the convenience of the hour, and "literalism" is treated with the deepest scorn. But the benighted heathen cannot be expected to reach this pitch of Christian perfection without considerable experience, and it can hardly be convincing to a beginner to be taught to aspire to the blessings of poverty by one who is notoriously and without shame enjoying the curse of riches.

Some thirty or more years ago, when Mr. W. S. Caine, at that time a member of Parliament, and certain other persons, spoke in criticism of "missionary luxury," a great cry of indignation came from mission circles. The necessity for asceticism on the part of the teachers of Christianity was vigorously repudiated; and, to demonstrate its uselessness, one much-quoted writer on the staff of Bishop's College, Calcutta, went so far as to give specific examples of missionaries in India who had lived in the native quarter and adopted the native life, who had won "respect and affection from the heathen—everything but converts."[1] Some writers frankly contended that missions were to be regarded as a profession and not as a vocation. But this was going to extremes; most missions prefer the idea of a vocation; they look upon it as something much higher than a mere profession.

In the *Questionnaire* sent out by the R. P. A. an inquiry was made as to the conditions of missionary life at the present day, and the question was asked whether the average missionary in the given district was "able to live in a more luxurious manner than would be possible for a man of similar ability and attainments to live in Europe and America."

I am not sure that "luxurious" was quite the happiest word to use in drawing up this question. It might be

[1] *History of the C. M. S.*, vol. iii, p. 349.

taken to suggest the possession of such extravagances as Rolls-Royce cars, diamonds, and laces, or champagne dinners. The intention of the inquiry was to ascertain whether it is actually to the pecuniary or social profit of a man to choose the career of a missionary; whether a man who at home would never have ability to rise above the level of a lower division clerk, or a lower form master in an elementary school, or a middling mechanic, does not find it materially and socially profitable to become a missionary in foreign lands. We have also to take into consideration the fact that the standard of comfort which would approach luxury to an Englishman living in England might be no more than reasonable necessity to the same man living in the East.

The status of the missionary is bound to vary very greatly, according (1) to the society which employs him, (2) to the people to whom he is sent, and (3) his own personality. A man of strong personality and high character will command the support and respect of those among whom his lot is thrown, where a weaker one is looked upon with contempt.

Reviewing the whole field of missionary activities, so far as the material before us admits, and bearing the foregoing qualifications in mind, the reply to the question, in so far as it relates to Protestants, must be emphatically "Yes." To this there are undoubtedly marked and noteworthy exceptions—more particularly among the women missionaries—besides many cases on the border line. Further, in the case of Roman Catholic missions, there seems to be no doubt that, whatever wealth may accrue to the Catholic Church through its missionary settlements and properties, the missionary priests and nuns, as a rule, lead very frugal, self-denying lives.

In estimating the status of the missionary, it must further be taken into consideration that, while most mis-

sionaries carry on their work in perfect safety, in disturbed states, or in new and little-known countries, individuals often run very considerable risk. So recently as last October, the American Lutheran Mission at Suj Bulak was reported to have been raided by Kurdish brigands, who tore the clothes from the women and brutally beat M. Bachimont, a Frenchman attached to the mission. These cases are, however, the rare exception nowadays.

China

Mr. Reginald Farrer, whose untimely death in Burma is deeply mourned not only by his many personal friends, but by all familiar with his delightful books, spent two years (1914–16) botanizing on the borders of China and Tibet. In his volumes entitled *On the Eaves of the World* he is plain and outspoken as to his experiences of missionaries on the far borders of the West.[1] Of two of these gentlemen he cannot speak too highly, especially of a Mr. Christie, who was justly cherished "as a man, not as a missionary"; but of the missionary in general he writes :—

> A young man of the English provinces who, without any knowledge of the spiritual needs of the East, or any notions of what reactions so new a ferment as Christianity might produce in the life of the Orient if it could be introduced, nevertheless considers that his own crude youth is capable of teaching his great-great-grandmother to suck the duck's egg of religious truth, is already embarked on the disease of inflation, which leads to dangerous places.
>
> Let such a one come to China and settle himself without intercourse with any sane or sensible Europeans "in a position of authority and influence which could

[1] Vol. ii, pp. 84–94.

never have entered his head at home as the wildest dream"; let him associate only with those who share his views; let him "read nothing but the astonishing rubbish with which mission bookshelves are solely and invariably crammed," and it cannot then be wondered at that he develops cranks and crotchets and crazes to such a degree that "after forty there is hardly a man on the Border who can be considered wholly sane."

