



CHRISTIANIZING THE HEATHEN

FIRST-HAND INFORMATION
CONCERNING OVERSEAS MISSIONS

By HYPATIA BRADLAUGH BONNER

6d.
NET

THE Rationalist Press Association Limited

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REPORTED UPON BY
HYPATIA BRADLAUGH BONNER
FOR THE RATIONALIST PRESS ASSOCIATION

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I

CONFLICTING TEACHING

FROM August, 1914, overseas communications, except for military purposes, were for five years both difficult and precarious. With the end of the World War and the resumption of the normal facilities of peace, the various Christian sects began to send out urgent appeals, hold bazaars, and make every kind of effort to raise funds in aid of foreign missions. In Europe, America, and Australia millions of pounds are collected each year for the purpose of sending missions to "the heathen" in distant lands, and it was represented to the Rationalist Press Association that it might be useful to make an independent inquiry as to the result of this vast expenditure, with a view to ascertaining whether, from any point of view, Christian or Rationalist, the return bears a reasonable relation to the outlay. In 1919, therefore, the Rationalist Press Association decided to prepare a *Questionnaire* on Christian Missions, and send it out to responsible correspondents in different parts of the world. This was accordingly done, and in the succeeding twelve months a large number of replies came in, many of them of a very careful and exhaustive character, making altogether a considerable mass of weighty and interesting evidence. The majority of the correspondents are of course Rationalists, but some are Christians, who, for the most part, are content to set down facts as they see them.

In considering these replies, it would have been a great

advantage had we been able to gain from them, from independent observers, or from contemporary missionary sources, some clear and definite idea of the purpose of Christian missions. Is the sole aim of the subscribers the conversion of non-Christian peoples to Christianity? If yes, must it be some particular kind of Christianity, or will any sort do so long as it carries the Christian label? Is the number of converts proportionate to the energy expended, and are the conversions, when made, stable? Or is the object also to civilize, to educate, to humanize? If yes, what is the measure of success in this direction, and how does it apply to peoples already in a high state of civilization?

In the case of the early missionaries there is no doubt that they went with the single object of carrying the cross to the heathen and salvation to the eternally damned. They declared that the heathen were expressly doomed to perdition, that they went down to the fire that is not quenched at the rate of fifty thousand a day.¹ These early missionaries were frequently men and women of great fervour and little knowledge, and were undoubtedly concerned exclusively with the souls of those to whom they were sent. But as Christianity—Protestant Christianity, that is to say, not Roman Catholicism—became permeated with Rationalism, so the aims of its missionaries would appear (in some cases at least) to have modified and widened; and, although most missions are still organized ostensibly for the purpose of saving the damned from the terrors of eternal torment, in actual practice their work covers a much larger field. That brings us to the question of modern missionary methods, and we are entitled to ask if it is justifiable, if it is honest, to attribute to the confused and contradictory

¹ Alger, *History of the Doctrine of a Future Life*, p. 545.

teachings of Christianity results which have been obtained by purely secular and material means—educational, medical, industrial, and economic?

In a paper contributed to the Pan-Anglican Congress in 1908, Archdeacon A. E. Moule declared emphatically that mission work was not identical with education, though education was part of it; it was not civilization, though civilization was "the sure result" (!); it was not healing, though healing was the sign of the active charity of Christianity. Mission work, he said, consists in "the call to repentance towards God and faith in our Lord Jesus Christ"; in this only and in none other is there salvation.

That is the Church of England view; but missions are undertaken also by Roman Catholics, the United Free Church of Scotland, Irish Presbyterians, Wesleyan Methodists, Baptists, Moravians, Lutherans, the Salvation Army, and many other sects, including among the late comers the Seventh-Day Adventists, who are pushing forward a vigorous propaganda, financed, it is said, by hard-headed American business men. Each of these sects professes to believe that "there is only one road to heaven," only "one path to salvation," and that its appointed missionaries are the only true guides. Even within the sects, however, all is not harmony, and differences and difficulties arise from time to time. The London Missionary Society, which derives its chief support from the Congregational Churches of this country and Australia, has recently been shocked to find rumours current that two of its Indian missionaries at Bangalore have been trying to teach Christianity without Christ in a mixed school, in which Hindoos and Moslems preponderate. A deputation from the Board of Directors of the L. M. S. is proceeding to India this autumn to inquire into these "grave charges."

Mr. Eric Teichman, in an interesting account of his travels in North-West China,¹ devotes a chapter to "Foreign Missions," in which he notes that one of the advantages which the Catholics have over the Protestants lies in the unity of their Church:—

Wherever the Chinese inquirer may be throughout the length and breadth of China and beyond, he finds the Catholic priest preaching the same doctrines, whereas his Protestant teachers may be Anglican, Presbyterian, Methodist, Baptist, Lutheran, or Congregational, to quote the recognized denominations (sometimes roughly divided up by the Chinese into the Great Wash, the Little Wash, and the No Wash), each of which again may be sub-divided into different missionary societies with varying ideas of their work; or he may strike one of the smaller and more irregular missions, such as the Seventh-Day Adventists, the Tongues Movement Mission, the Faith Mission, the Church of God Mission, etc., some of which hold very strange beliefs, and may offer to instruct him in foreign languages by giving exhibitions of its foreign members rolling in fits upon the ground,² or insist on his attempting to cure cataract by prayer instead of visiting the nearest foreign doctor.

All these sectarian differences naturally enough lead to confusion in the mind of the benighted heathen.

A vivid description of the impression produced upon the untutored Maori by this confusion of tongues is given by our valued New Zealand correspondent, Mr. Wm. Baucke, in his book—now, unfortunately, out of print—*Where the White Man Treads*. Mr. Baucke (who is now seventy years of age) is the son of one of the earliest missionaries to New Zealand. His father

¹ Eric Teichman, C.I.E., B.A., *Travels of a Consular Officer in N.W. China* (1921).

² "Known to the vulgar as 'Holy Rollers,'" p. 119.

came from Moravia, but he himself was born in New Zealand, in a populous native village, where he lived in intimacy with the people, learning their language with his own. At the age of sixteen he was employed as his father's interpreter and secretary, and after two years he was set apart for further mission work in the South Sea Islands, and put under a Presbyterian clerical tutor for training. A few years later, however, Darwin's *Origin of Species* started him on the way to Rationalism, with the result that he refused to follow the course laid down for him by his father. His own temperament and the circumstances of his life have given Mr. Baucke a very special opportunity to observe at first hand Maori customs and idiosyncrasies, and the trend of Maori thought in relation to the religious teaching of the white man. Writing of the missionaries' failure, he says of one of his Maori friends :—

Now, he had a so-called religion of his own. His gods—Papa, Rangi, Tane, and their creations—were entities which his limited grasp of the forces around him could comprehend and appreciate. But the preacher was a pakeha, and, not to hurt the feelings of the strange, hopeful enthusiast who dined with a never-ceasing clamour at his ears and in the intervals doctored his sick and comforted his ailing, he listened, and smiled, and departed to his fireside and friends, restocked with a store of excellent jokes! And when he yet further was told that through the disobedience of our common ancestors, Adam and Eve, sin came into the world, and their descendants inherited the curse of this sin, that in the sight of the Creator the desire was as culpable as the act, and that man thus born incurred eternal punishment unless he obtained a remission by faith in the propitiation of the Creator's Son, he listened, amazed at such fatuous intricacies; and, after a vain enravelment, rose, and cried genially: "Ana

pea," and reflectively: "Ko wai ka mohio!" (possibly, but who knows?).

Of these disquisitions, and memories of the early mission days, and what the Maori thought of them, I am indebted to a very intimate native friend, in whom the ancient beliefs still wrangled with the recent.....Said Hao: "In the beginning, when the apostles of the new theology told us, 'Lo, we bring you tidings of great joy,' we expected great things, greater than any we knew of, and we gasped and said, 'Ha, more novelties.' Then came tales of inborn sin and propitiation, which sounded as the babbling of infants which no one understands but their mothers. But we waited, and watched the preachers. Will their deeds coincide with their words? They did. Then the poor and weak-minded among us, who had all to gain and nothing to lose, joined in the new 'karakia' (ceremony). They were baptized; their names were entered in the books of the sect; they helped to build a house wherein the new God might be prayed to; they learnt to read books teeming with questions and answers.....

"Of themselves, the preachers were noble men and women. To the weak and sorrowful they ministered without looking into the pig-yard. On the contrary, they paid for their wants, giving full measure in coin or barter. Even the scorner lifted a hastening foot to the mission gate when his child screamed of the colic, and was ashamed of his jeers until it was recovered. But when they essayed to condemn beliefs which had proved efficacious for ages, it hurt.....

"Presently came other doctrinememen in strange garbs, and asked to be allowed a hearing. A hearing? 'Why, certainly; speak your thoughts.' And we cried: 'Brothers, collect; here be more novelties.' Now these preachers said: 'We have come to lead you in the right path. Those who have hitherto taught you meant well, but their lessons must be forgotten; for they have defiled the wellsprings of

life with their own misguided interpretations. Hear ye, therefore, the truth as explained by us, to whom all the secrets concerning this matter hath been revealed.' So we watched their lives also; but no perceptible difference was discernible, excepting that some altogether eschewed women. But they all bought land, and built them stately houses, and despised the lowly and poor. They foregathered with our chiefs, they invited them to their tables, while the man with the ragged blanket had to fill his bowels in the cookhouse, on the leavings, with the menials.

"Later on a rumour gained credence that while we knelt before the altar to pray the preacher cried: 'Look not upon the things of this earth, but upward'; and we looked upward. This was done with the intent that we should not see how, behind our backs, our lands were being appropriated by the ravenous incoming white trader.¹ Then we neither attended at prayer nor listened to the expounding of creeds, but ever alert to thwart the wiles of the schemer. Yet who could cope with the skill of smooth-tongued religion and the crafty beguiling of land-hungry cheats and impostors? Thence came the password, 'Kia mohio' (be wise—cautious). Every incoming trader, every new sect, spoke at first softly, then louder and louder, until the air trembled with strident and bitter revilings—one creed shouting this, another besmirching and bellowing that! So what could we do? If we forsook the faith of our fathers, which creed should we select and adopt?

¹ This not very flattering conception of the role played by the missionary is not confined to the Maori if we may believe the following story told by a missionary himself. Some Bristol school-boys were told to write an essay on a British colony, and one boy wrote: "Africa is a British colony. I will tell you how England makes her colonies. First she gets a missionary. When the missionary has found a specially beautiful and fertile tract of country, he gets all his people round him and says 'Let us pray'; and when all the eyes are shut, up goes the British flag."—A. Lethbridge, *West Africa the Elusive* (1921), p. 235.

For they all spoke 'Truths,' yet condemned the Truths of the other! And the end was that we sat on our heels and doubted the preaching of either!"¹

Not only do sectarian differences lead to confusion of mind among potential converts, but they have also led to much unedifying competition and antagonism among the missions themselves. A story is told of an angry quarrel which took place between the White Fathers and the members of the Church Missionary Society, which was interrupted by Mutesa Mukabya, the greatest of all the kings of Uganda, who said to the disputants: "Go! And when you white men have decided on the true religion, it will be time enough to come and preach it to us."² The Boards of Missions are by this time fully alive to the awkwardness and unseemliness of disputes between the competing representatives of rival sects; consequently sundry Protestant denominations have come to an arrangement between themselves not to poach upon one another's preserves, and to work together as amicably as possible. The Church of England, the religion of the English aristocracy, somewhat patronizingly admits that Methodism may be tolerated; it is "mainly the religion of the lesser merchants and shopkeepers," the Wesleyan minister is frequently "a highly respectable person and pleasant neighbour," and Methodists "have often shown a readiness to learn from the Church of England."³ Consequently, in such a place as Fiji, where the whole native population is nominally Christian and the indentured Indian and Chinese coolies are the only "heathen," it is an understood thing that the Church of England shall not do missionary work,

¹ Pp. 83-85.

