch in the history of the Indian Church and prove both a blessing and a stimulus to Missionary effort in India. We shall await with the greatest interest the future development of the Church under the first Indian’s Episcopal supervision. The eyes of all Indian Christians will be turned towards the coming Bishop who we are sure with God’s help and blessing will prove as great a gift to India as his great African predecessor, Bishop [S.A.] Crowther*.

Source: *The Christian Patriot*, September 7, 1912, p. 5.

(Uganda)

95) “Christians in Uganda” Far Ahead of the Indian Church (06.09.1902)

CHRISTIANITY IN UGANDA

“India for Indians” is a political maxim urged upon the government in political circles. In the religious world of India, we mean among the missionaries who have in their power the moulding of churches in India, a similar opinion is current, namely that if India is to be won

for Christ, it must be done by the Christians. The European, ‘with all his abounding energy and vitality’, is still at a disadvantage as compared with the Indian brother. In the matter of language, in the knowledge of the manners and customs of the people, in the opportunities that he can create or command, the Indian, if only he be the proper sort of man, leaves his brother European far behind. It is by the recognition of such facts and by the steady application of the principle “Africa for Africans” that the Uganda churches seem to be making such phenomenal progress. It is a pleasure to read what Bishop [A.R.] Tucker* of Uganda says on the work of the Church in Uganda. He says:

[“]*Self-Extension*. Ten years ago the number of baptized Christians in Uganda was something like 300. To-day it is 30,000, an increase of exactly a hundred-fold. Ten years ago there was but one church – one place of Christian worship in the whole of Uganda. To-day there are 700.

Ten years ago there were but some twenty native evangelists at work. To-day there are some 2,000 Uganda men and women definitely engaged in the work of the Church – again an increase of exactly a hundred-fold.

Ten years ago Uganda was the only country in those regions in which the Name of Christ had been proclaimed. To-day Busoga in the east, where Bishop Hannington was so cruelly done to death, has received the Gospel message, and only recently more than a thousand men and women were gathered together at our central station for worship of the One True and Living God.

And who has been the instrument in all this widespread evangelistic and missionary effort? It has been the Uganda man himself. The Church of Uganda is a self-extending Church, because, from the very beginning, the line which has been adopted has been that of laying upon each individual convert the responsibility of handing on that truth which he himself has received, and which has made him ‘wise unto salvation’. [...]

Self-Support. Then, secondly, what has that work, if anything, to tell us as the equally great principle of self-support? What are the facts? I have already spoken of the 2,000 native evangelists at work in the country. These are all maintained by the Native Church. The same is true of the twenty-seven native clergy. [...]

Self-Government. And then, thirdly, as to self-government, let me say (and I would that the same were true of the church at home) that in Uganda we have adopted the principle of giving to every communicant member of the Church a voice in its administration. Every settled congregation has its own council related to the district; and every district council has an equally direct connexion with the great Central Council, whose president is the Bishop. The work and power of these councils is a reality and not a sham; and so it will ever be where self-support finds place and is insisted upon. [...]

Such is the exhilarating account that the good Bishop has to give us of churches in Uganda. When shall we be able to say that Indian churches are not a whit behind?

Our contemporary of the *Dnyanodaya* thinks that the “conditions there in the darkness of Africa are by no means the same as here in India.” We should be greatly obliged if he would kindly point out the conditions which make India different. If he means that the teeming millions of India are more advanced in civilization and knowledge than the Africans, it then becomes plain that the Indian worker requires a different kind of training than the one he receives at present. One difference that we can see is that the European missionary thinks he can do things infinitely better than his Indian brother and here in India has his way. [...]

Source: *The Christian Patriot*, September 6, 1902, p. 6.

96) “The Uganda Church – an Object Lesson to Indian Christians” (11.03.1905)

THE UGANDA CHURCH / AN OBJECT LESSON TO INDIAN CHRISTIANS

The progress of the Indian Church will depend a great deal upon the efforts made by Indian Christians in the direction of self-support and self-extension. We do not say that of late years nothing has been done in this matter, but we fear all the same that the progress made is slow and that our brethren have not as yet realized their responsibilities in the matter as fully as they should have done. It is well for us to look around and see what is being done in other parts of the world by the races newly brought into the fold of CHRIST. One of the most flourishing native Churches in the world is the Uganda Church. It is composed of some 27,000 baptized members one-fourth of whom are communicants. The people belong to what is called the Buganda nation. As compared with other tribes in Central Africa, the Buganda possess a considerable amount of civilization. They are well clothed from head to foot and enjoy many of the comforts, and even some of the luxuries of life. Probably some 200,000 Bugandas, through the instrumentality of the Church of England Mission, have learned to read and write in their own tongue. Iron-working, smelting, and blacksmithy are arts in which the Buganda excel. Pottery of various kinds, some highly finished, are produced by the natives. Mat making, basket-making, cloth-weaving (to a limited extent), tannery, are a few of the many industries to be found in the country. Several of the chiefs now possess typewriting machines. To give an idea of the intelligence of the people, it may be mentioned that one of the amusements of the children playing in the streets is to speak to one another through toy telephones of their own manufacture. Slavery with all its attendant terrors is an event of the past. In one word the Buganda are fast taking a prominent place among the semi-civilised tribes of this great continent of Africa.

The Uganda Church is of very recent origin. The first baptism took place in 1882, but the greatest increase in the number of converts dates from 1890. The people have made great progress in the direction of self-support, self-extension, and self-government. The clergy over 24 in number, the lay-readers and teachers, numbering some 1,400 are supported entirely by native funds. The churches and schools are all built and repaired by the native Church. Not only do the Buganda support the whole of the home work of the Church, they also send out and maintain Buganda missionaries to many surrounding countries.

The Church of Uganda has made gigantic strides towards self-government. The key to self-government is self-support and as the Church is self-supporting, so practically it is self-governing. The native clergy, readers, and teachers do not work under the direction of the Church Missionary Society [CMS*], or any outside body, but under the direction of the Native church Council, which is composed of members representing the various districts into which, for Church purposes, the country has now been divided. The Bishop presides over the Church Council, and has a veto on all its proceedings. He is the only European member of the Council. Technically, the Church of Uganda is not self-governing, inasmuch as the present constitution is merely provisional, but Bishop [A.R.] TUCKER* says: “The church of Uganda is in my opinion, ripe for a further advance in the direction of self-government. The only obstacle at present in the way of a settled constitution being adopted is a difference of opinion between the Bishop and a certain section of the European Missionaries working in Uganda. The former would include in the Synod all ordained men, whether native or European, working within the boundaries of his jurisdiction. The latter wish to remain outside the

constitution, and not to be governed by the native Church. Until an agreement is brought about, a further advance towards self-government is impossible.”

What Bishop TUCKER says about self-government and training for episcopacy in regard to the African Church is applicable to the Indian Church as well:

[“]From the very beginning, converts should be taught the duty and responsibility of self-government. The missionary, in my opinion, inculcating these principles should not do so as from the outside. He should identify himself, as far as possible, with the people amongst whom his lot is cast. At the same time he should take great care never to do work of any kind that can be done by a Native, or fill an office which it is possible for a Native to fill as well or even better. [...] Nothing foreign should be introduced unless it is absolutely essential or unquestionable advantageous.

(b) ‘In order to foster in the Native Clergy such qualifications as will produce men suitable for the Episcopate’, it is of primary importance that every effort should be made to bring home to the minds of those set apart, or under training for the work of the Ministry, a *deep sense of responsibility*. That such men should be clever of personal influence, or brilliant as Teachers and Preachers, is important but not essential. It is, however, essential that they should have a *deep sense of responsibility*, and that they should be thoroughly trustworthy. This is of far more importance than a knowledge of Latin and Greek. It will be well to train the Native Clergy to be business-like and thorough in all administrative work, always remembering the paramount importance of trustworthiness. If I am asked what qualities are most necessary to foster in a Native who is being trained with a view to the Episcopate, I would reply: 1st, Trustworthiness with a deep sense of responsibility. 2nd, Trustworthiness with a deep sense of responsibility. 3rd, Trustworthiness with a deep sense of responsibility.[”]

Source: *The Christian Patriot*, March 11, 1905, p. 5.

