

degree of artistic interest may be mentioned, namely, the undoubted similarity between these temples and those of the Egyptians. The gateways or "Gopuras," both in form and purpose, resemble the pylons of the Egyptian Temples as do the great "Mantapas" or halls of 1,000 columns, with even greater accuracy, reproduce their hypostyle halls.

Whether this is accidental, or whether both Egyptian and Dravidian Architecture sprung from a common origin, are questions which cannot at present be answered with any certainty.

Artistically, the Dravidian style, as exemplified in their constructed buildings, possesses more of the barbaric element than any other in India. Its forms are more crude, and the planning is less skilful, than in either the Jaina or Indo-Aryan style. The masses are ponderous, and the decorations lack restraint; and with the exception of the composite pillars before mentioned, it has added but little to the sum of beautiful ideas, in the architecture of the world.

CIVIL ARCHITECTURE.

No civil buildings dating before the advent of the Mahomedans exist in Southern India, and what is remarkable in a country of several kingdoms, frequently at war with one another, no fortresses are to be found. No cenotaphs to mark the burial places of the ashes of their departed kings adorn the vicinity of the ancient capitals of the Dravidian States, such as are found in Northern India. When, however, the Dravidians came into contact with the Mussalmans, palaces, kutcheries, and elephant stables, rivalling the splendour of their religious buildings and the palaces of their conquerors, were erected at Vijayanagar, Madura, and Tanjore. They bear not the slightest resemblance to the architecture of their temples, but are based entirely upon the Moghul style. That civil buildings must have existed before this period is probable, and their entire

disappearance is to be attributed to the same cause which accounts for the destruction of most of the early edifices throughout India, namely, that they were built of wood.

The hall of the palace of Madura is an example of unadorned simplicity, rivalling in this respect any of the Mussalman buildings found in India; while in other instances, such as that of the arcading of the court of the palace at Tanjore, are seen the exuberant details of the Dravidian carvers, superimposed upon the

structural form of the Mahomedans. Before any composite style could be developed from the conjunction of these two opposing ideas, the advent of the European and decay of the Mussalman power destroyed it, and led to the introduction of Western styles, alien to both. Since then, in civil architecture, no pure style, either Western, or Eastern, has been developed, but buildings more or less commonplace and vulgar, containing mixtures of East and West, have been erected.

DRAVIDIAN SCULPTURE.

Mention has already been made of the extraordinary diversity of outline and detail in the carvings of the pillars of the Nuptial Halls of the Temples. These are far too numerous to particularize, and it is only possible to describe broadly their characteristics. Patient labour, and almost incredible industry expended upon their production, they share with all Indian work;

but they are chiefly remarkable for their wild imagination. When portraying the composite monsters made up of two or more animals, they make the works of the European sculptors of the grotesque in the Middle ages appear sane almost to dullness, by comparison. Of pure beauty there is but little, though on the other hand, there is none of the deadening repetition of the Northern Indian sculpture. Fancy here runs riot, usurping the place of order, symmetry or fitness. This wealth of imagination gives great spirit



SCULPTURED COLUMNS IN THE TEMPLE AT MADURA.

to many of their individual carvings; and in those where single figures are attempted, this quality in a great measure compensates for their faulty modelling and proportions. Some of these figures bear striking resemblance to those of the early German sculptors, in their spirited portrayal of action; and, like them, arrest the spectator by their realism, but leave his sense of beauty untouched. These figures are the only form of Dravidian sculpture containing the seeds of progress. From them a living art could be developed, but their "grotesques" mark the finality of imagination carried to extremes. Nature has been discarded, and its study would only be a restraint. Beauty of line and arrangement might bring these grotesques within the realm of Art, but those two qualities are absent, and it is very doubtful if the race, as it now exists, is capable of developing them. All the evidence goes to prove that the artistic activity of the Dravidians, during their finest period in the 17th and 18th centuries, was the culmination of the power of artistic expression of the race, which in that effort exhausted itself, and is now as dead as any other style in India.

DRAVIDIAN PAINTING.

Colour appears to have had as little charm for the Dravidians as it had for the Indo-Aryans. There are certainly, upon the Kylas Temple, the remains of the painted ornament upon plaster, with which probably a great portion of the temple was covered. In very few of the modern buildings is it employed, either in conjunction with, or as a substitute for, carving. True it is that some of the carvings in the more modern temples and corridors have been daubed over with crude pigment. These vandalisms, however, so far from leading one to suppose that a taste for colour once formed an important item in the artistic equipment of the Dravidian race, point to the opposite conclusion, and support the opinion that painting, as art, no more appealed to the taste and understanding of the people of Southern India than it did to those of the North.

THE INDO-SARACENIC STYLE.

The conquest of North-Western India by the Mussalmans in the 11th and 12th centuries, introduced into the country the first alien style in art since the Greek incursion under Alexander. Unlike the Greek influence, which was ephemeral, the art of the Mahomedans became firmly established, and is now the crowning glory of the peninsula. The general type of their architecture is supposed to have been derived from that of

the Sásanian Empire, which flourished in Persia between A.D. 226 and A.D. 641. It varied in detail in different countries conquered by the followers of Mahomet between A.D. 632, when Syria first came under their dominion, and A.D. 1453, when Constantinople fell; but the style remained distinct. The differences in detail were partly due to the dissimilarities in the climate of their widespread Empire; but even more so, to the character of the local materials employed by their builders.

In Spain and other countries where good stone was not available, brick and plaster were employed for the structure and embellishment of their buildings. In

India, where marble and red sandstone were to be easily obtained, they were freely employed, and

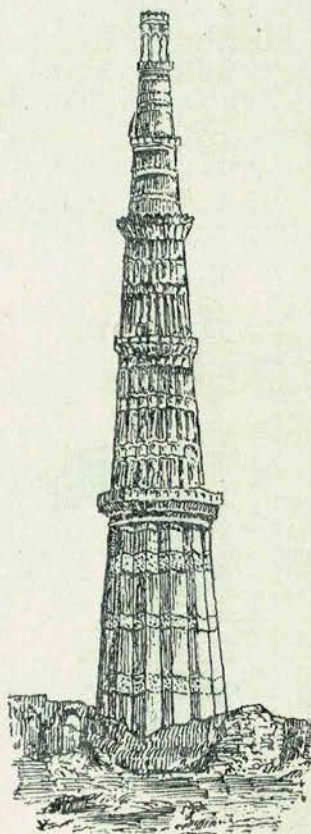
resulted in the development of a more monumental style than that found in either Egypt, Spain, or Syria. Mahomedan buildings may be broadly separated into three groups, namely, mosques, tombs, and palaces; and in connection with the two last must not be forgotten the formal gardens which surrounded them.

The plans of their mosques are dictated by the requirements of their ritual. Thus their essential features are, an unroofed enclosure, rectangular in form, with a central fountain, or pool,

Mosques, for ablution. Around this court are placed roofed colonnades for protection against the heat of the sun. Upon the side facing toward Mecca, the colonnade is of extra depth, and contains the *Mihrab* or Niche, the *Mimbar* or Pulpit, and the *Dikka* or Tribune, whence the *Imam* reads passages from the Koran, and intones prayers. Entrance to the enclosure is obtained through a gateway, which in India is generally an important architectural feature. From certain parts of the court-yard rise *Minars* or towers, from which the *Mueddin* calls the Faithful to prayer. Domes, of varying height and diameter, rise from the flat roofs of the colonnades, and it is to these that the principal architectural effect of the mosques in India is due.

With the Mahomedans came the first race into India who did not burn their dead, but buried them. They also brought with them the practice of marking the resting places of their departed, by monuments. According to the importance or wealth of the dead, or his descendants, the tombs were simple or elaborate. The princes of the Tartar races made it a practice to build their own tombs during their lifetime; as people must who wish to ensure sepulchral magnificence. While securing this, they made use of the building during their lifetime, as a place of pleasant and cool retreat and recreation with their friends.

General Style of Mahomedan Architecture.



KUTAB MINAR, DELHI.

Tombs.

The usual process was for the king or noble to enclose a garden outside the city walls, entrance to which was gained through one or more splendid gateways. In the centre he placed a lofty square terrace, from which radiated four broad alleys, with marble-paved canals, ornamented with fountains and bordered by cypress and other evergreens, as well as by fruit trees. Upon this terrace he erected a square or octagonal building crowned by a dome, and in the more splendid examples with smaller dome-roofed apartments, while the four main sides were devoted to the doorways.

During his lifetime, the central hall, or *Barrah Durrie* was used as a festal hall; but at his death the founder's remains were interred beneath the great dome. Sometimes his favourite wife lay beside him, while the bodies of his family and relations were buried beneath the collateral domes. Perfect silence then took the place of festivity and mirth, and the care of the building was handed over to priests.

The Palaces were almost always fortified, and were built upon the bank

Palaces, of a river or lake. The outer walls were rectangular; the space within being occupied by ranges of buildings used by the garrison, as Halls of Audience, private apartments for the king, the zenana, with its gardens and baths, and a mosque.

The character of the decorations of all Mahomedan buildings is, in theory, limited by the teachings of the Koran, which prohibits the portrayal of natural objects, including human and animal forms. In those countries

where the Faith is most rigidly observed, this prohibition is strictly obeyed, and has led to the development of those intricate geometrical patterns, known as Arabesques. In India,

however, a considerable latitude was allowed, and many of the most exquisite patterns in the buildings at Agra, Delhi, and Ahmedabad, are based upon flowers and trees.

The above are the general characteristics of the art and architecture of the Mahomedans, and we will now proceed to a more detailed survey of the history and artistic achievements of the succeeding Moslem dynasties which governed India between the year 1193, and the final extinction of Mahomedan rule in 1859.

The first of these was the Pathan Dynasty, which, conquering North-Western India about the year A.D. 1193, held sway until they were displaced by the Moghuls in A.D. 1526.

The Pathan style was fully developed before the Mahomedans came to India; a specimen still being extant in the Minar at Ghazni. This was not a tower or minar attached to a mosque, but was a Tower of Victory. The earlier buildings of the Pathans in India show marked divergencies from the pure style of this minar. The reasons for this change were, that being a nation of soldiers, and at the same time very energetic builders, they were forced, when they first settled in the country, to employ Hindu craftsmen to carry out their designs. Being also in a hurry, they adapted to their own uses the colonnaded courts of the existing Jaina Temples, which they found ready to hand, contenting themselves with

knocking off the carved figures with which the columns were decorated. This combination of the simplicity and largeness of conception of the Mahomedans with the elaborate and minute workmanship of the Hindus produced a style unique in its class, of which the arches at the Kutab and the decorations of the Kutab Minar at Old Delhi, and the great arch in the mosque at Ajmir, are the most famous examples.

The second period of Pathan architecture was characterized

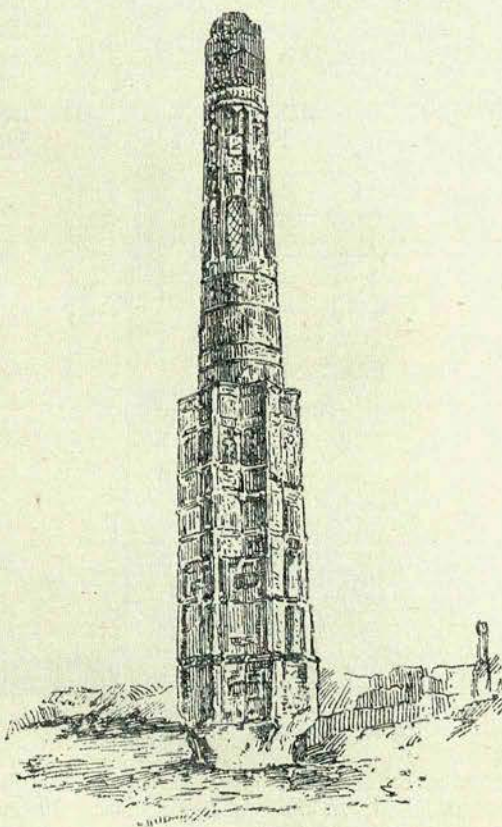
by a reversion to a greater simplicity and restraint. A more stern adhesion to the precepts of the Koran may have dictated this, together with the fact that Mahomedan artificers were available, and that the supply of carved pillars from desecrated Jaina Temples had become exhausted.