² F. S. Joelson, *The Tanganyika Territory* (1921), p. 100.

³ Right Rev. E. T. Churton, D.D., late Bishop of Nassau, *Foreign Missions* (1911), p. 231.

but leave this particular field to the Methodists, on condition that the Methodists hold off from some other district. In the official list of clergy, registered (January, 1920) for the celebration of marriage, the Methodists preponderate enormously over all the rest. There are 135 Methodists (of whom 117 appear to be native pastors), twenty-nine Roman Catholics (two Bishops and one Very Reverend, all apparently French), four Church of England (one a Bishop), four Seventh-Day Adventists, one Presbyterian, and nine Indian priests of various sorts. A similar arrangement is to be found in other parts of the mission field, and, whatever may be the unavowed competition and latent antagonism, the sects are usually openly in perfect accord. In Basutoland some years ago the Presbyterians and the Wesleyans withdrew in favour of the Paris Evangelical Mission, which was established so far back as 1833; but the Church of England and the Roman Catholics still work there. As in other parts of South Africa, the report is that in the main the Protestant missionary societies work in harmony; there is keen competition in some parts and some covert antagonism, but no open hostility. In Trinidad one great cause of trouble (of "the squabbles") between the sects appears to arise over the baptism of illegitimate children; the Church of England only "baptizes them under protest and at a different time from the legitimate children." "Suffer little children to come unto me," but see that they bring with them a certificate of the marriage of their parents!

But, whatever working arrangements the Protestant societies may agree to among themselves, the Roman Catholic stands aloof from even the nominal bond of unity. The Roman Church does not recognize any basis of common right between itself and its missions and a Protestant Church and its missions. With a self-

assertion painful to the humble Protestant, it claims for its own Church the monopoly of the complete Christian faith.¹

Comity with the Roman Catholic Church is impossible, because it will have nothing to do with the missions of other Churches; and there is often serious danger of conflict between its converts and others.²

To the Catholic, not only is there "only one road to Heaven," but there are as many roads to Hell as there are Protestant sects, without counting those which are not Christian at all. Bishop Churton plaintively remarks that the Roman Catholics "wage war upon ourselves as they do against the heathen, and it is even common with them in the reports they send home to draw comparisons much to our prejudice and in favour of the worshippers of idols."³ Mr. Eric Teichman, in his travels in China, found that the Catholics and Protestants are great stumbling-blocks to one another, and "the latter would probably generally admit that the former are usually more hostile to them than the heathen Chinese, and are their most formidable enemies.In many places the foreign Catholics work directly and unceasingly against the foreign Protestants, with disastrous results for the Christian spirit of their respective flocks."⁴ If the Roman Catholics wage war upon the Protestants, the various Evangelical sects retaliate to the best of their ability. A striking example of what a missionary is capable of in this way may be found in the pages of Mr. W. A. Cook's book, *Through the Wildernesses of Brazil*. The priests of Europe, he says,

¹ *International Review of Missions* (Jan., 1921), p. 79.

² Bishop Graves, Pan-Anglican Congress, 1908.

³ *Foreign Missions*, p. 233.

⁴ E. Teichman, *Travels in N.W. China*, p. 198.

flock to Brazil "like vultures on a scent"; and he describes those who were in control in the villages he passed through on his errand of preaching and trading the Gospel as "sacred bullies," "dissolute," "degenerate," of "brutal countenance," or, more mildly, as "fat and fanatical."

Sad to say, the Roman Catholics are not above "sheep stealing," and they sometimes manage it on a fairly large scale. Our Fiji correspondents tell of a Rewa chief who became offended with the Wesleyan mission and verted to Roman Catholicism with a thousand of his people, who were one and all thankfully accepted by the representatives of the Papacy. In these circumstances, it is not surprising to find that antagonism sometimes runs high between these rival Christians. The missionaries pass on their hatred and their prejudices to their flock. In Fiji we have the Wesleyans pointing the finger of derision at the Catholics; while the Roman Catholics, being in the minority, hold scornfully aloof. In Lagos antagonism is persistent; the Protestants hate the Catholics, and would on no account intermarry. In British East Africa some years ago the feeling was so bitter that it is the considered opinion of our correspondent that it led indirectly to the proclamation of the British Protectorate over Uganda. The hostility is not now so active; but the Roman Catholics, as always, refuse to be party to any delimitation of areas or co-ordination of work. In Korea, where the Christian gospel of love has somehow taken root in the hotbed of general discontent, the antagonism between Catholic and Protestant has from time to time assumed an acute form. Some years ago the Protestants were deeply (and not unnaturally) stirred because the Catholics were collecting money by force from Protestant Koreans with which to build a Catholic Church. On another occasion

six Catholics were arrested on complaints made by Protestants and forcibly liberated by their co-religionists. Because a man arrested for burglary at the house of a Korean priest happened to die while under examination, the Protestants seized the opportunity to call the Catholics murderers.¹ One would think that the vindictive temper displayed by the rival religionists would hardly commend either branch of Christianity to the heathen spectator. But whether because political unrest forms a fertile soil for new ideas of every kind, or because—rightly or wrongly—Christianity is regarded as sympathetic to the movement for independence, the various Christian missions have made considerable progress in Korea. In recent years, however, this progress has been checked by the severe restrictions placed by the Japanese Government upon the evangelistic, medical, educational, and other activities of the missions. In Baghdad, where, our correspondent points out, proselytism is forbidden by law, and where any Moslem abandoning Islam is liable to the death penalty, missionary work is practically confined to the native Christians, and is carried on principally by the French Catholic Mission, which seeks to win over the members of the Chaldean Church to the Latin side, and is very successful in its work. In places where the Roman Catholic Mission is dominant it takes measures to remain so, and tolerates no rivals. The Wallis Island, under the French Government, is absolutely priest-ridden. The natives are fined if they do not go to church. They are actually forbidden to leave the island, although many do so in small canoes.

The Salvation Army (which, as we shall have occasion to note, is doing valuable social service in India, Burma,

¹ *Japan Herald*, May, 1903.

and elsewhere) is another thorn in the side of the regular missions, for the Army's missionaries are "sheep stealers" also. Moreover, the Army is very easy in its requirements; any one who comes to "inquire" is liable to be reckoned as a convert, although he may not have finally broken with "heathenism." Our correspondent in Hawaii says that there the Salvation Army gathers into its embrace converts of every kind and sort. Some twenty years ago it tried to establish itself in Fiji, but was requested to withdraw. Our correspondents there generally agree that "the Fijians are indolent, happy-go-lucky, and improvident, fond of music and singing, and would take to any religion which offered them a chance of these things." In spite of voluble profession of religion, they are really fundamentally indifferent; and if any new mission offering sufficient attraction came to-morrow, it would be safe to predict "that it would attract the majority of the Fijians." In South Africa the Bantu peoples are inclined to regard the public processioning, hymn-singing, and theatrical preaching of the Salvation Army as undignified. "The detribalized Kaffir aspires to be a 'coloured gentleman,' and thinks that the "Salvation Army methods are 'ungenteel.'" Generally speaking, the Army has not much influence in South Africa, although here and there it has managed to establish itself to some extent. In Maritzburg, for example, there is a native Salvation Army band which plays quite creditably; but from most other districts our reports are "Influence, nil."

Those vigorous newcomers, the Seventh-Day Adventists, also stand outside the *entente cordiale* of the Protestant missions. They win their adherents by leakage from other Christian denominations rather than by the conversion of the heathen.

Over and above all these, it is interesting to note that

a considerable amount of foreign missionary work is undertaken by the Negro Churches of America. "Negro Baptists are carrying on work in five foreign countries, including Panama and Haiti. The African Methodist Episcopal Church has its missionaries in the British West Indies and Africa. This denomination is supporting two Bishops in Africa, and has recently elected a Bishop for South America. The African Methodist Episcopal Zion Church also has a Bishop for Africa, and has extended its work to South America, particularly in Brazil."¹ The activities of the American Negro Missions are not always welcomed by their white Christian brethren. Quite the contrary. From time to time an outcry is raised in certain quarters that "Ethiopianism, or the doctrine imported from America, under the guise of Christianity, of equality of black and white," is a source of danger to white rule in South Africa.²

¹ *Times American Supplement*, July 4, 1921.

² Lecture by Colonel Jeffreys, R.A., 1907.

II

THE QUESTION OF SUPPLY : SOURCES OF SUPPORT AND FIELDS OF EXPENDITURE

It is very difficult—indeed, one may at once say it is impossible—for any outsider to ascertain the exact cost of carrying Christ to the heathen. The *Missions Overseas* for 1920 contains a page of statistical information, but it is admittedly incomplete. The data relating to the Anglican societies are gathered from the societies' reports "as they furnish it," and of the non-Anglican societies only the principal ones are given. These returns show an income for the year 1919 of upwards of two and a-half millions of pounds and the employment of 5,247 clergy (2,663 European and 2,584 native) and 11,202 women (3,130 European and 8,072 native), in addition to medical men and women and a large number of lay workers of various kinds. This list does not include the various Roman Catholic missions, the Seventh-Day Adventists, the Salvation Army, nor any of the multitude of Continental, American, or Australasian missions. Consequently, the total income tabulated represents only a part, probably only a small part, of the annual cost of carrying overseas crude teachings rejected as obsolete and inaccurate by professed Christians here at home.

Early in 1921 an advertisement of the Church Missionary Society in a current periodical announced that the C.M.S. required an income of £700,000, and that in 1920 it employed 1,338 European missionaries and 13,325 native Christian workers. In November

“drastic cuts” were announced, and the sum appealed for was reduced to £600,000. At the same time the Wesleyan Methodists were appealing for £300,000 for the year’s work. These two societies alone, therefore, would account for nearly a million between them.

In a pungent article in the *Sunday Express*¹ “Ignatius Phayre” urged that the millions collected for foreign missions should be used for the alleviation of distress at home. “It will be news to many,” he wrote, “that something like £4,000,000 a year is collected in Great Britain and Ireland for the conversion of heathens to the Christian faith.”

The Church Missionary Society spends £393,000 in the wilder lands—East and West Africa, the Sudan, Turkish Arabia, and Persia—where we are now so hated.....The Bible Society has an income of £422,695. Its work is a marvellous romance, turning the Holy Book into 497 languages, including the Eskimo, for whom “the Lamb of God” must be translated as the “Little Seal,” since anything woolly would convey no meaning at all to these Polar hunters.....That ancient society, the S.P.G., spends £229,000 a year on the Pagans of Polynesia, China, Madagascar, the Africas, Central and South America, and Korea—where Japanese officials do not favour British missionary efforts on their own revolting “Ireland.”.....On all hands one hears echoes of mourning about the decay of religion. Not long ago Cardinal Vanutelli, of the Sacred College, addressed Pope Benedict on “the five plagues” which now afflict the faithful and turn them away from the Church.....Yet the central Roman Catholic Association spends £279,467 a year in spiritual and medical missions to remote and pagan lands. Here, surely, then, is a chance for the Churches to impress the backsliders at home.

¹ October 16, 1921.

Let them take these millions of money in this exceptional emergency and use it for the alleviation of distress.

According to a chart prepared by the Rev. D. J. Fleming, New York City, and used by him at a Foreign Missions Conference at Long Island in 1918, and reproduced in the *China Mission Year Book*, the number of Protestant missionaries employed in

Africa	was	5,365,	or	39	per m. of population
China	„	5,750	„	18	„
India	„	5,465	„	17	„
Japan	„	1,123	„	19	„

In addition there was a native staff per million of population as follows:—

Africa	...	...	...	...	...	213
China	...	...	...	...	...	49
India	...	...	...	...	...	124
Japan	...	...	...	...	...	54

The negro churches of America are said to contribute \$100,000 annually to foreign missionary work, and are to-day supporting 300 missionaries and 200 churches in these fields.¹ The total amount contributed by the missionary societies of America (United States and Canada) in 1915 for evangelization (apart from medical and educational work) for the whole world is given by Dr. E. C. Lobenstein, of the China Continuation Committee, as \$18,302,000 (gold), about twenty-five per cent. of which would be remitted to China.