97) A Visit to India by the King of Uganda, a “Christian Ruler” (02.08.1913)

THE KING OF UGANDA / AN INTERESTING VISITOR

A cordial welcome to this country is being given to the young King Daudi Chwa, of Uganda, whose very position as a Christian ruler is eloquent of the marvellous change in his country since 1885, when, at the instigation of his father, Mwanga, Bishop Hannington was murdered. King Daudi will be seventeen years of age in August next, so that only about fourteen months must now elapse before he takes over, under the arrangements made by the British Government, the full responsibility of the royal position which is his by inheritance. In the mean time the authority is in the hands of three regents. [...]

During last year the king, or *kabaka*, was confirmed by the Anglican Bishop, having been previously instructed by a member of the staff of the Church Missionary Society [CMS*]; and we are told that he showed a true appreciation of the importance of the step he was taking. In this connection, it should be remembered that he is not alone as a Christian ruler in the region, the fact that other kings whose dominions along with his own constitute the Uganda Protectorate, are also Christian believers.

In King Daudi’s suite are also three Uganda chiefs, one of whom, Hamu Mukasa, came to England in 1902, with the *Katikiro* [“prime minister”], for King Edward’s Coronation. He

is a member of the Synod and the diocesan council. Tefiro Musalosaló holds the Bishop's licence as a lay-reader. He is also a member of the Synod and the diocesan council, being in addition, churchwarden of the pro-cathedral. The third, Blasio Mubito, is the eldest son of the *Katikiro*, and was in England from 1903 to 1908 for the purpose of education. [...]

Source: *The Christian Patriot*, August 2, 1913, p. 7.

(*South Africa*)

98) "Grievances of British Indians in South Africa" (05.11.1896)

BRITISH INDIANS IN SOUTH AFRICA

South African Affairs have for some time been prominently before the world; the Jameson Raid into the Transvaal [December 29, 1895 – January 2, 1896] had made South Africa the centre of interest, for over a year; and scarcely less important a matter is the position of British Indian Subjects in this portion of the Dark Continent.

In this place we propose to treat briefly of the grievances of the British Indian Subjects in South Africa, and to indicate the duty of the Government of this country towards a portion of its subjects.

South Africa for our purpose consists of the two British Colonies of the Cape of Good Hope and Natal, the two Republics, *viz.*, the South African Republic or the Transvaal, and the Orange Free State, the Crown Colony of Zululand, the Chartered Territories, and the Portuguese Territories comprising Delagoa Bay, or Lorence Marques and Beira.

As far as the Indians are concerned Natal is the most important part of South Africa [...] The population of the colony amounting to over 500,000 consists of 50,000 Europeans, 400,000 Native Kaffirs and 51,000 British Indians. These 51,000 Indians, include 30,000 free Indians, who having completed their term of indentured service, are now employed as clerks, shop-keepers, school-masters, artisans, farmers and servants; 16,000 who are at present serving their indenture; and 5,000 traders and their assistants, who are independent immigrants. These Indians are drawn chiefly from Madras and Calcutta, and to a less degree from Bombay also.

The colony since 1893 is a self-governing one with a Legislative Assembly of 37 members elected by the voters, and a Legislative Council of 12 members nominated by the Governor who is appointed by the Home Government. The executive is in the hands of a moveable Cabinet of 6 members. All Acts of the Local Parliament require the assent of the Governor; [...].

Natal, though naturally a very fertile district, was found to produce infinitely less than it was capable, owing to the want of Labour, as the native Zulu was far too indolent to work. In 1860, when "the progress and almost the existence of the colony hung in the balance", the assisted immigration of Indians was decided upon, the colony making an annual grant of £10,000 towards the cost of importation of the immigrant. This grant was abolished early in 1891.

The Indians are chiefly employed as agricultural labourers, for instance in the tea and sugar industries, coolies in the Railway and in the sanitation of the colony. The towns are entirely dependent on the "Coolie" for the supply of vegetables. The result of the immigration

of the Indians, in the words of an eminent Natalian has been to make Natal “the garden of South Africa”. [...]

The real reason for the persecution of the Indian, by the South African Governments, and for the attempts made, too successful we fear, to lower his status is that “the Indian is more successful in competition, and lives on less than the English merchant.” But the reasons put forward by the colonists themselves are most whimsical, and have not been proved to exist. The Indians are charged with insanitary habits, untruthfulness, and immorality. [...] A more important reason for the lowering of the status of the Indian is ascribed to the fear that if the Indians are treated on an equality with the Europeans, they may ultimately swamp the European electors; but that this reason is shadowy is proved by the fact that out of 10,000 Indians only 250 possess the franchise.

We shall now briefly go over the grievances that exist in Natal, and to a greater or less degree in the other states also:

1. *Franchise.* According to the Royal Charter of 1850 the qualification for the franchise is the possession of property worth £50, for an adult male, not being a native of South Africa. Till 1893 the British Indian enjoyed full electoral rights. The first act of the Responsible Government in 1891, was to disqualify Asiatics from being electors, from that date. The reason assigned was that such persons were not accustomed to the franchise rights; but the real purpose of the Bill was to degrade the Indian to the level of the Kaffir. Petitions to the local Parliament having been fruitless, the representations made to the Home Government resulted in the withdrawal of the Bill, and to its replacement by one, which excluded from the franchise such persons, whose native countries did not possess elective representative institutions founded on the parliamentary franchise. The colonists made out that India did not possess representative institutions, an argument recognised by Mr. Chamberlain, to whom a memorial had been sent up. The matter is still under consideration; and it is hoped that an unjust measure which seeks to deny the right of citizenship to British Indians, who have contributed to the making of the colony, will fail to receive Her Majesty’s sanction.

2. *Indian Immigration.* In accordance with the terms of the Indenture entered into between the Natal Government and the Indians, the latter are required to serve for a period of 5 years, after which they are free to return to the mother country or remain in the colony. The colony, in 1893 attempted to substitute for the above a proposal to raise the period of indenture from 5 years to an indefinite period, the Indian being compelled to return to India in the event of his refusal to comply with the conditions proposed. Lord Elgin, who has not hitherto shown himself to be strong minded at any juncture, as might have been expected of him agreed to these proposals with a few provisos, subject to the consent of the Home Government, which however has not yet been granted. The memorials of the Indians to the Viceroy and to the Secretary of State for the Colonies, pray either that the Bill may be disallowed, or that further immigration may be stopped. It is monstrous that the Colony which has benefited so largely from Indian immigration, should take the best of the “coolie” for 5 years, and then force him to return, at the end of his service if he is not willing to subject himself to a state of perpetual indenture, – “a state perilously near to slavery”.

3. *The Curfew.* An extinct Norman institution has been revived in Natal, in the form of a prohibition to every coloured person, from being out at night after 9 o’clock without a pass. This unnecessary measure has been enforced on respectable Indians, ladies and gentlemen, who have been “locked up in horrible dungeons”, for venturing out after 9 o’clock.

4. *The Pass Law*. This requires every Indian to produce his pass when asked: it is ostensibly meant to detect deserters but really operates to circumscribe the freedom of the Indian and subject him to indignity.

5. *Other grievances*. The Indians are prevented from travelling by tram cars, 1st and 2nd class Railway compartments, using the Hotels and the public baths; and liable to other petty forms of persecution. The Protector of Immigrants is a Colonist that is in full sympathy with the employers of the "Coolies", and is out of touch with those, whom it is his duty to protect, owing to the fact that he is ignorant of their languages, manners and customs. [...]

From what we have said above it is clear that the legislation affecting the 100,000 Indians in the different South African States, is purely class legislation, based on hatred of an alien race. The real question at issue is thus put by the London *Times* – "May the British Indians when they [leave] India have the same status before the law as other British subjects enjoy? May they or may they not go freely from one British possession to another and claim the rights of British subjects in allied States?" Again "the Indian Government, and the Indians themselves believe that it is in South Africa that this question of their Status must be determined. If they secure the position of British subjects in South Africa, it would be almost impossible to deny it to them elsewhere. If they fail to secure that position in South Africa it will be difficult for them to attain it elsewhere."