The third period marked a return to the elaborate detail of the past, but in place of a composite style, a more consistent one was naturally developed.

The only existing examples in Northern India of Pathan architecture of any importance, are mosques and tombs, the one great civil building being the Kutab Minar at Old Delhi.

The finest specimens of the first period are the mosque at Old Delhi and the mosque at Ajmir. Of the second period, the tomb of Shere Shah near Sasseram, the Kala Musjid in the present City of Delhi, and the Jumma Musjid at Jaunpore, while examples of the third period will be found in the many ruined tombs which strew the plains round Old Delhi.

The Mahomedan buildings in Ahmedabad are more essentially Indian in their character than any of the varieties of Saracenic architecture found elsewhere. The reason for this is, that although the Moslems conquered Guzerat, and Ahmed Shah set up his capital on the banks



GHAZNI MINAR.

Pathan Style, 2nd Period.

Pathan Style, 3rd Period.

Character of Mahomedan Decorations.

Pathan Style, 1st Period.

of the Sabarmati, they never wholly subdued the rebellious spirit of their subjects, nor converted the bulk of them to their Faith. On the contrary, from an artistic point of view

Ahmedabad.

the Guzerathis conquered their conquerors, and forced them to adopt their forms and ornaments, which were superior to any known to the invaders. The mosques are Jaina in almost every detail. Arches, it is true, were inserted; but merely as symbols of the Faith, and not on account of their constructive necessity. The domes and minars are refined in form, and decorated out of all resemblance to those of Northern India; while the constructional methods are identical with those used in the building of the Jaina Temples. The two celebrated pierced stone windows have already been mentioned, the design of which is purely Indian, while the smaller mosques, especially that of the Rani Sipri, are scarcely recognizable as Moslem buildings. Again, it is only necessary to compare the minars in Ahmedabad, with their elaborately carved bases and bracketted galleries, with those at Delhi and Agra, to see at once how great was the influence of the Jaina builders upon the traditional forms of their rulers. The tombs show the same influence, those of Meer Abu Turab, Syad Osman, and Shah Allum being constructed upon the principles of Jaina architecture.

This system is carried to its greatest extent at a place situated five miles from the city, where the remains of a magnificent collection of buildings can be seen. These include an almost perfect mosque, three tombs and a splendid palace, surrounding an extensive tank, access to which is gained by a noble range of steps. This group, which in its day could scarcely have been surpassed by any in India, is one which, even in its present state of desertion and decay, impresses the spectator by its combination of simplicity and elegance.

Sirkej.

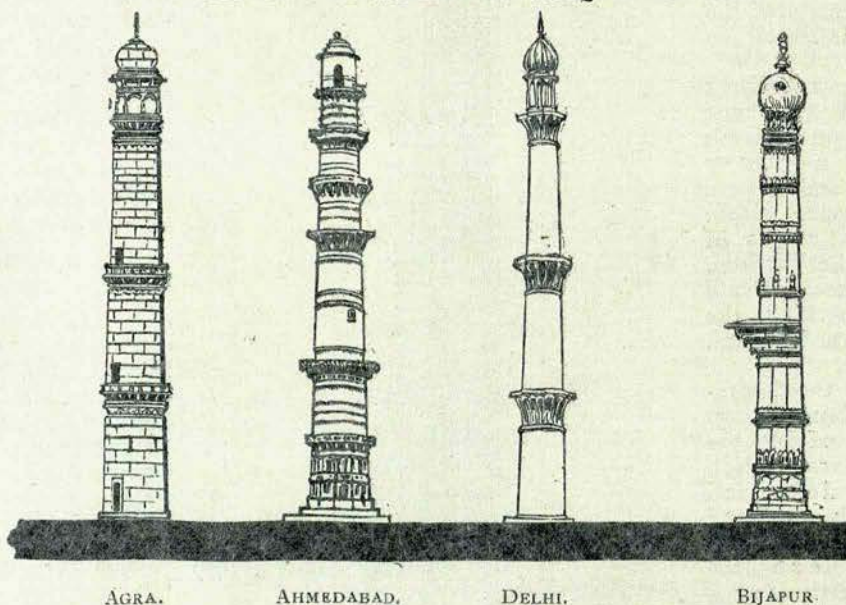
Toward the end of their career, when Guzerat came more completely under the dominion of the Moslems, the architects of Ahmedabad reverted to the arched forms generally used by their brethren in Northern India and elsewhere. A tomb erected by Mahmud Begurra at Mahmudabad is a striking and beautiful example of this more solid and simple style, rarely if ever surpassed by any tomb in India.

An offshoot of the Pathans, the Ghori Dynasty, set up an independent kingdom in about the year A.D. 1401,

Mandu.

and made its capital at Mandu, situated on an extensive plateau, forming a spur of the Vindhya. Here for the space of one hundred and sixty-eight years, buildings of a most extensive and elaborate character were erected. The walls surrounding the plateau are more than 30 miles in length, while mosques, tombs, and palaces of the greatest magnificence covered the space within them. It has long since been a deserted city; its monuments rent by the luxuriant growth of climbing plants, or hidden in the recesses of an almost impenetrable jungle. At the instance of Lord Curzon, efforts are now being made to preserve the great mosque, and its two most splendid palaces, the Jehaj Mahal and the Baz Bahadur, from complete destruction. These buildings are monu-

FOUR TYPES OF THE MINARS OF MOSQUES IN INDIA.



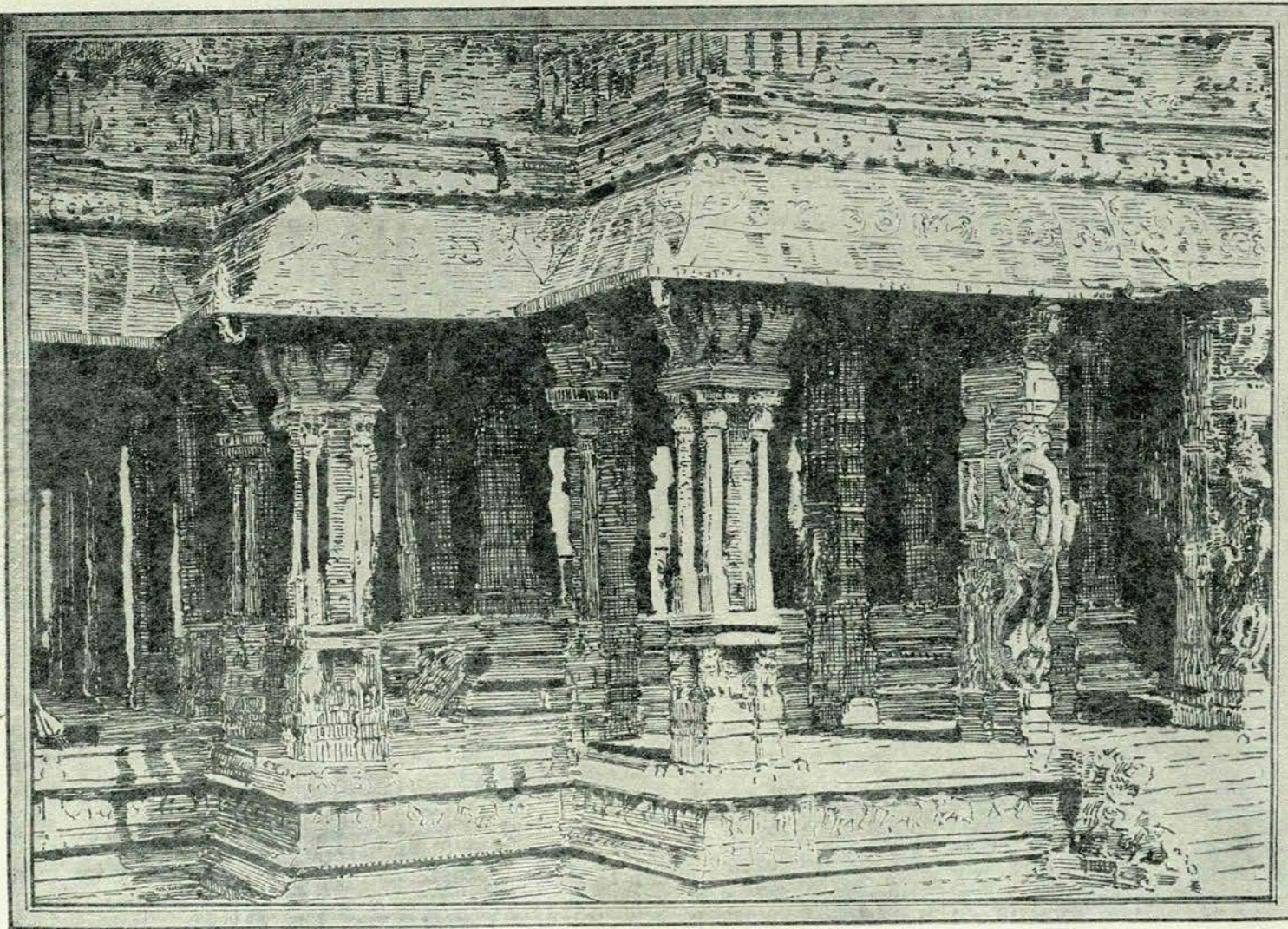
mental rather than elegant in style, and are more fascinating to the artist in their picturesque decay, than interesting as examples of architectural development to the archaeologist.

It has been before noticed that the presence of suitable building stone had marked influence upon the traditional Mahomedan style in Northern India. The absence of this material gives a local individuality to the build-

ings both in Bengal and Sind, where brick alone was available. Each of these provinces introduced a new feature into the style, besides developing variations in the shape of the pointed arch, as a result of their brick construction.

In Bengal, the new feature took the form of the curved roofs to the "Chattries" which crowned the angles of the buildings, already noticed in the section dealing with Indo-Aryan Civil Architecture. In Sind the variation adopted was in the style of decorating the surfaces of the mosques. In place of carving, tiles of great beauty, both as regards design and colour, were extensively used.

This method of decoration was undoubtedly derived from that of the Mahomedans in Persia, but it never took as firm a hold upon architects in India as it did upon the builders in the more Western portions of the Mahomedan Empire. Its possibilities were here



COMPOSITE COLUMNS IN THE TEMPLE AT BIJANAGAR.

overshadowed and thrust aside by the appreciation bestowed upon the more costly and permanent practice of inlaying marble with precious stones.

Painters who have seen the magnificent effect produced by the few existing buildings decorated with tile-work remaining in Sind and at Lahore, must regret this neglect, but at the same time must recognize the sound artistic instinct which rejected the employment of tile-work in combination with marble.

If few in number and widely separated, the Mahomedan buildings at Gaur in Bengal, and at Tatta in Sind, will be seen to hold not unimportant places in the interesting record of the various phases of Moslem Art. In India they influenced it at opposite poles : in

design and construction, and a largeness of conception in some of their buildings, and an elegance in proportion, and an elaboration in detail in others, unsurpassed by those of Agra, Delhi, Jaunpore, or Ahmedabad, though differing from them in a marked degree.

The Jumma Musjid was commenced by Ali Adil Shah in 1557, and though continued by his successors, and never finished, it is one of the finest in India.

Jumma Musjid.

Although of splendid proportions throughout, and free from any Hindu influence, it is to the artistic shape and the constructional skill displayed in the building of the central dome of its Western colonnading that it owes its reputation. This would be even greater were it not surpassed in power and elegance by the two

glories of Bijapur, the Gol Gomuz or Tomb of Mahmud, and the Ibrahim Rozah.

