

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

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

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

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

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

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

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

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

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

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

CHINA

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

A young man of the English provinces who, without any knowledge of the spiritual needs of the East, or any notions of what reactions so new a ferment as Christianity might produce in the life of the Orient if it could be introduced, nevertheless considers that his own crude youth is capable of teaching his great-great-grandmother to suck the duck's egg of religious truth, is already embarked on the disease of inflation, which leads to dangerous places.

Let such a one come to China and settle himself without intercourse with any sane or sensible Europeans "in a position of authority and influence which could

¹ Vol. ii, pp. 84-94.

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

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

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

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

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

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

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

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

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

¹ Vol. ii, p. 239.

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

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

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

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

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

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

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

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

¹ Eric Teichman, C.I.E., *Travels of a Consular Officer in North-West China* (1921), pp. 196-206.

² *Ibid.*, p. 119.

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

JAPAN

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

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

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

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

INDIA

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

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

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

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

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

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

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

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

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

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

Another writes:—

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

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

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

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

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

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

BURMA

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

Catholic priests and nuns are poor folk. They live decently, and get little leave. The Americans live fairly well; no luxury. The Salvationist lives cheaply. The Anglicans live up to the standard of decent Englishmen ("B").

They live comfortably, but not luxuriously; certainly as well as they would live at home. On the other hand, many members of the S. P. G. and certain Anglican brotherhoods accept low salaries and live in a very simple manner ("A").

CEYLON

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

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

MESOPOTAMIA

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

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

STRAITS SETTLEMENT AND FEDERATED
MALAY STATES

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

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

SOUTH AFRICA

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

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

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

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

Natal.—

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

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

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

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

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

Orange Free State.—

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

Transvaal.—

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

Basutoland.—

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

WEST AFRICA

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

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

In *Lagos*, writes our correspondent,

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

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

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

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

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

EAST AFRICA

Our *Nairobi* correspondent writes :—

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

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

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

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

FIJI

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

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

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

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

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

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

HAWAIIAN ISLANDS

The missionaries all live well in Hawaii.

The descendants of missionaries represent a great

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

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

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

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

MAURITIUS

Mauritius would appear to be an “earthly Paradise” for missionaries.

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

JAMAICA

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

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

TRINIDAD

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

IV

MOTIVES AND METHODS OF CONVERSION

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

¹ Rt. Rev. J. C. Hoare, *Mankind and the Church*, p. 249.

² Rev. W. Deane, *Fijian Society*, p. 142.

³ Rev. J. Roscoe, *Twenty-five Years in East Africa*, p. 228.

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

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

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

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

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

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

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

That the difficulty is not merely a matter of language only, but may depend upon the point of view, is well illustrated by the following story, told by the Rev. Frank Lenwood, formerly a missionary in India³:—

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

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

¹ A. Lethbridge, *West Africa the Elusive*, p. 237.

² Vilhjálmur Stefánsson, *The Friendly Arctic* (1922), p. 107. The missionary denied that he had made any such statement,

³ *International Review of Missions*, July, 1921, p. 351.

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

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

SELF-INTEREST

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

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

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

¹ Manilal Parekh, *Indian Social Reformer*, Nov. 16, 1919.

² J. H. Hutton, C.I.E., *The Angami Nagas* (1921), p. 374.

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

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

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

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

“Keralan” (United Provinces) writes:—

I have questioned many Indian Christians in

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

Similarly, in China it is notorious that

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

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

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

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

ance. They expect that the God of the Christians, if he be more powerful, will give them health and wealth.

If their hopes are realized, they become Christians; if not, "they return to their idolatry."¹

FEAR

A body of Fijian natives, converts to Christianity, twenty-eight in number, were asked to write down on paper the reason for their conversion. Their replies show how largely the element of fear is a factor in conversion:—

One was converted through reading *Matt. xxv, 46*: "These shall go away into everlasting punishment!" One was changed by the influence of a fearsome dream; three through being put into jail; another was frightened by a policeman; eleven gave as their reason a serious illness; one was shipwrecked; eight became Christians under the preaching of the Gospel. Five of the latter heard sermons preached from the above-quoted text, *Matt. xxv, 46*. One of them listened to a discourse on the text, "The wrath of God abideth on him!" Yet another was converted by the passage: "Behold your house is left unto you desolate." Only two grew up on the calmer knowledge of Christianity, and even they were largely under the dominion of fear in their religious experience. Since that inquiry, made about ten years ago, I have come upon innumerable cases of a similar kind.²

Preachers do not hesitate to work upon the fears of their susceptible congregations. A Fijian, who was of independent character and tried to follow a road of his own, was so boycotted and pestered that he died of

¹ Rev. Campbell H. Moody, *International Review of Missions*, July, 1921.

² Rev. W. Deane, *Fijian Society* (1921), p. 27.

humiliation. On the following Sunday the preacher declared that the culprit was squirming in hell for his misdeeds.¹

That sort of thing may impress emotional Christian Fijians, but it does not always answer when applied to more cultured peoples. Mr. Teichman, for example, speaks of the urgent need for reform in the type of Christianity propagated among the Chinese:—

It seems unnecessary and unfair that they should continue to be taught all the old literal beliefs and narrow bigoted doctrines now for the most part discarded in Europe, the truth of which is probably not accepted by one non-missionary out of a hundred in China. Any one acquainted with the old-fashioned theology of the average missionary in the interior of China will scarcely need further evidence of the need of this reform, but the following extract from the last edition (at the time of writing) of the *China Mission Year-Book* may be quoted, the reference being to the progress made by a certain Protestant mission: "The reality of demon possession and healing by prayer are now fully recognized."²

LITERATURE

Enormous quantities of literature are distributed every year in scores of different languages and dialects. It is stated that in 1919 the American Bible Society issued "3,750,000 Bibles, Testaments, or portions; while the issues of the British and Foreign Bible Society were 8,750,000 volumes, and of the National Bible Society of Scotland 2,150,000, making a total of 14,650,000 volumes. Since their foundation in 1816, 1804, and 1861 respectively, these societies are reported to have circulated 504,000,000 copies of the Bible in whole or in part."³

¹ Rev. W. Deane, *Fijian Society* (1921), p. 103.

² *Travels in N.W. China*, p. 197.

³ *Church Missionary Review*, March, 1921, p. 87.

We are informed that this vast mass of literature is put into circulation, but it is left to us to conjecture what really happens to it, what becomes of all these "Bibles, Testaments, or portions," distributed year after year among people comparatively few of whom can read, and fewer still can understand. A little light on this subject is of interest to the general public, as well as to the contributor to mission funds. A missionary, Mr. W. Azel Cook, describing his God-guided itinerations through the *Wildernesses of Brazil*,¹ where eighty per cent. of the people were illiterate, nevertheless found his literature came in very handy, for he explains how in one place he traded Testaments for eggs, and in another exchanged Bibles for sugar or for a bottle of honey. He found people genuinely hospitable, no matter how limited their resources; and he was always able to reward their hospitality with a copy of the Bible or a nicely-bound Testament. At one place, where he was entertained by a lady who was "a devout heathen" and did not wish him to speak to her of the Gospel, he rewarded her hospitality by insisting upon doing so, and by leaving "portions of God's Word" with the family. Some of the villages he passed through were very poor, the people in a state of semi-starvation, and the children more or less naked. Now and then these villagers politely declined the Bibles, saying they could not read and they had no money; but missionary Cook, while admitting the truth of these reasons, dismisses them as "excuses." There were cases, however, in which he found that people bought Bibles cheap and sold them at a profit, and he instances one man who was said to have bought three Bibles from a colporteur for three and a-half dollars, and then traded them, one for a cow, one for a horse

¹ Wm. Azel Cook, *Through the Wildernesses of Brazil by Horse, Canoe, and Float* (1911).

and one for ten dollars cash! That man at least found profit in the Scriptures.