Another aspect of the question has been pointed out by the Indians, and this is that no legislation that "has for its avowed object the repulsion of India's surplus population from any part of the British Dominions", should be permitted. The population of India has increased vastly since the last Census [...]

It is clearly the duty of the Indian and the Home Governments to protect the British Indian subjects in South Africa. The attempt of the leaders of the Indian community in South Africa to enlist the *sympathy of the natives of India, on behalf of their brethren across the Ocean*, is the right and proper course for them to have followed. If the English and the Native Press in India takes up the question earnestly and puts the matter forcibly before the Government we have little doubt that the interests of the 100,000 Indians in South Africa will be safeguarded.

Source: *The Christian Patriot*, November 5, 1896, p. 5.

99) "Protest Against the Indians Landing" in Durban (21.01.1897)

TELEGRAMS / THE INDIAN IMMIGRATION QUESTION IN NATAL

LONDON, 12th Jan. – The people of Durban continue to hold themselves prepared to prevent the landing of Indians.

DURBAN, 13th Jan. – A powerful Committee has been formed here and is negotiating with the Government to compensate the Indians with public money or subscriptions and send them back to their country. The Indians are alarmed and are willing to return home.

DURBAN, 13th Jan. – Five thousand Durbanites on a given signal assembled on the wharf to-day to protest against the Indians landing from the ships in the roadstead. The Attorney-General promised early legislation in the matter, and meanwhile has telegraphed to the Indian officials to prevent a further influx of Indians into the Colony. The meeting having acquiesced in these arrangements, then dispersed and the Indians landed.

DURBAN, 14th Jan. – The Indian agitator, Mr. Gandhi* landed here quietly to-day, but was recognised and mobbed. The Police escorted him to his home, where a hostile demonstration was made.

Rafiuddin Ahmed had an interview with Mr. Chamberlain to-day and urged the grievances of Indians in Africa. Mr. Chamberlain said he sympathised with them but that it was a labour question and not racial. The self-governing Colonies were virtually independent regarding Home legislation.

Source: *The Christian Patriot*, January 21, 1897, p. 2.

100) First Reports About the Ethiopian Movement in South Africa (09.06.1900)

ECHOES FROM OUR EXCHANGES

[...] MISSIONS IN SOUTH AFRICA [...] Another interesting feature about this field is that within the past ten years that remarkable body commonly called the “Ethiopian Church” has sprung into existence, being a secession along racial lines of some 10,000 or 12,000 African members from many of these stronger missions.

Source: *The Christian Patriot*, June 9, 1900, p. 8f.

101) “A Young Christian Zulu” Awarded in the US (14.07.1906)

NOTES IN BRIEF

[...] In connection with the present trouble in Natal, says the *Examiner*, it is interesting to read that a young Christian Zulu has been awarded the gold medal for Oratory at Columbia College (U.S.A.). The oration was on “The Regeneration of Africa” and the award was based on the threefold test of thought, literary style, and delivery. It is said that the young Orator intends to proceed to Oxford to study law, and then to return to Natal to serve the cause of his own people. [...]

Source: *The Christian Patriot*, July 14, 1906, p. 5.

102) “A Training College for Indian Teachers” in Durban (06.10.1906)

INDIANS IN NATAL

[...] MISSION WORK AMONG INDIANS / It was in 1877 that the Church in Natal, through her Synod, began to take steps for the evangelising of the Indians. The Rev. H. Whittington, Vicar of St. Cyprian’s, Durban, was the moving spirit. Then later on, when Bishop Macrorie was at a loss for a priest to take charge of the Mission, Dr. Booth, who held a Government appointment as District Surgeon, and had not only acquired a wide and lucrative practice amongst Europeans, but had also won the confidence of the Indians by his sympathy and medical skill, threw up his appointment and his practice and offered himself for Holy Orders and the work of St. Aidan’s Mission. He was ordained in 1883, and devoted himself to the

work. In taking charge of the Mission he not only laboured as a medical priest, but he started schools in many places besides Durban and Maritzburg. St. Aidan's Church, Durban, was built and then enlarged, and St. Paul's Church, Maritzburg, was built. He got together a staff of mission workers, amongst them the Rev. S.P. Vedamuthu and his wife Eunice, from India, who for more than fifteen years have been working in Durban and the district round, and the Rev. Joseph Nallathamby and his wife, who for the last twelve years have been working in Maritzburg and its neighbourhood. Dr. Booth laboured on in the Mission till 1900, when he accepted the offer of the Deanery of St. John's Kaffraria. In 1902, a new departure was undertaken. A Training College for Indian teachers was decided upon, and as there was already at Sydenham a good school, though in a very unsuitable building, and there had settled there a large Indian population stretching on one side towards Bellair and on the other to the Umgeni and up the valley, holding freehold property, it was decided to build the college there. About eight acres were purchased. The college was built and opened for work in April, 1904, and formally blessed by the Bishop on July 2, the anniversary of the stone-laying.

The staff of the Mission was considerably strengthened at the same time by the acquisition from India (after a good deal of correspondence) of three B.A.'s and one F.A. of Madras University, Messrs Draviam Koilpillai, Samuel Jesudhoss, Thangasami Gnanamuthu, and Samuel Joseph. The two first were appointed as Assistants at the College with Mr. T.H. Strong as Principal, but unfortunately, before a year had passed, Mr. S. Jesudhoss died, and Mr. Th. Gnanamuthu was removed from the headmastership of Cato Manor School to take his place. [...]

Source: *The Christian Patriot*, Oct. 6, 1906, p. 3 (= *The Mission Field* [S.P.G.], Sept. 1906, p. 206ff).

103) An Indian Minister Contradicts Reports on Natal (03.11.1906)

INDIANS IN NATAL

Sir, The writer under the above heading in your last issue [of October 6, 1906] would have done well if he had mentioned his name and quoted his authority for the statements made in the article. He says that long before the emigrant vessels arrive in Natal arrangements for the distribution of indentured Indians are made by registration and advertisement. I wish to know how these coolies are disposed of, whether by families or lots; whether with or without the consent of the coolies as regards the kind of work they would be made to do and the masters they would have to face in that strange land. I should also like to be enlightened on the nature of the transaction which takes place between the cooly-employers and the Immigration Trust Board.

As regards the wages of the coolies the writer says that each male adult over 16 years of age gets 10 shillings or Rs. 7-8 per month the first year, with an increment of a shilling a year for the 5 indentured years. Women over 13 years get 5 shillings with an increment of 6 pence per year for the same period of contract. Besides this every cooly receives the following ration: ½ lb rice daily, and monthly 2 lbs of *dhall*, 2 lbs of salt fish, 1 lb of *ghee*, or oil, and a pound of salt. [...] Compared with the wages and food available in their country and village this is any thing but attractive to Natal Emigrants. Clothes are not given to these coolies. [...]

AN INDIAN MINISTER

Source: *The Christian Patriot*, November 3, 1906, p. 3.

104) An Interreligious Solidarity Meeting in Madras for the Indians in the Transvaal (23.10.1909)

LOCAL AND PROVINCIAL

[...] *Indians in the Transvaal*: A correspondent sends us the following: The members of the Indian South Africa League, Madras, held a Reception last Thursday evening at the rooms of the Young Men's Christian Association, in honour of Mr. H.S.L. Polak, Editor of the *Indian Opinion*, of Natal, and the delegate of Transvaal Indians now on a visit to India. The function was well attended, representatives of the Hindu, Mohammedan, Christian and Parsee communities being present. The guests were served light refreshments, at the conclusion of which Rao Bahadur M. Audinarayaniah, on behalf of the League, offered the grateful thanks of Indians to Mr. Polak for his great service in the cause of their suffering countrymen in Transvaal, in the midst of a hostile population and under a unsympathetic Government. [...] He begged Mr. Polak to convey to all those who were doing battle on behalf of Indians in the Transvaal, the gratitude of the Indian population of this country.

Mr. Polak, who was garlanded, made a brief reply referring to the sufferings of their countrymen in the Transvaal, and the need for the support and sympathy of the people of this country in their heroic struggles. He said that it was their duty to make it clear to the Imperial Government that, throughout the length and breadth of this land, the injury inflicted on their countrymen in South Africa was felt and realised almost as a personal injury done to the population here. It was their duty to organise Societies and Conventions in various parts of the *mofussil* [rural area] to check emigration and bring home to the people the hardships and cruel treatment their countrymen were subjected to in South Africa. If they did this, even if the Government did not intervene, it would secure them some means of relief. [...]

