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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—  
INDIVIDUAL LINKS BETWEEN GIVERS AND THE  
MISSION FIELD.

BY THE EDITOR-IN-CHIEF.

No practical problem, now occupying the wisest and best minds, is more engrossing than this: how to secure, from cheerful givers at home, a hearty and unflinching support for workers abroad, or on the borders of civilization in the home land. Great as is the need of a larger force in the field, the question pressing just now, with tremendous weight, is how to *keep* the laborers already in the field, and prevent disastrous retrenchment in the work already begun. On every side, and in every direction, the grand undertakings of the Church are at risk. Debts so enormous as almost to wreck boards representing home and foreign missions, and deficiencies so crippling to all aggressive action as to compel retrenchment instead of advance, have caused a chronic alarm and apprehension that are paralyzing to all hopeful enterprise. It is only great faith in God that dares take one step forward and onward when the work presents such an aspect and prospect.

Devout souls stand in the presence of such a crisis in missions, with the deep conviction that it is both needless and shameful. There is money enough, yea and piety enough, to remedy all these evils and supply all these deficiencies, were the money and the piety only made available. In nature, power and energy have always been present, but have not always been properly applied. And so the connecting links seem somehow wanting between Christians at home and the work and workers abroad. Dr. Thomas C. Upham has said,† that there is in every commonwealth, “a conservative body of men who, in their freedom from passion, can estimate the just claims of truth, and, in the strength of moral and religious principle, will at all hazards do what is right.” And hence, “when great constitutional and moral ques-

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\* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† *Life of Faith*. 300 p.

## II.—MISSIONARY DIGEST DEPARTMENT.

### "THE RUIN OF INDIA" BY BRITISH RULE.\*

BY S. H. KELLOGG, D.D., LL.D.

I have read with equal pain and astonishment an article by Professor Des Isles, entitled "The Ruin of India,"† wherein various assertions are made which, were they justified by facts, would show this government to be one of the most pitiless tyrannies on the face of the earth. But I rejoice to be able, to the credit of our common civilization and Christianity, to assure the professor that, from whatsoever source he has derived his supposed information, he has been in this matter most egregiously deceived.

In his very first sentences the writer shows that he is under a total misapprehension of the facts regarding the riots in Calcutta and the assassinations in Poona during this last summer, which he intimates to have been due to the "frightful oppression" which India is enduring at the hands of her British rulers. In reality, however, both the riots and assassinations were occasioned, not by the ill-doing, but by the conspicuous well-doing of the government.

In the case of the riots an appeal had been taken to the High Court by a certain Bengali gentleman of rank, regarding the ownership of a certain piece of land on which stood a Mohammedan place of prayer. The High Court on reviewing the evidence sustained the appeal, and ordered the premises to be vacated by the Mohammedans. When they refused to do this, the government officer proceeded to remove their building. Hence the riot. Where in all this was the "frightful oppression?"

In Poona and Bombay the terrible black plague has been raging for months. As the only means known to modern science of combating the pestilence with any hope of success, the government ordered the segregation of all that were stricken in special hospitals, either provided by government, or, wherever preferred, by the members of the different castes and religions, each for themselves. But the people generally would not let cases be known, and constantly secreted the sick in close and poisonous quarters, thereby intensifying the infection and spreading the disease. Under these circumstances the government ordered a compulsory house to house inspection of such infected cities, the compulsory cleaning of filthy houses, the removal and burial or burning of the corpses frequently found in them, the forcible removal of all in them found sick with the plague to the hospitals provided, where all who chose might have the best treatment known to modern science. These searches were carried out by organized parties made up of native gentlemen, British soldiers, and English ladies who volunteered for the purpose. But all this, instead of moving the people to gratitude, excited a fierce tempest of angry hate, of which the deepest secret doubtless was to be found in the intense caste pride and superstition of the Mahratta Brahmins, who were thus compelled to admit into the sacredness of their houses these unclean foreigners, whose very shadow falling on their food is supposed to render it so unclean that it must be thrown away. Those who have been engaged in this work have been threatened with death, sometimes violently assaulted, assailed both in India and even at home, by radical members of Parliament, with the most atrocious and unmentionable calumnies, and

\* From the *Presbyterian Review*, Toronto. † *Presbyterian Messenger*, Sept. 30, 1897.

at last this culminated on the Queen's Jubilee day in the Poona assassinations, wherein the officer in charge of these plague operations was shot at night by one of these same Mahratta Brahmins, as now confest by the assassin himself.