> Some of them cultivate a form of epidemic hysteria, in which they jabber jargon, and declare it the Pentecostal gift of tongues; others prefer an engendered epilepsy, in which they roll and grovel across the floor, and are called Rollers in consequence. Each form of frenzy detests the other with a truly early Christian intensity, and attributes to all who disagree with it the nearest degrees of kinship with the Evil One.

The Catholic priest, whose creed rests upon authority, is usually leisured, educated, polished, and interested in life and humanity. The Church of England also breeds much the same spirit in its members.

> But up the Border, with singular infelicity, the work of conversion is entrusted chiefly, if not solely, to members of the small heretical sects and schisms of Protestantism, joined to the Church of England and each other in an *ad hoc* alliance that thinly veils the theological hatred which still persists, much to the edification of the non-Christian laity and the amusement of the Buddhist hierarchy.

As to the hardships of the missionary's career, Mr. Farrer says :—

> Too much is talked of the hardships and heroism of missionary life.....many of them but exchange their former life for one of much greater "affluence and innocence." The one price they have to pay is that of life at home.....Sentimentality apart, no sacrifice is involved in giving up a life of insigni-

> ficance and squalor in some ugly little tenement in some hideous English town to enjoy a far better income, a far better position, far more power and importance, in some beautiful Tibetan house on the March, or even in the dull flatness of some Chinese town. For suddenly the man who has hitherto been a nobody in a crowd becomes a person of consideration and prominence, courteously entreated by people to whom he would hardly otherwise have spoken. .....Not, of course, that the risks of life are wholly absent. Where are they that?

Apart from the medical missionaries—of whose admirable work Mr. Farrer speaks with warm appreciation—the others seem to lead "a life of much pleasantness in these parts, subject to the various vicissitudes of life in China. But it is not a life to widen the sympathies or the mind." Their work does not fill their time, so their lives revolve round their own domestic affairs and the misdoings of other people's servants, tales of which are brought into the mission kitchen. "Every mission station is a constant ganglion of gossip, and the map is covered over with a reticulation of these scandal spots." The missionaries learn nothing; they say "with conscious pride that they have 'no time' for such matters —a pretence which is patently a pretence." The missionary at Jo-ni, while Mr. Farrer was there, was acting post-master, and in trust for his mails, but he did not scruple to have a letter written by Mr. Farrer's servant read out to him by his Chinese teacher.[1]

Mr. Eric Teichman, to whose instructive book of travels in North-West China I have already had occasion to refer, remarks that the celibacy of the Catholics gives them a great advantage over the Protestants for evangelizing purposes. The Catholics can and do merge themselves

[1] Vol. ii, p. 239.

with the Chinese in a way impossible to the ordinary Protestant missionary; they enter into the lives of the Chinese people and preach their doctrines from among them, while the Protestants, who usually live a Western life in a Western home, are cut off from contact with those whom they seek to influence. The celibate priest, moreover, living on the merest pittance in Chinese style, is a much more economical instrument than the Protestant living as a European, "the cost of whose maintenance with his family in foreign style accounts for a large proportion of the missionary funds collected at home." Again:—

> The extended summer holidays of the Protestant missionaries, when they abandon their work in the hot cities to retire for months on end to their hill resorts, are often criticized as making a thoroughly bad impression among thinking Chinese. The Catholic priests, and most of the members of the China Inland Mission, never dream of abandoning their work in this way, and naturally gain greatly thereby.....Few other foreigners in China, whether merchants or officials, though often far less comfortably housed in the interior than the missionaries, think it necessary to give up their work in the hot weather in the way the latter are in the habit of doing.