Source: *The Christian Patriot*, October 23, 1909, p. 6f.

105) Gandhi as “Leader of the British Indian Deputation From South Africa” in London (27.11.1909)

LOCAL AND PROVINCIAL

[...] *Our Brothers in South Africa*: Mr. Gandhi*, leader of the British Indian deputation from South Africa, addressed the members of the Indian Union Society at the New Reform Club, London, on: “The Struggle for Fellow Citizenship in South Africa: Its Lessons”. He said the fight was for freedom of conscience, mental independence and independence of action, not for the mechanical right of voting. He maintained that the Tamils, Hindus and Mohamedans in the Transvaal had justice on their side. [...]

Source: *The Christian Patriot*, November 27, 1909, p. 6.

106) “The Lord Bishop of Madras and the Indian Christian Deportees From the Transvaal” (27.08.1910)

THE LORD BISHOP OF MADRAS AND THE INDIAN CHRISTIAN DEPORTEES FROM THE TRANSVAAL

The following is a copy of a letter addressed by the Right Rev. The Lord Bishop of Madras [Henry Whitehead] to the Indian Christian Deportees from the Transvaal:

ON TOUR / August 14, 1901.

My Dear Brethren in Christ,

I'm very sorry that I'm away from Madras and shall not return till you have left. I send you all my blessing and sincere sympathy and good wishes. I have been very sorry to hear of all your sufferings and of the harsh treatment you have received. But do not let these things make your hearts bitter or cause you to lose your trust in your Heavenly Father. Commit your cause to Him and try to overcome those who treat you unkindly by patient perseverance in well-doing. Be honest, truthful, and temperate in all things ... May the Father of Our Lord Jesus Christ grant to you all the guidance and strength of His Holy Spirit.

I am Your Father in God, Henry [Whitehead, Bp. of] Madras.

To the Indian Christians deported from South Africa.

The following reply has been sent:

My Lord,

On behalf of the Indian Christians among the deportees I desire to thank you most gratefully for Your Lordship's paternal letter of sympathy and encouragement. We feel that, in accepting suffering and in showing our capacity of self-sacrifice we are acting in accordance with the highest principles of the Christian faith. We believe that so long as we continue to act in this spirit, we shall be honouring the sacred precepts that we have been taught and that we shall be raising the dignity of Indians as Christians and as lovers of the Motherland, in the eye of our fellow Christians in South Africa of European descent, for we are certain that our whole future and that of our children depends upon the latter's recognition of our good faith and development of character.

Once more, on behalf of our co-religionists, I thank your Lordship for the affectionate message that you have sent us, and remain,

Your Lordship's Son in Christ, DAVID ERNEST,
On behalf of the Indian Christian Deportees.

Source: *The Christian Patriot*, August 27, 1910, p. 5.

(China)

107) “A Chinese Magazine” (11.08.1906)

A CHINESE MAGAZINE

The activities of the Y.M.C.A. movement invariably include a magazine or journal that serves as the accredited organ of the Association, and that chronicles the work of the worldwide body. We have been sent copies of two such Y.M.C.A. periodicals from Madras and China, *Chinese Young Men* is the organ of the Y.M.C.A. in China, and it is very sensibly published both in English and Chinese. The July issue which has been courteously forwarded to us, contains, among other interesting and ably written articles, a full account of an important advance in Association Work in China. The building of the Chinese Y.M.C.A. in Shanghai. The foundation stone of this new building was laid on May 19th in the presence of a distinguished audience of Chinese and Europeans and Americans, and with the Tastai of Shanghai presiding. The building memorialises the martyrs in the Boxer rebellion of 1900. [...]

How sympathetic has been the response of educated Chinamen is seen from this extract from the Chinaman’s great speech:

[“]This building will stand as a living and permanent monument of true unity between East and West. Another noteworthy feature is the incorporation of the Martyrs’ Memorial Hall into this building, This Hall is erected in loving and reverent memory of the noble martyrs of many nationalities, including our own, who have sealed with their blood the testimony of Jesus Christ in the cause of uplifting this nation. Thus, not only Chinese and Americans are united in this undertaking, but British, Germans, French, Swedes and others, have also been interested in its promotion. Therefore, the laying of the corner stone of this building, the most prominent of its kind in China, has a wider and deeper significance [...] It is a sign ... of the drawing together of the East and West [...]”]

We note with pleasure and satisfaction that all the original articles in the issue before us are written by Chinese gentlemen. Mr. T.T. Wang under the title “One way of solving the Missionary Question” pleads eloquently for mutual sympathy between Chinese and foreigners. The following earnest appeal is worthy of the Christian Church in any land:

“Christian young men of China ..., the future of the Church in China rests mainly with you. It will grow in power in spite of all opposition, if you are true to her cause, just as much as our country will prosper and become great if we are loyal to her. [...]”

Mr. Teu-Fue writes on the “Present opportunities of the educated minister”. “The author as an Evangelist” is another thoughtful article by Mr. Li Kin-Ching. How applicable this sentence is to Indian Christians as well as to their Chinese brethren:

“Although foreign missionaries have taken the initiative in the publication of books as a means of evangelizing our own country, let us not run away with the idea that this is their responsibility alone. In history we find that there is no country in which its religious literature was established by foreign missionaries. The duty of evangelizing our own country rather lies on our educated Chinese Christians.” “As all of us enlightened Chinese, can write more or less, cannot we also do evangelizing work by the pen?”

Source: *The Christian Patriot*, August 11, 1906, p. 6 (shorter extract → text 9.5).

108) A Chinese Speaker at the Edinburgh Conference (10.09.1910)

REV. CHENG CHING YI'S* SEVEN MINUTES' [SIC!] SPEECH ON CHINESE UNION

The *L[ondon] M[issionary] Chronicle* reports the remarkable speech made by Mr. [Cheng] Ching-Yi at the World Missionary Conference [WMC Edinburgh*, 1910]. He spoke on seven subjects: (1) Why do we want a union? We want it (a) for the things that really help forward the growing movement of the self-support and self-Government of the Church. (b) Denominationalism has never entered the Chinese mind, nor are they interested in it. (c) The force of heathenism outside and the feebleness of the Church inside, necessitates a union. (2) From the Chinese point of view, there is nothing impossible about such a union, Western friends have difficulties. We should not allow such difficulties to influence us. (3) In China and for the Chinese, such a union is highly desirable, China loves unity and national life. (4) There is no time more important than the present. These are days of foundations for religion and politics. The future of China depends upon union. (5) The Church of Christ is universal, not only irrespective of denominations, but also irrespective of nationalities. "All one in Christ Jesus." The world is, to use a Chinese expression, "one family", and China is a member of that family. [...] In conclusion, let us go up, with our Divine Master, on the top of Mount Olives, and there obtain a wider, broader and larger view of the world's need. Mr. Ching Yi was but 4 years old when he was baptized with his father and he is now only 30 years old. The above sentiments speak highly of his Christian growth in grace.

Source: *The Christian Patriot*, September 10, 1910, p. 7.

(Japan)

109) "Christianity in Japan" as Modernizing Force (30.04.1904)

CHRISTIANITY IN JAPAN

The history of the introduction and spread of Christianity in Japan divides itself into two distinctly marked periods. The date that stands between the two divisions is the "Meiji Era", the designation of the reign of the present Emperor. The "Meiji Era" may be said to be identical with the great Japanese revolution in 1868 by which Japan entered on her marvellous career of progress and expansion. The year 1868 is marked by the seclusion of the Shogun, the world-expansion of commerce, the main question of constitutional government, the disestablishment of Buddhism and the establishment of a great and admirable system of national education. The year 1868 may therefore be called the boundary line inflexible demarcating modern from medieval Japan.