So much stress is laid upon the Bible as being the actual "word of God" that it is not surprising to find that among people of low culture it is looked upon as a magic book.¹ This impression would appear to be encouraged by some missionaries. A story is told by one of them which certainly does not sound very convincing, but which sheds an interesting light upon missionary mentality. During a Protestant funeral in the Mavuma district a quarrel arose and weapons were out. A native Christian teacher appealed to the party to cease squabbling, and the quarrel immediately ceased. "A Roman Catholic chief standing by marvelled at this, and asked his own teacher, who was with him, how he accounted for it, when, as he said, 'our people would have been at the throat of the teacher as well.' 'You see, sir,' replied the R. C. teacher, 'they have a *wonderful book*. They do these things by the power of the *wonderful book*.' Heathenism dies a hard death, but in its death throes it bears witness to its conqueror—a *wonderful book*."²

Large quantities of these "Bibles, Testaments, or portions" are distributed in China, and Mr. Teichman has something to say as to what happens there:—

Every year millions of copies of translated Scriptures are distributed in China by the native colporteurs of the great Bible Societies, not more than ten or twenty per cent. of which are ever read by any one. One often hears of statistics of the large numbers of copies disposed of, not given away, but sold; but it is not stated in explanation

¹ Rev. W. Deane, *Fijian Society*, p. 128.

² G. C. Claridge, *Wild Bush Tribes of Tropical Africa* (1922), p. 185.

that the books are disposed of so cheaply that they are sometimes bought for the paper they contain, and used in the manufacture of the soles of Chinese shoes.....Further, even when the Bibles are read, it is now widely recognized, even by missionaries themselves, that the wholesale distribution of obsolete tracts and translated Scriptures, in their less objectionable parts often but a meaningless jargon of transliterated Chinese characters, does more harm than good to the cause of Christianity. A translation of the Old Testament distributed, in accordance with the declared policy of the Bible Societies, without notes or comment cannot but compare unfavourably with the austere pure classics of Confucius.¹

ORPHANS

In densely-populated countries liable to periods of famine like China and India, orphan asylums have been found most useful for the propagation of the Christian faith. The Roman Catholic missions, more particularly, have specialized in this work. In China they collect orphans and other children not wanted by their parents, educate them, teach them useful industries, and bring them up as Catholics.²

God moves in a mysterious way
His wonders to perform

was the sentiment which inspired the German Catholic Bishop of Lahore when, some twenty years ago, he exclaimed :—

How marvellous are the Lord's ways! One might almost say that the Divine intention has been to make the parents disappear in order that their children might be led to the mission and there find the Christian salvation. The last two periods

¹ Teichman, E., *Travels in N.W. China*, p. 151.

² *Ibid.*, p. 36.

of famine have brought to the Catholic Missions thousands of orphans who are all to-day pious Catholics.¹

Among the Protestant missions in India the missionaries themselves—especially the women missionaries—frequently adopt orphaned or unwanted children, and bring them up in the Christian faith. This they may do at their own charge, or in reliance upon subscriptions collected for this special purpose from home connections.

MASS CONVERSIONS

In the case of "mass" conversions the people either obey the orders or follow the lead of their chief; or there is an epidemic of baptisms, sometimes performed by "free-lance baptizers" who make their own profit out of the business.² It occasionally happens that the adoption of a nominal profession of Christianity by a community results in a fracas with pagan neighbours.³ In India these mass movements are not seldom due to famine, agrarian, or social causes. It is recognized by missionaries themselves that they are often most unsatisfactory in character, and are said to "act even as a deterrent by lowering the high standard of Christianity." These mass conversions are, however, of immense value to the ultimate spread of Christianity, because even if the converted backslide—as they often do—unless they make a very rapid relapse into their former faith, their children are brought under the influence of the Christian missioners, and, as every one knows, "just as the twig is bent the tree's inclined." In

¹ Halдар, S., *A Mid-Victorian Hindu*, p. 156.

² *Missions Overseas* (1920), p. 11.

³ Sir F. D. Lugard, *The Dual Mandate in British Tropical Africa* (1922), p. 590.

the mass conversions, therefore, the real harvest is reaped in the later generations.

It was early found that evangelistic teaching by itself would not go very far in attracting adherents to Christianity—something of a more material nature was needed to induce people even to listen to the missionary—so education, medical care, industrial instruction, and social service have been called in aid, and are widely used, to provide an atmosphere favourable to conversion. These are the material handmaids of the Immaterial, the pioneers employed to open up to the heathen the joyful vision of a heaven of eternal happiness for the believer and a hell of eternal torment for those who reject the miracles and marvels of Christianity.

EDUCATION

In order to be understood by the people whom they wish to convert, the missionaries not only have to learn the language of the country themselves, but they have to instruct the heathen in points of view, ideas, manners, and customs entirely foreign to their own native traditions. An early stage in the campaign of conversion, therefore, has been the setting up of mission schools. It is only fair to the missions to say that, whatever their ulterior motive, in a great many places they have been the pioneers of this work, and their schools have rendered splendid service in awakening the desire for education. In countries within the British sphere of influence these schools for the promotion of Christianity usually receive a Government grant—obtained by taxes on Hindus, Mohammedans, Buddhists, and other non-Christian peoples—which, together with tuition fees, goes a long way towards covering expenses. The Roman Catholic schools are frequently able to charge a lower

fee, because they are staffed more cheaply by teaching brothers, nuns, and sisters. Hitherto little attention has been paid by the missions to the training of teachers; in many places they are unable to adequately staff their own schools, and few, or none, can provide teachers fit for the Government schools. The mission teacher comes as a representative of superior culture, but is usually entirely without technical training, whereas in the Government schools of modern China and Japan the teachers are required to go through a course covering several years. The comparison, naturally, is not to the credit of the missionary.¹ The mission school and the mission college are regarded as offering unique opportunities for evangelization,² although there is a plaintive lament that these opportunities are limited by the necessity of keeping the education up to a definite secular standard in order to qualify for the Government grant. Nevertheless, "a schoolmaster daily enjoys privileges second to none in exercising his gifts as an evangelist," and in a country like China the educated and influential, whom it would be impossible otherwise to approach, may occasionally be reached through the college.

Missionaries, however, are learning by sad experience that education has its drawbacks, and that among those who can read English there is a great demand for English books. The seekers after Western knowledge are not always content with the poor and pious fare supplied them by the missionary societies. The missions are beginning to realize that "in the years to come their

¹ *International Review of Missions*, July and October, 1921.

² "Educational missions are only justified as they afford openings for powerful missionary influence" (Rev. W. E. S. Holland, C.M.S., Warden of the Oxford and Cambridge Hostel, Allahabad, Pan-Anglican Congress, 1908). In mission schools "education is considered secondary and ancillary to evangelization" (Sir F. D. Lugard, *The Dual Mandate in British Tropical Africa*, 1922, p. 439).

warfare will be not so much with the Koran or half-forgotten myths as with the newest of new infidel dreamings, or 'folk-lore,' published in London, written in their own Anglo-Saxon, or, perhaps, even translated into the speech of the country."¹

CHINA

There is a large number of mission schools in China, the majority of which are run by American missions. Many of these are very inferior, and the teachers almost without exception are devoid of any professional training. Whatever may have been the value of these schools in the past, new ideas are coming into life in China, and inferior, untrained European or American teachers will not stand comparison with native Chinese teachers who have been through a course of technical training. All the Government teachers now have this training, and, if the system endures and extends, mission schools are doomed as a means of education.

Mission schools receive Government grants-in-aid. Students are expected to join in the usual religious services. There is an increasing number of pupils, but the percentage of real believers in a missionary college is small. Christian teaching is too improbable to be accepted by the youngest Chinese school-boy (Y., Hongkong).

The mission schools have overthrown the old native system, which is rapidly becoming extinct. They have popularized the idea of universal education, and have done much to forward it. Cheap education of the children is a lure, and the mission schools are the best in China. The new education, however, exchanges for a little general knowledge a good deal of the solid Confucian morality (W. J. B. F., Kwantung and Kwangsi).

¹ Dr. Churton, Bishop of Nassau, *Foreign Missions*, p. 231.