Referring to the kind of man employed in missionary work, Mr. Teichman writes:—

> Proper selection does not always seem to be exercised by the home boards of the societies in sending missionaries to China, and the idea would seem to be that any one who subscribes to the necessary dogma is good enough to go and attempt to convert the Chinese. But, in dealing with a people of such acute intelligence and ancient civilization, the exact reverse is rather the case, and quality would appear to be much more important than

quantity in missionary work. Many missionaries give one the idea of having taken up the work principally as a means of livelihood, and plod along on their daily round like clerks in a city office; and there are stations where such men have been working for decades with practically nothing to show in the way of a native Church at the end; others are obviously not fitted by intellect or education for the work; others, again, attracted by the romance of travel in unknown lands (and the writer has every sympathy with them), spend their time rushing round the country, preferably on the borders of Tibet, on the pretext of distributing texts and "scripture portions" in Chinese, or some tribal dialect, the effect of which in converting the heathen is practically nil. Others, again, are scholarly men, with liberal ideas and full of sympathy with the Chinese, and it is these who are doing the good work. But, on the whole, there is a remarkable variety in the standard of education and intellect among the Protestant missionaries in China; and the Catholic priests would appear to be well ahead of them in this respect.[1]

Earlier in his book Mr. Teichman speaks of "the type of corybantic missionary of little education familiar to most travellers in the interior of China."[2]

In South China, so far as direct pay is concerned, the mission workers stationed in *Kwantung* and *Kwangsi* would not appear to have much margin for luxurious living:—

> The mission usually provides good dwellings for its members, but all missionaries are underpaid..... A man of twenty years' standing may get £200 per annum. In small missions perhaps he may get no more than £30 (W. J. B. F.).

[1] Eric Teichman, C.I.E., *Travels of a Consular Officer in North-West China* (1921), pp. 196–206.
[2] *Ibid.*, p. 119.

In *Hong Kong*, we are told, practically all missionaries

> live in very fine houses, much better than those they left at home. Their food is better, and they have unlimited servants cheap. They are usually supplied free with coal, light, and coolies. I have seen missionary houses in China which in England could be tenanted by only very rich people. The Bishop of South China lives in a palace. Catholic priests live on a lower scale than Protestants, but all live well ("Y.").

JAPAN

Of the missionaries working in *Yokohama* we learn that a certain percentage live very well (W. B. M.), and that

> the average missionary in certain districts is able to live better than would be possible for a man of similar ability and attainments in Europe or America (Y. O.).

In *Osaka* the English missionary is sometimes poorly paid, and has a struggle to make ends meet. Not so with the American, however:—

> The American missionary gets various "grants" from his Board, and seems to get support from America for whatever purpose he needs it ("X.").

INDIA

Punjab.—Our Indian correspondents are unanimous that the prevailing opinion among Indians is that the average missionary lives better there than he would do at home. There are exceptions, but these are "few and far between in the whole province." This opinion is fully confirmed by most of our English correspondents:—

> Generally, yes. I have met two shining examples in Rawalpindi; and one, during seventeen years, in other parts of the Punjab, Sind, and Baluchistan,

who were the only exceptions out of thirty who observed the rule and lived well and under comfortable climatic conditions (J. E. M. R.).

This is the general rule, with very few exceptions, especially with the American mission and the Salvation Army. The American is usually a very poor type (H. H. F.).

Of the nine replies received from the Punjab only one dissented from the view expressed above.

United Provinces, Allahabad.—The general view is that the missionaries live in a much more luxurious manner than their fellow workers in other pursuits of better ability and attainments.

> Foreign missionaries in India, including the Y. M. C. A. secretaries, live in a very grand style, quite impossible for them in Europe and America —big houses, horses, carriages (in some cases, motor cars), servants, etc. In fact, the general impression among Indians is that the major portion of the money coming from Europe and America is spent by these missionaries for themselves and their families (K.).

This opinion is, however, directly contravened by "An English Barrister," who writes :—

> I have met in thirty-five years no missionary who lives in any way but what would be called poorly.

Bombay Presidency : Gujerat.—A Parsi correspondent represents the missionary as living the life of "an ordinary European officer."

Another writes :—

> The missionaries of the U. F. C. live rather comfortably, just like any other English officer of the Government. The Catholic missionaries (e.g., the Fathers of St. Xavier's College), however, live very economically, and generally lead a very ascetic life (D. D. K.).

Sind.—Here the Church of England missionaries especially are said to live well.

Ranchi.—Three correspondents affirm that the missionary lives better than he would be likely to do at home.

Travancore and Tangore.—From three replies, two express the opinion that the missionary does well, "qualification for qualification"; the third dissents from this view.