Some super-sensitive minds affect to regard the pecuniary aspect of affairs as something sordid ("material") and the examination of its details as an indelicacy. Nevertheless, there is eminently a case for inquiry where

¹ *Times American Supplement*, July 4, 1921.

publicly subscribed money, urgently needed for productive work or for succouring the diseased and starving populations bequeathed to us by the War, is being wasted in an attempt to disseminate grotesque pseudo-science, fictitious history, and confused and faulty morality. Further, an examination of the sources of income and the direction of expenditure helps to illuminate the whole question of missionary work. It is notorious that directly any organization becomes profitable to individual members a "vested interest" is created, the "limpets" hold tight, and the organization is kept alive so long as people can be found to supply the funds.

In the *Questionnaire* sent out by the R. P. A. an inquiry was made as to the sources of support of the various missions. As might be expected, the replies received were, for the most part, very indefinite; yet, taken as a whole, they give considerable assistance towards an evaluation of missionary effort. The various mission fields differ very much in the opening they offer to the worker; in the standard of culture and in the temperament of the people; in the length of time the work has been carried on. Then there is the character, the "personal equation" of the missionary himself, which more than anything determines the quality and quantity of the response he gets to his efforts. Each of these points is, or may be, a factor in the question of funds, so that we find some missions supported entirely from home, some partly self-supporting, and one or two not only self-supporting, but actually contributing to the home funds. In many cases, again, the income of the mission is supplemented by funds derived from land, trade, or a local industry.

MAURITIUS

Take, for example, the island of Mauritius, which has

a most interesting religious history, concerning which we are much indebted to Mr. Lucien Seillier for his full and comprehensive report. Mauritius was discovered by the Portuguese in 1507, but was abandoned by them to the Spaniards, who in their turn left it in 1598. It was next visited by the Dutch, who gave it the name of Mauritius and established a small colony on the coast. After a few years, however, they also left the island. The Dutch were succeeded by the French, who took possession of the territory in 1715, colonized it, and changed the name to Ile de France. A hundred years later there was still another change, for in 1810 it was taken by the British, who restored the Dutch name of Mauritius, but preserved the French language and the French law. During the whole of the eighteenth century the Roman Catholic religion was recognized in the laws of the colony, and the Church expenses were borne upon the yearly estimates. "Every master had to see that his black slaves were taught the principles of religion, and were regularly married among themselves and were duly baptized." Under the Act of Capitulation (1810) the privileges of the Roman Catholic religion were maintained; these privileges have since been extended to other denominations, and in 1854 the first Anglican bishop was appointed. Missionary work is carried on by a Central Board, assisted by Councils. The staff consists of eight European clergy and twenty-two native (Hindu or Hindo-Mauritian) priests, deacons, and catechists. In addition, there are about thirty clergy for the dependencies, which include Seychelles. The Presbyterians have had a Church in Mauritius since 1843. The Church of New Jerusalem dates from 1877; its adherents are few, but they belong to wealthy Mauritian families of European descent. The Seventh-Day Adventists appeared in 1913, and have now some

hundreds of followers, drawn away from the orthodox Protestant Churches; few converts have so far been gained from Roman Catholicism. Of the 118,000 Christians in Mauritius, 116,000 are Roman Catholics, 1,500 are Protestants of various denominations, 100 belong to the Church of New Jerusalem, and 400 are Seventh-Day Adventists. The Salvation Army and the Y.M.C.A. are failures here. The native black population, descendants of former slaves, are all, of course, professedly Christian. The Mohammedans and Hindus, who form two-thirds of the whole population, would seem to offer a potentially fruitful field for missionary work, and appeals are being made for more missionary chaplains; but, while "Hindus and Chinese are occasionally converted, Mohammedans never are." This does not mean that their minds are absolutely immovable on the details of their belief, for Mr. Seillier notes that a Mohammedan missionary has recently appeared on the scene and has engaged in an active propaganda which has led to a scission among the Mohammedans. The Budget expenditure on religion is about £15,000, exclusive of educational grants. This is supplemented by supporters in the colony and from American and European sources.

WEST INDIES

As to the West Indies, we have reports from Mr. Jekyll and Mr. Mason in Jamaica, from a correspondent in Trinidad, and from Mr. Finlayson in British Guiana. In Jamaica the population is, if possible, even more mixed than in Mauritius. There are about 16,000 whites, 170,000 coloured, and 650,000 blacks, in addition to 18,000 Indian and some 4,000 or 5,000 Chinese and others. For upwards of a hundred years missions have been hard at work on the island. The predominant religion is that of the Church of England, which has had

a bishop there since 1824. In addition to the Anglican Church, which is said to be self-supporting, there are Roman Catholics, Baptists, and Wesleyans, who are wholly or partly maintained from home. Besides these, there are Salvation Army groups in some of the large towns, and a number of small sects under native control, such as the "Bedwardites, the Revivalists, and the Converters." In Trinidad the native population is also nominally Christian; but the population includes a considerable number of Indians and Chinese of the coolie class. Trinidad was colonized by the Spaniards in the sixteenth century, but capitulated to the British at the end of the eighteenth; consequently, the Roman Catholics have been longest in the field. The Church of England sent missionaries to the island nearly a hundred years ago, and has had a bishop there since 1872. The Anglicans were followed by the Moravians, and these, much more recently, by the Baptists and the Seventh-Day Adventists. Except in the case of the last comer, the mission work proper is mainly directed to the conversion of the Indians and Chinese, and derives its funds partly from adherents on the spot, partly from trading ("money lending"), and partly from home contributions.

British Guiana, where the native population is "slowly wasting away before the march of civilization," was given an Anglican bishop in 1843 and an archbishop in 1910. The missions there are largely self-supporting, and are in charge of converted natives, Indians, or Chinese, who are visited periodically by the priest or clergyman who supervises the district. Grants are made by the Government, but any deficit is made up locally. The Salvation Army confines its operations to the cities of Georgetown and New Amsterdam, where it has become "a glorified form of commercial Christianity,

conducting bakeries, lunch rooms, and shelters on a paying basis."

CHINA

The islands of Mauritius and the West Indies, with their mixed populations, largely of alien origin of a low culture, and with a small ruling class professedly Christian, offer one kind of problem to the missionary. Countries such as China and Japan, with enormous native populations, with ancient and in many respects highly developed civilizations, and under non-Christian rule, offer quite another and more difficult problem. China has long attracted the ardent Christian propagandist, and many millions have been spent in the more or less vain attempt at the conversion of the Chinese. Christian missionaries first went to China as early as the sixth century; they went again in the thirteenth, when the Franciscan Fathers are said to have baptized 6,000 converts in eleven years. We find them there again in the sixteenth and seventeenth centuries, when the Jesuits, Franciscans, and Dominicans quarrelled among themselves as to methods and practices, and particularly as to "the best term to be used for 'God.'"¹ The Roman Catholics, therefore, have been intermittently at work in China for many centuries, and more or less continuously for the past two or three hundred years. These old-established missions "usually own a good deal of land acquired in a variety of ways."² As a result of their endeavours they claim to-day close upon two million converts, a number which is, however, seriously disputed by their Protestant rivals. The Protestants did not enter the field until the last century. In 1807 the London Missionary Society commenced

¹ Right Rev. J. C. Hoare, Bishop of Victoria, Hong Kong, *Mankind and the Church*, p. 249.

² E. Teichman, *Travels in N.W. China*, p. 36.

operations, and was followed by the American Board of Missions in 1830 and the American Episcopal Church in 1835. As a result of the opium war in 1840, facilities for missionary enterprise were much extended (for which the L. M. S. offered thanks to God at a public meeting held in London in January, 1843), and since then the Protestant missions have grown so tremendously that the Anglicans have now eleven bishops in China. Just before the War there were no fewer than twenty-three British, thirty-three American, and twelve Continental societies, all bent upon winning "ransomed sinners," whose songs shall "ascend unto the ears of the Lord of Sabaoth." The population of China is given in *Missions Overseas*, on the authority of "the latest *Year Book of China*," as 330,000,000; but in the current issue of *Whitaker's Almanack* it is put at 421,000,000—a tremendous difference. In the *Year Book* the total Christian population is returned as 2,468,307, of whom 1,957,165 are Roman Catholics and 511,142 Protestants (51,843 Anglicans). If these figures include the considerable European population (80,000 in 1914), they indicate a very meagre response for the labours of sixty-eight missionary societies and a propaganda which extends over a long period of years.

Mr. Jackson, of Shanghai, has forwarded a set of charts and tables published by the China Continuation Committee of Shanghai for the *China Mission Year Book* 1918, which relate to the activities of forty-one Protestant societies co-operating in China. These societies employed in 1917 a staff of 5,900 foreign and 23,345 Chinese workers (men and women) on evangelistic work. The Chinese contribution to this work amounts to 546,787 Mexican dollars, or £54,678 at the old rate of exchange. The total Christian constituency of these societies is put at 654,658, and includes communicants, baptized non-

communicants, and those under Christian instruction. The education and medical work will be dealt with in their place later. As a result of his inquiries, Mr. Jackson also ascertained that in 1921 the Roman Catholic Church missions in China employed 1,357 European priests and 941 Chinese priests. They had 9,317 churches and chapels, in addition to 1,350 "residential centres of priests." The number of their converts was estimated at 1,961,592, with an additional 136,960 under Christian instruction.

As I have already noted, the Protestants are inclined to question the value of the Roman Catholic figures, on the ground that it is made a profitable thing from a worldly point of view for the Chinese to enrol their names on the list of adherents of the Roman Church; and also it is said that the Jesuit mission, at least, baptizes pagan children at the point of death; in fact, in a publication of the S. P. C. K. it is stated that 41,000 such children were so baptized by the Jesuits at Shanghai in 1898.¹ Possibly the Roman Catholics may find similar grounds for impugning the validity of the Protestant returns.

In the whole of China there does not appear to be a single Chinese Christian Church independent of foreign help and foreign control. It is admitted that the present Church of China is only potentially a Chinese institution²—all the Christian churches are parasitic, none have taken root in the soil. Among the converts there are very few who belong to the cultured classes, nor does the immediate outlook appear particularly favourable to the spread of Christianity. In the past there has not only been good-humoured, con-

¹ *Mankind and the Church*, pp. 250-1.

² *Missions Overseas*, 1920, p. 77.

temptuous tolerance of Christian missions, but for educational and other reasons they have even received support from Confucian Chinese. Now, however, there are signs of change. In missionary literature it is remarked:—

The attitude of the Chinese press generally towards Christianity is one of indifference. In some cases there is active opposition. An editor has started a Y. M. C. A.; but the C means Confucian. Reports come from several quarters of the "No-God Sect."This is not an organized body, but is a term applied to those who, through modern education, have come to see the uselessness of idols.....Their educational system does not carry them on to seek the true God. In our talks by the way these men listen, but they give one the impression that they are not at all keen on seeking the truth. A missionary, describing the homes of officers in the new Chinese army, writes: "You will see nothing like a door-god or a kitchen-god, or anything so crude. Even the ancestral tablet may possibly not be there. The wife will say: 'We are enlightened people.....Everything is changed. We belong to the No-God Society.'"¹

One of our correspondents, Mr. Fletcher, who has been for upwards of seventeen years in the consular service in different parts of China and speaks Chinese fluently, writing concerning Kwangtung and Kwangsi, says that there the Protestant missions are supported mainly by funds from Europe and America, the Americans being specially lavish. The Canton Christian College alone is said to have received \$200,000 gold for buildings in 1921. The Roman Catholics depend more upon contributions from their converts and upon rents, etc. They deal more particularly in landed properties. The American missions do a certain amount of trading; they

¹ *Missions Overseas*, 1920, p. 71.

have an American-Chinese Mission Bank, and introduce agricultural and other implements of industry. Lace making is also largely a mission industry. Another correspondent, writing from Hongkong, reports that the missions in South China are supported mainly by funds from Europe and America. He also remarks that many missions are actively engaged in trading and run regular "Business Departments." He has himself seen letters "asking for the 'sole agency' for certain articles and requesting samples." In Hongkong the missionaries are specially favoured by the Government; "recently part of an island was reserved almost entirely for them to the exclusion of the natives, although in Hongkong no such reservation exists for the ordinary working-class European." The Hongkong Government has recently given \$50,000 to the C. M. S. in aid of its work.