Our Shanghai correspondent points out that it is the educational work of the missions which specially appeals to the Chinese, and, as evidence thereof, cites the statistics of the forty-one co-operating Protestant societies, prepared for the China Mission Year-Book of 1918, which show that the Chinese contribution was 1,231,149 dollars (Mexican) for education, as against 546,787 dollars contributed for Church work. The Chinese authorities are becoming increasingly alive to the need of popular education. They have well-kept school-houses "in practically every district throughout China,"¹ and, in some places at least, they are put to good use. Mr. E. Teichman, speaking of the fine spacious buildings of the middle schools of Kansu, says that they are more popular than the missionary schools :—

Immensely beneficial as the educational work of the missionaries is to the Chinese, it has the disadvantage, from the Chinese point of view, of being adulterated with evangelistic effort; so that the student athirst for Western knowledge has to swallow the Christian powder skilfully hidden between layers of scientific jam. There is always the underlying feeling against the alien institution, and also the fact that all the missionaries who engage in educational work in China are not always well qualified to lead their pupils very far.²

The Chinese, whether at home or abroad, are usually eager for education. In North Borneo there are few schools, but such as there are they are for the most part maintained by the Protestant and Roman Catholic Missions, and are attended mainly by the Chinese, who go to acquire education, not religion. An American at Sandakain relates how he was making some purchases in

¹ Teichman, E., *Travels in N.W. China*, p. 17.

² *Ibid.*, p. 126.

the bazaar from a Chinese lad who spoke English fluently:—

“How does it happen that you speak such good English?” I asked him.

“Go to school,” he grunted, none too amiably.

“Where? To a public school?”

“No public school. Church school.”

“So you are a good Christian now, I suppose,” I remarked.

“To hell with Clistianity,” he retorted. “Me go to school to learn English.”¹

JAPAN

There are both schools and colleges in Japan which are controlled by missionaries; but, by taking the Government licence, religious teaching is strictly prohibited during the regular school hours; in some regions it is forbidden to the school population after school hours, as being in fact religious instruction in the schools. This is the law; but, if the missionaries are to be believed, they find means of evading this prohibition. The Rev. Arthur D. Berry, writing to the *Japan Weekly Chronicle* in December, 1920, claimed that, of the fourteen missions for boys and young men to which the question of Government recognition and prohibition of religious instruction would apply, “ten have the right of compulsory religious instruction during school hours and in school buildings.” In some cases, at least, the difficulty would appear to be got over by utilizing regular hours set apart for instruction in morals for instruction in the Bible. But this is a clear evasion of the law of Japan, which the Education Department gives as follows:—

Whereas placing of general education outside

¹ E. Alexander Powell, *Where Strange Trails Go Down* (1921), p. 61.

religion being considered necessary for the educational administration, no religious teaching and/or ceremonies, either included in the curriculum or as an additional course, shall be permitted in the schools, Government and public (local establishments with grants in aid), and in those schools in which the curriculum is regulated by law and regulations.¹

Professor Paul Monroe, discussing education in the *International Review of Missions*,² points to a requirement which has caused a considerable curtailment of mission school work in Japan—viz., that the teachers in both elementary and secondary schools must have a given number of years of professional training. As mission administrators have no adequate conception of the importance of the professional training of teachers, the mission schools were not prepared to fulfil the requirements of the Japanese Government, and have suffered accordingly. In Korea the Government now requires that every missionary school shall give instruction in the Japanese language; consequently many of them have had to be abandoned.

By no means all of those who attend the mission schools go with the idea of conversion; they attend for the sake of the English teaching. They are called "English study Christians" (O.).

INDIA

The native schools which once played an important part in Indian life died out under British rule, and due credit must be given to the missions for their attempt to revive interest in popular education. All students at the mission schools and colleges have to attend morning

¹ *Japan Weekly Chronicle*, Dec. 16, 1920.

² July, 1921.

prayer and Bible lessons, and, although it may be that the majority of the scholars are non-Christian, the aim of the mission is avowedly conversion rather than education.

The educational work done by the missionaries has been of great value to the country; but as education increases converts will decrease (Parsee Rationalist, Bombay).

Missionaries could do much to raise the standard of education and improve the social condition of the people if they would only forego their religious propaganda ("J.," Ahmedabad).

In the Wilson College, conducted by the U. F. C. Mission in Bombay, Bible instruction is compulsory on all students, although ninety-nine per cent. may be non-Christian. There is an examination in Bible knowledge at the end of every term, the marks for which are taken into consideration in giving scholarships, prizes, etc. The college receives a Government grant, which, in spite of protests, has not been stopped, although the Government professes not to allow compulsion in religious matters (D. D. K., Bangalore).

Non-Christian students flock to schools and colleges to receive education, and neither they nor their parents mind what religion is taught. They want knowledge that will help them to secure a livelihood. If any student objects to Christian teaching, he is not admitted to the schools of the mission. The schools manufacture Rationalists on a great scale, and the Bible lesson is a help in this direction (A. R., Madras).

Since 1912, when Chota Nagpore was included in the new province of Bihar, very large pecuniary grants have been made to the various educational institutions in Chota Nagpore maintained by the Lutheran, Anglican, Jesuit, and the Dublin University Missions. This at a time of great financial difficulty caused by the War, a period which synchronized

with acute famine conditions in many parts of the province, for which the Government could hardly make adequate provision (S. H., Bihar).

Of some 220 Anglo-Vernacular and European schools and normal schools more than half are managed by Christian missions, chiefly American, and all receive grants from Government taxes, levied mainly on Buddhists.....In Vernacular and Anglo-Vernacular schools there is no conscience clause; in European schools there is one. That is to say, a Baptist or Wesleyan can claim exemption from religious teaching for his child in an Anglican school, but a Buddhist parent in "one school areas" must choose between letting his child learn English plus the Bible and Christian dogma, or letting him go without English education altogether. The incongruity needs no comment.....The missionaries who wish to abandon educational for purely evangelical work are deterred from doing so by the fact that if they closed their schools they would have little or nothing to show in return for their expenditure to subscribers who do not differentiate between pupils in mission schools and converts to Christianity. In a photograph the distinction is not obvious, and it is not unduly stressed in the reports (A., Rangoon).

The mission schools are the best in the country, but no non-Christian child is permitted to dispense with either Christian instruction or Christian worship so long as he is a scholar at the school (J. H. P. W., Ceylon).

Complaint is made that in the schools in India the spirit of Christianity is a dividing spirit—that it tends to denationalization. Some missionaries are so apprehensive of the danger of the contact of non-Christians with young Christian students that they would draw the line at admitting non-Christian children to the day and boarding-schools with Christian children. Through this teaching the Indian Christian becomes alienated from his people,

what amounts to a new caste is created, and it is said that the zeal of these students for Christianity in later life becomes in fact a zeal for caste and caste privileges, sometimes even leading to an attempt to conceal their Indian nationality by the adoption of European names and European manners. Some missions maintain special training colleges to prepare teachers and pastors for their work; but these would not appear to be an overwhelming success. The *Church Missionary Review*¹ contains the following note:—

Clarkabad Training School, closed; Lahore Divinity School, two students; Allahabad Divinity School, closed; Calcutta Divinity School, four students.

STRAITS SETTLEMENT AND FEDERATED MALAY STRAITS

Comparatively speaking, only a very small proportion of the pupils become converts in after life; while the great majority, shy of anything that savours of innovation or deviation from the conventional paths, are content to look on with kindly tolerance. The aim of these denominational schools is to catch the "heathen" young, and in the name of education stamp him with a particular brand of orthodoxy ("Sagittarius").

SOUTH AFRICA

Hitherto, with one or two exceptions, all the schools for coloured people in South Africa have been mission schools. Apart from these, little or no attempt has been made to educate native children. The schools all receive Government grants. These grants towards the education of a population of six millions do not strike one as erring on the side of extravagance: if the educational

¹ March, 1921.

work done by the schools was good, it was worth much more; if it was not good, then no help at all should have been given for merely religious propaganda. The amounts for the different provinces for 1918 are given as follows:—Cape, 2,008 schools, £230,489; Natal, 398 schools, £50,992; Transvaal, 346 schools, £42,260; Orange Free State, 125 schools, £4,000.¹

The natives desire education, and can obtain it only by becoming Christian. Otherwise the heathen Kafir despises the Christian Kafir (S. A. K., Cape Colony).