Southern India.—Major Taylor, who writes very interestingly, says that the Catholics, who are

> mostly Europeans and well-educated gentlemen, live in poverty among their flocks.....The Protestant missionaries live very comfortably; and, though sometimes stationed in out-of-the-way places, are well-housed, sufficiently well-paid, and, I think, undoubtedly better off than they would have been had they remained in Europe or America. All the larger missions maintain very comfortable rest homes in the hills, to which the missionaries, with their wives and children, go in turn in the hot weather.

BURMA

Rangoon, Mandalay, and Tenasserim.—The reports from these places may be fairly summed up by the following extracts from the replies of English officials:—

> Catholic priests and nuns are poor folk. They live decently, and get little leave. The Americans live fairly well; no luxury. The Salvationist lives cheaply. The Anglicans live up to the standard of decent Englishmen ("B.").
>
> They live comfortably, but not luxuriously; certainly as well as they would live at home. On the other hand, many members of the S. P. G. and certain Anglican brotherhoods accept low salaries and live in a very simple manner ("A.").

Ceylon

Of the four replies received, one expresses the opinion that the missionary lives up to about the same standard as he would do at home; the others put the standard much higher, except in the case of certain Catholic priests and nuns :—

> They live in some of the best houses; most of them have private conveyances, and the majority travel first-class on the railways. No European missionaries undergo any hardship whatever in this country. Not only do they live here in better style than they could at home, but they find splendid openings for their sons and advantageous marriages for their daughters.....Some of the most prominent merchants in the country are the sons of missionaries.....Young lady missionaries, soon after their arrival on these shores, find husbands among civil servants or planters (J. H. O. W.).

Mesopotamia

Baghdad.—The report is that undoubtedly the missionary lives better here than would be possible to such a man at home.

> Some of the French missionaries work hard (especially the nuns), but the priests mostly, in spite of the recent rapid growth of unbelief, are better off financially and physically than a priest in France. Like all French priests, they are very busy with politics (H. F. F.).

Straits Settlement and Federated Malay States

One cannot get away from the impression that the C. of E. and Presbyterian ministers have rather a good time—the former having the better time, if anything. British themselves, they are considered valuable additions to the British community, and

enter into its social life in almost all its phases. The Methodists and Seventh-Day Adventists, nearly all Americans, live really quiet and exemplary lives. Whether this has anything to do with their comparatively greater success as missionaries I know not. The R. C. priests and nuns, as well as the "Brothers," also live quietly. But the missions are certainly lively. The French and Portuguese missions are reputed to be very rich, and own some of the most valuable buildings and building sites, while the head of the French mission in Singapore is a powerful personage, with interests in more than one mundane limited liability concern ("Sagittarius").

South Africa

The replies to the *Questionnaire* from this part of the world have been less numerous than we could have wished, considering the roll of R. P. A. members in South Africa. Those which have come to hand are exceedingly contradictory as to the conditions of missionary life. Three gentlemen, who write with a distinct bias in favour of mission work, think "the life of a missionary is a very hard one," and this view receives more or less support from some of the other writers. As against this, there are several correspondents who express a definite opinion to the contrary.

Cape of Good Hope.—Our King Williamstown correspondent writes:—

> No better than at home; with very few exceptions (S. A. H.).

From Port Elizabeth the reply is emphatically "Yes" (A. E. H.).

Natal.—

> The life of a missionary in South Africa is a hard one, demanding self-sacrifice of a high order. Hardship rather than luxury is the rule. By com-

parison certain missionaries are in the enjoyment of comforts and luxuries unobtainable by others less favourably situated. Climate, too, is an important factor in the case (C. G. J.).

My experience is that the average missionary lives in the same manner as the average South African ("A.").

I know some missionaries who are now quite well off as a result of their farming operations ("C.").

Some are quiet-going fellows, but the bulk aim at luxury, and are not too scrupulous how they get it (H. A.).

Orange Free State.—

No better, quite the reverse; noticeably in the case of the C. of E. men (G. T.).

Transvaal.—

He is, perhaps, able to do so, but does not in fact do more than is advisable for the maintenance of white prestige, whether clerical or lay (C. R. P.).

Basutoland.—

The average missionary here lives in anything but a luxurious manner (A. S. M.).