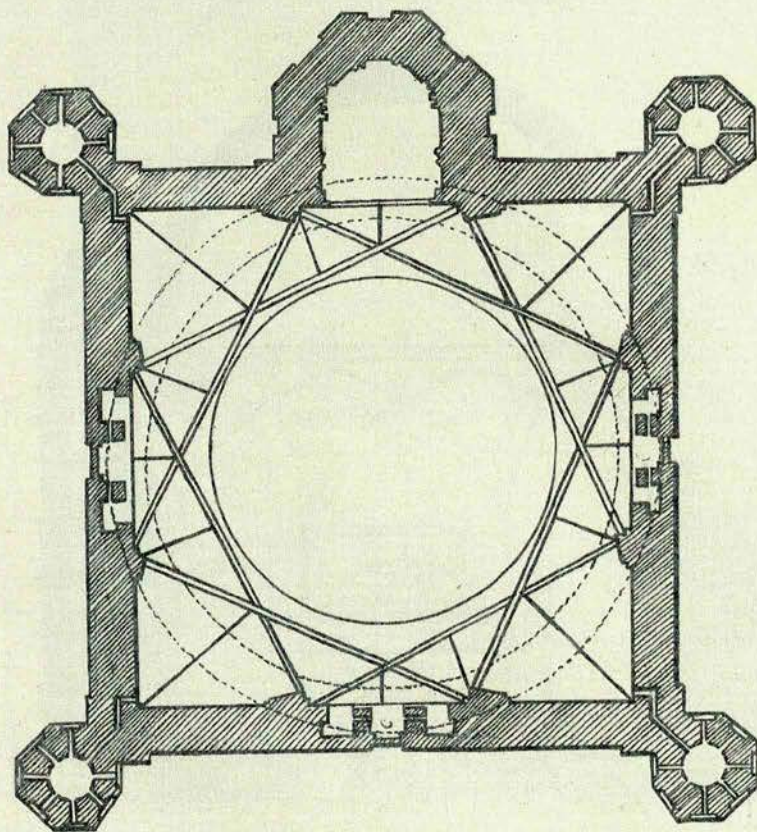
The Gol Gomuz, or Tomb of Mahmud, is one of the most remarkable buildings for simple grandeur and constructive boldness, not only in India but in the

The Gol Gomuz.

world. As will be seen from the plan, it is internally a square apartment 135 feet each way, and is larger in area than the Pantheon at Rome. At the height of 57 feet from the floor, the hall begins to contract by a series of ingenious and beautiful pendentives, to a circular opening of 98 feet in diameter. On the platform of these pendentives the dome is erected, 124 feet in diameter, thus leaving a gallery more than 12 feet wide all round the interior. Internally, the dome is 175 feet high, externally 198 feet. The most ingenious and novel part of the construction of this edifice is the mode in which the lateral or outward thrust of the dome is counteracted by the weight of the pendentives acting inwards, which form a sort of tie and keep the whole in equilibrium without in any way interfering with the outline of the dome. In the Pantheon a great mass of masonry is thrown on the haunches, which entirely hides the external form; whereas in the Gol Gomuz the weight is hanging inside, and consequently allows the outer form to be clearly seen. In the interior, only the

simplest mouldings adorn the intersecting arches of the pendentives, and the ballustrading of the gallery is equally quiet in design. Nothing, therefore, tends to detract from the solemn impression of the wide and lofty vault, which spreads itself above the spectator.

The exterior is equally impressive. At each angle stands an octagonal tower, eight stories high, simple and bold in its proportions, and crowned by a dome of great elegance. The walls are plain and solid, pierced only by such openings as are requisite to admit light and air. At a height of 83 feet, a massive cornice projects to the extent of 12 feet from the wall, above which an open gallery gives lightness, and finish to the whole.



PLAN OF THE GOL GOMUZ AT BIJAPUR.

Bengal, by introducing a form based upon the bamboo huts of the indigenous cultivators of the soil, and in Sind, by bringing it into touch with the artistic genius of the Mahomedans of Persia and Mesopotamia.

Of the monuments of the Mahomedan dynasties, which held successive sway over the Deccan from 1370 to 1672, the most remarkable are those at Bijapur. These are due to the building enterprise of the later kings of the Adil Shahi Dynasty; the great epoch being the hundred years between 1557 and 1657. During this

Bijapur.

period, their capital was adorned with a series of buildings as remarkable as those of any of the Mahomedan capitals of India. They showed wonderful originality in both

In striking contrast to this building is the tomb of Ibrahim Adil Shah, which fascinates by its graceful proportions, the exquisite and elaborate character of its carving, and the quiet beauty of its setting. Admirably adapted as the Arabic characters are for the purpose of decorative inscriptions, in few buildings can they have been more finely treated than in the numerous panels which so freely adorn the exterior and interior of this tomb as to be said to include the whole of the Koran. The outer arcading has a deep cornice, supported by elaborately carved bracketing, and is crowned at each corner by a graceful minaret. The dome is more bulbous in shape than are those of the Jumma Musjid, or the Gol Gomuz, and rests upon a somewhat concave drum, wrought into likeness of the petals of a flower.

Beside the tomb is a mosque to correspond, and the Royal gardens surrounding them are adorned with fountains and kiosks, and are flanked by colonnades and caravanserais for pilgrims.

The ruins of the palaces, in one of which can be seen the front of the great Audience Hall with its arch 80 feet wide, and of other civil buildings, among which may be especially mentioned the gateway

known as the Mehturi Mahal, bear ample testimony to the fact that the civil buildings of Bijapur possessed the same noble characteristics as those displayed in the mosques and tombs. Of their extent and number, it is sufficient to say that they are thickly scattered throughout the area enclosed within the gigantic walls, which are $6\frac{1}{2}$ miles in circumference.

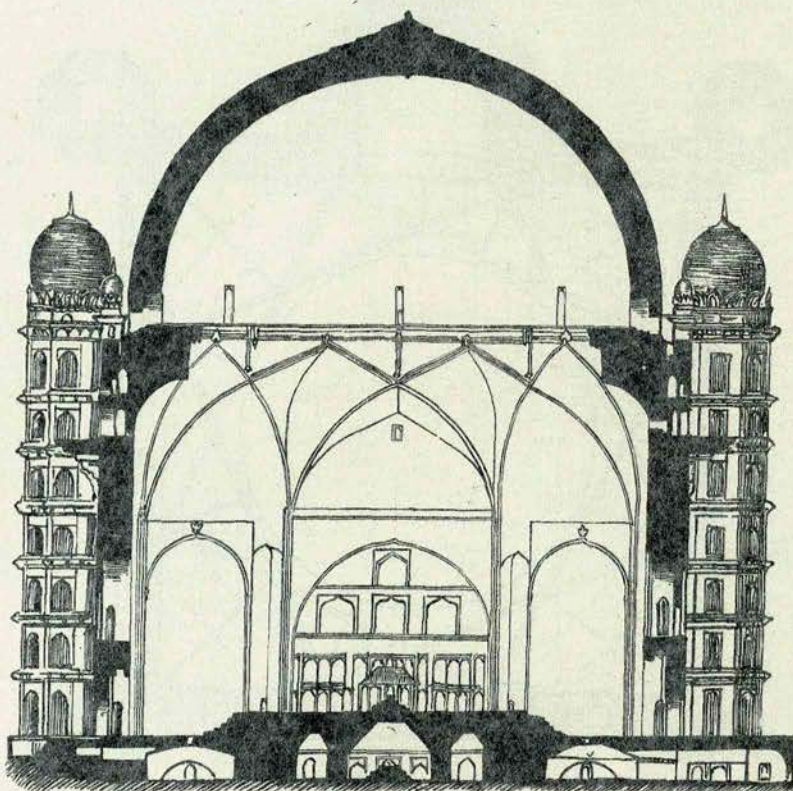
We now come to the culminating period of Mahomedan Architecture in India, that of the Moghuls. Little remains of the architecture of the last rulers of the Pathan Dynasty, or of that of the earliest

Moghul Architecture. of the Moghul invaders, although Baber, according to his own account, every day employed over two thousand builders and stone-carvers. A few buildings, ascribed to Humayun and the usurper Shere Shah and his son Selim, exist, but the great building period of the Moghuls does not begin until Akbar was firmly established in power.

One of his first works was to complete the tomb of Humayun, his father, in Old Delhi, where it is now seen to be in a state of almost perfect preservation. It is severe in style, being almost destitute of ornament; but standing on its lofty platform it is an imposing and splendidly-wrought structure. His next building was the Red Palace in the Fort at Agra, which is purely Hindu in style and construction, but Moslem in its decorations.

It is, however, at Futehpore Sikri that Akbar must be judged as a builder. During his long reign of 49 years, it was his favourite residence. Here he erected a

splendid palace, a series of exquisite pavilions, and a most noble mosque, the southern gateway to which is generally agreed to be the finest portal of its kind in India, if not in the whole world. Volumes have been written upon these buildings, but they still fail to give the reader any adequate idea of the profusion of thought, labour, and money which must have been expended, before they were brought to completion; this can only be realized by a study of this great work upon the spot. The fort and palace at Allahabad, and his own tomb at Secundra, near Agra, are two of the most important of the other buildings, which owe their existence to the genius of the greatest and most liberal minded of the Moghuls.



SECTION OF THE GOL GOMUZ, BIJAPUR; SHOWING THE COMBINATION OF THE DOME.

The reputation of Jehangir as a builder has suffered by comparison with the genius of both his father and his son, in this direction. It was unfortunate for his future fame, that the few buildings of importance erected by him should have had for their site the City of Lahore, which Jehangir made his capital. The Great Mosque was built by him, but is surpassed in interest by that erected by his Vizir, chiefly on account of the resplendently coloured tiles with which the surface of the latter is covered. The tomb in which Jehangir and his imperious wife lie buried was despoiled by the Sikhs, and used as a quarry, whence the marbles from which the temple at

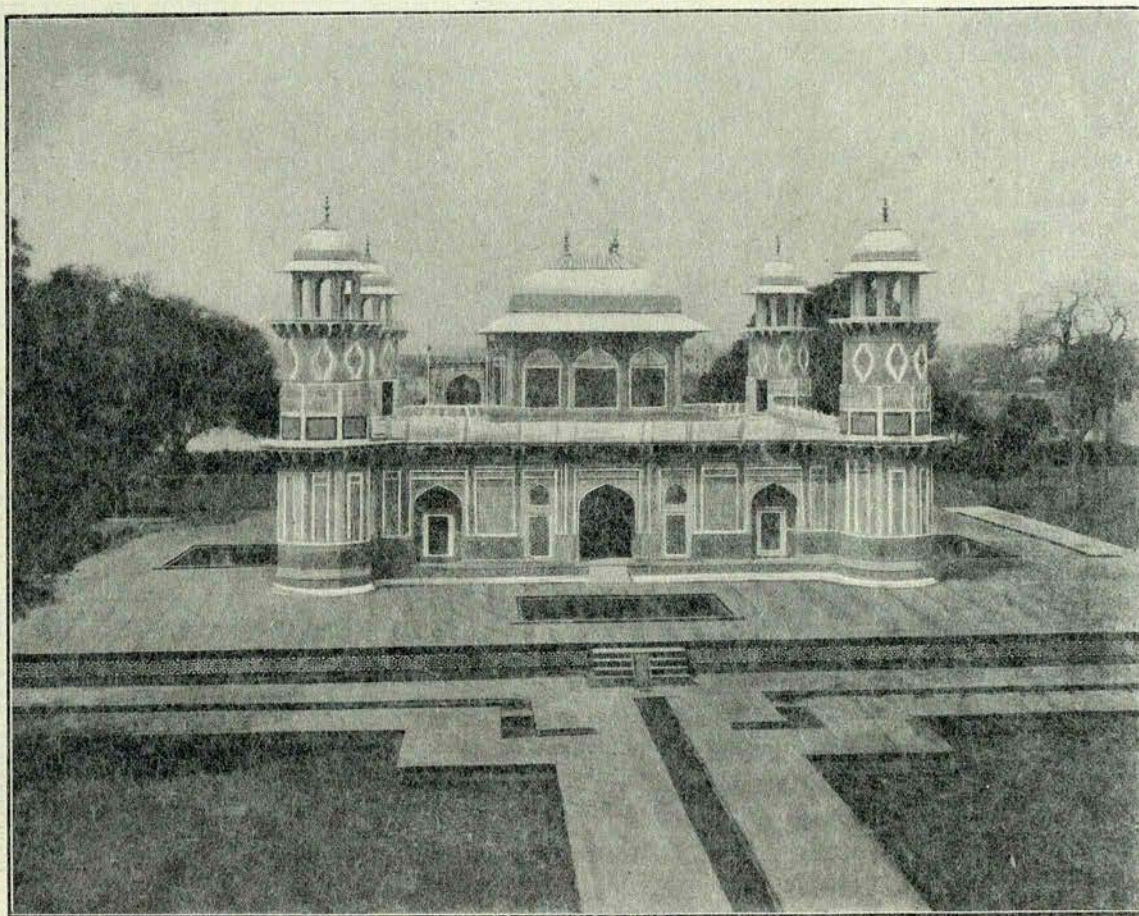
Lahore.