There is an increasing desire of the natives for education, and so they go to the mission schools to acquire it. They seek education, not religion (C., Natal).

There is a small annual subsidy to all Churches for native education (a continuance of the old Republican grant prior to 1899). No State control over Church schools (R. N., O. F. S.).

It is admitted in missionary publications that Christian education tends to break down the authority of tribal custom and rule and sets up no adequate substitute; it is opposed to the principle of working through hereditary authorities, and by means of traditional customs wherever possible consistent with public welfare. Useful as the missions schools may have been in the past, the old mission-school system no longer satisfies either the South African native or his rulers. General Smuts, in a speech on the Native Affairs Bill in May, 1920, spoke very plainly in denunciation of the system. He characterized it as "wholly unsuited to native needs and positively pernicious, leading the native to a dead wall over which he is unable to rise."

The growing demand from the natives for State as

¹ *I. R. M.*, October, 1921, p. 498.

opposed to mission education¹ is deplored in interested quarters as an "apparent lack of gratitude for past missionary effort"; but such education as the mission schools give does not in any real sense meet the needs of the people. The general awakening to this fact has received a tremendous impetus from the men of the African Labour Corps, demobilized after the War, who returned to their villages with new ideas and wider aspirations. The recent Report of the Commission on Native Education in the Province of the Cape of Good Hope testifies to the increasing sense of responsibility in regard to the education of the native population, and recommends drastic changes in the educational system. We note as of especial interest that the Report emphasizes the fact that—

Religious instruction, where given.....cannot take the place of definite moral instruction such as European children receive in well-conducted homes.

The report of the Phelps-Stokes Education Commission in South Africa, commented upon by Dr. C. T. Loram, LL.B., in the *International Review of Missions*,² also contains many points of interest. Among others, it is noted that the schools are, for the most part, conducted in church buildings, poorly built, ill lighted, badly ventilated, and unsuited to climatic conditions; without lavatory and sanitary offices. Hygiene is not taught in more than fifteen per cent. of the schools; trades and manual training are taught in only about ten per cent. Work on the land is the main industry of South Africa, yet there is only one properly-equipped agricultural school in the Union.

¹ One native Teachers' Association, asking for school boards, said that the "mission-school system should be relegated to oblivion" (Report of Sup.-Gen. of Education, Cape of Good Hope, 1920).

² October, 1921.

EAST AND CENTRAL AFRICA

In Uganda, Kenya Colony, and Tanganyika education is in the hands of the C. M. S. and Roman Catholic Missions, which receive grants from the Government. In 1918-19, in Uganda, the grants to missions (without qualification tests) amounted to £2,100, or 0.6 per cent. of the revenue. Similar grants in Nyasaland in the same year amounted to £1,000, or 0.5 per cent. of the revenue.¹ This is far too little for educational purposes, and far too much for religious propaganda. In Tanganyika, under German administration, there were, in addition, 109 Government schools.

All schools are controlled by missions, which get grants from the Home Government. All natives who attend are supposed to be Christians. There is a tendency towards education among the young natives, and the schools attract them (A., Nyasaland).

WEST AFRICA

At the Gold Coast educational work is carried on by the S. P. G., a Wesleyan Mission, and a Scotch Mission. The C. M. S. has schools in Sierra Leone and Nigeria.

In a speech to the Legislative Council in December, 1920, the Governor of Sierra Leone complained of the rivalry between the various denominational schools. There were sometimes as many as "three, four, or seven in a single small village, with results fatal to teaching and discipline."²

Mission schools receive grants if qualified by the report of the Director of Education. In Christian schools (e.g., the Wesleyan High School) Mohammedans are free when the "denomination" scholars have devotions (Z. D. L., Sierra Leone).

¹ Sir F. Lugard, *British Tropical Africa*, p. 458n.

² *Ibid.*, p. 445n.

Nearly all schools are controlled by missionaries (S. V. W., Lagos).

Sir Francis Fuller, late Chief Commissioner of Ashanti, remarks that in Ashanti primary education has hitherto rested mainly in the hands of the six missions established there, but the Government has already established schools at Coomassie, Sunyani, and Juaso. The demand for Government non-denominational schools is general. The Ashantis ("a valiant, clever, and lovable people") realize that their youths are hopelessly handicapped unless they can meet their better-educated coast brothers on an equal educational footing. Non-denominational schools are preferred to mission schools; "the heathen folk argue that they lose their children if the latter join the mission schools." The eagerness for education is such that, when every divisional town can boast its own school, it is confidently predicted that no compulsion will be necessary for the introduction of universal education.¹

While granting the credit due to the various Christian missions for their work in carrying education into backward places and opening the eyes of ignorant peoples to the possibility and desirability of learning, it is notorious that their work has suffered throughout from two great defects. First, they have had a divided aim, in which conversion has come first and education a bad second. Next, such secular education as they have given has not been adapted to meet the needs of the people. At a meeting of the African Society, held in London in November, 1921, the Governor of the Gold Coast (Brigadier-General Guggisberg) pointed out that the schools there were devoted to a literary education. They were turning out between 6,000 and 7,000 educated natives every year—good fellows, keen on their books,

¹ *A Vanished Dynasty: Ashanti* (1921), pp. 223, 224.

keen on knowledge—but practically the whole lot of them fitted for being little more than clerks. There was no character training of any sort. Leading Africans describe the results in West Africa generally as “wholly unsatisfactory.” The output of the schools is found to be “unreliable, lacking in integrity, self-control, and discipline, and without respect for authority of any kind.” Moreover, the boys in the schools show “a contempt for manual work.”¹

The missions boast that they issue literature in 180 African languages, but very little has any value for general educational purposes; with few exceptions it is all intended as a means to religious propaganda. It is seldom that the pupil meets with a book which will help him to understand the world about him. Uganda is given a *History of the World* in forty-four pages! Ashanti and Accra have a selection of *Stories from General History*. Swahili can boast a *History Reader* and a translation of Creighton's *Rome*. Geography appears in only eight languages, and elementary natural science in eleven; and the standard reached by these is said not to be “wholly satisfactory.” This shortage of essentially educational works is not entirely due to the question of cost, for, in their eagerness to learn, we are told “it is a minor, but not unimportant, consideration that among African Christians there is a readiness to pay a fair price for their books.”²

What is true of Africa applies in greater or less degree to the mission schools in other countries. The missions impose the Western forms and methods with which they are familiar at home, and make no attempt to suit the teaching to the needs of the people and the country in which they live.

¹ Sir F. Lugard, *British Tropical Africa*, pp. 428-9.

² *I. R. M.*, July, 1921.

MEDICAL

The art of healing is of equal importance with education as an agent in the work of conversion, without its most serious drawback. Education which is to lead to Christianity must be elementary or on very narrow lines; if it goes as far as enlightenment, it is much more likely to open the way to Rationalism. The Christian missions find the work of healing especially valuable as a means of access to women who lead lives of seclusion. In the hospitals every effort is made to surround the patient with a Christian atmosphere; indeed, some missionaries advocate prayers and Bible readings from the very first day of work. In many cases preaching, prayers, and religious service form an appreciable part of each day's proceedings. Also, the medical mission has its use in attracting the support of philanthropic persons who would otherwise have nothing to do with missionary activities. It is claimed that the medical mission "promotes friendship, allays racial prejudice, attracts numbers in need, is an object lesson on the relation of Christianity to philanthropy.....and commends itself to many who are not usually favourably disposed to foreign missions."¹ At missionary meetings, however, sympathizers are reminded that "a medical mission is, first and foremost, an agency for evangelization"; there must be daily evangelistic addresses and "tactful conversation upon religious subjects" with patients. In certain countries, such as Persia, where preaching and lectures are impossible and schools liable to sudden closure, the medical mission has been found invaluable as a means of Christian propaganda.