Again Professor Des Islets makes this astounding assertion—that from the wretched millions of India “England extorts every year, without any compensation, the enormous sum of \$150,000,000.”\* Without any compensation! How any intelligent man can say that England gives “no compensation” to the people of India for the taxes she takes, passes comprehension. In the first place, in return for these, she has given the people, from one end of India to the other, a system of government which, in so far as it is administered, not by natives, but by the members of Her Majesty's Covenanted Civil Service, stands to-day as a model to the whole world for purity and incorruptibility, and magnificent labors for the help of the poverty-stricken millions of this over-crowded country. In the days of the Mohammedan rule of India, Tavernier wrote that a traveler in India “ought always to take with him twenty or thirty armed men.” Is the present security no “compensation” for revenues taken from the people?

Again, the British rulers of India have during a comparatively short period developed a system of education which has planted schools, colleges, and universities in every part of the land. These are supported in large part by revenues taken from the people. Is a great educational system like this, supervised by cultivated university men from home, no “compensation” for the taxes taken from the people?

Again, out of the revenues gathered from the people the government has constructed—to illustrate—in the Northwest Provinces alone, and within the lifetime of the present generation, 10,173 miles of irrigation canals, which last year supplied water to 11,437 villages and watered over 2,000,000 acres. Similar figures might be given for the Punjab and other parts of British India; and the government is at present planning another magnificent system of irrigation for Oudh and Rohilkhand which, when carried out, will be of even greater magnitude and irrigate over two and a quarter million acres. Except for the tens of thousands of miles of irrigation canals which have been built and are still being constructed by the British government, this last year would have witnessed a famine here, in comparison with which the horrors of that now drawing to an end would have seemed insignificant and for the like of which we should have to go back to the happily by-gone days of independent native rule.

To these instances of the return given to India by her British rulers for the taxes taken from the people may be added many others, due exclusively to British rule, which space forbids me more than to mention. Such are *e. g.*, a most complete postal system, with the unit of postage, to all parts of India and Burma, a half-anna, or one cent; a postal telegraph, by which a message can be wired anywhere in India or Burma for as low as sixteen cents; connected with the post-office, also, a government savings-bank by which, in any post-office in the empire, may be deposited, at interest, so small a sum as eight cents—a favorite form of investment with thousands of the very natives who most vigorously denounce the government; hospitals and dispensaries scattered all over the land where the poorest may have enlightened European treat-

\* An average of fifty cents per capita a year.

ment gratis; permanent security—no doubt, sometimes, at the expense of one of those "useless frontier wars," for which the professor blames the government—against the fearful Mohammedan raids and invasions by which, previous to British rule, large parts of India had been repeatedly laid desolate; magnificently graded macadamized roads, connecting all important places in India, not to speak of steamboat lines, and railways with fares so low that one can go, if he please, from Calcutta to Peshawar, near the Afghan frontier, 1,542 miles, for about \$8.00, etc., etc. This enumeration is far from complete, but it will suffice to enable the average reader to judge with how much of truth and justice it is charged in the article reviewed that England "extorts" her "enormous" revenues from the Indian people "without any compensation."