Amritsar was built, while his palace has been altered out of all recognition, in order to meet the wants of successive occupants. At the other end of his dominions, namely, Bengal, Jehangir founded the City of Dacca, in supersession of the ancient capital of

Dacca. Gaur, and adorned it with buildings of considerable dimensions. Here again he was unfortunate, for in consequence of the nature of the materials used in their construction, nearly all these important edifices are now in a state of picturesque ruin.

A tomb at Agra, the Itimad-ud-daula, belongs to his reign, although not built by Jehangir. It has much

Victoria and Albert Museum, South Kensington, certainly once adorned the throne of the Emperor. It is equally certain that shortly before the date of this tomb, the Itimad-ud-daula, the system of inlaying, called "pietra dura" had been invented in Italy, and had become extremely popular throughout Europe. Placed in a setting of polished white marble, it certainly is a most appropriate, and beautiful method of decoration. The difficulties and nature of the process compel the adoption of a flat and decorative treatment of surfaces, and are such as to discourage the representation of human or animal forms. It is, on the other hand, a singularly appropriate method of treating arabesques and delicate



MAUSOLEUM OF ITIMAD-UD-DAULA, AGRA.

intrinsic beauty, but its chief interest lies in the fact that it is one of the earliest, if not the very earliest, buildings in India, in which the decorations include coloured stones inlaid into white marble. Although no very direct evidence has been adduced to prove that this mode of decoration was introduced by Italian craftsmen engaged in the service of the Moghul Emperors, there can be little doubt that much of the mural ornamentation in the buildings of Shah Jehan was affected by European influence. It is known that Augustin de Bordeaux was employed by Shah Jehan, and the Mosaic executed by him of Orpheus, after Raphael's picture now in the Indian Section of the

foliated ornament. It was, therefore, likely to appeal in every way to the Moghul taste and tradition, while the patient industry required in its production was no obstacle to the mastery of its technique by the oriental craftsmen who had executed the elaborate carvings at Futehpore Sikri, in the previous reign.

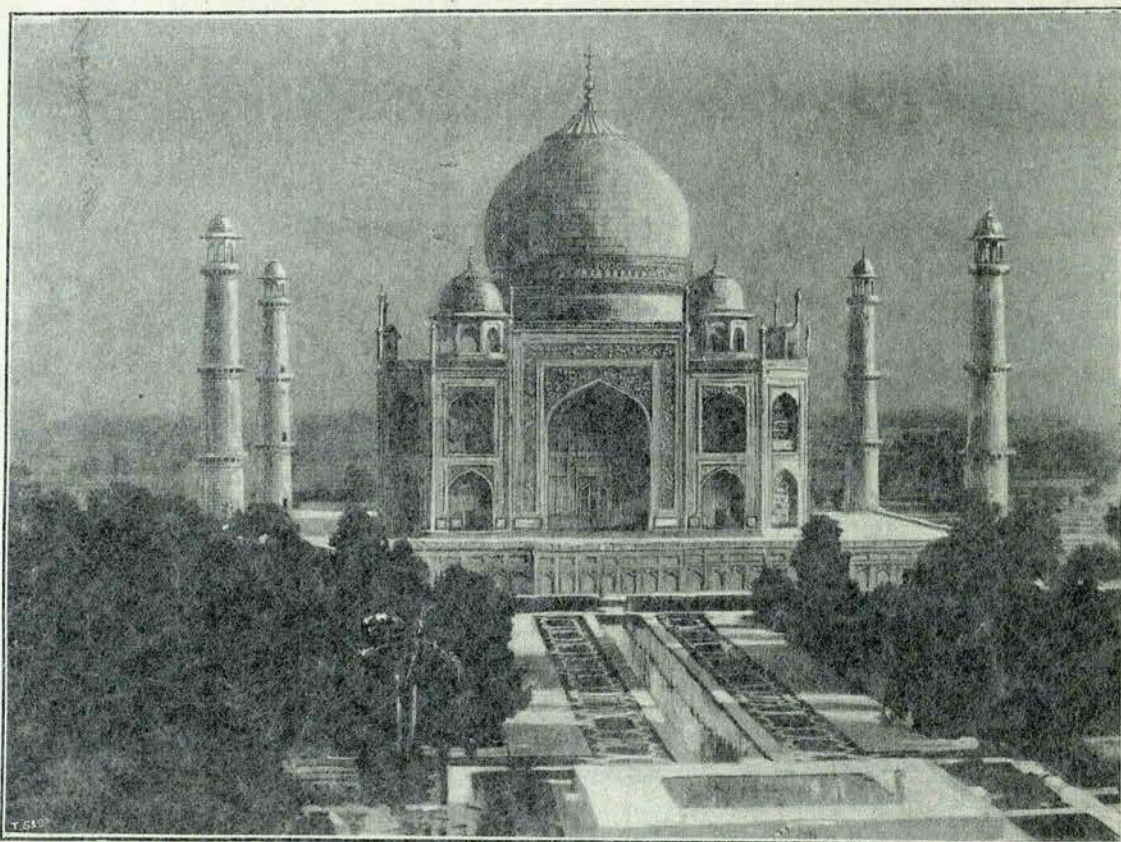
As the Moghul style, as a whole, shows the culminating point of Mahomedan architecture in India, so the buildings erected by Shah Jehan display the very apex and summit of that style. Like everything Oriental, the growth and development were more

Shah Jehan, 1628-1658.

rapid than in the case of Western architecture, but the development is characterized by the same progress from sobriety and massiveness to elegance and refinement, perceptible in the development of Gothic architecture in England. As Salisbury Cathedral is to Durham or Norwich, so is the Taj at Agra to the tomb of Humayun, or the mosque at Futtehpore Sikri.

As its development was more rapid, so was its decay more sudden and complete; and no glorious after-math, corresponding to the Tudor Chapels at Westminster or Cambridge, renders its end beautiful and venerable.

it is one of the most impersonal buildings in existence. It is one of the most complete buildings to be found, not only in India, that land of abandoned ideas, but in the whole world. This very perfection, and the sense of finality it produces, robs the Taj, in a measure, of the element of mystery, and of that suggestion of human effort which renders the unfinished reliefs of Michael Angelo more fascinating than his "David," or tempts the imagination to penetrate the mysteries of light and shadow in the façade of a Gothic Cathedral, such as Amiens. The instinct which prompts the visitor to see the Taj by moonlight is therefore a



THE TAJ MAHAL, AGRA.

What a gap is there between the tomb of Rabia Duranee at Aurangabad, and the Taj at Agra; yet the former was built within 30 years of the latter. After that there is nothing except the vulgarities of the palaces of Lucknow.

Shah Jehan's buildings at Agra and Delhi, culminating in the Taj Mahal, are so well known, and have been the subject of such countless descriptions as to require no further recital of their glories.

The Taj stands alone in the world for certain qualities all can appreciate; but, like every work of art, its merits in one direction entail corresponding defects. Erected as a monument to the personal devotion of a husband to his wife,

true one, for at that hour the masterpiece of Shah Jehan is invested with the mystery it lacks in the full glare of daylight.

Of its class, the Taj is perfect; but as to the relative artistic merits of the class to which it belongs, compared with the masterpieces of the West, such as the Parthenon, it is not possible to more than speculate. Technically and aesthetically, they may be considered equal, but the grand sculptures on the Parthenon rise to an intellectual level unapproached by the decorators of the Taj. No building in the East can bear comparison with it; and it is therefore fitting that the final words of the story of architecture in India should refer to the Taj Mahal.

The Minor Arts of India.

THE Arts hitherto considered have been those which have been directly the outgrowth of architecture. No account of the Art of India, however, would be complete without due mention being made of those widely practised arts devoted to the service of religion, or the adornment of the palaces or persons of the powerful, and wealthy. India has always been noted for the quantity of works dedicated to the one, and appropriated to the other; pious devotion to their gods and lavish display of wealth being pronounced traits in the character of the greater portion of the inhabitants of the peninsula. In all those artistic crafts depending for their quality upon patient workmanship, they have excelled in the past; but as, on the one hand, India has never produced great painters or sculptors, such as Leonardo-da-Vinci, Benvenuto Cellini, or other mediæval masters, whose training was begun in the workshops of goldsmiths and other craftsmen; so, on the other hand, the Indian craftsmen have never attained the level of the artistic taste of their Japanese confrères. With the exception

Chief Artistic Crafts of India.

of wood-carving, which has generally been associated with architecture, the most widely practised of the arts have been those of the goldsmith, the metal worker, and the weaver. The conditions of Oriental life in the past have governed this. Ornaments of precious metals have served the double purpose of occasional display and extremely portable property; advantages which forcibly appealed to every class of society in those periods of war and unrest in which India has been continually plunged from the dawn of her history to very recent times. The climate and habits of the people of India have naturally led to the development of textile manufacture, which has been made additionally easy by the growth of so workable a fibre as cotton within her borders. Wool was introduced by the races which entered India from the North, where the centres of weaving this material have generally been situated; while the origin of the silk industry is a matter of dispute among the various authorities interested in the question. The carving of ivory and horn, and the working of lacquer are, however, indigenous and widely spread industries.

GOLD, SILVER, AND OTHER METAL WORK.

It is not necessary, even if space permitted, to enter into any detailed account of the processes followed by the Indian craftsmen in the production of their works in the precious and commoner metals. They differ but slightly from those used by the Greek, Roman,

and modern metal workers. The works are cast, hammered, encrusted, or engraved. They show one quality, directly due to the social conditions of the country, as compared with similar works found in more

General character of gold and silver ornaments.

settled areas; that of greater massiveness and solidity. Where personal ornaments are prized for the intrinsic value of the metal they contain, this is always likely to be the case; and where the melting-pot is regarded as the probable destination of such articles, the quality of the workmanship expended upon them is of but secondary account. Destruction has undoubtedly overtaken the greater part of the Indian art manufactures of ancient times, used for secular purposes, and a knowledge of them is purely conjectural; but a comparison between the representation of the gold and silver ornaments of the gods and goddesses found upon the images in the rock-cut temples, and similar objects made at a later

Similarity between ancient and modern types of ornaments.

date, prove how little change has taken place in the character and uses of the various articles. The ornaments for the head, face, arms, and legs, seen upon those monuments, are reproduced with almost startling fidelity upon the persons of the Indian women of the present day. They may vary in detail, but the general character is the same. The different nationalities, races, and castes of India have traditional patterns, and these patterns vary in different parts of the country; but their manufacture is carried out by means of one or other of the processes mentioned above.

The principal articles for household or ceremonial requirements are bowls, sprinklers and boxes, while extensive use is made of the precious metals in the embellishment of horse and elephant trappings, the enrichment of arms, and the decoration of thrones, maces, and other portions of the regalia used on State occasions. Many of these latter articles are very picturesque, and contain excellent workmanship, though very few will bear comparison, as regards the last mentioned quality, with the Corporation maces and plate of Europe, not to mention the Crown plate of England, Germany, France or Austria. The Indian jewellers are far behind those of Europe in the setting of gems. The

use of hollow settings was almost unknown before their introduction from the West; the sheen and glitter of the gem being obtained by light reflected from tinsel placed behind the stone; while many fine stones are to be met with that have been utterly ruined by bad cutting, and by being pierced.