There appears to be considerable conflict of opinion as to the qualification necessary for a medical mis-

¹ Pan Anglican Congress, 1908.

sionary. Those who regard him solely as an agent for evangelization suggest that a year or some such short experience in a hospital is quite sufficient equipment; others, in increasing number, concerned primarily with healing, dwell upon the danger of permitting practice by unqualified and inexperienced practitioners. So little are the former concerned with the alleviation of suffering and disease that it has even been suggested by some among them that the mission hospitals should be "closed down and moved to some new territory as soon as evangelistic opportunity has been satisfactorily secured."¹

¹ *Church Missionary Review* (March, 1921), p. 22. However ready they may be to save sick souls, it is not all missionaries who are willing to succour sick bodies. Dr. O'Neill relates an unpleasant experience of the behaviour of a group of American missionaries in a terrible emergency in which he was concerned. He was travelling from Cape Town to New York on a freight steamer, carrying 3,000 Javanese from the East Indies to Paramaribo, Dutch Guiana, who went practically as deck cargo. There were sixteen or seventeen white passengers, of whom one was a woman, going to New York, and seven were American missionaries (men and women) "returning from their godly work in the waste places of Africa and the East Indies." These persons "did everything possible to keep table conversation confined to religious topics," but the other passengers soon became weary of religion at every meal. On the third day out there was trouble among the Javanese; they began to die like flies. The ship carried no surgeon and no medical stores, and the captain asked Dr. O'Neill to see what was the matter. It was influenza. The Javanese offered no resistance to the epidemic; they "sat about perfectly quiet, waiting for death." The captain and Dr. O'Neill determined to organize a "life-saving corps," and got to work with the scanty material at their command. The passengers were summoned on deck, the situation explained, and volunteers called for. The first to volunteer was the lady, the others followed one by one, *except the missionaries*. Dr. O'Neill asked them: "Are none of you going to give us a hand in this fight?" The leader simply looked at him, then calmly turned and left the saloon, the rest trooping after him. The volunteers worked day and night; but in spite of all their efforts they lost 1,200 of the Javanese. When at last the disease was losing its grip, the lady—who had been tireless in her efforts to care for the sick—fell ill and died on the second day. She was the only white person to be attacked. In the meantime, "the missionaries kept close to their cabins"; they wished to have their meals apart from the rest; but the

CHINA

Medical missions in China had their origin in 1827 in the accident of a ship's surgeon failing to join his ship. From this little incident nearly a hundred years ago has grown up the present extensive medical service which so eminent a surgeon as the late Sir A. P. Gould seemed to find satisfaction in declaring to be part of the great Evangel, intimately bound up with and necessary to the full proclamation of the Gospel. He called upon Christian doctors and nurses to see to it that there is no separation between science and religion in China.¹ The Chinese greatly appreciate the medical work of the missions, and show their appreciation practically by the amount of their contributions. Their contribution towards the medical work of the Associated Protestant Missions is considerably greater than to the church work, as is the case in regard to education. In 1917 the Chinese contribution to the church work of the Protestant missions was 546,787 dollars (Mexican), to the educational work 1,231,149 dollars, to the medical work 862,086 dollars. The appreciation of the Chinese would be undoubtedly greater if religion could be excluded from the hospitals and the healing of the body separated from the salvation of the soul. In all such "schemes of conversion"

there is bound to be a certain unpleasant atmosphere of bribery and corruption, extending even to the wholly devoted and admirable work of the medical missions, schools of heroism and kindness indeed, yet damaged by the intrusion of their bias in the form of hymns and prayers foisted on the patients in such a way that the healing charity is no longer

captain refused to listen to their protests, and "they had to eat with the rest or go hungry" (Owen R. O'Neill, M.D., *Adventures in Swaziland*, 1921, ch. xiii.).

¹ *I. R. M.* (October, 1921), p. 573.

a charity, but made a lure for the patient in the hope that his sense of gratitude may prove the thin end of the wedge. How much grander merely to heal and let the example of such naked unhuckstering devotion speak for its creed more plainly than any number of compulsory hymns and prayers unwillingly heard and as soon as possible forgotten.¹

Medical missions all over China. Protestants more avowedly for proselytizing purposes. The Catholic priests and sisters mix more with the very lower classes and run hospitals for the very poor; they heal first and Christianize afterwards ("Y.," Hongkong).

The amount of religious propaganda depends upon the hospital. Most have lay helpers or clergymen attached to the staff for the doctrinal part. In Kwangsi there is an American Mission which treats sickness by prayer instead of medicine (W. J. B. F., Kwangtung and Kwangsi).

The result of an inquiry presented to the China Medical Missionary Association at Peking, in February, 1920, on the efficiency of mission hospitals in China, has recently been published, and is of considerable importance in helping us to estimate the value of medical missions in China and elsewhere. There is no doubt that in some cases splendid work has been done; but in others—as revealed by this inquiry—the hospitals can be little better than seed plots of disease. Out of some 200 hospitals, two-thirds have no isolation block for infectious cases, no screened kitchens, no screened latrines, no means of sterilizing bedding; one-third have no clean hospital garments for patients, no protection against flies and mosquitoes, no trained nurse, or no nurse at all other than the patient's own friends; some never bathe their patients, some do not even possess a bath of any

¹ Reginald Farrer, *On the Eaves of the World* (1917), vol. ii, p. 92.

description, and a large number have no adequate laundry arrangements. These institutions, good and bad, are supposed to "propagate the good news of our Lord Jesus Christ"; whether they are satisfactory in this respect we must leave it for the Christian world to decide. There is no question but that in some of them science is definitely separated from religion. Religion holds the field, and science is nowhere. Grossly inefficient hospitals, carried on without regard to hygiene, are—as the medical missionary, who really desires to alleviate suffering, is the first to admit—a source of danger to the health of the community in which they are established, whatever happy results they may have as "part of the great Evangel."

JAPAN

At the medical missions texts and tracts are printed on the back of the prescriptions ("X.," Osaka).

INDIA

Good work done in healing, but it is generally regarded as a means of proselytizing (V. P., Lahore).

The leper asylum at Rawalpindi is managed by the American Presbyterian Mission ("S.," Rawalpindi).

In all mission hospitals and dispensaries there are a male and a female catechist to preach the gospel to non-Christians who come to get medicine (Keralan, Allahabad).

A help to poor people ("J.," Ahmedabad).

Other correspondents speak of the good work done by the mission hospitals, "although proselytizing is avowedly their object."

The Catholics run a leper asylum in Rangoon. The care of these unfortunates is in the hands of priests and the religious, whose work is excellent.

Other religious bodies run leper asylums. The Anglicans run an institution for the blind ("B.," Rangoon).

A large hospital in the north is run by the American mission. Proselytizing work forms a large part of its activities; but it does excellent work medically, especially among women (A. E. M., Ceylon).

AFRICA

Medical missions do not seem to be carried on to any great extent in South Africa. The medical officers are Government servants, and have nothing to do with missions.

Several missions combine "healing" with gospel teaching. In Oburu market the missionary is a sort of "doctor of medicine" (G. N. S., Nigeria: Calabar Hinterland).

From a purely medical point of view, the medical missions do very good work. In some districts where the Government medicos have little time to visit, the mission doctors receive a Government subsidy for their work ("P.," B. E. A.: Nairobi).