The local Y. M. C. A. and Y. W. C. A. are very active, and include among their members several prominent officials. The Salvation Army is making a beginning in one or two places, but does not yet appear to have obtained any real standing in China. On the other hand, an active Buddhist propaganda is reported;¹ one monastery alone is said to have received a thousand monks in a single year. The Christian missions to the Buddhists on the Sino-Tibetan frontier are reported to be practically without result. The Catholic, Moravian, and China Inland Missions have been working on the frontier for the past fifty years, but they make no converts among the Tibetans; the only persons they influence are to be found among the Chinese settlers.² A new mission known as the "Holy Rollers" is about to try its powers at expounding Christianity to the Tibetan Buddhists.³

¹ *International Review of Missions*, Jan., 1921, p. 12.

² E. Teichman, *Travels in N.W. China*, p. 136. ³ *Ibid.*, p. 119.

The following extract quoted by the *Church Missionary Review*,¹ giving the reasons assigned by Mr. Chen Tu-Seu in the *Chinese Recorder* for the non-acceptance of Christianity by the Chinese, is of interest in our inquiry:—

(1) The insincerity of some Christians; (2) diplomatic troubles arising out of Christian missions; (3) the reverence of the Chinese for their own sages; (4) the democratic character of the Bible, as opposed to the aristocratic traditions of the Chinese classics which deal with kings and nobles; (5) the anti-foreign spirit; (6) conflicts between Christians and non-Christians; (7) the antagonism between Christianity and ancestor-worship; (8) the literary inferiority of the Bible to the classics; (9) ignorance; (10) the suspicions aroused by the mystic practices of the Roman Catholics. With respect to the first of these points, somewhat similar testimony is given by a missionary who has devoted himself to special work among Buddhists. He says that, in his experience, the obstacle in ninety cases out of a hundred which prevented Buddhist monks from accepting Christianity was that they found Christians in China assumed an unsympathetic attitude towards others, and this was regarded as characteristic of the Gospel of Christ.

Mohammedanism, like Buddhism, appears to be extending, and is known as Ch'ing Chen Chiao, or the Pure and True Religion. Where its adherents are numerous, as in places like Kansu, even the Pure and True has its divisions. There are

those who follow the Lao Chiao (Old Religion) and those who follow the Hsin Chiao (New Religion), which I have heard compared by the Chinese to the Catholic and Protestant Churches of Christianity. These two sects are bitterly hostile to one another, and, generally speaking, the Mohammedans are

¹ March, 1921, p. 93.

always quarrelling among themselves about religious matters. But, in spite of these apparent internal dissensions, they present on the whole a united front towards the Chinese and the rest of the world, and in this unity (as also in the case of the unity of the Catholic Church) lies their amazing strength to-day. I have heard the Chinese compare both Islam and the Catholic Church to vast world-wide secret societies bound together for purposes of mutual benefit and protection against the rest of mankind. At present the Moslems of North West China, though unsupported by the Treaties of any Foreign Powers.....have acquired by their own efforts a privileged and independent position, and indeed are now the principal power in the province.Islam has become, so to speak, naturalized among the Chinese, and is firmly rooted as a native faith, without retaining, as far as its believers are concerned, any alien character; while Protestant Christianity remains in most cases a foreign institution supported by foreign energy, brains, and money.¹

JAPAN

In Japan the original religion, Shinto, a mixture of Nature Worship and Ancestor Worship, is still the prevailing religion, although more often than not it is overlaid with Buddhism, which was introduced into the country in the sixth century. It was not until 1859 that Japan was open to foreigners, and not until 1873 that it was lawful for a Japanese to become a Christian. It is, therefore, only during the last fifty or sixty years that this particular field has been available to the missionary, and within that period pretty well every kind of Christianity seems to have rushed in to share the convert spoil. The R.P.A. *Questionnaire* has elicited replies from a correspondent at Osaka and from two

¹ E. Teichman, *Travels in N.W. China*, pp. 147-50.

others (Mr. Mason, a forty-four years' resident in Japan, and Mr. Yoshiro Oyama) in Yokohama. In both places missions have been established by the Roman Catholics, Church of England, Russian Orthodox, Methodist Episcopalian, Methodist Presbyterian, Canadian Methodist, Baptist, Congregational, Reformed Dutch Church, United Brethren, Holiness Mission, Disciples of Christ, Mormons, Christian Science, Seventh-Day Adventists, Salvation Army, Christ's Second Coming, and others. The Church of England established a bishop in Japan in 1883, and has now six bishops there. The Catholics have an archbishop and three bishops. The various missions derive their support almost entirely from European and American sources. I have seen no very recent estimate of the total amount of foreign money going into Japan for proselytizing purposes, but in 1903 it was put at close upon five million yen (£2,500,000). At that time there were in the country about five hundred Protestant missionaries and three hundred Catholic.¹ These missions have a population of nearly eighty millions to operate upon, but the number of their converts is small.

Mr. Yoshiro Oyama puts the number of "nominal Christians" in Yokohama to-day at about 5,000 in a population of 444,000. He says:—

Christianity is not making much progress among the educated people.....Buddhist missionaries are more successful than Christian missionaries because of their non-destructive views.....The progress of the Salvation Army has made great strides. But their minds become daily more corrupt.

Mr. Mason is even more emphatic as to the failure of Christian missionaries to attract the educated man. Among these Christianity makes

¹ *Japan Weekly Chronicle*, May 13, 1903.

no progress at all ; the educated Japanese is frankly materialistic ; he is a Rationalist without ideals.

Concerning converts in general, he remarks :—

One missionary confessed to me that after fifteen years' work in a certain district in Japan he knew of but one genuine convert that he had made, and she was his wife's maidservant.

In regard to the Salvation Army :—

Except for certain charitable work, I am aware of no other progress being made by it.

Our Osaka correspondent writes :—

I have heard missionaries say that their only chance to get in was before the would-be converts had become educated. Uncomfortable seats, inartistic churches, and insistence on Sunday attendance at church keep a good number from going beyond the stage of "inquirers.".....A missionary clergyman of long standing once told me that in ten years the leakage among converts was in exact proportion to the number of new converts made.....A lecture on Christianity is often promptly followed by one on Buddhism. Missionary lectures and visits are permitted by the mill authorities, but are dealt with in this way afterwards.

The Japanese statesmen of to-day offer no opposition to the missionary ; nevertheless, the missionaries themselves do not report any too hopefully. Shintoism is gaining ground, they say ; there are new stirrings of life in Buddhism ; and there are indications that Emperor Worship has grown rather than weakened under the stimulus of contact with Christianity.¹

INDIA

The great Indian peninsula, with a population approaching that of China, offers still another problem

¹ *International Review of Missions*, Jan., 1921, p. 5.

to the missionary. The population is composed of various races, representing almost every stage of culture, speaking upwards of two hundred different languages, and holding different and sometimes antagonistic faiths, with deeply-rooted customs which influence both the policy of the Government and the daily lives of individuals. Quite 69 per cent. of the people are Hindus, 21 per cent. are Mohammedans, 3 per cent. Buddhists (Burma), leaving 7 per cent. for the other religions, which include 3,000,000 Sikhs, 1,250,000 Jains, 100,000 Parsees, 10,000,000 Animists, and rather under 4,000,000 Christians, nearly two-thirds of whom are to be found in the South: in Madras, with the native states of Travancore and Cochin. The earliest Christian missionaries penetrated the country as far back as the sixth century; the first Protestants were Lutherans, who started work at Tranquebar under Danish protection in 1705. The old East India Company did not favour the missionaries, and it was not until 1814 that it consented to the foundation of the See of Calcutta; to-day, a hundred years later, the Church of England has about a dozen bishops in India.

Enormous sums of money are spent on the propagation of Christianity in India; the funds are derived not only from European sources and from Indian Christians, but from the general revenue also—that is to say, from the taxation of people to many of whom Christianity is an abomination.

In 1913 the leading Calcutta commercial organ, the *Capital*, pointed out that Europeans “have bishops and chaplains with handsome stipends paid out of the general revenues,” and proceeded to add: “It is not reasonable that Hindus and Mohammedans of India should be taxed to enable a section of the Christian community to get their religion on the cheap” (S. Haldar).

Punjab.—It is not without significance that more replies to the *Questionnaire* have been received from both European and Indian correspondents in the Punjab than from any other part of India. The Punjab has a population of about twenty millions, mainly Moham-medans, Hindus, and Sikhs. In the chief city, Lahore, there are Catholic and Protestant missions, both European and American:—

The American Presbyterian Mission was established some time in the late forties of the nineteenth century—about 1846. This is the most important mission in the Punjab (“G.”).

All correspondents agree that the missions are supported almost entirely by funds from Europe and America. This is, of course, what one would expect, since the converts are drawn mainly from the poorest classes. The converts among the educated classes are few:—

A few educated Indians have become Christians during their residence in Europe or America, where they went for education. They were led to adopt that religion either attracted by European civilization or as a necessary condition to enable them to marry European wives (“D.”).

One correspondent, Dr. Dewan, thinks Christianity *is* making progress among the educated classes:—

The reason is the better style of living. Very few become Christians through conviction.

Our other Punjab correspondents, however, assert emphatically that among the educated classes there are practically no conversions:—

The position of the joint Hindu family makes it practically impossible (H. F. Forbes, I.C.S.).

The higher caste Hindus regard Christianity with tolerant contempt. Moslems, though perhaps even more tolerant, are not open to conversion (V. Payne).

The various Churches are generally supported and controlled from abroad; but there is one Christian body under Indian control which was started a few years ago:—

This is an all-India affair, with branches in several provinces, the European members assisting the society by advice ("G.").

In Rawalpindi, also, the first Christian mission to appear was the American Presbyterian. This came in the spring of 1856; the Roman Catholics some twenty years later, and the C. of E. within the last thirty years. The converts are mainly of the most ignorant and illiterate classes, their contributions are "a negligible quantity," and the missions are supported almost entirely from Europe and America. There is, however,

a self-supporting congregation (so-called) of about one hundred members in the city (J. G. M. Robinson).

United Provinces.—In the United Provinces the number of Christians is estimated to be not more than 0.3 per cent. of the population, and of these the greater number are Europeans and Anglo-Indians. The C. M. S. commenced operations in Allahabad in 1813, and was followed by the S. P. G., the American Methodist Episcopalian, American Presbyterian, Y. M. C. A., Baptist, Roman Catholic, and others. All these missions are maintained by funds from Europe and America; the C. of E. receives support from the Government also. The converts are almost entirely "from the sweeper caste (those who remove night soil) and Chamars (who do menial work, leather work, etc.).....The chief recruiting grounds are the Moradabad and Bareilly Districts and out-of-the-way towns and villages."

A copy of the *Indian Witness*¹ lies before me contain-

¹ February 21, 1917.

ing a jubilant account of the march of "two hundred sweeper Christians" through the streets of Sambhal. At the head rode Padre Wilson, then came the sweepers four abreast; bringing up the rear came the Bishop and his party riding in private carriages. "Proud high-caste Hindus and haughty Mohammedans stepped aside to make way for the marching singing sweepers.....Here was a Hindu temple—a pause in the march before it, and the cry *Yisu Masih Ki Jai!* smote it, as if to crumble its walls. Here was a Mohammedan mosque—and the shout of Christian triumph rose to awe the watching throng with its daring." What lowly and despised sweeper would not turn Christian for such a rich reward as this day of triumph over those who shrink from his polluting touch!