Indian Jewellery.

The art of enamelling was probably introduced from Persia. The only variety met with in India worthy to be considered as an art, is that known as "Champleve," in which the metal

Enamelling. is engraved and chased in such a way as to provide depressions within which the colours are placed; the whole being then fired in a furnace, until the colours are fused. Jaipur and Lucknow have always been noted centres for silver and gold articles decorated in this manner. The varieties of metal work peculiar only to India are admittedly debased copies of finer, or more difficult processes, practised elsewhere. *Bidri* ware, for instance, is a

Bidri ware. coarse kind of substitute for true niello work, with a softer and less permanent material for its base; while the filling of the depressions in engraved brass and copper work with lac, is an easy method of overcoming the difficulties

Lacquered Metal. of true enamel, at the sacrifice of the best qualities obtainable from the combination of colour with those metals. Encrustation of one metal upon another, by means of which the Japanese metal workers have produced such marvels of technical ingenuity and artistic effect, has not been much practised

Encrusted work of Southern India. by the Indian workmen, though fine specimens, in which the representation of silver gods and other ornaments are superimposed upon copper, have been made in past times in Mysore and Travancore, in Southern India.

The quality of the precious metals used for ornaments in India is always open to the suspicion of impurity, in consequence of the absence of any standard being observed, or guarantee being forthcoming, such as is given by the Hall Marks on English plate.

Inferior quality of precious metals in India. Suspicion is enhanced on account of the proverbial failing of the "Sonar" to observe the ordinary dictates of commercial morality. This militates seriously against the reputation of Indian gold and silver work among connoisseurs, and is an obstacle to any improvement in the quality of the workmanship. For the protection of the buyer, and in the true interest of the craft, it is most desirable that guarantees, similar to those given in England, regarding the quality of the metals used, should be introduced into India.

The great mass of the metal work specially devoted to the service of the temples, takes the form of cast or hammered images of the various deities of the Hindu Pantheon, lamps, chains and bells. Many of these articles show an advanced knowledge of the science of metal casting. It is doubtful if the waste wax or *cire perdue* method of the European and Japanese casters has ever been extensively practised in India. The usual method appears to be to make a model of the image, and to first cast the object in two halves in some soft metal, such as lead. These halves are then worked up in detail and chased, and are pressed separately into the prepared sand held in the two halves of an iron casting box. These are joined together and the molten metal poured

Images in Temples. in. When the cast is taken from the mould, it is often elaborately chased, and engraved, while in many instances jewels of great value are set in the eyes of the god or goddess, and in the ornamental details. These images of the Hindu gods naturally follow the types of the stone carvings on the exteriors and interiors of the temples. Occasionally, an image may be met with showing more freedom of action than is the case with its stone prototype; but the attraction of these figures, whenever they possess any, is owing to their fantastic, archaic, or barbaric qualities rather than to their purely artistic ones. The lamps, chains and bells often contain excellent cast work, and are extremely picturesque in effect and ingenious in design.

Indian brass and copper casting. In form, many of the beaten articles of indigenous origin, such as "pan boxes," lotas, bowls, rose-water sprinklers, etc., are very fine, and the older ones show considerable artistic taste with regard to the quantity and disposition of the ornaments placed upon them. The same applies to many of the older specimens of jewellery, such as anklets and bangles; but the smaller articles are characterized by the fault displayed in so much of the craft work of India, namely, over-elaboration. Another fault which is noticeable in the metal work of India, a fault which runs through the whole of their art, is the apparent insensibility of the workmen to what may be termed the peculiar adaptability of each separate material to artistic expression. This has not always been observed by European craftsmen, but is characteristic of the best periods. It has been before noted that the early stone-carvers imitated exactly the technique of the woodcarvers, who preceded them; and the same rigid and hard treatment of metal is followed by the metal workers as is adopted by the workers in stone. The beautiful flowing and bulbous forms, in low relief, growing out of the background, found in the mediæval metal work of the Italians, and the clean cut vigorous workmanship of the German Gothic woodcarvers, is looked for in vain in any Indian work. The same hard outlines, and more or less deeply incised backgrounds, are seen repeatedly, in their stone and wood-carving, as well as in their metal-works.

Hammered metal work. A description of the metal work of India would be inadequate if it failed to make mention of one of the most remarkable of the remains of the past to be found in the country. This is the wrought iron pillar to the south of the City of Delhi, near the Kutab Minar. Its total length is fifty feet, only twenty-two of which, however, appear above the surface of the ground. It is wrought in one piece and its weight is six tons. How it was forged and erected at a time when mechanical appliances were so defective, has never been satisfactorily explained. Its exact composition appears to be also a mystery, for in spite of being to all appearance, iron, it shows no disposition to rust or oxydize. The remarkable bronze cannon found throughout India also call for mention, but many of them, that for instance at Bijapur, were cast by Europeans in the service of the Mahomedan kings, and cannot be considered purely indigenous in their origin.

Uniform treatment of all materials by Indian craftsmen. and hard treatment of metal is followed by the metal workers as is adopted by the workers in stone. The beautiful flowing and bulbous forms, in low relief, growing out of the background, found in the mediæval metal work of the Italians, and the clean cut vigorous workmanship of the German Gothic woodcarvers, is looked for in vain in any Indian work. The same hard outlines, and more or less deeply incised backgrounds, are seen repeatedly, in their stone and wood-carving, as well as in their metal-works.

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When all its artistic failings have been admitted, the ancient metal work of India had a character of its own, born of the intellect and requirements of the people. India was for centuries removed from outside influences, except such as were eventually absorbed into the corporate body of her life. With the opening of her ports to the influences of modern art and commerce, and with the gradual change in the habits, and the extensions of the needs of her wealthier classes, her indigenous forms have become debased by being applied to articles foreign to their traditional uses. At the same time, the decorations have become mixed with alien styles, until at present scarcely any purity exists in the metal work produced by native workmen. To meet the competition engendered by the influx of machine-made articles from abroad, the workmanship has become slovenly, owing to the vain attempts of the craftsmen to produce the same apparent amount of design upon their goods, in a much shorter time. Consequently, the metal work of India has reached a state of debasement at the present time, such as it probably never experienced in the past. The Government of India and the local Governments are striving, by means of the establishment of Schools of Art, to bring about a better state of affairs; but many years must elapse before the public and the craftsmen of India are trained to appreciate the value of simplicity in form and restraint in decoration to which so much of the best modern work in Europe owes its beauty.

TEXTILES.

The evidence of the earliest sculpture found in India, goes to show that long before her history obtained any written record, the crafts of the weaver had reached a high state of development. No specimens of the ancient textiles have come down to us, as they have done in Egypt. We therefore have to conjecture from the representations of drapery shown in the ancient carvings, and in the paintings at the Caves of Ajanta, what the fabrics of that period were like. There is little reason to suppose that they would have suffered by comparison with the products of a later date,

Antiquity of the craft of Weaving.

when India became more intimately known to the nations of Western Europe. The favourable conditions for the production of fine textiles were the same from the earliest times, until those conditions had been modified by the invention of mechanical appliances in Europe. These favourable circumstances were, a nation with a genius for designing intricate patterns and for patient labour; an ample and cheap food supply; an indigenous fibre capable of being

Cotton Weaving.

worked up into the finest of webs; and in many parts, a climate peculiarly suited to delicate workmanship. In countries where wool and flax were the only raw materials used in textile manufacture,

Circumstances in its favour in India.

it is easy to understand the astonishment and wonder with which the filmy products of the looms of Dacca were regarded, while the cheap living of the Indian artisan enabled his plain and printed calicos to be sold in markets that were closed to the more expensive silken fabrics of the nearer East. The Indian weavers had an addi-

tional advantage in possessing an ample indigenous supply of the substances used in dying, such as lac, indigo, saffron, and madder. Dacca has always been famous for the fineness of its cotton fabrics. They have been surpassed in delicacy, in recent years, by tissues made by machinery in England; but the more elaborate specimens still hold their own in the limited

Dacca Muslins.

market still available for their disposal. The extreme tenuity of the thread used in these muslins may be realised, when it is stated that the proportion of length to weight has been proved to be as much as 250 miles to a single pound of cotton, while so great is the labour entailed in weaving these delicate filaments, that the manufacture of a single length of 10 yards takes the combined labour of two weavers for the space of five months to complete. The yarn sometimes costs as much as Rs. 50 per ounce, and the finished fabric has cost as much as Rs. 500 to Rs. 600 for a single piece. It is only during the monsoon months that these delicate threads can be spun, and the materials woven.

The only other woven cotton fabrics calling for particular attention, which have not been surpassed by

Jamdani or Figured Muslins.

the products of the looms of Lancashire, are the Jamdani or figured muslins, which have been sold for as much as £5 per yard. Their manufacture is a most elaborate process, and is more in the nature of loom embroidery than of direct weaving, the characteristic appearance being that of a rich and opaque pattern, placed upon a delicate and transparent web. It is impossible to do more than mention the important and striking part played by the dyer and the calico printer in relation to the cotton fabrics of India. The brilliant and picturesque colour effects, for which the streets of Indian cities are renowned, are due to his industry, and the inherent love of bright clothing among the people.

The cotton weaving industry is undergoing a marked and rapid change in India. In every cotton-growing district factories are being built, fitted with modern machinery driven by steam power. Instead of being widespread, the industry is becoming concentrated, and is likely to become more so, despite recent efforts made to enable the village handloom weaver to successfully compete with the factories, by the introduction of improved appliances. Bombay and Ahmedabad are the chief centres of the cotton spinning industry, which is carried on also throughout Western, Central and Southern India.

The silk industry was not an indigenous one, but was largely fostered, if it was not actually introduced, by the East India Company in the 17th century. It is a material that

Silk.

has appealed more to the Mahomedan than to any of the other races of India, and many gorgeous garments dating from the Moghul period, still exist to testify to the skill of the Indian weavers. The gold brocades, or "Kinkhabs," are, many of them, fit to compete with the best contemporary products of the looms of Flanders, Italy and France, while the pure silken fabrics are remarkable for richness of colour and great technical ingenuity.

The handloom silk weavers are being gradually driven out of the world's markets, by the competition of the factory-made goods of Europe and Japan; while the establishment of mills in India is likely to hasten their extinction, except for such textiles as are in very limited demand by particular sections of the community.

Benares, Ahmedabad, Surat, Murshidabad, Madura, and Mysore, are the chief centres of the handloom industry, while mills are successfully carried on in Bombay and Poona.

Of all the woollen products of the world, none have perhaps been so famous as those of Kashmir. The reputation of the shawls made in that Valley, and subsequently in the Punjab, has been justly very great. In many respects, no more beautiful fabrics have ever been made, but the industry has been practically ruined by the cheap and crude imitations manufactured in Paisley during the last 50 years. In all other classes of woollen goods, the weavers are outclassed by their more intelligent rivals of the West, although successful factories have in modern times been established in Northern India, notably at Cawnpore.

Exception might be taken to the above sentence on account of the considerable trade in woollen pile carpets which now exists at Amritsar, Kashmir and other centres, principally in Northern India. Woollen

carpet-weaving, however, is not an indigenous Indian industry. It was introduced by the Mahomedan conquerors from Central Asia and Persia, where the finest wool for the purpose is grown. A celebrated factory was established by Akbar at Lahore, whence came some of the finest ancient carpets found in India, as well as the splendid and interesting specimen which adorns the walls of the Girdlers Company, in the City of London. The designs, when pure, are almost entirely Persian in origin, but many modern carpets, copied from fine originals, are entirely spoiled by alterations in their proportions, and the introduction of incongruous details. The worst faults in the modern Indian carpets are those of colour. In this respect they fall far behind similar products of Persia and Asia Minor.