We may safely claim that Christianity and Christian civilisation played a great part in producing this momentous change. The line of Christian influence was precisely the same as in India. Western learning ... was the lever that moved the hitherto inert mind of Japan. The presence of traders from Holland aroused a desire to know something of "Rangaku" or "Dutch learning" which included pharmacy and astronomy. There came an American ship in 1853 bringing new ideas and methods. A treaty was made between the United States and Japan, that paved the way for Christianity, commerce and education. Schools were opened

for the study of foreign languages and institutions. In 1871 the Mombusho or Department of Education was established. “Western education took up its fight against a flat rectangular world, against a stationary plain with a gyrating sun, against alchemy, geomancy, astrology and mental bondage. National history, physics and philosophy began their conquests.” [...] In 1878 when the edicts against the Christians were removed, Christianity was no longer a strange doctrine. [...]

The Japanese Bible is widely circulated and has become even to the non-Christian bookseller a source of profit. There are a few Japanese newspapers owned, managed and edited by Christians, who work to uphold Christian institutions and are striving to introduce higher ideals into Japanese journalism. There is a still larger number of journals whose conductors though not professedly Christian, distinctly favour Christianity. Temperance organisations are entirely in the hands of Christians as are also such movements as the S.P.C.A., and the Red Cross Society.

“The impress of Christianity has also been felt even in the political institutions of new Japan. The principle of constitutionalism found no encouragement in the philosophy of Old Japan, but is the fruit of Christian civilisation. The doctrine of religious liberty, acknowledged in the Constitution, is of Christian origin. The old idea of impersonality, which recognized no value in the individual, but called him and her a ‘thing’, could not live long after the Christian teaching of individual worth, rights, and responsibility and personal salvation became prevalent.” [...]

The future of Japan points to amazing extension of Christian influence. “I am convinced”, says an ex-Cabinet Minister, “that the religion of Christ is the one most full of strength and promise of the nation.” This war, it is certain, will bring Japan and China closer, and will very probably inoculate China with the same passionate desire for advance at all costs. It is certain that the increase of Japanese influence in the Far East means the extension of Christian influence; for in addition to the policy of the “open door”, Japanese institutions, and her greatest men are permeated through and through with Christian ideas. If China takes Japan as her example, she takes Christian civilisation as her ultimate goal.

Source: *The Christian Patriot*, April 30, 1904, p. 4.

110) “Japan Has Imbined More Deeply the Christian Spirit Than Russia” (14.05.1904)

JAPAN, RUSSIA AND INDIA

The war now in progress is one of the most remarkable in history. It is the meeting in war of East and West. It is interesting to note that there have been very few losses sustained or widely distributed conflicts between East and West. [...] Japan is able to beat Russia because she has imbibed more of the progressive spirit than her foe.

But all the same the war is raising questions never seriously asked before. The white man is asking if the success of Japan will not mean an inrush of Mongol influence. The Oriental sees that the East is not after all inferior to the West. Every one is enquiring what is the secret of Japan’s success. [...]

As Christians of course, we want to know the reason why a country professedly Christian should be inferior to a country that makes no pretence of sympathy with the Christian Church.

It hurts us to think that Christianity should have done so little for Russia. Our mistake however lies in the belief that a nation has only to profess Christianity to claim superiority. Japan has imbibed more deeply the Christian spirit than Russia, which has grievously suffered from “mass movements” to Christianity. Whole blocks of barbarians were “converted” and then left to shift for themselves. The superior moral discipline of the Christian Church has apparently never touched the Russian peasant. [...] All the concomitants of a truly Christian civilisation have never influenced Russian national life. The fact that Russia is nominally Christian seems to have satisfied the Greek Church.

In Japan you have the Christian spirit largely manifesting itself through a civilisation that is avowedly Christian. The Christian spirit is progressive in its nature and it is no wonder that Japan is stimulated to heroic deeds. Again in Japan you have a Christian community that has stood for CHRIST in the face of torture and death. There are no “mass movements” in Japan yet on a large scale. So we have a Church that influences widely and effectively over a small area. The position of Japan in relation to the Christian Church is certainly not so logical as that of Russia. To borrow the means of national development without accepting the source that has originated and that all along has stimulated it, is inconsistent. Yet the history of Japan since 1868 is a striking instance of the material progress a nation can make along the lines of civilisation without accepting the Christian revelation. This advance can of course, never indefinitely go on. It will be a great day for Japan when she shows her appreciation of Christian civilisation by joining the Church. All things point to that, and the genius of the Japanese is such that when they are convinced of a fact they adopt it as a rule of life.

One other point arises out of the war. How is it that India has never attained to Japan’s position? The answer to this is simple: India has in her own way been an Imperial power, but there has never been steady growth. The keynote to India’s history is arrested development. In addition she has never had the geographical advantages of Japan, while it is almost impossible to think of Hindu India relieving itself at one stroke of all its disabilities. The idea of nationality as the civilised world understands it, has yet to be developed in India.

Source: *The Christian Patriot*, May 14, 1904, p. 4.

111) Visitors from Japan – “At the Special Request and Invitation of the Indian ... Y.M.C.As” (21.04.1906)

OUR JAPANESE VISITORS

This week Madras in its turn will have the pleasure and the privilege of welcoming and hearing two distinguished representatives of the Japanese people – the Rev. T. HARADA*, B.D., and Dr. S. MOTODA*, PH.D. They are in India at the special request and invitation of the Indian National Council of Y.M.C.As. and they come charged with a “Message from Japan”. This message is a twofold one: the Y.M.C.As. of Japan, whose representatives, in the first instance, they are, have charged them to convey the goodwill of Japan to this country and its people, and to assure them of the growing interest with which the Island Empire regards the development of our sense of nationality, our hopes for reform, and our new-born thirst for progress. In addition, the Japanese lecturers will doubtless carry away as a memorial of this their unique tour through India, the satisfied consciousness that nowhere in Asia more than in India, are Japanese ideals of patriotism, and Japanese genius more admitted and copied as

models. Ample opportunity will also afford itself for studying at first hand the outlines at least, of pressing Indian problems such as Primary and Higher Education, Religious training in schools, etc. The titles of the various lectures our Japanese visitors have been delivering in the various university and educational centres, will show that they, very wisely and tactfully, have selected just those topics that will appeal to educated Indians just now, and that constitute a common meeting ground as it were for Indians and Japanese throughout. What more stimulating theme for example can a lecturer choose than Japanese patriotism, that wondrous and most potent mixture of religious zeal and love for the fatherland? Or what greater example of rapid and thorough regeneration of a whole nation can be afforded than the story of the rears from 1868? On the subject of the religious future of Japan, the delegates have spoken wisely, hopefully, and moderately. It is clear that both in India and Japan, the attitude of the educated classes is the same – the difference merely is in the intensity of ardour: side by side with the adoption of modern civilization, and the assimilation of modern ideals, there is the shrinking from acceptance of the Christian position. In other words, the educated Asiatic refuses to recognize that modern civilisation and modern thought is essentially Christian, either because it has sprung from Christian conceptions or been nourished into strength by the gracious influence of the Church. This position, it is needless to say, both the delegates steadfastly oppose.

We anticipate nothing but the happiest results from this lecturing tour. In the first place, it will, as we have mentioned already, increase Japanese interest in India. The Y.M.C.A. movement in the Empire of the Rising Sun, never stood higher in public esteem than it does today. [...] When the Y.M.C.A. of Japan sends two of its most distinguished and cultured men to greet India, it means that the youth of both Empires meet and are united in no common manner.

To us Christians, the visit of Mr. HARADA and Dr. MOTODA will be one of unalloyed pleasure. The tie that binds them and us is the strongest that the world can give; and we hope that their visit will unite the churches of India and Japan in the bonds of mutual understanding and sympathy. Our visitors have been able to see something of the progress of Christianity in India, as represented by the Indian Christian community and the phenomenally rapid spread of Christian ideas. Just as in their own land, they will see that the Indian people are striving to adapt themselves to modern conditions – the practical outcome is perhaps not as striking as in Japan, nor is the striving as hard, but the desire is certainly present. For the first time probably, they will through witnessing for themselves [sic!], all the actual working of a caste system in an ancient social structure, and be able to realise in some measure, the condition of medieval Japan prior to the Reform Era. We are confident that out of this tour, increased interest will arise. We hope it will be possible to send a delegation from India to Japan as a return compliment.