I think that during these one hundred years not less than £40,000,000 have been spent by these different missions in the U. P. alone for missionary work—i.e., in acquiring property, building churches, convents, schools, colleges, orphanages, dispensaries, etc., and maintaining a large staff of missionaries, pastors, catechists, teachers, lay-women workers, etc., as well as providing for converts.....What is the result? The number of Indian Christians in U. P. is only 0.1 per cent. of the population—a mere drop in the ocean. This one fact is quite sufficient to convince every unbiased mind that missionary work in U. P. has been a complete failure.....Though I have been here for the last four or five years, I have not heard of any convert in Allahabad. As a matter of fact, the Christian missions in U. P. do not and will not attract any converts unless a big famine sets in ("Keralan").

There is no native-controlled Church in Allahabad, but in Dehra Dun there is a Church of Reformed Presbyterians controlled and supported entirely by Indian Christians ("Keralan").

Another Allahabad correspondent, who occupies a very responsible position in the Government service, gives the number of Indian Christians in Allahabad as "693 Anglican Communion, 15 Congregationalists, 145 Methodists, and 2 Quakers." He is of opinion that missionaries had more success in the past than they have to-day.

A third correspondent, "An English Barrister," holds the contrary opinion—that Christian missions probably attract more converts than formerly, but rather from the point of view of education, ethics, and social welfare than of religion.

Bombay.—From the Bombay Presidency we have brief replies from correspondents in Bombay, Ahmedabad, and Surat. The prevailing religions here are Hindu, Mohammedan, and Zoroastrian. In Ahmedabad the principal mission seems to be that of the Irish Presbyterians, who have been working there for the last sixty years. There are also the Roman Catholics, Methodists (American), Anglican, Salvation Army, and Alliance Mission (American). All these are supported from Europe and America. In addition, there are a few pastors (native Christians) working in the neighbouring province of Cutch, maintained by native Christians. There are fewer converts than formerly, and practically none among educated Indians. In Surat the number of native Christians is said to be "negligible." Mr. J. B. Dordi, a Parsee surgeon, is of opinion that Christianity "will never make any progress whatever among the educated classes." He says further:—

In fact, I have never personally heard of even a member of the so-called "depressed classes" being converted to Christianity in my district.

In Bombay the missionaries have comparatively little success (D. D. Karvé).

A "Bombay Parsee Rationalist," replying as to sources of income, writes:—

I know of no settlement in India which is supported by the natives or the converts.....Some trade is carried on by the mission which benefits the settlement and gives encouragement to native industries.

Sind.—From Sind Mr. H. H. Manghirmalani replies that the principal missions there are those of the Church of England, Church of Scotland, Roman Catholics, and Wesleyans, who have been there for over fifty years. They are

supported from abroad, supplemented by contributions of converts, and subsidized (in the case of the C. of E. and R. C.) by the Government from public funds which are mainly derived from Hindus and Moslems.

Decidedly Christianity makes no progress among the educated classes in Sind, and is attracting fewer converts generally "because the idea of national revival in all its aspects holds sway."

Bihar.—From the Ranchi District of Bihar replies to the *Questionnaire* have come from Mr. S. Haldar, magistrate (retired), and Mr. A. J. Roy and Mr. Jitendental Bose, Bengali gentlemen who have resided in the district for thirty years, and who are both senior members of the local Bar. From them we learn that the earliest missionaries in their district were German Evangelical Lutherans, who came in 1844; the Anglicans came twenty-five years later, and the Roman Catholics (Belgian Jesuits) in 1885. All are supported entirely by funds from Europe. "No contributions are made by converts."

In years of scarcity the missions reap good crops of converts; but, on the whole, there are fewer converts now (S. Haldar).

Railway communications have facilitated emigration, and during last year's scarcity a large number emigrated to the labour districts, while in the past they would perhaps have sought the assistance of the missions by turning converts (A. J. Roy).

I believe there has been a check. There is also a tendency towards reversion to former faith (J. Bose).

All agree that Christianity is making no progress among the educated classes in their district:—

Christianity hardly appeals to the intellectual Hindus, who have highly evolved and comprehensive religious systems of their own, designed to meet the moral and spiritual needs of men and women of all grades of spiritual progress (A. J. Roy).

Madras.—Nearly three-fifths of the total Christian population of India are found in Madras, including the native States of Cochin and Travancore. We have no correspondents in Cochin, but we have three in Travancore—one (Mr. K. V. Natesa Aiyar) an engineer, and two others who are teachers; we have also two correspondents in Madras. The chief sects in Travancore are the Catholic Romo-Syrian, Catholic Latin Church, Syrian Jacobite, and Syrian Mar Thoma, which claim to have been founded by St. Thomas, and which can certainly be traced back to the sixth century. The London Missionary Society gained a footing in 1805, the Church Missionary Society in 1879, the Salvation Army in 1891, a Brethren Mission in 1896, and a Missouri Lutheran Mission in 1909. All the Protestant missions are supported from Europe and America. The Syrian Churches are under native control, although the Romo-Syrian and the Syrian Jacobite are subject to the spiritual supremacy of Rome and Antioch. The people "are all exceedingly superstitious, and are priest- or

church-ridden." Mission work in Southern India is, however,

stagnant now, except in a way among the lowest communities, who alone profit by the social uplift resulting from conversion (K. V. Natesa Aiyar).

The so-called "untouchables" are in some cases not free to use the public roads, tanks, or wells. In the hope of gaining this privilege they believe the missionaries and join the new faith. With the awakening of educated India to these evils such conversions are diminishing. The depressed classes mission of Hindus aims at removing the social barriers, and thus renders change of faith (or superstition) unnecessary ("T.").

The Presidency of Madras has a population of forty-one and a-half millions, of whom about 90 per cent. are Hindus. There are a million and a quarter Christians, and of these the majority are Catholics of one sort or another. Among the Protestant missions there are the Church of England, Wesleyan, Methodist, and Lutheran, some of which date from the early days of the British occupation. They are supported and controlled from Europe and America:—

Trading by missions is carried on to a certain extent. Schools of handicrafts, such as brick and tile making, weaving and carpentry, were established originally with a view to providing converts, who are outcasted, with a means of livelihood; and these schools, where successful, have helped in the upkeep of their respective missions (Major G. A. Taylor).

In past times "the greatest number of converts has been obtained in Madras," writes Mr. D. D. Karvé. Our other Madras correspondent, however, is of opinion that there are fewer converts to-day than formerly—"hardly any except in hard times." From Tanjore, South Madras, Mr. M. V. Sitaraman writes that there are Roman

Catholic and Protestant missions, Portuguese and Danish, which have been at work for fifty years or more, and are supported by funds from home :—

The converts, being generally the poorest and uncultured, receive more than they give.....Christianity makes no progress at all among the educated classes, because it is lower than Hinduism or Buddhism..... The missions have exhausted themselves.....their appeal is to the emotions, and not to the intellect.

BURMA

From different parts of Burma replies have been received from four correspondents, two especially valuable from "A." and "B.," who occupy important responsible positions, and who are therefore obliged to withhold their names from publication. Burma has a population of about thirteen millions, of whom eleven millions are Buddhists. Of the remaining two millions there were, according to the census of 1911, some 190,000 who were entered as Christians. Not a very great result for the years of work put in by the numerous missions. Roman Catholics, Anglicans, American Baptists, American Methodist Episcopalians, Wesleyan Methodists, Salvation Army, Seventh-Day Adventists—all have their representatives in Burma. The American Baptist Mission is one of the oldest, biggest, and wealthiest, and commenced operations over a century ago; but the Roman Catholics, perhaps equally important, were in Burma still earlier. The missions draw large sums from Europe and America, but also receive considerable local contributions. Trading is not recognized by the missions, but is carried on as a private concern by certain missionaries :—

They have imported American articles, and sold them at a profit to Europeans and natives. There is still, I believe, a considerable trade in drugs and

patent medicines. One mission runs a sawmill and a large printing establishment ("A").

There is no Christian Church entirely independent of foreign control, but

there have been various "heretical" movements and attempts to establish native Christian Churches. These have invariably been suppressed. In one case the law was invoked to punish the heretic for sedition ("A"). Some years ago there was an interesting instance where a stalwart Karen convert started an heretical sect of his own and got a considerable following. The Baptists, etc., were greatly perturbed, as they lost in pocket by the schism ("B").

Christianity makes "no progress at all among the educated Burmans, Chinese, Indians, and Japanese in Burma.....the Karens contribute most of the converts" ("B").

The great mass of the converts in Burma are converted criminals, especially Karens and other hill tribes ("A").

There is a certain amount of active Buddhist opposition to the Christian missions, undertaken in defence of Buddhism:—

The Buddhist is not inclined to proselytize, but he has been roused to defend his beliefs and attack his opponents ("A").

In Tenasserim, annexed after the first Burmese war in 1826, the Roman Catholics and American Baptists are very active. The Baptists are supported from America, and the Roman Catholics partly from France,

but chiefly by contributions from Eurasian Christians. The "Christian Brother" missionary has charge of a rubber estate for the Church.....Roman Catholics are increasing among Eurasians. They are becoming a power. Huge subscriptions have

been raised for a huge country colony, rubber estates, etc., by Bro. James (W. S. Rhodes).

In Mandalay there are a number of active missions also, most of them dating from the British annexation of Upper Burma after the third Burmese war in 1885.

CEYLON

Ceylon, which is also included within our Indian dominions, has to-day a population of rather more than four millions. The earliest European settlements were made along the coast by the Portuguese in the early days of the sixteenth century; after about a century and a-half they were dispossessed by the Dutch, who were in their turn dispossessed by the British in 1796. The *Questionnaire* elicited replies from four correspondents, medical men and others, well qualified to give information. The highest estimate of the number of Christians in Ceylon is given by Mr. J. H. P. Wijesinghe as 409,168. Mission work is carried on by Roman Catholics (since 1544), Church of England (1795), Wesleyans (1814), Baptists (1812), Congregationalists (1812), Salvationists (1883), Presbyterians, Friends Mission, Lutherans, Plymouth Brethren, United Christian Brethren, Syrian Christians, Apostolic Faith, Seventh-Day Adventists, Catholic Apostolic, Jacobite, and others. These missions are largely supported by funds from the parent organizations and from local sources:—

Most of the Roman Catholic priests in the country districts lease lands and shops. In the maritime provinces the toll of 10 per cent. of the fishing proves a handsome revenue to the Church. At the commencement of the sea-going season fishermen are reminded by means of sermons, etc., that the apostles followed their occupation in life, and now extend their special protection to the followers of their old calling.

The size of the vineyard has remained stationary for many years, although labourers are recruited in Europe with unabated enthusiasm.....The following percentages will give an accurate idea of the extent of conversions to Christianity during a decade:—

Buddhists		Hindus		Mohammedans		Christians	
1901	1911	1901	1911	1901	1911	1901	1911
60.05	60.25	23.19	22.85	6.90	6.91	9.79	9.96

(J. H. P. W.)

The more enlightened classes seem to be little influenced by Christianity.....The Roman Catholics are perhaps making the most headway owing to their better organization and to their less "worldly" lives. They seem to be far more in sympathy with their native flocks than any of the other missionary bodies.....They supplement their revenues by the ownership and cultivation of land, chiefly coco-nut estates (A. E. Maddock).

Another correspondent, Mr. C. A. Hewavitarvey, speaks of a Buddhist revival, which is having a very powerful effect in Ceylon.

MESOPOTAMIA

Baghdad.—Here we are concerned with a population of close upon three millions, of whom it is estimated that some 79,000 are native Christians. Our correspondent, Mr. H. F. Forbes, writes that French Catholic missions have been working in Basra, Baghdad, and Mosul for at least thirty years, while the American Presbyterian Mission has been at Basra for the last fifteen years. The former is supplied by funds from France and by local contributions; the latter almost entirely from America. There is also a Chaldean Church which is apparently independent. The work of the Catholic and Protestant missionaries is directed to the conversion of the Chaldeans; proselytizing among Moslems is rigorously forbidden.