It only remains to mention Indian embroidery to complete the sum of artistic textile work produced in

India. As elsewhere, this art may be broadly divided into two divisions—bold work with cheap materials, and fine work with silk. Interesting work has been done in each of these branches in India. The Kashmir embroidered shawls display extraordinary evidence of patient workmanship, and have been known to deceive experts, who have mistaken them for the woven variety. This is the only embroidery in India comparable with similar work by the Chinese and Japanese. The rest of the Indian embroidery is far below it, and fails to reach the technical standard of the best mediæval work of Europe, while as regards ideas and taste in colour, it takes a decidedly lower place than any of the foregoing.

It has, however, a distinct character of its own, which it should be the endeavour of the authorities to preserve, for this is essentially an industry in which the cheapness in living of the Indian craftsman gives him an advantage in the world's markets over his Western rivals.

CARVING, PAINTING, ETC.

Ivory has always been extensively used in India for the decoration of furniture and cabinet work. Southern India is noted for it, as well as for elaborate

carvings in sandalwood. Much of the carved-work executed in Mysore and Travancore is both spirited in design and excellent in finish. In style it follows closely the lines of the carvings on the Dravidian Temples, but some of the more modern examples contain carved panels in which hunting scenes and landscapes are represented with a considerable degree of realism and delicately cut detail.

Ivory is largely used in the Bombay inlaid work in combination with ebony, stained wood and white metal, and it forms the basis upon which the Delhi and other miniatures are painted.

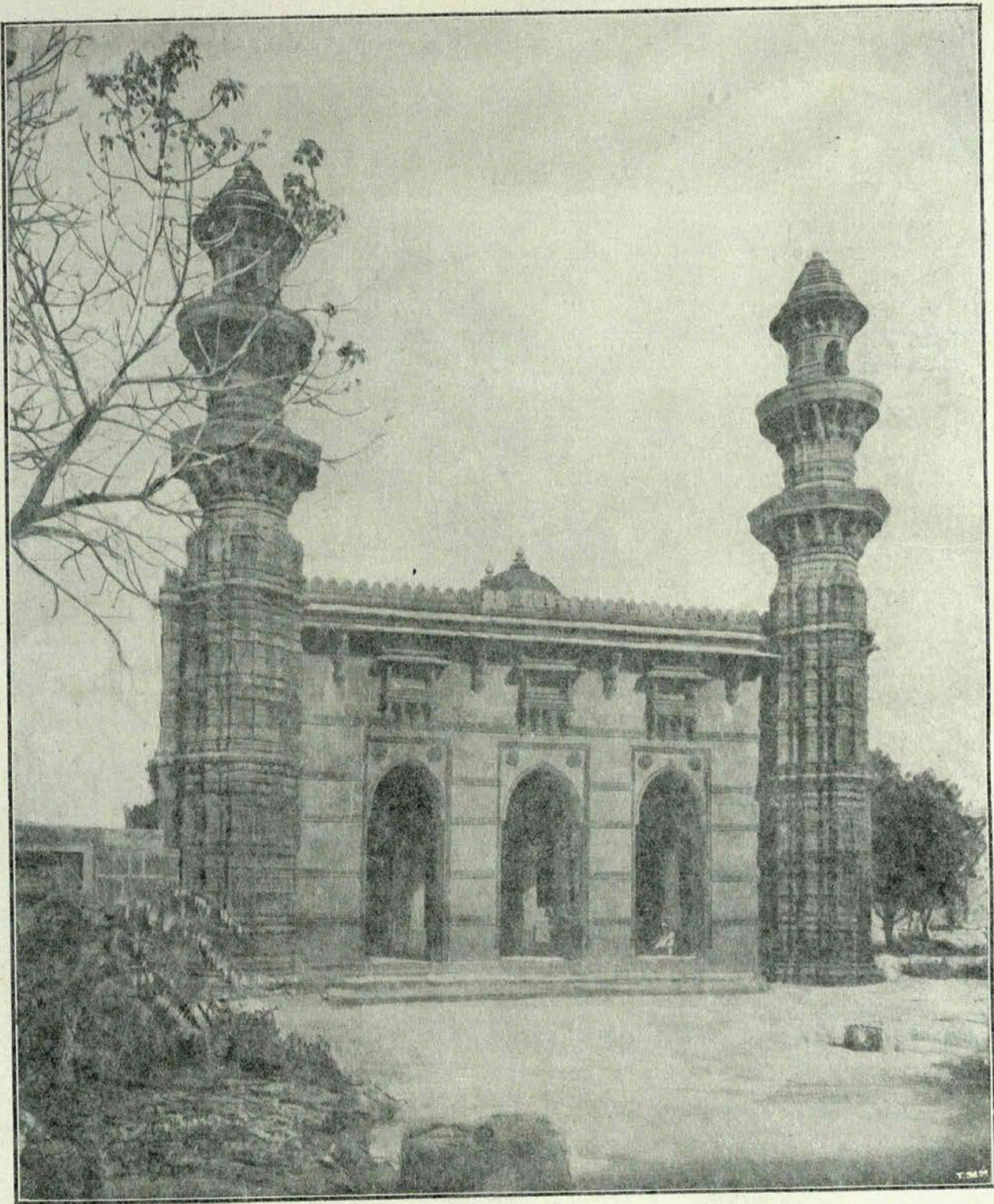
These miniatures are the modern representatives of the old paintings illustrating the Korans and Manuscripts of the

Moghul times. They show a great falling off from the originals, the best of which are fit to be placed beside the beautifully illuminated writings of the monks in Europe during the 11th, 12th and 13th centuries. The art was brought to India by the Mahomedans, and is Persian in its origin. Many exquisite examples of single pictures are to be seen in the Calcutta School of Art, while a splendid collection of complete books is among the Art treasures of Jaipur and Ulwar.

The decorative borders of the pages, executed in colour and gold, are wrought with the utmost ingenuity, taste and care, while the Arabic and Persian texts are beautiful specimens of calligraphy.

Pottery is the only art remaining to be noticed.

The examples extant, coming within that term, are also of Persian origin. The tile-work on the mosques in Sind and the Punjab have already been referred to, as being exceptionally good in design and colour. The panels, containing texts from the Koran and surrounded by ingeniously designed borders, are often very fine; but as regards the colour, it is a question as to how much the influence of time upon the soft glaze is responsible for their mellow harmony of blue, white and green. Certain it is, that the modern work especially fails in this respect, although there appears to be little difference in the materials employed and the empirical methods followed in the processes upon which the result depends. The body in Indian pottery is always defective when compared with the products of the Chinese, Japanese, and European kilns, and true porcelain is unknown. The art, therefore, lacks the variety, and extraordinary finish distinguishing the specimens from the Far East and the West, and this has reacted upon the artistic quality of the result.



MUHAFIZ KHAN MOSQUE, AHMEDABAD, SHOWING THE JAINA CONSTRUCTION AND DETAILS

CONCLUSION.

To sum up the art and architecture of India, and to place it in its true position with reference to that of the extreme East and the West, is no simple matter, and can only be suggested in the small space available. It shows certain of the qualities of each, but cannot be said to have attained to the supremacy of either. The rugged grandeur of the Buddhist period might have been the forerunner of as perfect a manifestation as that of Greek art, which was the outcome of the monumental styles of Egypt and Assyria; but it lost its way among the fantastic and composite forms of the gods of the Hindu Pantheon. There was, in the craftwork of the earliest period, nothing inimical to such purely æsthetic and superb technical developments as are seen in the work of China and Japan, but it stereotyped itself into set and lifeless forms. To the character of the people must be assigned the determining cause, acted upon by the climate of the country, and reacted upon by the religious influences developed. The patient Indian workman lacked the intellectual alertness of the European. His mind, when in action, was turned inward, and therefore was prone to select forms and types evolved from his inner consciousness rather than from the objects surrounding him. These forms, as a consequence, became stereotyped, and the craftsmen became insensible to the decorative possibilities of natural objects, which is so keenly realised by the Japanese and Chinese artists. The Hindu religion inculcated ideas of terror, rather than the serenity and beauty of the religions of the West, and as a result we have the distorted figures of the Hindu temples, in place of the calm beauty of the Greek, or the grace and pathos of the mediæval art of Europe. The dominating influence of religion was exercised more acutely and decidedly in the art of India than was the case in the Far

East or West. Secular art, which played so important a part in the development of art in Europe and Japan, was practically non-existent in India before the arrival of the Moghuls, and was then placed completely under the limitations imposed upon it by the teachings of the Koran. This restraint, fatal as it was to the free growth of artistic ideas, had the same effect as the rules of poetic form have had upon the works of the great poets. By concentrating effort within narrow lines, it produced those masterpieces, which culminated in the Taj Mahal, the most complete and perfect work of art India has to show. Since its completion, little, worthy of the name of art, has been forthcoming, and the influence of Western ideals and modes of thought have, up to the present time, brought nothing but confusion and debasement upon such traditional art as has survived. The outlook for the immediate future of Indian art is most unpromising, and so far as can at present be seen, it will take generations to build up a new and national style based upon the climatic conditions of the country and the peculiar genius of the people, such as characterized so much of the ancient art and architecture of India.

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The Roman Catholic Church in India.

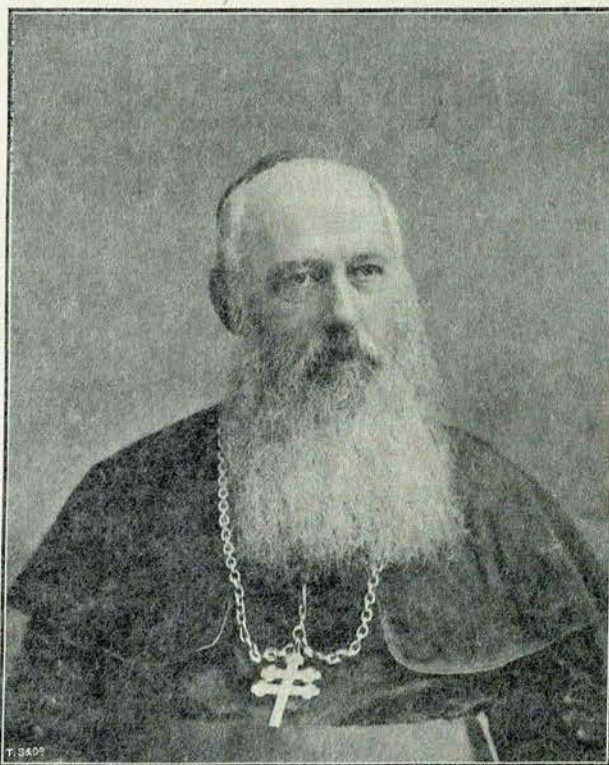
(1) THE THOMAS CHRISTIANS AND THEIR RELATIONS WITH THE PORTUGUESE; (2) PORTUGUESE MISSIONARY ENTERPRISE; (3) PROPAGANDA MISSIONARY ENTERPRISE; (4) THE JURISDICTION-STRUGGLE; (5) THE ESTABLISHMENT OF THE HIERARCHY; (6) THE JURISDICTION-SETTLEMENT; (7) POPULATION, DISTRIBUTION, ETC.; (8) MISSIONARY METHODS; (9) NATIONALITY OF THE CLERGY; (10) SCHOOLS, INSTITUTIONS, ETC.; (11) CHURCHES, ARCHÆOLOGY, ETC.; (12) LITERARY ENTERPRISE; (13) LITERATURE OF THE SUBJECT.

(I) THE THOMAS CHRISTIANS.