West Africa

West Africa is frequently spoken of as "the white man's grave," and the climate is assumed to be more or less deadly for Europeans; but Mr. Alan Lethbridge, special correspondent to the *Daily Telegraph*, in describing a visit he paid to Onitsha, a pretty little town on the left bank of the Niger, some 200 miles from the sea, which harbours one of the oldest Catholic missions in West Africa, says that he met a priest who had been there twenty-three years without going home, and who looked both hale and hearty. "They have learned how to live. Their residences are airy and spacious, they are spared the worries which assail both the official and the trader, and, in colloquial parlance, they do themselves well.

Mostly French, their centres send them out plenty of the good wine of France, which, as we have often been told is one of the finest antidotes to malarial poisoning."[1]

In *Lagos*, writes our correspondent,

> every white missionary arriving here becomes a prince (S. V. W.).

In the *Calabar Hinterland* also "Undoubtedly yes":—

> There are striking examples of the fine type of missionary, and there are equally repulsive examples (G. N. S.).

In *Sierra Leone*, however, it is said to be

> impossible for the average minister to live with any degree of "luxury," unless he "manages" some people's money (Z. D. L.).

East Africa

Our *Nairobi* correspondent writes:—

> I have visited a good many missions, and the average missionary has a very thin time of it. He works hard, is not well paid, and must have great disappointments in his work ("P.").

The missionary who goes to East or Central Africa braced up in the expectation of enduring hardships and privation will, however, be agreeably disappointed, according to the account given by Mr. F. S. Joelson in his book upon Tanganyika. "Within a very short space of time he will have found that there are fewer material discomforts than he had imagined; the quarters are good, the food leaves little to be desired, and he always has the companionship of his fellow workers, whether priests or laymen." The mission stations usually occupy healthy sites, and, taking it altogether, the missionary

[1] *West Africa the Elusive* (1921), p. 223.

has "not to rough it in the least, in which respect he is probably better off than the ordinary Colonial."[1]

Fiji

In Fiji the mission work is, as we have already noted, confined mainly to the Wesleyans and the Roman Catholics.

The Wesleyans receive salaries, have fine houses, launches, servants, and receive presents from natives. Catholic missionaries get little or no salary, but have expenses paid. They are generally more in touch with the natives, work with them in shop, school, and garden, and lead the simple life generally ("C.").

The missionaries have a good time; they live in comfortable houses, and can get plenty of assistance for nothing. Stipends are £200 to £250, residence, and perquisites. The R. C.'s are not so well off, their stipends being only £40 to £45 per year (C. F. S.).

The Catholics control a lot of copra (W. J. R.).

Catholic priests live in convents. Methodist ministers are mostly recruited from tradesmen—e.g., in Australia—and probably benefit by the change. They all get free labour and free native food ("B.").

The revenue derived from the natives for the support of the mission is obtained almost in the form of a levy. The mission servants are bound to administer to the missionaries' wants, and they live a more exalted and easier life than they would in Europe or Australia. The minister is looked up to by the native as a big chief man ("A.").

Hawaiian Islands

The missionaries all live well in Hawaii.

The descendants of missionaries represent a great

[1] F. S. Joelson, *The Tanganyika Territory* (1920), p. 90.

deal of the wealth of the islands, derived from lands acquired from the natives long ago (J. J. H.).

A correspondent, who had only been a few months in Honolulu, writes :—

I was told to be careful what I said about missionaries here, as nearly all the influential people in Honolulu are connected with some missionary activity, or are children of former missionaries. I have found it quite true that many of the richest merchants are descendants of the early missionaries.....The Hawaiians to-day possess very little land compared with the Europeans. Attempts have been made by law-suit by the natives to regain possession of some of these lands—the land on which St. Louis College (a R. C. Institute) is situated is an instance—but without result ("M.").

Mauritius

Mauritius would appear to be an "earthly Paradise" for missionaries.

They are very happy here, being looked upon as petty gods and saints. With few exceptions, they live under better conditions than men of higher attainments elsewhere (L. S.).

Jamaica

If missionaries do not live luxuriously in Jamaica, they at least live well.

Living is cheap here, and ministers keep horses and carriages (W. J.).

Trinidad

Here also missionaries live "more comfortably" than such men would be likely to do at home.