In Uganda the medical work is said to be a great boon, but the spiritual side always comes first, and "the medical staff is pre-eminently a missionary staff."¹

SOCIAL SERVICE

Many of the missionary societies undertake some kind of social service among the people whom they wish to Christianize; but the Salvation Army is pre-eminent in the cultivation of this form of activity, which it carries on with system and devotion. In certain provinces of India it has done admirable work among the depressed classes, "the untouchables" as they are sometimes called. It

¹ Rev. J. Roscoe, *Twenty-five Years in East Africa*, pp. 173-4.

has always been wonderfully successful not only in receiving and reclaiming released prisoners, but in the reclamation of criminal tribes; for, incredible as it may seem to some of us who know little or nothing of the various people who are subjects of the British Empire, there are in India not only communities numbering many thousands whose very touch is defilement to the higher castes, but there are also whole tribes with whom predatory habits of one kind or another have come to be the accepted rule of life. Hitherto these tribes have been looked upon as incorrigible—the prison and the reformatory have punished but they have not humanized them. The Salvation Army, finding that, “owing to the prevalence of the caste system,” there was no opening for its activities among the more educated, early turned its attention to the reclamation of the depressed classes, always, of course, with the ultimate aim of bringing “these needy souls to a personal knowledge of the Saviour.”¹ For these, and such as these, the Salvation Army has formed land colonies, opened up settlements where they are taught in silk farms, fruit farms, weaving schools, lace schools, carpentry, and other industries; the children are taught in day schools, the sick are tended in dispensaries and hospitals. In the Punjab the Salvation Army is known as “the free army,” and, provided it can win adherents, it is by no means exacting as to the quality and quantity of the Christianity of its converts.

The S. A. wins many sweeper (outcast) converts, who thus expect to become “sahibs.” It is least particular as to the genuineness of conversion (H. H. F., Punjab).

Between 1891 and 1918 the S. A. established 120 boarding and day schools, in which 4,025 boys and 1,685 girls are being taught. Its work is mainly

¹ *The S. A. Year Book* (1922), p. 59.

among the lowest classes of field and farm labourers (K. V. N. A., Travancore).

The S. A. never has made, and never can make, any progress here by its loud religion. It has turned to social work, and has found a useful occupation (A. R., Madras).

The results obtained by the Salvation Army have opened the eyes of the Hindu, Sikh, and Mohammedan communities to the miseries of the depressed classes and the possibilities of alleviation; consequently, in each community societies have been formed to raise the social condition of the unfortunates who form so considerable a proportion of the population of India.

The activities of the Salvation Army extend beyond the limits of India proper into Burma. One of our correspondents writes from Rangoon:—

The S. A. runs an institution for conditionally released young prisoners.....It is the only organization, whether private or governmental, that undertakes anything of the kind.....Its work is primarily humanitarian, and the workers act in friendly co-operation with the officials of the Burma Prison Department. Its amazing religious vagaries and queer efforts at "converting" are of quite secondary importance, and really amount to nothing. The Salvationists also work among prostitutes, and do what they can to rescue girls and prevent prostitution.....These excellent people are essentially practical in that they put their humanitarianism generally before their faith. They carry out social work because there are no others to do it. But there are not wanting signs that their conscience pricks them ("B.").

In the words of an Anglican missionary, all these social and educational activities are "of very limited value.....They do not, in fact, produce Christians."

In Japan also the Salvation Army makes up in good works for what it fails to accomplish in the saving of souls.

The S. A. works among ex-prisoners, unfortunate women, and others, with whom other missions do not come in contact. Quite a lot of good and benevolent work is done by the S. A., and practical good results ("X.," Osaka).

THE CHRISTIANIZED NATIVE

THE average Christian who accepts his creed without examination, and the assurances of his pastors without criticism, has built up in his imagination an extraordinary monster whom he labels "heathen." This monster ignores or abhors Christianity; he possesses all the vices and none of the virtues, and is as repulsive in appearance as he is in mind; he lives in torture through the remembrance of past sins and his dread of future punishment; morality is unknown to him, and he continually offends the ears of the faithful by his abominable blasphemies. This, in a greater or less degree, represents the idea of the ordinary unreflecting Christian of those to whom Christianity is an unknown or a rejected religion; it is a conception so firmly implanted in his mind that when he meets living "heathen" in whom he finds few or none of those pleasing traits with which he was accustomed to so liberally endow them he cannot understand it; he is quite taken aback. In the *International Review of Missions*¹ there is an article by the Rev. Campbell N. Moody, a member of the English Presbyterian Mission in Formosa, which, by reason of its engaging simplicity and candour, is of unusual interest. It is a revelation of the missionary's anticipations and his astonished enlightenment.

The more that I question Chinese heathen [writes Mr. Moody] and the more that I question Chinese

¹ July, 1921.

Christians regarding their former condition, the more I am compelled to admit that feelings and fears and aspirations and strivings and regrets which ought to be there, and, one would have said, must be there, are really not hidden away in the recesses of their hearts.....There are vast numbers of heathen who appear to have no dissatisfaction with their own religion, no hungering for righteousness, no desire for forgiveness or for deliverance; they are wholly satisfied with themselves, and even elated at the remembrance of their virtues; many of them declare that they have never been visited by fears of death or of judgment.....Yet how happy many of the heathen are; how happy and how well behaved! This exclamation was often on the tip of my tongue when I was living for three months in a very compact or congested village of thirty-five households. In such a hamlet, where all doors and windows were open—for it was midsummer in the tropics—one could not fail to be struck with the absence of shouts of strife, or cries of distress, and with the absence of any indication of violent strife.

Mr. Moody lived in one of the wings “of a heathen farmhouse,” and during the three months he dwelt there “there was no serious strife in this heathen home; it would have borne comparison with many a Christian home in the West.” It was “a harmonious home, kindly, vivacious, full of talk and mirth, well behaved, and *happy without God.*” Mr. Moody found that these Chinese villagers were kind and even indulgent parents, and “among children in their conduct towards one another there is a general harmony and kindliness.” He realizes that his readers will “feel amazed” that the life of these people “can be so harmonious, complete, and satisfying without religion,” and says that inquirers cannot “escape the conclusion that the vast majority of non-Christians are ‘alive without the law’—that, in short, Augustine

spoke for himself and the few, rather than for the world, when he said 'The heart is restless till it rest in Thee.' " Nevertheless, howsoever moral the heathen may be, theirs is not "a high-soaring morality"; it is, in fact, "morality without religion," without fear or reverence of any higher power; consequently, even these well-behaved heathen are not without fault; they are actually "apt to be selfish and greedy and keen for an unjust bargain." Mr. Moody writes as though selfishness and greed were confined to the heathen, instead of being the commonest of vices met with among those who profess the "high-soaring morality" of the Christian religion.

I have quoted at some length from Mr. Campbell Moody's article because it is an illumination of the missionary's attitude of mind¹ towards the "heathen" he sets out to convert, and—incidentally—it is also a vindication of the character of the particular heathen with whom he himself came in contact. If all Christians candidly admitted that the heathen could be "happy without God," kind, gentle, and well behaved, they might well wonder what gospel of good Christianity could teach them. They might, indeed, go further, and wonder whether alien doctrines and dogmas, impossibly explained and often absurdly misunderstood, would not be likely to result in the uprooting of traditional ideas of morality without gaining anything more than a superficial and puzzled assent to the new. That is what really does

¹ "Some missionaries are so deeply religious that they are constitutionally incapable of conceiving that any one can really be happy unless he has been 'saved'" (Vilhjálmur Stefánsson, *The Friendly Arctic*, pp. 24-5). Mr. Stefánsson says that the Eskimo laughs as much in a month as the average white man does in a year. One reason why he is so happy is that in the uncivilized state he is usually in perfect health, and if there is a royal road to happiness it is through health. The missionary is "by profession a reformer, and goes North to improve conditions; if he found them excellent, his work would, by his own confession, be useless."

happen in the majority of cases. There are undoubtedly some fine converts—noble men and women of whom any people might be proud; but these are the exceptions: the morality of the mass is unaffected, or else it tends to deteriorate in certain specific directions.

This is clearly shown in nearly every answer received in response to the *Questionnaire* sent out by the R. P. A. Inquiry was made as to the difference, if any, between the Christian and his unconverted countryman in regard to sobriety, industry, honesty, truthfulness, intelligence, and kindness. An item as to "marriage customs" was also included in this question, but that really raises rather different issues. Marriage customs may vary, but the difference does not necessarily affect the essential morality of the individuals.