Before the advent of the Portuguese in 1498, the history of Christianity in India is practically identical with the history of the Thomas Christians of the Malabar coast. According to a tradition tenaciously maintained amongst them, their conversion was in the first instance due to the Apostle St. Thomas who, landing at Cranganore, laboured first on the Malabar coast, and then passed over to Mylapore (near Madras) where he suffered death by martyrdom. This tradition is supported in part by the *Acta Thomæ*, probably dating from the second century, which tells how St. Thomas first preached at the court of one Gondophares [now identified as an Indo-Parthian king on the N.-W. frontier of India], and then passed on to other parts of India. The remains of St. Thomas, which were first interred at Mylapore, were later on transferred to Edessa, as St. Ephrem in the fourth century testifies; and later still, in the thirteenth century, to Ortona in Italy. The grave itself and certain relics are still shown at San Thome, Mylapore, as well as the scene of his martyrdom on St. Thomas's Mount, five miles away. Whatever view may be taken of this tradition, which contains nothing improbable in itself, at least the existence of Christians in India is witnessed to by the signature at the Council

of Nice (A. D. 325) of "John, Bishop of Persia and Greater India"—though even here the term "Greater India" may be regarded as ambiguous. Another witness appears in Thomas Cana, who in the fourth century, or later, found a Christian Church flourishing in Malabar, and brought with him a colony of 400 Christians from Bagdad, Nineveh, and Jerusalem. But the date of this event is much disputed. The first definite authority, therefore, is Cosmas Indicopleustes, who in about A. D. 535 found Christian churches with their clergy in Ceylon, interior India and Male (Malabar) as well as a bishop at Kaliana (Kalyan, near Bombay). These Christians were under the Catholicus of Persia, and are generally supposed by that time to have become Nestorians. In the year 590, Gregory of Tours recounts the

narrative of one Theodore, who had witnessed the feast of St. Thomas both in India and at Edessa. Shortly after this time it seems that, through a quarrel between the Persian and Babylonian Patriarchs, India was deprived of its clergy, so that in A. D. 650 the country is described as being in a state of darkness for lack of religious instruction. We read of the visit of a Jacobite Bishop in about A.D. 696. In the year 775 we learn that there was a clerical seminary at Kottaya, and that the Christians had a recognized position in the country. The Church of India is named amongst others in a Persian Synod of 852. An embassy was sent by King Alfred the Great to the shrine of St. Thomas in 883. Again, in 1129 we are told that the Catholicus of Bagdad sent a Nestorian Bishop called Mar John III to Malabar, but beyond these scanty details, history is practically silent



The late ARCHBISHOP GOETHALS.

about Christianity in India till the thirteenth century.

A period of more frequent and connected records begins in 1293, when Marco Polo in his travels finds a colony of Christians at Malabar, and speaks of the body

of St. Thomas at Malabar. A Franciscan traveller of the same date, John of Monte Corvino, calls on his way to China at the Church of St. Thomas in India, where he finds a few Christians who are of little weight, and persecuted by their neighbours. About 1321, one friar Jordanus, accompanied by some companions of the Dominican and Franciscan Orders, landed on the Konkan coast, where he found some scattered Christians, unbaptised and ignorant of their faith. Jordanus went to Baroda; while his four companions, who remained at Thana, were put to death by the Moslems in 1322 (Martyrs of Thana). About the same year Friar Oderic arrived at the place, collected the bones of the martyrs, and then passed down the coast to Quilon, where he found Christians—and also to Mobar, where he saw fifteen houses of the Nestorians. In 1328 Pope John consecrated Friar Jordanus Bishop of Quilon, and sent him to the Nazarenes (as the Malabar Christians were called); but it is not known whether he reached his destination. About 1340 a Nestorian, Amr, son of Matthew, mentions the tomb of St. Thomas in the peninsula of Meilan. In 1349 Bishop John de Merignolli mentions the Thomas Christians at Quilon, and the tomb of St. Thomas at Malabar or Mirapolis. In 1425, Nicolo de Conte mentions the body of St. Thomas preserved at Malepur, and venerated by Nestorians. At this time it is said that the Thomas Christians on the west coast were sufficiently powerful to create for themselves a dynasty of kings; and in 1429 Pope Eugenius IV sent envoys to one of them (Thomas, Emperor of the Indians) whose subjects he describes as being true Christians. The embassy however did not reach its destination. Meantime the Christians on the east coast seem to have fled from Mylapore to Malabar to avoid persecution, leaving the shrine of St. Thomas to fall into ruin. This is intimated by some Nestorian bishops of Malabar, who had been sent out in answer to an appeal made by the Thomas Christians in 1490, and who in 1504 wrote to their patriarch describing the condition of things in India.

When the Portuguese reached India in 1498, they found the Thomas Christians an organized and powerful body, but accused them of Nestorianism in rite and creed. In 1530, missionaries were sent from Goa to Travancore to work for their conversion; and when the time was ripe, a great synod was summoned at Diamper in 1599, in which the Thomas Christians jointly professed allegiance to the Pope. A new See was established at Angamali in 1600 (transferred to Cranganore in 1605), and Jesuit bishops were placed therein to rule over the new community. However, a series of more or less domestic quarrels led to a serious revolt in 1653. In 1657 some Carmelite missionaries were sent from Rome to compose matters, and succeeded in bringing the great majority back to Catholic unity. On account of this success the Jesuit prelates were set aside and the Carmelites took their place, and the united Thomas Christians, despite occasional dissensions, have been true to their allegiance ever since. At the present time their total number amounts to about 350,000 who are under the jurisdiction of the three Vicars Apostolic of Trichur, Ernakulam and Changanacherry. On account of the use of a Syriac liturgy they are generally known as Syro-Malabarese or Syrian Catholics.

Of those who remained in a state of separation, the greater number soon fell under the influence of a bishop named Mar Gregory, sent out by the Patriarch of Antioch in 1665, and embraced the Monophysite or Jacobite doctrine. A certain number of them maintained at present a form of belief and worship somewhat akin to Protestantism, but no Nestorian sect is discoverable among them.

(2) PORTUGUESE MISSIONARY ENTERPRISE.

Besides working for the union of the Thomas or Syrian Christians, the Portuguese devoted themselves to bringing over the Hindus and Mahomedans to the Catholic faith. From the year 1500, Franciscan, Dominican and Augustinian missionaries flocked to India, and gradually covered the Portuguese settlements with churches, monasteries, schools, orphanages and communities of converts. [Cannanore 1500; Cochin 1506; Goa 1510; Chaul 1512; Calicut 1513; Damaun 1531; Bombay, Salsette and Bassein 1534; Diu 1535, etc.] The first Jesuit, St. Francis Xavier, arrived in 1542, and inaugurated a wider range of missionary enterprise. After working with success along the Malabar and Comorin districts, he passed over to the Coromandel coast as far as Mylapore, and then to China and Japan, dying on one of his voyages in 1552. His companions and followers besides establishing themselves in the Portuguese territories, carried on his wider policy with success. With the Franciscans they took a prominent part in working for the Thomas Christians, but, together with the other orders, they also commenced missionary work in the interior. The Madura Mission, which had been started in 1596 by Father Fernandez, a priest from Goa, was taken up by the Jesuit Robert de Nobili on new lines in 1606. His policy was one of conformity to Indian habits of living, in order to break down prejudice and to bring the Hindus more directly under Christian influence. His methods proved successful—not among the Brahmins, of whom he converted very few,—but among others of the higher castes. But this mode of procedure soon excited the suspicion of Father Fernandez and others, who lodged against him the accusation of unduly compromising the principles of Catholic faith and practice. The question was investigated at Goa in 1616 and then referred to the Pope, who in 1623 gave a verdict substantially in favour of de Nobili. The dispute, however, was revived at a later date; and this, as well as a similar question which had arisen in China, was settled by a decree of Clement IX in 1715, clinched by Benedict XIV in 1742, which imposed certain definite restrictions on the kind of concessions to be allowed (Chinese and Malabar rites). Meantime, mission work in the Madura district grew and prospered; its ramifications spreading almost as far northwards as the river Kistna, with some sporadic efforts beyond it, especially along the river lines and coast lines, and to some extent even as far as Delhi, Pegu, Arracan, Bengal, etc.

The spread of missionary enterprise was naturally followed by a system of church organization. In 1534 Goa became a diocese suffragan to Funchal in Madeira, with a jurisdiction extending indefinitely over all past,

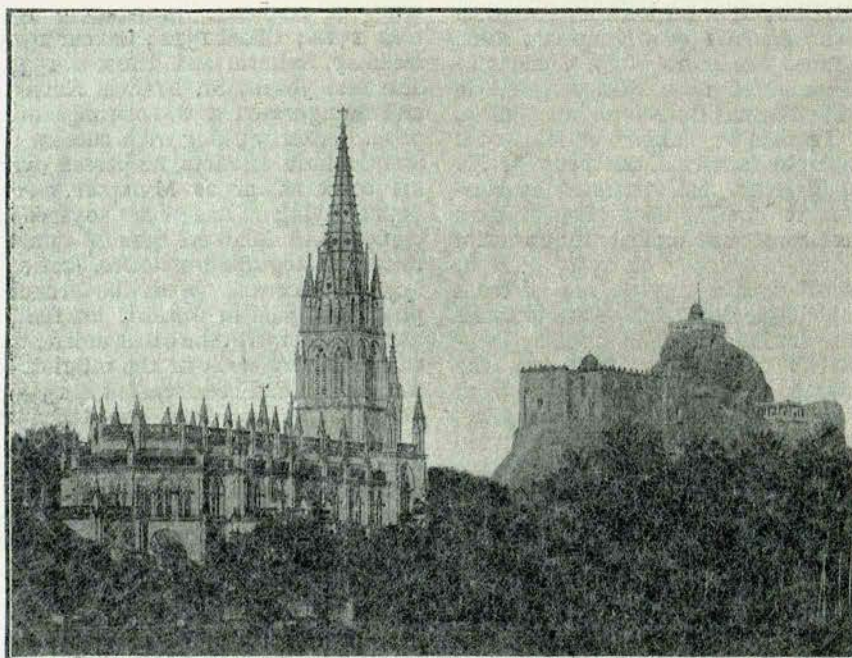
present, and future Portuguese possessions, from the Cape of Good Hope to China. In 1557 Goa became an independent Archbishopric, and a new suffragan See was created at Cochin. In 1600 a third See was created at Angamali (transferred to Cranganore in 1605) for sake of the united Thomas Christians; while in 1606 a fourth See was created at San Thomé (Mylapore, near Madras) having its jurisdiction extending over the Coromandel Coast, Crissa, Bengal and ancient Pegu (Burma). By frequently repeated declarations of Rome from 1534 to 1606, the patronage of these Sees was conferred on the King of Portugal, who together with the privilege of nomination took upon himself also the duty of endowment. This brought into existence the "Padroado" or Portuguese patronage, which figured so prominently in subsequent history, and gave occasion to a long-sustained jurisdiction-conflict, of which we shall now trace the origin.

(3) PROPAGANDA MISSIONARY ENTERPRISE.

The Congregation of the Propaganda is an institution founded at Rome in the year 1622 for the purpose of promoting the propagation of the Faith in Pagan lands. Its method of procedure is to send out batches of missionaries to various unworked countries, under the rulership of vicars apostolic, who derive their jurisdiction directly from the Pope. It was just at the time when this Congregation was founded that the power of the Portuguese in India began to decline. They not only ceased to acquire new territory, but gradually lost the greater part of what they had possessed (Ceylon 1656; Negapatam 1660; Bombay, by cession, 1661; Cranganore 1662; Cochin 1663, etc.); till they ended by retaining only Goa, Damaun, and Diu for themselves. With a decline of political power came naturally a decline of support for missionary enterprise. This and other causes, too complicated to be discussed here, led the Holy See, through the medium of propaganda, to take other and independent means to provide for the needs of the country. Missionaries were sent out to various parts of India, and a series of vicars apostolic were appointed. The Vicar of Malabar has already been mentioned

(1657). But the earliest of them all was a Vicar of the Deccan in 1637, afterwards called the Vicar of the Great Moghul. When in 1718 the British Government of Bombay, for political reasons, expelled the Goan clergy from that island, the Vicar of the Great Moghul, with the approval of Rome, accepted the invitation to occupy their place, and thus became Vicar Apostolic of Bombay. This was followed by the appointment of a Vicar of Burma in 1722. In the year 1700 or thereabouts the Jesuits of the new French settlement of Pondicherry started a Mission in the Carnatic; and when the Society of Jesus was proscribed by the Portuguese Government in 1759, and suppressed by the Holy See in 1773, other French missionaries were appointed to work the vacated districts of the Carnatic as well as of Madura. In 1826 a Vicar of Thibet was established; in 1834 Vicars of Bengal, Madras and Ceylon; in 1863

Madura and Coromandel; in 1845, Agra, Patna and Jaffna; in 1850, Vicars of East and West Bengal, Pondicherry, Coimbatore, Mysore and Vizagapatam; Hyderabad in 1851; Mangalore, Quilon and Verapoly in 1853; Poona in 1854; Punjab in 1880; Kandy in 1883, etc.—and similarly in other eastern countries.