Any Moslem abandoning Islam is liable to the death penalty. Consequently the Catholics have practically left Islam alone save for a little teaching and some medical work among the Moslems. There never has been a Moslem convert. The real work there has been entirely among the native Christians. In this the Americans, who are few, have done little. The Catholics, who are a State-supported French mission, are chiefly interested (1) in winning over members of the Chaldean Church to the "Latin rite"—i.e., from the native Church to the Roman, and (2) in gallicizing the wealthier classes. In both these efforts they have been very successful.

SOUTH AFRICA

The Union of South Africa, which includes the Cape of Good Hope, Natal, the Transvaal, the Orange Free State, and the South-West Protectorate, covers an area of 795,296 square miles, with a comparatively small scattered population of six millions (less than the population of London), of whom one and a-half millions are white. The Cape and Natal were discovered by the Portuguese navigators at the end of the fifteenth century, but they did not found any settlements. The earliest European settlers in South Africa were the Dutch, who occupied the shores of Table Bay and the adjacent lands in the seventeenth century. The first Europeans to settle in Natal were the English in 1824; the Dutch were earliest in the Transvaal and the Orange Free State. Wherever Europeans went Christian missionaries have gone also, and during the past hundred years very large sums of money and much personal energy have been expended in the effort to Christianize the four and a-half millions of coloured people in South Africa. It is doubtful whether the results are such as to afford the smallest satisfaction to either Christian or Rationalist.

Mr. F. J. Nance sends us an extract from the census of the Union of South Africa for 1911, in which the religions of the coloured people (i.e., negroes, Asiatics, and all not of European descent) are enumerated as follows:—

			CHRISTIAN	
				Per cent.
Church of Rome ...	...	37,242	...	0.79
Greek Church ...	...	17	...	
Baptists ...	...	11,205	...	0.24
Christian Scientists ...	...	25	...	
French Protestants ...	...	2,552	...	0.05
Paris Mission ...	...	1,272	...	0.03
Mormons ...	...	16	...	
Plymouth Brethren ...	...	239	...	
Salvation Army ...	...	2,041	...	0.04
Seventh-Day Adventists ...	...	424	...	0.01
Unitarians ...	...	14	...	
Protestants ...	...	4,358	...	0.09
Unsectarian ...	...	501	...	0.01
Other Christians ...	...	14,078	...	0.30
Dutch Churches ...	...	204,702	...	4.36
Anglican Churches ...	...	276,849	...	5.89
Presbyterian Churches ...	...	72,114	...	1.53
Congregationalists ...	...	147,023	...	3.13
London Mission ...	...	26,950	...	0.57
Primitive Methodists ...	...	822	...	0.02
Wesleyans ...	...	456,017	...	9.71
United Methodists ...	...	1,287	...	0.03
African Methodists ...	...	59,103	...	1.26
Other Methodists ...	...	296	...	0.01
Lutherans ...	...	122,391	...	2.61
Moravians ...	...	21,288	...	0.45
Berlin Mission ...	...	23,131	...	0.49
Rhenish Mission ...	...	23,399	...	0.50
Other Lutherans ...	...	5,099	...	0.11
			NON-CHRISTIAN	
Jews ...	...	7	...	
Buddhists ...	...	394	...	0.01

NON-CHRISTIAN (*continued*)

				Per cent.
Confucians	...	...	1,389	... 0.03
Hindus	...	...	115,701	... 2.46
Mohammedans	...	...	45,842	... 0.98
Parsees	...	...	344	... 0.01
Others	...	...	2,130	... 0.05

NO RELIGION

No religion (so stated on census paper)	...	...	3,012,648	... 64.14
Others and indefinite	...	...	464	... 0.01
Unknown or not stated	...	...	3,769	... 0.08
Grand total			4,697,152	100.00

The foregoing tables show one and a-half million converts (real and nominal) gained to Christianity through the labours of thousands of missionaries "preaching the word" for a hundred years or more. These converts are distributed among no fewer than twenty-nine sects, sufficiently diverse in their Christianity as to require separate classification. The Church of England, whose native adherents in South Africa appear to be almost equal in number to the population of Bradford, supports an Archbishop and ten or eleven Bishops and Assistant Bishops to minister to their spiritual needs and to those of their white brethren.

Cape of Good Hope.—The *Questionnaire* elicited replies from Mr. S. A. Hey (King Williamstown) and Mr. A. E. Halsted (Port Elizabeth), both of whom are gentlemen holding positions which offer opportunities of wide experience. The most important missions here are the Wesleyan, Church of England, Episcopal, Roman Catholic, Moravian, Free Church of Scotland, and Dutch Reformed Church. There is the Salvation Army also, but it is "none too popular with the natives," and less so than

formerly. The "officers" are becoming "arrogant and luxurious," and have "little, if any, influence with the natives."

The various missions are supported by

funds from Europe, Government grants, and fees from pupils.....Free grants of land are given (S. A. H.).

Free railway coaches are provided for Dutch Reformed, Catholic, and Church of England, and concessions allowed all denominations except Ethiopians.....A hut tax is usually collected; school fees; and contributions by trading. One missionary terrorizes the Hottentot congregation backsliders with threats of non-burial rites if 6d. a week contribution is not maintained (wages 15s. a month)..... At the German Moravian Mission at Whittlesea (owning 15,000 morgen of land, worth £200,000) an Ethiopian movement slackened the payment of taxes, so the Government in 1919 passed the Shilo Act, giving 800 morgen personally to the mission and placing the remainder under village management. Hence a boy refusing to pay hut tax of 10s. can now be legally evicted by the Moravians (A. E. H.).

Both correspondents agree that the missions are attracting more (nominal) converts than formerly, for reasons quite independent of religion:—

The old native code has a greater restraint on their morals, and they naturally choose the path of least resistance (S. A. H.).

Most natives would like to read, and so send their children to school (A. E. H.).

Native sects are constantly springing up, and of these the most notorious in recent years are the Israelites, who refused to take orders from any Government authorities unless their Prophet Enoch declared that such orders were sanctioned by Jehovah, God of Israel. They camped on Government ground at Bulhoek, near Queenstown, in the Cape Province, and would not move;

they also caused a lot of trouble by refusing to allow subpoenaed witnesses to attend the Courts, and by generally failing to fulfil the ordinary duties of citizenship. An ultimatum was sent, but to this Enoch replied in an evasive and rambling letter that he would not move unless Jehovah ordered. Eventually force was used against them, a large number of arrests was made, and in December (1921), after a trial lasting ten days, the poor Prophet Enoch and his two brothers were sentenced to six years' imprisonment with hard labour for sedition, and a hundred of their fellow dupes received sentences varying from three years' to eighteen months' imprisonment.

Natal.—Seven replies have come in from this province, from the Hon. C. G. Jackson (Judge of the Native High Court), Mr. Harold Athersoll, Mr. F. Elleker, "A." (lately holding a responsible official position), "B.," "C.," and "D." Three of these gentlemen write with a clear bias in favour of Christianity. "B.," indeed, definitely assumes "the benefits of Christian teaching," which is the very thing as to which inquiry is being made.

The Church of England, Wesleyan, American Zulu Mission, Presbyterian, Congregational, Salvation Army, Paris Mission, Swedish, Norwegian, and German Lutheran Missions, Roman Catholics, Trappists, Dutch Reformed Church, Church of the Province of South Africa, and Seventh-Day Adventists are all represented in Natal. Some have been active since 1842; others have appeared only during the last twenty years. Nearly all of them are supported largely by funds from Europe and America:—

Probably none of the missions are self-supporting. Europeans contribute largely (comparatively speaking), and generous contributions are received from overseas.....There are certain remissions, and

Government assistance is given financially for educational purposes.....No trading by missionaries, except maybe the Trappists, who have industrial schools and use coloured labour (their converts) in the manufacture of articles for sale.....In certain isolated cases, where, in the past, it is reported that trading was carried on, the influence would, I imagine, be detrimental to the success of mission work (C. G. J.).

In my long experience of forty years in the Government service, no case of trading by missionaries has come to my knowledge ("A.").

The Trappists engage in trading operations ("B.").

The Natal Parliament passed an Act some thirty years ago prohibiting grants of land or monetary assistance to missionary societies.....Where trading is carried on by missionaries, it is done for the personal benefit of the missionary, and not for the society ("C.").

The Trappists are engaged in trading and manufacturing; and, getting the work done for little or nothing, undersell those who have to pay for labour ("D.").

Except the Ethiopian, all the Christian Churches have been under European (or American) control; but the native congregations are becoming restive:—

There has been a great tendency lately to throw off European control; and new sects, with fanciful names, have been started, which are politically dangerous, and have little or no Christian spirit in them (C. G. J.).

Mr. Jackson's opinion receives strong corroboration in a passage cited by the *International Review of Missions*¹ from a book on *The Black Problem*, written by Mr. Jabavu, a B.A. of London, whom I met while he was over here for his studies, and who struck me as a very

¹ Jan., 1921, p. 42.

“live” and capable young man. He is the son of the late Tengo Jabavu, well known as editor of the native paper *Imvo*. In his book Mr. Jabavu says:—

They [our people] say that Christianity must be opposed; that we must fabricate a religion of our own. Christianity is the white man’s religion, which must be uprooted; we must unite to compass our freedom, opposing the white man tooth and nail.

There is considerable conflict of testimony as to the progress made by the missions of to-day as compared with the past. If the tendency described by Mr. Jabavu is at all widespread, then the missions will win fewer and fewer adherents to Christianity, and various new religions—probably corrupt forms of Christianity—will spring up. On the other hand, there are strong motives quite independent of real conversion which draw people to the missions:—

The past ten years or so have witnessed a considerable expansion in mission work. It is now regarded with greater sympathy by Europeans, and the outlook is promising for still greater developments in the future (C. G. J.).

Christianity is making great progress among the natives throughout Natal and Zululand (“A.”).

More [converts], because there is an increasing desire among the natives for education, and they naturally go to the mission schools to acquire it. They seek “education,” not religion (“C.”).

My son-in-law in Zululand informs me that one of the missionaries there has gained only one real convert in ten years (“D.”).

Christian missions are attracting proportionately fewer converts than in the past (H. A.).

The replies as to the progress made by the Salvation Army are equally contradictory:—

The Salvation Army is making steady progress (C. G. J.).

No progress, but they are highly respected ("A.").

No progress ("B.").

In Maritzburg we have a Salvation Army band composed of natives, who play very creditably. The banging of the drum and the blowing of the trumpet are just the things to appeal to the native mind ("C.").

Dwindling and dawdling (H. A.).

Southern Rhodesia, Matabeleland.—The principal Christian missions here are the London Missionary Society, Roman Catholic, Presbyterian, Seventh-Day Adventist, Reformed Dutch Church, and Salvation Army. Our correspondent writes that, except in the case of the Dutch Church, all these missions are supported chiefly by funds from overseas:—

The number of converts appears to be stationary.

Orange Free State.—Replies have been received from Bethulie (Mr. J. J. Wardhaugh), Harrismith (Mr. A. L. Clarke, Acting Commandant of Witzieshoek Native Reserve, and Mr. C. Baker), Ladybrand (Captain G. Tylden, J.P., and Mr. L. Vlotman), and Vredefort (Mr. R. Horn, a thirty-eight years' resident in South Africa).

The most important Christian missions in the Orange Free State are the Church of England, Wesleyan, Baptist, Roman Catholic, Dutch Reformed Church, Episcopal Ethiopian, African Methodist, Apostolic Faith Mission, and African Presbyterian Bafolisi Church. There are also other "fancy brands under local leadership which crop up from time to time." The first four missions are supported to a large extent by funds from overseas, supplemented by contributions from their South African congregations; the Dutch Reformed is supported by South African funds:—

There are seven definitely-defined mission lands and mission reserves in the Free State—viz., Bethulie, Edenburg, Fauresmith, Harrismith, Heilbron, Ladybrand, and Thaba 'Nchu, totalling 31,431 morgen (L. V.). [A morgen = 2.1 acres.]