IV

MOTIVES AND METHODS OF CONVERSION

ONE great difficulty which the missionary has constantly to meet, or in some way slur over, or otherwise *camouflage*, arises from the difference in experience and mental outlook. It frequently happens that the missionary and his potential converts may have no common standpoint; the language of the people may be entirely without equivalents for the Christian "truths" he wishes to convey; the experience and traditions of the heathen may afford him no help towards understanding stories and doctrines placed before him as essential parts of the new soul-saving creed. In China the sects have quarrelled as to the proper equivalent to be used for "God."[1] In the Fijian vocabulary there is no word for what we call "conscience"; the phrase in use, "Na lewa e loma" (judgment within), confuses, it does not inform the native.[2] Among the Bakedi "not even a term for a superior being could be discovered."[3] Our own well-informed correspondent, Mr. W. Baucke, says that the missionary came to New Zealand burdened with a wordcraft of terms, ceremonials, and ideals for which the Maori language had no words. To attempt, for example, to teach him the doctrine of the "immaculate conception" was to use words without meaning to the Maori; it was to him an outrage on his common sense; the

[1] Rt. Rev. J. C. Hoare, *Mankind and the Church*, p. 249.
[2] Rev. W. Deane, *Fijian Society*, p. 142.
[3] Rev. J. Roscoe, *Twenty-five Years in East Africa*, p. 228.

doctrine, therefore, had to be expounded in terms within his experience.

This lack of comprehension is not by any means all on the side of the heathen; it is—with less excuse—found in the missionary also. The teacher, ignorantly or disingenuously, assumes as a matter of course that the gods the people have been accustomed to serve must be evil, and he has a pleasant little way of classing them all together—the good, the bad, and the indifferent—as devils.[1] One would imagine that one result of this method must be to make the convert conclude that the Devil is not always so black as he is painted.

Now and again these little misunderstandings between the heathen and the missionary may lead to strained relations between the black man and the white. The *Daily Telegraph* special correspondent tells of such a case. A friend of his, who led the two Tanganyika Expeditions, was on the best of terms with an influential chief in Central Africa. They did not meet for some years, and then the white man found there was something wrong; he and those with him were treated with a lack of courtesy and respect. He tackled the chief on the matter, and he at last came brusquely to the point.

> "I think less of you white people," he said, "since I have heard what manner of God you worship. We poor black men would never so bemean ourselves, and there you are—worse than we." "What can you mean?" was the astonished reply. "We have been told that you bow before a curly pig," was the answer; "a white man came here and told us so. It is the truth." After a few more questions, the actual facts were made clear. A missionary had visited the chief, and had unwisely attempted to use the expression "Lamb of God."

[1] J. H. Hutton, *The Angami Nagas*, p. 180.

As the people in these parts had no sheep and had never seen one, the words for sheep and lamb were not in the language, and the missionary had done his best—or worst—by converting lamb into curly pig, and the prestige of his countrymen had suffered accordingly. It required lengthy argument and persuasion to convince the chief with tact that an error had been made.[1]

Mr. Stefánsson gives an instance of ill-feeling arising out of misunderstanding between the missionary and the Eskimos in reference to his own expedition. The Eskimos accounted for the bad ice year by explaining that a certain missionary had told them "that the Lord had sent the ice to keep the wicked scientists in the *Karluk* [Stefánsson's ship] from getting into the country." But as the same ice which kept out the scientists also kept out the traders the Eskimos were very resentful.[2]

That the difficulty is not merely a matter of language only, but may depend upon the point of view, is well illustrated by the following story, told by the Rev. Frank Lenwood, formerly a missionary in India[3]:—

> One afternoon in Benares I went to see the low-caste shoemakers at work in the bazaar. After a little talk, I produced a coloured picture of John the Baptist in prison, and explained it to them. When the story was told, the master of the shop said to me: "Sahib, if I were you, I would not show that picture." I was a good deal taken aback, and asked him what he meant. His answer was: "Well, I shouldn't like to show any holy man of ours in a position of such humiliation."

That which was a "triumph" to the Christian would have been regarded as a humiliation to the Hindu!

[1] A. Lethbridge, *West Africa the Elusive*, p. 237.
[2] Vilhjálmur Stefánsson, *The Friendly Arctic* (1922), p. 107. The missionary denied that he had made any such statement,
[3] *International Review of Missions*, July, 1921, p. 351.