Source: *The Christian Patriot*, April 21, 1906, p. 4.

112) “Japanese Delegates to India” (24.03.1906)

JAPANESE DELEGATES TO INDIA

The following are some of the sayings of Mr. [J.S.] Motoda* and Mr. [T.] Harada*, the Delegates to India, as given in the *Indian Witness*, by Mr. W.R. James: [...]

– In Japan, we endeavour to combine all that is best, both in Eastern and Western civilization. We are ready, and even anxious to give up everything that is superstitious and useless; and we keep our minds perfectly open to receive truth from whatever quarter it comes.

– We want to take our place by the side of the most civilized nations of the West, not only in material things, but also in moral and spiritual things. We bought guns, and cannons, and warships from the West; we took the model of our military and educational systems from the West, and with the aid of these we conquered a Western nation. So we take Christianity from the West and by means of it, we hope to make ourselves superior Christians to the Westerns.

– In Japan, we believe in perfect religious liberty. If a man wishes to remain a Buddhist, he has full liberty to carry out his own convictions. No one looks down on him because of that. So again, if a man becomes a Christian he suffers under no manner of social disabilities. He is as much liked and honoured by all his old friends and relations as he was before he became a Christian. [...]

– We are often asked, whether we in Japan record Christianity as a foreign religion. Yes, we do. But we regard truth as the universal heritage of mankind, as neither East nor West, but belonging to both alike. We have had railways, telephones and telegraphs from the West, and if we find the Christian religion to be true and beneficial, should we not accept that also? But when we get anything from the West or from any foreign country, we immediately make it our own – make it Japanese. That is our way of looking at things.

– We have three religions in Japan: Buddhism, Shintoism and Christianity. Shintoism consists chiefly of ancestral worship and lives in the past; Buddhism looks only to the future. But neither of them has anything to do with the present. Christianity is an up-to-date religion: it is intensely concerned with the present, while, at the same time, it embraces the past and hopefully looks forward to the future. [...]

– [...] We have learnt to value man for his own intrinsic worth. And for this reason we endeavour to raise womanhood. Formerly, woman was looked down upon and despised; she was a creature without soul. But now we teach her, utilize her powers for the good of the State and value her as an individual quite as much as we do a person of the opposite sex. [...]

– ... [W]e have learnt to widen and enlarge the sphere of our love and charity. [...] For instance, now we begin to establish orphanages, and the largest orphanage in Japan to-day was established by a Japanese Christian. We look on all men as our brothers, and think it our duty to care for them.

– The Japanese encourage women to take part in all social and religious matters. Especially is this the case in the department of education; for we consider that woman is much better fitted for teaching young children than men are. She is more considerate and has greater influence over their love and affections; and a great many of our woman-folk are teachers to-day in our nation at schools.

– We have an especial regard for India. For one thing, we entertain a kindly feeling towards it because we are indebted to it for some of our former civilization. Besides, the

people of this country and ourselves are Asiatics, and that forms another bond of union between us; and we shall always remember the warm reception we have had in this city; and carry home with us affectionate recollections of the manner we were received by our Indian brethren. [...]

– The foreign missionaries in Japan and ourselves live together on the best of terms. We get along quite amicably. We Japanese love them and we feel that they also love us. Nevertheless, we are anxious to make all of our Christian Churches independent and self-supporting [...]

– But the chief effort in the direction of self-support and independence is among the free Churches and chiefly among the Congregationalists and Presbyterians. The first Congregational Church of Japan is only thirty-one years old. It began with eleven members. Now its members number over six hundred. (Mr. Harada is the Pastor of this Church). There are a hundred Congregational Churches altogether in Japan. But many other denominations (23 in all) are represented in the country.

– Japan is still a poor country, but we are determined to make our Churches independent of all foreign aid. The missionaries are quite as anxious to bring about that result as we ourselves are. There is a great deal of Christian fellowship and communion among all sections of the Church of Christ in our midst. [...]

Source: *The Christian Patriot*, March 24, 1906, p. 3 (shorter extract → text 83).

113) “An Interview With the Rev. T. Harada of Japan” (28.04.1906)

AN INTERVIEW WITH THE REV. T. HARADA* OF JAPAN

We took advantage of the visit of two prominent Christian workers of Japan, to obtain their views regarding Christianity in Japan and in India. The following is the conversation of our interviewer with the Rev. T. Harada*, M.A., B.D.. Pastor of the Congregational Church at Kobe, Japan.

Q. – We have an idea that Christianity is spreading very fast in Japan. I want to know if it does continue to spread fast?

A. – In proportion to the popular acceptances and sympathies the Church membership is not growing so fast as might be expected. Now the Bible for instance is being read by so many people outside the Churches. They are following Christian principles and ideas, but not many of them are coming into the Church. So we are hoping that some day there may be an harvest in large numbers. [...]

Q. – So I understand there is more of Christian influence than growth of Churches?

A. – The Church is growing no doubt, but not in proportion as there is sympathy among non-Church Members. [...]

Q. – Is there any patriotic opposition to the Gospel?

A. – Not at the present time. [...]

Q. – What was that feeling [between foreign missionaries and Japanese Christians] ...?

A. – Somehow Japanese Christians, especially the leaders of the various churches did not like the way in which missionaries were carrying on their work, as if they were Masters and the Japanese workers were their servants because employed by them. That was a point which

the Japanese Christians did not think was quite right. [...] I think at present that the natives and foreign workers are more in harmony than at any preceding time. [...]

Q. – I suppose all your Churches are self-supporting. You maintain your churches yourselves without any aid from foreign missions.

A. – Congregational Churches have the largest number of self-supporting Churches. Other Churches who are working to support themselves are supported by the native Missionary Societies. We do not receive any help from Foreign Missionary Societies at all. Missionaries have their own Chapels and as soon as a Chapel is recognized as a Church then the Japanese will take charge of it. [...]

Q. – You spoke of native Missionary Societies. Then your Church is self-propagating?

A. – Oh, Yes. The Churches of the Presbyterian Government have their own Mission Boards. They have many missions in Formosa and China. And the Kumiai Church, the Congregational Churches, have their own Missionary Societies. We have 8 Mission Stations in Japan and in Korea. [...]

Q. – Do Japanese Christians exert a great deal of influence over the country?

A. – I think so.

Q. – Do they hold positions of influence or influence public opinion by such means as journals?

A. – Yes, a good deal. Far beyond their number. [...]

Q. – I suppose Japanese Christians take part in all political movements just as Non-Christians?

A. – There is no difference because of religious belief. They do not keep away from any political movement. [...]

Q. – That leads us to consider whether there is any section of influential Buddhists or others who make a systematic opposition to Christianity? Is there any revival of Buddhism at present?

A. – Not at present. They did a great deal some years ago. In recent years they are trying to educate priests in the first place. We have now very good Buddhist students in the Universities, and they are trying to get up literature. They are also imitating Christian methods to a large extent by forming Buddhist Young Men's Associations. There is no direct opposition but they are trying to revive themselves, to bring themselves forward. [...]

Q. – [...] What is your impression of the Indian Christians?

A. – [...] I was a little disappointed to see so prominent a part being taken by Missionaries in all Meetings. I expect to see more of the Indian Christians taking their places as leaders of the Churches at least. [...]

Q. – What about the Indian Christian community? Have you any criticisms to offer?

A. – I cannot say anything. I know so little about you. I have not seen you quite enough. There is some criticism I heard about Indian Christians that you are keeping away from the Hindus, and other Indians as if you are foreigners, that you are keeping nearer to foreigners than to Indians.

Q. – You heard this criticism in North India I suppose.

A. – Yes, expressed by non-Christians.

Q. – Do you think it will be helpful for Christianity in the East if Japanese and Indian Christians come together[?] Supposing, for instance we send young men to study in Japan.

A. – I think that will certainly be a great help. I am very sorry that Dr. Sathianadhan was not able to give any lectures there. If men like him came to Japan, stayed there for some

weeks and gave lectures it would be a very great help not only for Christian workers but for non-Christians also. It would also serve to bind the Christians of the two countries closer. [...]

Source: *The Christian Patriot*, April 28, 1906, p. 3.