The African Churches, which are under native control, are supported entirely by contributions from their converts. They are not looked upon with favour by the white Christian community, and are said to be "more political than religious":—

The Ethiopians are not allowed to establish themselves in Bethulie (J. J. W.).

The Salvation Army does not seem to have met with much success in the Orange Free State. An attempt was made to establish a unit in Vredefort, "but it left on account of poor support." Once again we have a difference of opinion as to the number of converts now being attracted by Christian missions:—

The natives (not living in town locations) do not take kindly to monogamy. They still buy their wives [lobola], and they treat their wives better than those married in any church (J. J. W., Bethulie).

Missions are attracting more converts than in the past (A. L. C., Harrismith).

No noticeable increase (G. T., Ladybrand).

It is extremely doubtful whether any single positive convert is ever made at all (L. V., Ladybrand).

More (R. H., Vredefort).

Transvaal.—Reports have been received from Mr. C. R. Prance, the son of an English clergyman, who has spent twenty years in the Orange Free State and the Transvaal, and is a South African by adoption, from Mr. F. J. Nance, and from another correspondent, "A." The Dutch Reformed Church is perhaps the most important here. In addition, there are the usual missions,

supported "mainly by white funds," and a variety of native Churches which are self-supporting:—

The country reeks with "one-man" sects; mostly pernicious. There is also the "A. M. E.," working frankly on anti-white lines. And the Ninevite criminal gang.....I doubt if even the missionaries know the facility with which the Christian nigger secretes new brands of Christianity, sets up as head of a new sect, does good business till it stales, and starts another. On very good authority it is stated that in one location of perhaps 200 "souls" there are well over a dozen distinct brands of Christianity, each the original and only genuine. The notorious criminal organization, "the Ninevites," is a case in point: started by a criminal in gaol, who found religion there, and secreted the Ninevite idea from the Bible kindly supplied by the chaplain. On his release he got the thing in full swing, with ritual murder as one of the chief attractions, and the thing has ramified into a widespread public danger. There is also the "A. M. E.," whose chief tenets are hatred of the white and hope of his extermination (C. R. P.).

Once a convert gets fed-up with the sect he belongs to, he sets out and starts one of his own and gives it some fancy name, and generally gets a few followers to his banner and adorns himself with some attractive emblem, such as a distinctive headdress ("A.").

"A." thinks the Salvation Army has considerable influence in the Transvaal, but Mr. Prance is of opinion that its influence is "practically nil." Both correspondents agree that the Christian missions are attracting more converts than in the past:—

The detribalized Kaffir's desire to be a "coloured gentleman" is inordinate, and Christianity seems increasingly accepted as the badge of gentility. The mission school is also almost the only chance of

getting the needful veneer of "learning," and this gives the Churches a grip, in addition to the heavy pull obtained from the comfortable doctrine that death (which the Kaffir dreads) is to the Christian not death at all, but birth to a life of equality (at least) with the white (C. R. P.)

Basutoland Protectorate.—Here, where there are 403,000 natives to about 1,400 whites, we gather from our correspondent (Mr. A. S. MacIntyre, Chief Instructor, Government Industrial Schools) that the chief Christian missions are the Paris Evangelical Mission ("French Protestants"), established in 1833, the Roman Catholic (about 1864), and the Church of England (about 1874). Some years ago the Presbyterians and Wesleyans withdrew from Basutoland in favour of the French Protestants. The missions are supported mainly by their converts. There are no native-controlled Churches in the Protectorate other than a few Ethiopians in the south, who are not making any headway. Nor is there any settlement of the Salvation Army. The missions are attracting an increasing number of converts.

EAST AFRICA

Nairobi.—The East Africa Protectorate, now to be known as Kenya, covers an area of 200,000 square miles, with an estimated population of 4,000,000. This is a comparatively new field for missionary effort, but during the last thirty or thirty-five years Christian missions of all kinds have appeared—English, Scotch, American, German, French, and Italian. Among these are the C. M. S., the U. F. Church of Scotland, the African Inland Mission (American), the Seventh-Day Adventists, a Lutheran Mission (German), and Roman Catholic Missions of different nationalities. Our correspondent, who gives impressions gained during a five years' resi-

dence, believes that all these missions are supported in great measure by funds from Europe and America. Some of the American missions trade. Mission publications report great increases in the number of conversions and "mass movements" in various districts. As to this our correspondent would appear to have no knowledge. The Christian missions in B. E. A., he thinks, do good civilizing work,

more through the personal influence of the missionary, if he is the right type of man, than through any specific teaching.

Nyasaland Protectorate.—This Protectorate covers an area of nearly 40,000 square miles, with a population estimated at about one and a-quarter millions, which includes 700 Europeans and 400 Asiatics. The principal missions at work here are those of the Church of Scotland, the Church of England, and the French Catholics, which are supported entirely by funds from Europe.

As there is a tendency to education among the young natives, no doubt missionaries are attracting more converts, for every school-going child is supposed to be a Christian. When they grow up each follows his own bent as regards religion. On the whole, in spite of Christian missionaries' efforts, there is no settled religion for the natives except Mohammedanism ("P").

That the missionaries themselves are keenly conscious of the hostility of Mohammedanism may be seen from the following quotation, taken from a report sent by a missionary from one of his out-stations:—

The village is rabidly Islam and fiercely hostile. I left another one this morning where there have been no baptisms as yet, and now nothing is happening; the catechumens have all lapsed. Another

teacher tells me that his catechumens who were due for baptism this year have all gone off to Islam.For some reason, during the last four years Islam has increased in power and hostility enormously.....It has been a revelation to me of the grip Islam has among the Yaos.

When, however, their own god fails them, in emergencies even Moslem villagers have no objection to seeking the aid of the miracle-working Christian deity.

The chief, Musa, when the drought looked like spoiling the rice crop, asked the mission to join with the Mohammedans in prayer for rain. Prayers were offered in Church on Septuagesima Sunday, and the much-needed rain came afterwards.¹

In many respects East Africa is a hard row for the missionary to hoe. It is inhabited by tribes of racially different peoples, many of whom do not readily lend themselves to conversion. Concerning the Wamegi, Mr. Roscoe (formerly of the C. M. S.) writes:—

At the end of seven years' work among them I left, without having made much progress with their spiritual welfare.²

Similarly of the Wagogo:—

They have proved a difficult people to interest in religious matters.³

With the Toro he found it "uphill work";⁴ and as for the Bateso, so far as could be discovered, they did not seem to have any idea of "a Creator" or of a "superior being."⁵ On the other hand, the Baganda—who, it may be said, are in advance of the tribes near them in civil, social, and political matters—are all nominally Christianized; so also are the Ankole and the Basoga.

¹ *Missions Overseas Review* (1920), p. 113.

² John Roscoe, M.A., *Twenty-five Years in East Africa* (1921), p. 32.

³ P. 46.

⁴ P. 204.

⁵ P. 228.

Tunisia (French Protectorate).—This Protectorate covers an area of 45,000 square miles, and has a population estimated at two millions, of whom more than one half are Berbers and Arabs. The town of Tunis has a population of a quarter of a million, which includes Arabs, Jews, Italians, French, and Maltese. The Church of England has had a mission at work for about seventy-five years, the North African Mission for thirty-five years, the Methodist Episcopalian and American Baptist Missions for twelve and ten years respectively. The S. P. G. also carries on a school among the Jews.

Our correspondent, Colonel Tweddell, observes that the English missions are supported entirely from England and the American from America.

The Government tolerates but does not favour them.

Colonel Tweddell puts the number of native Christians as "five," and, in answer to the query as to the increase or decrease in the number of converts, says they "could not well be fewer than at present." There does not appear to be any rival Moslem or Buddhist mission; but, curiously enough, "Theosophy is said to be making considerable headway."

WEST AFRICA

The Colony and Protectorate of Nigeria.—Our correspondents write from Lagos (Mr. S. V. White), Calabar Hinterland (Mr. G. N. Snowden), and Sierra Leone (Mr. Z. D. Leomy). The area of the whole territory is 336,000 square miles, with a native population of sixteen and a-half millions, of whom about four millions are nominally Christian. The chief missionary societies are the Church of England, Church of Scotland, Wesleyan, Baptist, and Roman Catholic, some of which have been proselytizing for the past seventy-five years or more.

The C. M. S. group in Nigeria now numbers seventy-eight English missionaries and seventy-two African clergymen, with 772 lay helpers.¹

The white clergy are paid from Europe and America, but considerable sums appear to be sent from Lagos to England, France, and America. The native contributions to the C. M. S. Mission are as much as £42,353, and the native Church in the southern provinces is self-supporting.² Two of the C. of E. Bishops are native Africans. There are also definitely African Christian Churches under native control, such as the United African Church, the Bethel African Church, and the Zion African Church, in some of which polygamy is countenanced. Certain of the native converts to Christianity have been quick to understand how to make a profit out of the credulous. One gentleman, who posed as Elijah the Second, had many followers; but, alas! he was "imprisoned for misconduct, and has since died."³

A native becomes a convert, and, turning out more smart and spiritual than his fellows, is sent out in charge of a mission in some outlying native "town." I have known many instances of this where the native missionary becomes nothing more nor less than a harpy, living on the ignorance of the people to whom he is sent. He teaches reading and writing, etc., and gets rich and prosperous (G. N. S.).

West Africa is *par excellence* the happy hunting-ground for the missionary, and "mass" conversions are not uncommon. In 1919 the baptisms in Western Equatorial Africa were stated to be over 9,000.⁴ How many of these are real conversions is quite another story, for there appear to be "free-lance baptizers, who pretend

¹ *International Review of Missions* (Jan., 1921), p. 34n.

² *Ibid.*

³ *Missions Overseas* (1920), p. 103.

⁴ *Ibid.*, p. 11.

for the sake of gain to make people Christians, and even to confirm them."¹ The Christian missionary of to-day has, however, to meet formidable opposition. Not only is Mohammedanism spreading

because the Moslems are more brotherly and tolerant towards those who differ from them, and are less hypocritical (S. V. W.),

but complaint is made in missionary circles² that in Lagos

three distinct anti-Christian movements have arisen: the Unitarian Brotherhood, a branch of the National Secular Society, and a branch of the Ahmadi sect—a modernist movement among young Moslems. Literature sent out from England and America to propagate the doctrines of these sects is often read by some of those educated in the mission schools.Anti-Christian doctrine, carried by African clerks and traders, is spreading to the interior, and the literature is read in many parts of the Hausa States.

As to the number of converts now being made opinions differ. Missionary publications exult over the "deepening of spiritual life," and lament the number of backsliders. Our own correspondents report over widely separated districts, and give the number as "fewer" for Lagos, "more" for Calabar Hinterland, and "doubtful" for Sierra Leone.

AUSTRALIA

In an illuminating article in the Melbourne *Argus*,³ aimed specially at German missions, and for that reason perhaps unusually candid in its disclosures, we read that the problem that faces Australia at the moment is not the missionary as a minister of religion, or

¹ *Missions Overseas* (1920), p. 103.