In India "caste" works both for and against the missionary. The lowest Sudra castes and the out-castes are gathered into the Christian fold, and find their social position ameliorated thereby; but while to them

> the doors of the Christian Church are opened wider and wider, they are closed in a corresponding manner for the higher classes or castes of the Hindus. Things have gone so far in this direction that for a high-caste Hindu to be a Christian is tantamount to his submerging among the lower, and the lowest, classes. It is like asking an American or an European to be submerged among negroes.[1]

Self-interest

Various are the methods employed to win converts to Christianity. But, whatever the method, the motive of conversion is nearly always, directly or indirectly, one of self-interest or sheer unreasoning credulity; very rarely of reasoned conviction. There seems to be no doubt, for example, that the number of Christians and quasi-Christians is steadily increasing among the tribes of the Naga Hills. "It pays the Ao financially to turn Christian." Among the advantages derived from conversion, the Christian is exempted by Government from the payment of certain contributions periodically levied, upon his heathen brethren.[2]

The following notes, sent by Mr. S. Haldar (Bihar), show what has been the experience in Chota Nagpore, from the earliest missions to the present day:—

> It is a sad, but very telling, fact that the missionary on his district tours is not so much welcomed because he has come to inquire into the spiritual condition of the people, but because he is

[1] Manilal Parekh, *Indian Social Reformer*, Nov. 16, 1919.
[2] J. H. Hutton, C.I.E., *The Angami Nagas* (1921), p. 374.

expected to assist them in regaining their land, and in freeing them from the oppression of their *Thikadars* (landlords). They show, generally speaking, no great desire to hear the Word of God. (Report of the German Lutheran Mission in Chota Nagpore for 1869, p. 12.)

When matters came to issue between the Kol and the *Zamindar*, or foreign farmer, the Kol had no chance; and, indeed, he appeared to think so himself, for he seldom sought redress. But the Kols who embraced Christianity imbibed more independent notions, and in several instances successfully asserted their rights. From this the belief unfortunately spread through the district that when the Kols go to Court as Christians they are more uniformly successful than those who have not changed their religion. The next step was to profess Christianity. (Colonel E. T. Dalton, Commissioner of Chota Nagpore, in Hunter's *Statistical Account of Bengal* [1869], vol. xvi, p. 441.)

The converts seem to have acquired a more independent spirit than their heathen neighbours; they showed less disposition to submit to the claims of the landlord, and asserted their titles to holdings. Their success doubtless gave rise to the impression that the Courts were more disposed to listen to their complaints than to those of the heathen Kols; and it seems an unquestioned fact that many of the latter embraced Christianity merely in the hope of obtaining possession of the lands to which they rightly or wrongly laid claim. (Extract from Resolution of the Government of Bengal, November 25, 1880.)

"Personally, I know of some cases where individuals came over from religious motives. But these cases are rare." (R. C. [Jesuit] missionary in Chota Nagpore, quoted by Mr. E. A. Gait, I.C.S., in his Report for the Census of India, 1911.)

"Keralan" (United Provinces) writes:—

I have questioned many Indian Christians in

different parts of India as to the causes which led them to Christianity. The majority have told me that they became Christians for the sake of a livelihood. Especially is this true in British Malabar, where the Basel German Mission was carrying on a large propaganda. Throughout British Malabar the common name for Indian Christians is "rice Christians." I have not yet come across a single man or woman who has embraced Christianity because of faith in that religion, although I have travelled from Trivandrum (Travancore), in the south, to Mussoorie (Himalayas), in the north.

Similarly, in China it is notorious that

> the enrolling of inquirers is at times a gross abuse of the Church, both Catholic and Protestant. Cases are on record where people guilty or accused of crimes against the Catholics register themselves as inquirers among the Protestants, and vice versa, with the sole idea of obtaining protection. In justice to the Protestant missionaries, it should be stated that with them they seldom secure it.[1]

We have not only repeated testimony from independent observers, but missionaries themselves, in their hours of candour, admit that the individual is more often than not influenced by the most irrelevant or puerile motives. A young man dislikes the prospect of having to kneel before the idols on the occasion of his marriage, so he turns church-goer in the hope of escaping this annoyance. Another desires to remain unmarried, but that is contrary to Confucian precepts, and so he embraces Christianity. Another becomes a convert through seeing a sugar mill with European machinery.

> A very large number of converts, probably the majority, have forsaken the idols because, in time of sickness or adversity, they have obtained no deliver-

[1] E. Teichman, *Travels in N.W. China*, p. 199.