114) “An Indian Deputation to Japan” (09.03.1907)

AN INDIAN DEPUTATION TO JAPAN TO ATTEND THE FIRST INTERNATIONAL CONFERENCE IN THE FAR EAST

As the promoter of religious truth has so often preceded the promoter of commerce, and the scientific investigator, so the first international convention to hold its sessions in the Far East is not the British Association nor a commercial club but an organization of Christian students. Early in April [1907] there will be held in Tokyo the Seventh Conference of the World's Student Christian Federation. From the third to the seventh of the month delegates will meet in Association Hall to discuss the problems connected with the evangelization of the educated classes in all parts of the world. As delegates are already assured from Europe, North America, South Africa, Australasia, East Indies, India, Ceylon, China, and Korea, the conference may well be termed international. The Federation is such in fact as well as in name. There are eleven different movements represented equally on its General Committee. Some of these movements represent only one country, such as the German Christian Students' Alliance. Others represent several different countries, uniting national student organizations into one movement ... In this way about thirty countries are represented in the Federation. The membership of these movements is 113,000 students and professors. [...]

As the conference will bring together for the first time in the history of the Church, the leaders of the forces of Christianity from all parts of Asia, it will afford an opportunity to the leaders of Christian student movements from other lands to obtain in a short time a wide acquaintance with the problem of missions.

One of the most remarkable phenomena of the educational world is now seen in Japan. An educational exodus has taken place from China. The children of the new learning are going to Japan to study. There are in Tokyo between 15,000 and 16,000 Chinese students, coming from all parts of the empire. The presence at the Conference of students from all parts of the world will surely exert great influence on the chosen men of China. [...]

The following Indians have been appointed by the Intercollegiate Department of the Y.M.C.A. in India to represent India and Ceylon: Moulvie Shiraj-ud-din, B.A., Forman College, Lahore; Rev. James Williams, B.A., C.M.S. School, Dera Ismail Khan; Professor J.R. Chitambar, M.A., Reid Christian College, Lucknow; B.C. Sircar, M.A., College Secretary, Y.M.C.A., Calcutta; N.J. Bose, M.A., Gopalgunge; V.S. Azariah*, Travelling Secretary, Y.M.C.A., Palamcottah; F. Kingsbury (Alahasundaram), Travelling Secretary, Y.M.C.A., Madras; Rev. S.V. Karmarkar, M.A., B.D., Bombay; J.S. de Silva, B.A., Galle, Ceylon. Miss Lilivati Singh*, M.A., Co-Principal of the Thoburn College, Lucknow, will represent the Women's Students of India. The following Europeans [from India] will also attend the Conference: A.W. Davies, Esq., Lahore; E.C. Carter, Esq., Calcutta; G.S. Eddy, Esq., Kodikanal; Rev. Harold Frykholm, Patukora, Tanjore District; Miss Guitner, Colombo; Mr. and Mrs. O.H. McCowen, Rangoon; J.N. Farquhar, Esq., Calcutta.

[Here follows a list a delegates from Great Britain, France, Germany, and “25 women delegates from various countries of the world”]. Perhaps the most significant delegations besides that from India will be 100 of the most eminent Japanese Christians and 65 from China, Korea and Hongkong. Who can doubt that men and women gathering from such distant places and each representing thousands of praying friends will be able to impart a mighty impetus to the religious life of Japan.

Following the Conference simultaneous evangelistic campaigns will be held in more than 15 educational centres of Japan. [...] It is hoped that all Christian students [in India] will continue in fervent prayer that those who represent India and Ceylon, may make the journey in the fulness of the Spirit ... that the delegates may return to their respective countries to be the means of a marked impulse to all Christian work by and for the educated classes.

Source: *The Christian Patriot*, March 9, 1907, p. 5.

115) “When in Japan ... I Felt Discouraged Over India” – Lilivathi Singh On Female Education in India, After Her Return from Japan (11.01.1908)

WOMEN STUDENTS IN INDIA

[by] Miss Lilivati Singh*, Principal of the Isabella Thoburn College, Lucknow.

Women students in the proper sense of the term are so few in India that we can scarcely with truth speak of work among them, unless in India, as in South Africa and parts of Australia, you are willing to include work among school girls under this head. [...]

At the Tokyo Conference of the World’s Student Christian Federation [in 1907], when I heard the decision that no country could have a member on the general executive committee of the W.S.C.F., unless it could produce one hundred and fifty *bona fide* Christian College students, my heart sank within me. How could we produce one hundred and fifty college women belonging to a Christian Student Movement? Remember that in India only seven out of a thousand women can read or write. When in Japan I visited several girls’ schools and talked with many leading educationalists, I felt discouraged over India when I learned that 91,16 is the percentage of the women in Japan, who at least receive a primary education. [...]

Primary education has been compulsory in Japan for thirty-five years. [...] Compulsory education for girls is impossible in India with its child-marriage, its *pardah* system [female veiling and segregation] and its sacredly held opinion that girls have no brains. [...]

Still, in spite of these various difficulties, education is making some progress. [...] Slowly, very slowly, perhaps, the cause of higher education for women is spreading and gaining ground in India. [...] Yes, India has a great future before her. [...]

Source: *The Christian Patriot*, January 11, 1908, p. 6 (longer extract → text 84).

(Fiji)

116) Indian Christian Catechists in Fiji – Which “Will Become Practically an Indian colony” (18.06.1904)

INDIANS IN FIJI

Many thousands of Indian coolies have emigrated to the estates of the hills in Ceylon – to the tea gardens of Natal – to the sugar plantations of West Indies and British Guiana – and to various islands of the South Seas. All the Indians who are imported there are free to settle in the country after their indentures have expired, and this they are doing in large numbers. There is now in Fiji a very large number of free Indians, who are taking up land and permanently settling in the group. If the present decrease in the native population of Fiji continues and the importation of Indians continues at anything like the same rate as it now does, it is absolutely certain that Fiji will become practically an Indian colony.

Various Missions are at work among these colonists, and a considerable number have been admitted into the Christian Church. The *Indian Methodist Times* says:

[“]We have received an appeal through the London (Wesleyan) Mission House from the President of Australasian Methodism for two married catechists – who have been trained in some Indian Mission work. They offer to pay all travelling expenses to Fiji, to give them five years’ engagement, to provide them with suitable houses, and an adequate allowance. The language spoken is Hindi or a low Urdu. It is pioneer work such as a real missionary would love. It is of no use sending poor and inefficient agents. An earnest Christ-like man could find no better sphere of service.

The Rev. Edward Martin of Lucknow, Chairman of the Wesleyan Mission, will be glad to hear from suitable men who are willing to go, and arrange for their voyage.[”]

Source: *The Christian Patriot*, June 18, 1904, p. 6.

(Armenia)

117) “Sympathy ... for Our Persecuted Co-Religionists in Armenia” (22.10.1896)

RELIEF TO THE SUFFERING ARMENIANS

A Correspondent writes to us:

DEAR EDITOR OF THE ‘[CHRISTIAN] PATRIOT’!

“While the Christian people of various countries are vying with one another as to who should relieve the suffering Armenians soonest, we Native Christians of Southern India have hitherto remained quite indifferent, nay, very unfeeling towards them. Now the Lord’s voice is ringing in my ears:

‘Go and awake the Editor of the *Christian Patriot* to a sense of his duty with regard to those suffering brethren. Let him collect money from his brethren here and send it to Armenia *in time*.’ Will you not respond? – Respond in time? Faith without works is dead. Mark the money you will collect will go to clothing thousand of naked brethren. (2) To feeding numberless widows and Orphans. (3) To nursing many wounded and dying men.

Up and be doing!!!”

[Editor's Response:] We have not been sleeping over the Armenian question. Our feelings are very strong on the subject. We have been doing everything that lies in our power in regard to it. Some of our brethren have already sent in their mite. We have been with our words and pen attempting to excite the sympathy of our brethren for our persecuted co-religionists in Armenia, thus preparing the way for an appeal for funds on their behalf. And we are very glad that our Correspondent's Christian feelings have also been stirred to the quick at the cruel wrongs to which they have been and are subjected. We hope that our Correspondent's deep sense of duty will find an echo in the heart of every one of our brethren on this part of India. Surely there is a thousand times more in this to touch the heart and arouse the enthusiasm and chivalry of Christendom than there was even in the old Crusades. In the latter, the purpose was mainly to recover and defend a sacred property; while here it is to protect a Christian people from being utterly wasted and exterminated. We shall be very glad to receive any sum that our brethren may send toward the Armenian Relief Fund and have it remitted through the proper channel.