There is, for example, a tribe in East Africa which practises both polygamy and (from economic causes) polyandry. Clan brothers sometimes combine and marry a woman, the children belonging to the eldest. There are no quarrels or unhappiness in consequence. These people lay great stress on chastity; the girls are carefully guarded before marriage, and a young woman having a child before marriage is an outcast. Quarrelsome wives are tried by the (native) court, and, if very bad, they are sentenced to be taken to the priest, who gives a purgative or emetic; when these have acted, she is washed in the lake and sent home cleansed of her humours.¹ In certain South Sea Islands the marriage of cousins is forbidden. Among other tribes there are other restrictions. Marriage, prohibitions, rites, and ceremonies play a great rôle in all religions, apart from the general question of morals.

In appraising the "Christianized native," Rationalists as well as Christians must clear their minds and remember

¹ Rev. J. Roscoe, *Twenty-five Years in East Africa*, p. 213.

that there were non-Christian peoples such as the Chinese and the Indian who were in a high state of civilization long before the Christian era, and that the aboriginal races of Africa, Australia, and America are by no means all the ferocious, bloodthirsty "savages" such as are depicted in the story-books of our childhood. Some of them, it is true, are head hunters, some are cannibals, others have little customs offensive to our more refined susceptibilities; but even these have their tribal laws, to which they give unquestioning obedience. All have their rules of conduct, their codes of morality; and there are not a few who, until they are corrupted by contact with a civilization which does not harmonize with their needs, have no reason to fear comparison with the lives of those who send out missions to convert them. In such cases "conversion" is too apt to spell "corruption." Take, for example, the Wamegi (East Africa), whom Mr. Roscoe, a missionary of experience and insight, describes¹ as an industrious, inoffensive people, loving peace and dreading war. They have a high code of morality; theft is exceedingly rare. "A girl's honour and her future husband's right are everywhere respected, and adultery is almost unknown. During my residence of several years in this district, when I visited the villages regularly, I did not hear of a single illegitimate child being born." There is little drunkenness. Mr. Roscoe never saw a person the worse for drink, and certainly there were no habitual drunkards. As there is little crime among them, these people have no prisons or places of detention. Any notorious troubler of the village is warned, and fined by the village chiefs; and should this fail, he is expelled from the community. It is true that Mr. Roscoe found these people unintelligent, and not in

¹ *Twenty-five Years in East Africa*, pp. 28-32.

the least desirous of receiving instruction, so that at the end of seven years' work among them he left "without having made much progress in their spiritual welfare." Judging from experience in other cases, it seems highly probable that the attainment of "spiritual welfare" by these inoffensive, industrious, highly moral people would be purchased by their physical and moral degradation. They are far better left alone, "kindly, well behaved, and happy without God." The disastrous results of the soul-saving teaching of the missionaries are, to some extent, recognized by the acuter minds among them. Mr. Alan Lethbridge quotes "a Jesuit priest of very great experience in East India, East Africa, and British Guiana [who] enumerated to us his own personal theory" :—

In effect, he said : " I am not in the least surprised that people prefer non-Christian servants to Christian. Christianity with natives eradicates from their systems such crimes as murder, human sacrifice, and that fanaticism which is productive of murder. In place of these they develop the minor, but extremely unpleasant, qualities of lying and thieving. I estimate that it will take 300 years before a Christianized native community will be formed which will show the same belief in the efficacy of Christianity which is to be found often in the depraved of our own colour."¹

The Jesuit priest can hardly be said to have "hitched his wagon to a star" when he looked forward to 300 years of Christian teaching to enable the native to reach the Christian standard of the depraved of our own colour!

CHINA

The morals of a people reared in the Confucian teaching of benevolence and righteousness as the keynotes of

¹ A. Lethbridge, *West Africa the Elusive*, p. 236.

character can have little to gain from the confused morality of the Sermon on the Mount, nor where Christian teaching fails can Christian practice be said to set any consistently high standard to which the Chinese might profitably adjust their lives. Christian practice in the West leaves much to be desired, but in the East it frequently falls short even of the modest standard of the homelands. Take, for example, the scandal of child slavery in China. The selling of children (more particularly of girl children) has long been prevalent in China; but in the Chinese Republic of to-day the sale of human beings is forbidden, and parents have been punished for selling their children. In the British colony of Hongkong, which for eighty years has enjoyed all the "advantages" of a Christian Government, such sales still take place without hindrance. The majority of these children are bought as a commercial speculation; they are purchased at a tender age for a few dollars, are trained for "domestic service," and after a few years, if sufficiently attractive in appearance, they are sold in "marriage," or into local houses of ill-fame, or are even shipped overseas for this purpose. This is a flagrant case in which the Christian missionary would do well to take the beam out of his own eye before bothering about the mote in his heathen brother's.¹

Most Chinese are sober. Converts are married in the mission churches, which usually prohibit polygamy. The wealthier Cantonese are invariably polygamists. Missions discourage alcohol, opium, and (in some missions) tobacco smoking. The local medical missionaries recently signed a public protest against gambling-dens and prostitution, both of which

¹ In March last it was stated in the House of Commons that Mr. Churchill had instructed the Hongkong Government to take measures to abolish the Muitsai system. The number of Muitsai girls in Hongkong was given as between 8,000 and 9,000.

are licensed by Government. Prostitutes are nearly all slaves (W. J. B. F., Kwantung).

In the opinion of most Europeans (not missionaries) in the East, the Christian Chinese differs little from his heathen brother; if anything, he is less trustworthy. Intemperance is not a Chinese vice. The convert remains the same as others in his daily life, marrying as many wives as he pleases. Missionaries in Hongkong preach no sermons against polygamy ("Y.," Hongkong).

Since the missions in China, as in India, make most of their converts among the illiterate classes, it is not astonishing to find that many Chinese Christians continue to practise rites and ceremonies pertaining to their former faith. It is, indeed, alleged "that they but substitute one form of idolatry for another, and replace the worship of Buddhist idols by that of images and pictures of Jesus Christ and the Virgin (and the writer has himself seen Chinese Catholics, who have apparently got a little mixed in their ideas, prostrating themselves and burning joss sticks before a picture of the Virgin in exactly the same way as their heathen brothers perform similar ceremonies before their idols)."¹ Among the educated classes in Hongkong it is to some extent fashionable to profess Christianity, but the average educated Chinese is not a Christian.

Some converts practise ancestor-worship, and subscribe to the clan temple (ancestors' shrine) funds. Refusal of the converts to subscribe to clan temples is a common source of dispute, as is also the claim of converts to share in ancestral revenues used for ancestor-worship (W. J. B. F., Kwantung).

Every Christian Chinese retains his old superstitions, and secretly gives them precedence over Christian rites. When sick he prefers a Chinese

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

doctor to any other, and his old belief in devils, etc., is never overcome ("Y.," Hongkong).

JAPAN

Not one of our correspondents in Japan seems to have discovered any superiority in morals in the Christian convert over his unconverted brethren:—

Not the least difference (W. B. M., Yokohama).

The custom of saké drinking at the New Year is a frequent cause of disgrace in a candidate for baptism. The drinking of a small cup of saké is the usual accompaniment of wishes on paying a visit, and it would need a great and strong conviction to prevent a Japanese indulging at such a time. Great unhappiness is frequently caused by girl converts marrying non-Christians on leaving the mission schools. Kindliness is a leading Japanese characteristic, and no convert could exceed in kindness the simple country folks or the average Japanese ("X.," Osaka).

INDIA

In India, Moslems, Sikhs, and Hindus are essentially sober, but drunkenness is not uncommon among Indian Christians. The converts are drawn almost entirely from the lowest class of Indians, and it is only among the small educated minority that there is evidence of development of intelligence. Of these many lose their original simplicity, become less continent, less truthful, and less industrious. Converts also are apt to acquire a false sense of superiority over their unconverted brethren. They tend to abandon their hereditary occupations and become lazy.

Few officers will employ Christian servants, as they are usually considered to be lazy and thievish (H. F. F., Punjab).

In my regiment there were always a small number

of native Christians, usually about fifty in number. It is an undeniable fact that these men furnished the very great majority of cases of drunkenness, which is, however, a comparatively rare offence in the native army. This is the only way in which the native Christian soldiers fall below the non-Christian in conduct. I do not know of any way in which they rise above them. These men were all Roman Catholics, and were born Christians—i.e., not actual converts themselves.....Christian servants in India bear a poor reputation for sobriety and honesty (Southern India).