Professor Des Islets strangely regards the railways of India not as works of enlightened beneficence, but "as immense siphons to drain the resources of the country toward England." The truth, again, is the exact opposite. Even with the vast irrigation system, except for the railways little could be done to mitigate famine, simply for lack of transportation. And yet the professor can only see in the railways of India another evidence of the greedy tyranny of its British rulers, and de pite tens of thousands of miles of these railways and irrigation canals he can write: "The famine in India is a famine of which the English are the cause." But what he calls a "proof of this," is, if possible, more astounding than the original assertion; namely, that "the great native vassal states, with 50,000,000 of population, do not suffer from famine." I never heard such a statement made before, and no wonder, for it is utterly incorrect. Given the same conditions of soil and climate, the native states suffer from famine precisely as do the contiguous British districts.

It is, indeed, true that a very large proportion of the people are distressingly poor; but there is only one sense in which it can be said with unqualified truth that this is due to the British domination. India is enormously over-populated. In the Ganges valley the population ranges from 500 to 700 to the square mile. Before the British rule began almost incessant wars helpt to keep the population down, and when famine or cholera or deadly fever would sweep through the country, the native rulers as a rule did nothing to save life, millions perisht, and the congestion was relieved. But now it is different. The Pax Britannica has now long ruled; intestine wars are at an end; cholera is checkt; famine is relieved, and mortality is otherwise diminisht. The very excellence and beneficence of the government becomes the direct occasion of increasing that over-population which is the necessary cause of the extreme poverty of the mass of the people. In this sense only is there any truth in the statement that "the English are the cause of this famine."

I am far from maintaining that every British official is a saint, or that there have been and are no grave mistakes in government policy, and no great moral wrongs which are still unrighted. But on the whole, despite tremendous difficulties, it is probable that no existing government has ever shown such a grand example of the application of the Golden Rule to the administration of the affairs of a people as the British government in India has been exhibiting, especially during this past year of terrible disaster and trouble. If an impartiality in justice between the various subject peoples, so absolute and colorless that it causes the government to be cordially hated by millions of the adherents of both the chief religions of the country; if the expenditure of mil-

lions continually for the amelioration of poverty, the prevention of famine, and the spread of education, latterly under repeated threats of a bloody return for their kindness and beneficence, be Christian; if it be right and Christian to put an end to suttee, thuggism, infanticide, and—as in parts of South India—the compulsory nakedness of low-caste women; if it be a high Christian duty, in the interest alike of India and the whole world to invade, at whatsoever risk, even the sanctity of a proud Brahmin's or Mohammedan's house, rather than to allow the "Black Death" to rage unrestrained; then I may without fear avow my settled conviction, the growth of more than thirty years' intimate acquaintance with India, that notwithstanding sometimes failures and grave mistakes, and sometimes even great moral wrong, in administering or supervising the government of these 287,000,000; yet, on the whole, the present British administration of India is probably more practically Christian than that of any other country in the world.

### RAMABAI'S FAMINE WIDOWS.

In our September (1897) number we gave some account of the rescue of child-widows carried on by Pundita Ramabai in Poona, Bombay Residency, India. Since that time the blessing of God and the generous



TARA, A DESTITUTE CHILD WIDOW, AS SHE ENTERED RAMABAI'S HOME, 1892.

contributions of Christians at home and abroad have caused marked progress in the work, and many of the girls and young women in Sharada Sadan have given their hearts to God. We gather the following items of interest in regard to the work from Ramabai's reports and from articles in the *Bombay Guardian* and *Indian Witness*. Ramabai is now in America, and is being warmly welcomed by those who have heard of her work for the Master. We hope soon to have a satisfactory paper on the condition of the child-widows of India and what is being done for them. In her published report Ramabai writes as follows (Oct., 1897):

"In April, 1896, I attended a camp-meeting at Lanowlee, accompanied by fifteen of my own girls who were believers in the Lord Jesus. My heart was full of joy and peace, and I offered thanks to the Heavenly Father for having given me fifteen children, and I was by the Spirit led to pray that the Lord would be so gracious as to square the number of my spiritual

children before the next camp-meeting takes place. Every circumstance was against the very thought. For in the first place not more than sixty or sixty-five girls at the most could be admitted in my school. Then the number of my schoolgirls was but forty-nine, and some of them were to leave during the summer holidays.