Source: *The Christian Patriot*, October 22, 1896, p. 5.

(Great Britain)

118) "The Indian Christian Association of Great Britain" (30.04.1896)

THE INDIAN CHRISTIAN ASSOCIATION OF GREAT BRITAIN

Some time ago we informed our readers of the formation in London of the Indian Christian Association of Great Britain, and two weeks ago we reported the formal opening of the Association, under the Presidency of Mr. W.S. Caine, J.P. Our readers will be glad to learn that Dr. Chowry Muthu, the energetic Secretary of the Association, to whose exertions chiefly the organization owes its existence, has succeeded in bringing out a Journal in England, called *The Indian Christian* as an organ of this Association. The first number which is before us is very neatly got up, and contains an account of the inaugural meeting in London, the paper that was read at this meeting on "The Union of the Indian Christians" by Mr. Alfred Nundy*, Barrister-at law, and other contributions of interest to Indian Christians. It is needless for us to point out the great value of such an organization in London. If it is worked successfully and is kept in touch with the community it represents, its power for good will be incalculable. There are a number of prominent men in Great Britain, not necessarily connected with Missions, men for example like Mr. Caine, Mr. Percy Bunting, Dr. Gladstone, Dr. Fitch, Rev. Canon Wilberforce &c., who take a deep interest in Indian Christians, and they will no doubt lend a helping hand to make the Association a signal success. In order to enlist the sympathy of our readers in this Association we would repeat here the objects of the Association which are as follows:

[“]1. To bring together the Indian Christians residing in Great Britain, and to cement the relations between Indians and Europeans.

2. To give advice, introductions &c, to Indian Christians coming to Great Britain.

3. To expose the evils of race prejudice, whenever and wherever practised, and to encourage the brotherhood of mankind.

4. To bear the interest of the Indian Christian community, and, through periodical papers of the Association &c., to help the interchange of thought between India and England and between the Indian Christians of all parts of India and the Colonies, promoting spirituality, brotherliness and love among them.

5. To unite in fellowship all who love the Lord Jesus in sincerity and truth, irrespective of any sect, denomination, or church they may belong to, and to show every encouragement and sympathy in their religious, social and philanthropic work.

Subscription. 5s and upwards per annum, one *rupee* in India. The subscribers will receive gratis the papers &c., published by the Association.[”]

Year after year an increasing number of Indian Christian students proceed to Great Britain for their studies. It is of the utmost importance that they should be looked after when they are there so that they may be brought under good influences. Parents need only to write to the Secretary, Dr. Chowry Muthu in order to obtain every possible help in this direction. A central body such as the Indian Christian Association of Great Britain in London, is likely to prove of much value in promoting the interests of our community. In case any representation of ours needs to be placed before the Houses of Parliaments, or even before any special body in England, we can avail ourselves of the help of this organization. We publish elsewhere the resolution that was passed at a meeting of the Committee of the Madras Native Christian Association [MNCA*], held on Thursday last, and are glad to note, that an organization, such as the M.N.C.A. welcomes the younger organization and promises it every support. It is hoped that other Indian Christian Associations will follow the example of the M.N.C.A. We wish the Indian Christian Association of Great Britain every success, and would request earnestly all patriotic Indian Christians to join it forthwith. The Indian subscription is only per annum and may be sent to our office for remission to England. Specimen copies of *The Indian Christian* will also be sent on application to the editor and Manager of the *Christian Patriot*.

Source: *The Christian Patriot*, April 30, 1896, p. 4 (shorter extract → text 9.7).

(United States)

119) “The Negro Problem in America” (11.09.1897)

THE NEGRO PROBLEM IN AMERICA

Mr. S. Sathianadhan*, M.A., LL. M. (CANTAB.) writes thus of the negro problem in America:

An Indian visitor, who sets foot on American soil, after a sojourn in Europe, cannot help noticing the prejudice there is in that country against coloured people in general. This prejudice does not manifest itself in any opposition but in an isolation and exclusiveness which are at times embarrassing. On the continent of Europe and in England a dark skin is a recommendation for it ensures its possessor an exceptionally cordial treatment. An Indian visitor is most welcome at even the fashionable hotels in Europe and is often made much of; but in America an Indian is mistaken for a half caste, and as a rule finds it difficult to get admission into the hotels. At New York where I was obliged to put up at a hotel, my friends had to come with me and explain to the proprietor who I was. An Indian friend of mine found it difficult to get a shave in any of the barber’s shops in Washington. It is a mistake to draw any general inferences as to the attitude of the whites towards the coloured population of

America from incidents such as these. The kindness and sympathy that Indians meet with from American friends show that as regards hospitality and cordial treatment of strangers, the Americans yield to no other nation in the world. In order, therefore, to understand the exact relation between the white and coloured population in America, one must realize fully the position that the negro held in American society before the abolition of slavery; and this, one who is not an American is unable to do.

Before the abolition of slavery the negro was treated as no better than a brute. He had no social status of any kind. [...] But since he has been made a free man and an American citizen the progress of the negro has been phenomenal ... It was a desperate experiment the Government ventured upon when, along with the emancipation of the negro, there was granted him the gift of suffrage. The ballot has undoubtedly been one of the greatest educators of the coloured people, for, in order to cast the ballot with a degree of intelligibility equal to that of the whites, numbers have been induced to sacrifice many comforts in order to learn to read and write. Several Colleges or Universities have been founded in the old slave States solely for the use of the negroes; and in all the States common schools have been established for the negroes, distinct from those of white children. There are sixteen thousand negro school teachers employed in the South in the work of educating their fellows. In the Northern States the negroes enjoy even greater educational privileges. Some of them find their way into the higher Universities, and even distinguish themselves remarkably there. Not long ago W.E. Dubois, a Negro student, won not only the first oratorical prize, but a three hundred dollar scholarship, as well at Harvard, "where the contestants are *élite* students of the white races." Of late, some of the leaders of the coloured population, realizing that the avenues to power and influence are open to those who have their education directed into a practical channel, have turned their attention to industrial education. In several of the Southern States the negroes hold conferences at which they discuss questions bearing on their social condition. This is what a negro writer in the *Atlantic Monthly* says of such a conference:

"The *Tuskegee Negro Conference**, – a gathering that meets every February, is composed of about eight hundred representatives, coloured men and women, from all sections of the Black Belt. They come in oxcarts, mule-carts, buggies, on mule-back and horseback, on foot, by railroad; some travelling all night in order to be present. The matters considered at the conference are those that the coloured people have it within their own power to control, such as the evils of the mortgage system, the one-room cabin, borrowing on credit, the importance of owning a home and putting money in the bank, how to build school-houses and prolong the school term, and how to improve their moral and religious condition. As a single example of the results, one delegate reported that since the conferences were started five years ago eleven people in his neighbourhood had bought homes, fourteen had got out of debt, a number had stopped mortgaging their crops. Moreover, a school-house had been built by the people themselves, and the school term has been extended from three to six months, and with a look of triumph he exclaimed, 'We is done stopped libin' in de ashes!'"

There is of course still a sharp line of demarcation between blacks and whites in America, and, though there is no positive ill-feeling among the races, still there is a great deal of prejudice on the part of the whites against the blacks. [...]

There are of course people in America who believe in the inherent depravity of the negro and his incapacity for improvement of any kind, but the history of the negro in America belies such a theory; for the events of the last century clearly show that the negro has immense power for self-uplifting, though for years it will be necessary to guide and stimulate him. Christian philanthropists have done a great deal already ... guided by the principle which

made Dr. Hall exclaim: “I do not care whether a man is black or white or yellow or chocolate-coloured, if he has in himself the idea of Christ ... If he has time to visit the hungry, and the weary and the sad, he is good enough for me.”

Source: *The Christian Patriot*, September 11, 1897, p. 3.