The Christianized native does not differ appreciably from the rest of his countrymen in the particulars mentioned, except perhaps (in the case of those who have received some education) in point of intelligence. While having lost much of their original simplicity, the converts may be said to have become less continent, less truthful, and less industrious than the rest.....There appears to be a growing tendency, specially among the converts inhabiting the towns and their outskirts, to imitate the vices instead of the virtues (A. J. R., Ranchi).

Incontinence is increasing among females owing to cultivating luxurious habits without the means of gratifying them. With the spread of education the Christian converts are becoming less industrious and more and more place-hunters. They tell more lies, and are degenerating in respect to honesty (J. B., Ranchi).

The Christianizing of the Indian has made him more intemperate (J. S. M. R., Rawalpindi).

The converts feel it below their position to stick to their traditional industries. They are less sober than their non-Christian countrymen ("S.," Rawalpindi).

The converts are proud, arrogant, and haughty. They think themselves above non-Christians (G. D., Lahore).

Generally speaking, Hindus stand a head and

shoulders above the Christians in morality, truthfulness, honesty, intelligence, and kindness..... Drunkenness is a common vice among Indian Christians (K., Allahabad).

Among those converts who prior to their conversion had to observe the caste rules, and were not allowed to drink, conversion has often led to the liquor habit. The same may be said of other evils ("P.," Allahabad).

The better educated appear more industrious, but the labouring classes often become lazy by adopting the Christian faith, and abandon their hereditary occupations (A., Travancore).

In regard to sobriety the Christianized native is worse than the rest of his countrymen ("A.," Travancore).

Less sober than the non-Christian; more industrious ("T.," Travancore).

The convert becomes unsettled and unstable. Intemperance is common among ignorant converts (S., Tangore).

On the other hand, there is evidence that sometimes at least missionary influence does raise the standard of living. An Indian correspondent from the Punjab points out that a comparison of natives of the depressed classes who have been Christianized ("very rarely is a man of high class Christianized") with those who are not shows a difference of dress, manners, and customs: the former are given facilities for education, and gradually develop qualities of mind and heart more or less according to individual tendencies and circumstances. This, so far as it goes, is the result of education, of training, and can be better done by Indians themselves now they are becoming alive to the evil of having in their midst so large a population of a permanently depressed class. With the missionary, education is confused with proselytism, and his true aim is conversion to Christianity.

The Indian reformer can have no ulterior motive; enlightenment and a general improvement in the standard of living are his avowed and only objective.

So far as marriage customs are concerned, the Moslem and Hindu rites, of course, differ very much from the Christian; but it is difficult for people to depart altogether from the age-long traditions of their country, consequently it is not uncommon to find the convert taking part in both ceremonies.

Many native Christians celebrate their marriages in the Christian Church to which they belong before an officiating priest, and again celebrate them in their homes, more or less in the native fashion (A. R., Madras).

The new converts are labelled Christian, with a supplementary tag to denote the particular brand of Christianity to which they have been attached; but it is exceedingly doubtful whether any considerable proportion of them are entirely purged of their old belief—whether, in fact, the new label is anything more than a new name for the old wine. Just as European Christianity has incorporated festivals, petitions, and deities from earlier religions, so the new Eastern and African Christianity is likely to retain, in addition, much of the traditional religion of the people of the country. Most of our correspondents (there are exceptions) are of opinion that Indian Christians continue to observe (in secret, at least) practices of their former faith. It would be wonderful if they did not. The converts are generally of very low culture, and it is only natural they should cling to the early superstitions in which they were bred; they cannot be expected altogether to shake off the modes of thought and practices of their environment, save through a prolonged period of education and rational training.

The reply which a drunken convert reprimanded

by a missionary for taking part in the annual "Sarhal" (Spring festival) gave is significant. He said: "Have I given up my 'dharam' (religion) because I have become a Christian?" (A. J. R., Ranchi).

Old superstitions survive conversion. Syrian Christians perform Shraddhas (worship of ancestors). Pariah Christians are usually devil worshippers ("A.," Travancore).

The new faith is often no more than the old worship under a new name. Jenny Jones becomes Sister Martha (A. R., Madras).

In and about Bombay the Christianity of the converts is often very much mixed up with the rites and ceremonies of the older faith. Many converts

continue to worship their Hindu gods in the form of Ganesha and others, and observe many Hindu festivals such as the Divâti. This is especially the case in villages near Bombay, where fishermen live, and where whole villages were converted to Christianity in early times (K., Bangalore).

As one advances east and south [of the Punjab] the aborigine is of a very low type, and in my experience merely adds Christianity or Islam to his own prehistoric animism (H. F. F.).

BURMA

The replies from Burma from our exceptionally well-informed correspondents throw an interesting light on the subject. I quote from three of them:—

There are few Burmese Christians. The Burman is well advanced in civilization, and the qualities in question are more or less part of his natural equipment. Conversion to Christianity makes him neither more nor less sober, continent, honest, kindly, etc., than he was before. It would be difficult to tell a Christian Burman from a Buddhist, I think. His virtues and failings are but little affected by his

beliefs. But the Karen (who contributes most of the converts in this land) stands on a different footing. In his own villages and before conversion he is dirty, ignorant, drunken, and a barbarian. The Americans make him clean, educated, sober, trustworthy, and fit to be a policeman or nurse. Conversion here implies civilization. Probably many converts retain much of their native animism. The Baptists are the chief agents in this process. They take less interest in the civilized Burman, whose "conversion" does not cause such radical and obvious changes in character. The Catholic is chiefly concerned to baptize people, and so bring them into his fold. He does not worry about civilizing them. The Anglican, as might be expected, takes the *via media* ("B.," Rangoon).

The American missions preach temperance, and their converts are sober. Christians of other sects, especially Roman Catholics, are less sober than the average Buddhist. Missionary influence has probably increased intemperance among converts from Buddhism and reduced it among converts from Animism—e.g., among the wild tribes. The Christian Tamil, usually a R. C., is more intemperate than the Hindu of the same social rank. In regard to the other qualities there is no difference between Christianized natives and their countrymen. Christians marry according to Church rites and practise monogamy. Buddhists are allowed a minor wife with the chief wife's consent; but no respectable Buddhist now follows this practice. Public opinion is strongly against it ("A.," Rangoon).

The Karens are not so intelligent as the Burmese. Although great efforts are made to educate them and introduce industries among them, they remain a very simple-minded, easy-going race. Prior to the missionaries they had a tradition of the advent of a white prophet. This inclines them to the acceptance of Christianity. The Burmese are very temperate. There is nothing to show that the missionaries have

reduced vice in any way.....There is very little difference between a coolie's Vishnu temple and his Christian Church as seen on some estates. Christ on the cross or a picture takes the place of the idol, and gets the usual offerings of rice, plantains, etc. (W. S. R., Tenasserim).

CEYLON

Mr. de Silva, a Medical Officer in Ceylon, writes that the Christians are more addicted to alcohol, otherwise there is little difference between them and their fellow countrymen. The influence of social-service workers who profess different religions has been distinctly good.

The Christian Government farms the rents of the liquor taverns, and the drink habit, which is a newly-acquired one, is encouraged by the indiscriminate distribution of taverns throughout the country. Not a single European Christian religious body has protested against this policy. The Buddhist associations which have done so have fallen under the censure of the Government, and are suspected of sedition. Hindus and Buddhists are more humane and charitable than Christians, and treat not only each other but animals better than they do. In the other qualities mentioned the Christian in no way excels his Buddhist, Hindu, or Mohammedan fellow countrymen.....Most native Christians, under stress of circumstances, are liable to resort to what is known in Singalese as "pitakarana" (outside matters) when all methods of obtaining succour through the Christian religion have failed. They gladly pay the fine (invariably imposed by the Roman Catholic Church) for their lapse (J. H. P. W., Ceylon).

MESOPOTAMIA

The Christian is less sober than the Muslim, but more sober than the Jew. The Christian is generally regarded as less honest and truthful than even the