² *Ibid.*

³ August 2, 1921.

the missionary as a doctor of medicine, but the missionary as a business man, and a very astute business man at that. All the missions are extensive land-holders, selling their copra in the open market, and deriving an annual income running into many thousands of pounds. The two largest German missions are the Mission of the Sacred Heart of Jesus Christ and the Mission of the Holy Ghost. The former owns 35,000 acres freehold throughout the islands, the latter owns 17,000. And for business purposes they are gravely registered as companies under the titles, "The Sacred Heart of Jesus Christ, Limited," and the "Holy Ghost, Limited." The former is actually the fourth largest trading concern in the late German islands. Besides its plantations it conducts saw mills and other commercial enterprises. Throughout the war these missions, with the smaller ones, claimed immunity on the score of religion, and endeavoured to gain the same privileges for the business side of the concern as had been granted the spiritual side. A Customs officer at Rabaul tells how the missions were importing large quantities of wine duty-free "for use at Communion." Becoming suspicious, he opened a case, and found that it contained champagne, sparkling hock, and other wines not usually associated with the Communion service. The missionaries were granted liberal concessions with regard to the recruiting of natives, as workers on their plantations were ingenuously styled "pupils" or "converts." Many of the missionaries were far keener on converting their coconuts into copra than on converting Kanakas to Christianity.

FIJI

The Crown Colony of Fiji consists of a group of about two hundred islands and islets, with a gross area of about 7,000 square miles. The population was estimated in 1917 at 165,991, of whom 91,013 were native Fijians,

61,153 Indians, 4,824 Europeans, with some Polynesian, Chinese, and others. All natives are nominally Christian, and belong chiefly to the Methodist Church of Australia, which settled in Fiji in 1835. The Methodists draw their funds largely from Australia and New Zealand. The Roman Catholics (French), who came in 1844, are maintained by local funds; the Church of England—a comparatively late comer in the field (1870)—in large measure supports its own representatives, but an effort is being made to collect £10,000 for a C. of E. Cathedral in Suva. The Seventh-Day Adventists, who made their first appearance in these islands as recently as 1905, are supported from America and by local contributions. There is in addition a native Church.

A schism from the Methodist Church, known as "Tanatina," started operations about fourteen years ago in the eastern portion of the Fiji group. It is controlled entirely by natives, and is similar in some respects to the Free Church of Tonga ("A.").

Eight replies to the *Questionnaire* were received from Fiji, and one from Rotuma; most of them both full and valuable, written by men who have ample opportunity of acquiring information. From Suva replies came from "A." and Mr. J. B. Turner, the latter a retired planter who has lived in Fiji for fifty years; from Levuka we heard from "B.," Mr. C. F. Small, and Mr. W. J. Roach; Mr. J. B. Giblin, for fifty years a country settler in Fiji, writes from Rewa; "C.," with twenty-six years' experience, from Dreketi; Mr. John N. Bayly, planter, from Nadi; and "D." replies from Rotuma.

As to trading by missionaries and special remission of taxation, we learn that

Organs, harmoniums, and furniture imported for church or religious purposes are free of import

duty. The incomes of charitable and religious institutions are exempt from income tax ("A").

The Catholic mission engages in trade and receives large quantities of copra from natives. Both Catholic and Methodist missions own large areas of land ("B").

Both the Wesleyans and Roman Catholics have land in many parts of the group, and interests in copra plantations and town lands (C. F. S.).

When the missions were well established the missionaries traded with the natives.....In 1869 a large trading station was run in Levuka by the head of the Wesleyan mission, under the names of Moore and Smith (J. B. G.).

Missions own big coconut stations, and all get in a large quantity of copra. Most missions are more than self-supporting (W. J. R.).

As all native Fijians are supposed to be Christianized, there is not much scope for ordinary mission work, except among the Indians. The missionaries, however, contrive to carry on their various activities in a greater or less degree. The mission schools, for example, "pull in all children of native converts," although, indeed, there would appear to be a doubt as to the advisability of teaching the natives "too much English," as the missionaries are afraid "that the assistance of books would lose them their flocks." So far as concerns the present and future, the conditions must be rather discouraging to the missionary.

As a rule, natives think less of missions than they did a few years ago.....The native converts are what I would term "only skin deep," or "politic" Christians. The Indian labourers have their own religion; there are very few converts to Christianity among them (J. B. T.).

The natives occasionally turn about when a missionary displeases them, but seldom do so on conviction. The Indians may go to the missionary

schools or become "converts," but always for some material advantage or worldly position. The educated youngsters hate manual labour, and go in for clerking, inspectors, motor-car driving, picture-show work, or the like ("C").

As a whole, the natives are indifferent, and if a new mission or sect came here to-morrow offering very good worldly gains, I make bold to say that the new mission would attract the majority of the Fijians (J. B.).

The island of Rotuma, which is under the administration of Fiji, has an area of about 300 square miles and a population of about 2,000, all of whom are nominally Christian, one-third Roman Catholic, and two-thirds Methodists. There is considerable antagonism between the two, even to the length of producing disruption among families. Both missions—the Methodists come from Australia—have been in Rotuma for fifty years, and are supported entirely by local contributions.

There are strong grounds for believing that both missions do a bit of trading on occasion. It is against the law. The R. C. mission handles and ships its copra, has a drying platform, two copra houses to store copra, a launch, etc., and plenty of native labourers, who get no remuneration beyond their food ("D").

NEW GUINEA

In the list of properties in private ownership in what was formerly German New Guinea we find the following:—

	Acres.
Rheinische Mission (Lutheran Calvinists) ...	2,897
Neuendettalsau Mission (Lutheran) ...	10,411
Liebenzell Mission (Lutheran) ...	25
Methodist Mission (Australian) ...	5,387
Moorish Mission (Roman Catholic) ...	4,087

	Acres.
Capuchin Mission (Roman Catholic) ...	1,159
Sacred Heart Mission (Roman Catholic) ...	39,536
Catholic Mission of the Holy Ghost ...	17,203 ¹

HAWAIIAN ISLANDS

The Hawaiian Islands, discovered by Captain Cook in 1798, were annexed by the United States in 1900. They form a chain, many hundreds of miles long, in the Pacific Ocean, and are of volcanic origin. Only eight of them are inhabited, and the population, which numbers altogether about 200,000, is very mixed. About 35,000 are native Hawaiians, all nominally Christian; 75,000 are Japanese, 30,000 Chinese, 30,000 whites, and the remainder of various nationalities. All, with the exception of the natives and the whites, were introduced into the islands as sugar-plantation labourers. The *Questionnaire* has brought a reply from Mr. J. J. Havery, whose connection with Hawaii extends over twenty years, with some additional notes from another correspondent, "M." The principal missions are the Roman Catholic, Methodist, and Mormon. The first Protestant missionaries arrived about 1820, and, contrary to the usual experience, in these prosperous and salubrious islands the various sects seem to live together without any particular antagonism.

They are supported by converts and wealthy Christians of the islands.....Much money is contributed through the Board of Foreign Missions (American) and sent to less favoured islands to the south.....The missions attract fewer converts than in the past (J. J. H.).

The missionaries have a big hold upon the land. It has been their custom in these South Sea islands to pick out the choicest strips, often in the centre of

¹ *Times Empire Supplement*, May 24, 1921.

the capital, which later become real estate of an enormous value. On these lands they trade and grow rich; the R. C. Church has one of the best office sites in Honolulu.....The Board of Foreign Missions has a large building containing palatial offices and a large concert hall.....The missionary party of Honolulu, under the name of the United Welfare League, have a campaign for raising 297,000 dollars for the activities of 1920; sixteen organizations are represented, and the money is to be divided *pro rata* ("M.").

The Salvation Army also finds the Hawaiian Islands a happy hunting-ground.

It gets converts from all races represented here, and is certainly progressing rapidly (J. J. H.).

BRITISH GUIANA

The North-West District, reported upon by Mr. Walter Finlayson, covers an area of 8,000 square miles, with a population of 4,000, of whom about 2,500 are reputedly Christian. The principal missions at work here are the Roman Catholic and the Church of England, which have been established for about five and twenty years.

The stations are for the most part self-supporting, and are in charge of converted natives. They are visited periodically by the priest or clergyman in charge of the district, who resides, in some instances, at a considerable distance from the mission. Whatever deficit there may be in the working of them is made good locally.

There are probably fewer conversions to-day than in the past. The "black man's burden" is pressing heavily upon the aboriginal races.

The Indians are slowly wasting away before the march of civilization. It is only a matter of time when they will be as extinct as the "Dodo."

III

THE STATUS OF THE MISSIONARY

IN missionary publications the missionary is usually represented as a man apart, as one who leads a life of devotion, self-denial, and self-sacrifice. He is one of the elect, blessed with "the glorious gift of living actually the missionary life," to quote Dr. Moule.¹ He is the chosen instrument employed by Almighty God to lift the poor heathen out of his darkness and degradation, and to save his soul from eternal damnation. His activities are described by a London Missionary Society publication as the cultivation of "The Garden of God." Boys and girls just emerging from adolescence are inspired by the fancy pictures painted by missionary lecturers in search of funds; they see the reclaimed heathen in his shining robes of glory, and, confident that they have the whole truth, they in their turn are ready and eager not only to instruct the child races of the world, but to overthrow the philosophies and religions of the ancient civilizations of India, China, and Japan. Many years ago I knew a girl of sixteen who commenced to learn Greek so that she might read the New Testament "in the original," and, thus armed, go out to confound the enemies of Christianity in China. Happily for herself, the initial difficulties of the Greek grammar preserved the disciples of Confucius from her well-meant ministrations. Much may be forgiven to the crude assurance of ignorant sixteen,

¹ *Pan-Anglican Congress Report* (1908), p. 5.

but there are others of more mature years whose complacent conceit has little or no justification.

Whatever future missionaries may be—and great changes are foreshadowed—the missionaries of the past have been by no means picked men and women. Here and there, there has appeared a man of outstanding character and ability who has deserved well of humanity, whatever might be the creed he happened to represent; but these have been few and far between, and out of the scores of thousands of men and women occupied in “carrying Christ” to the heathen of the world, the overwhelming majority are very ordinary persons, poorly equipped for their task. To realize the truth of this one has only to study missionary literature—missionary periodicals and books written by missionaries. One will reveal an amazing arrogance, ascribing all the virtues to Christian peoples—more especially Christian English—and all the vices to the non-Christian the missionary is out to convert, and may go so far as to depict the missionary teacher inculcating a love of athletics, of social service, and even of truth by the aid of the stick.¹ Another overflows with unction—and this is the commonest type—retailing the “noble results” of the decision “to confess Christ in baptism” by anecdotes such as this:—

A young Hindu student, B.A. of the University, became a Christian at ———, and wrote to the city of his graduation not long after, saying: “I cheated in the exam.; now I am a Christian, and cannot go on without acknowledging the wrong I did, and cannot go on calling myself—B.A.” The gospel is the power of God unto salvation.²

¹ C. E. Tyndale Biscoe, M.A., *Kashmir in Sunlight and Shade* (1922).

² *Church Missionary Review*, March, 1921.

Or another, with envenomed pen, draws this picture of a fellow missionary labouring on behalf of the older branch of Christianity:—

One morning we witnessed the celebration of Mass by a white priest. He first made the people about him hopelessly drunk, at the same time reducing himself to the same condition, then stood—the vicar of Beelzebub—before a so-called altar, performing a mockery of religious rites.¹

In other cases—and these are the finest and rarest—there appears a real sympathy and understanding of native customs and codes of morality, with a broad and wise tolerance, which is bound to have a good influence wherever it may be found.²

Probably the majority, whether they admit it or not, take up the missionary's career either as an outlet for their superabundant energies,³ or else as a sheer matter of business, as a means of earning a livelihood; and, just as in other professions, some individuals manage to make an exceedingly good thing out of it. It is here that we touch one essential difference between the aims of the ordinary business man and the "sacred calling" of the missionary. The former, openly and avowedly, seeks to make as good an income as he can; the latter goes out to "proclaim Jesus Christ and Him crucified" to the heathen—to teach the Christian gospel with its constant reiteration of the blessings of poverty and the curse of riches. Here at home Christian preachers vary their interpretations of the Gospel according to their temperament or to suit

¹ G. Cyril Claridge, *Wild Bush Tribes of Tropical Africa* (1922), pp. 66-7.

² Rev. J. Roscoe, *Twenty-five Years in East Africa* (1921).

³ This is especially true of the unmarried woman missionaries. Failing an individual, they seek a cause to which they can devote themselves.