CHAPEL OF ST. JOSEPH'S COLLEGE, TRICHINOPOLY.

(4) THE JURISDICTION-STRUGGLE.

This action of Rome gave rise to a complaint from the Portuguese side that their ancient jurisdictions were being encroached upon. Already in 1659 Pope Alexander VII had proclaimed the principle that the right of patronage must lapse where its purposes were no longer fulfilled (cited in Meurin Concordat Qn., p. 4), and in 1673 Pope Clement X had, in various ways, asserted the rightful position of his vicars apostolic, and their freedom from Goan jurisdiction (cf. Bullarium Patronatus, Vol. II, pp. 133-136). On the other hand, the Portuguese party maintained that the royal patronage had been established by canon law and bi-lateral contract, and was incapable of rescission except by mutual consent; that according to the terms of the grant it extended to all past, present, and future acquisitions of Portugal, and ought not to be curtailed; that, in any case, the Goan clergy were actually in possession of

many churches outside Portuguese limits, and ought not to be ousted from them, etc. In Bombay, from time to time (1786, 1794, 1812, 1813, 1819) efforts were made with the British Government to reinstate the Goan clergy who had been expelled in 1718; but without permanent result. In other parts of the country the vicars apostolic met with resistance wherever they tried to enter into possession of churches or districts occupied by the Goan clergy; and the situation was permanently strained. The conflict thus commenced has by many writers been called "The Indo-Portuguese Schism," "the Goan Schism," etc.; and the word "schism" was applied to the situation in several official documents issued at Rome. The term was, however, repudiated by the Portuguese party, on the ground that they were merely agitating for their canonical rights, etc.

In 1838 Pope Gregory XVI, hoping to put a stop to the conflict by a clear exercise of his authority, issued a Brief suppressing the Padroado Sees of Mylapore, Cranganore, and Cochin, subjecting their territories to the jurisdiction of the nearest vicars apostolic as their only legitimate ordinaries. This measure, instead of having the desired effect, only made matters worse; and the result was a fresh outbreak of resistance which went on for years without intermission. In 1857 the Holy See partially yielded to the exigencies of the time, and a Concordat was drawn up, which, while partially allaying the conflict, failed to issue in satisfactory results. In 1886, Pope Leo XIII determined to take the whole matter in hand with the object of a final settlement. A new Concordat was entered into between Portugal and the Holy See, by which the Sees of Cochin and Mylapore were reinstated and a new diocese (that of Damaun) established and comprised under the province of Goa, which thus includes three dioceses, entirely in British territory.

(5) ESTABLISHMENT OF THE HIERARCHY.

At the same time it was decreed by Pope Leo XIII that the whole of India and Ceylon should be placed under a properly constituted hierarchy. Mgr. Agliardi, as Delegate Apostolic of the Indies, was appointed to execute this scheme; and his work was afterwards carried on, first by Mgr. Ajuti, and then by Mgr. Zaleski, the present Delegate Apostolic, whose residence is at Kandy in Ceylon. The new hierarchy consisted of eight provinces; that is to say, eight archbishoprics, each surrounded by a group of bishoprics, vicariates or prefectures apostolic. This organization, after a few subsequent adjustments, now stands as follows:—

(i) The Archbishopric of Goa, with its suffragan Sees of Damaun, Cochin and San Thoms of Mylapore [padroada jurisdiction].

(ii) The Archbishopric of Calcutta, with its suffragan Sees of Krishnagar and Dacca, and the prefecture apostolic of Assam. [This and all that follow are of propaganda jurisdiction.]

(iii) The Archbishopric of Madras, with its suffragan Sees of Vizagapatam, Hyderabad, and Nagpur.

(iv) The Archbishopric of Bombay, with its suffragan Sees of Poona, Mangalore, and Trichinopoly.

(v) The Archbishopric of Pondicherry, with its suffragan Sees of Mysore, Coimbatore and Kumbakonam.

(vi) The Archbishopric of Verapoly, with its suffragan diocese of Quilon. Also the three vicariates apostolic of Trichur, Ernakulam and Changanacherry (Thomas Christians).

(vii) The Archbishopric of Agra, with its suffragan Sees of Allahabad and Lahore, and its prefectures apostolic of Bettiah, Cashmere and Rajputana.

(viii) The Archbishopric of Ceylon (Colombo), with its suffragan Sees of Jaffna, Kandy, Galle, and Trincomalee.

With these may be mentioned the territory of Burma, founded as one vicariate in 1722, divided into two in 1870, and into three in 1886.

(6) THE JURISDICTION-SETTLEMENT.

According to its normal regime, the Catholic Church is divided into dioceses with clear territorial limits, all residents of which are ruled by the bishop of that diocese. The reunion, however, at various times, of portions of the separated eastern churches gave rise to special arrangements in certain places. Thus, communities of United Greeks, Armenians or Copts residing side by side with Catholics of the Latin rite sometimes have a bishop of their own rite, who holds, not a territorial, but a personal jurisdiction over the individuals of that community. This arrangement is popularly known as a "double jurisdiction." In other cases, moreover, and for various reasons, there may be, within the general limits of a given diocese, certain "exempted" churches attached to another diocese from which they are geographically separated; and this is also popularly called a "double jurisdiction," but in another sense of the term.

The condition of affairs inaugurated in India in 1886 includes certain instances of two-fold jurisdiction of both the kinds just described. The first case is that of Bombay Island; the second applies to certain single churches connected with the Goa, Damaun, Bombay and Mylapore dioceses. A few details will be necessary to make the situation clear:—

(a) *Bombay Island*.—According to the Concordat of 1886, the province of Goa comprises the four dioceses of Goa, Cochin, Damaun and San Thomé (Mylapore). These were made to include what had formerly been the principal centres of Portuguese influence. The Archdiocese of Goa comprises a tract of coast lying north and south of Goa, with the addition of the Ghaut and Canara districts; that of Cochin covers two separate portions of the Southern Travancore coast; that of Mylapore certain portions of the eastern sea border; while the diocese of Damaun includes the coast strip below the Ghauts, stretching as far north as the river Nerbudda, and southwards along the mainland, past Bombay, as far as the river Savettri—being thus contiguous to the Archdiocese of Goa. Salsette Island, immediately north of Bombay Island, was also included, but Bombay Island itself was reserved for the Archbishopric of Bombay. Hence the curious fact that except for Bombay Island, the whole of the archdiocese of Bombay lies far away to the north, commencing from the Nerbudda river and stretching across Sind as far as

Quetta; while Bombay Island, the centre of the See, is surrounded on all sides by a different diocese which belongs to the padroado jurisdiction.

Thus far the limits of the two dioceses were defined territorially, so as to stand quite distinct. But in Bombay the situation was peculiar. Besides the native Christians indigenous to the island, there existed a much larger community of immigrants from Goa, who had come thither at various times and were continually flocking in. Broadly speaking, the indigenous Christians (known as Bombay East Indians) who were already under propaganda, naturally fell under the territorial jurisdiction of the Archbishop of Bombay; while the Goan residents in Bombay—future newcomers from the padroado districts being included—were placed under the personal jurisdiction of the Bishop of Damaun, and a certain number of churches in the island were assigned to their use. The subjects of the two groups are allowed to attend each others' churches and to receive the sacraments of Penance and the Eucharist promiscuously in them; but marriages, extreme unction and burials are reserved by strict right to the two sets of clergy, each for their own subjects. Out of a total Catholic population of nearly 35,000 in Bombay Island, about 8,000 belong territorially to the Archbishop of Bombay, while about 27,000 are under the personal jurisdiction of the Bishop of Damaun.

(b) *Outside Bombay Island.*—In various other parts of India there also exists a "double jurisdiction," but in a different sense. While determining the general limits of the different dioceses in 1886, it was found that certain churches within the projected padroado limits were firmly in possession of propaganda, while certain churches in the projected propaganda districts were strongly attached to the padroado jurisdiction. Hence it was agreed to assign these isolated communities to the jurisdiction of their preference. These cases fall into three groups:—(1) In the island of Salsette, which territorially belongs to Damaun, the Archbishop of Bombay holds the allegiance of five churches, of which St. Peter's, Bandra, is the chief. (2) In the diocese of Poona, which is under a propaganda bishop, one church in Poona itself is under the jurisdiction of Goa. (3) In the diocese of Madras there are five churches; in the diocese of Trichinopoly 14; in the

Archdiocese of Calcutta, 3; and in the diocese of Dacca 6 churches, all of which belong to the diocese of Mylapore. The jurisdiction over the congregations of these churches is personal, with certain special arrangements as to newcomers. These exempted churches have aptly been described as so many islands, and their congregations as so many colonies, belonging to the diocese from which they are geographically separated.

Besides these cases of double jurisdiction, it may be mentioned that in Travancore the Latin and the Syrian Catholics are under different prelates; and this has been arranged partly by territorial and partly by personal jurisdiction. The diocese of Pondicherry, too, comprises, *extra limites*, certain separated districts, such as Karikal in Tanjore, Mahé on the Malabar coast, Chandernagore near Calcutta, etc. But these are all isolated French possessions, and the jurisdiction is strictly territorial.

(7) POPULATION, DISTRIBUTION, ETC.

The limits of the various dioceses coincide in some parts with the civil boundaries, but are often determined rather by natural features, such as mountain-ranges, rivers, and even means of railway communication. By inspecting a map published in *The Examiner* (Bombay) of January 19th, 1907, it will be seen that they vary considerably in size—a fact chiefly accounted for by the numbers of the Catholic population. As calculated for the year 1904, this amounts in the aggregate for all India and Ceylon, to about 2,191,362 out of a total population of 286,000,000. Burma,

which is not included, reckons its Catholic population at about 65,000. As far as statistics can be procured, the total number of Catholics in British India (not including Burma or Ceylon) in 1857 was 801,858. In 1885 they had risen to 1,030,100; and in 1904 to 1,562,186. In Portuguese territory the figures for 1885 were about 252,477, and in 1906 about 293,655. In French territory they now stand at about 25,859; in Burma 65,127, and in Ceylon, 290,459. It should be added that these figures include only such as are genuine members of the Church—all converts being subjected to careful tests and instruction before admission. These numbers are mostly made up of native Christians, partly of the higher but chiefly of the lower castes; together with a certain



Right Rev. LEO. MEURIN, S.J.
The last Vicar Apostolic of Bombay, 1867—1887.

percentage of Europeans belonging to the Army, Government and Civil Service, Railways, etc.; and a number of Eurasians. The Catholic population is most dense among the Thomas Christians of Travancore, where the ecclesiastical divisions are of the smallest. The coast districts east and west, and especially in the south of the peninsula, the scene of the Portuguese and French missions, come next in order of numbers, and here the dioceses are larger. The nearer we approach the north the more scanty the Catholic population becomes; hence the province of Agra, which in dimensions covers almost as much space as the other seven provinces taken together, possesses the smallest number of Catholic inhabitants—this being the field which has only begun to be worked in strictly recent times. This interesting fact will be apparent from the following figures, giving the population of the eight provinces in descending scale:—

(i) Goa, comprising the old missionary districts of Goa, Konkan, Mylapore, Tanjore, Cochin, 562,875.

(ii) Verapoly, mostly Thomas Christians of Travancore, 483,571.

(iii) Bombay, comprising old missionary districts of Bombay, Deccan, Mangalore, Madras, etc., 342,172.

(iv) Pondicherry, comprising old east coast missions with the French missions of the Carnatic, Mysore, etc., 310,891.

(v) Ceylon, largely worked by the Portuguese missionaries, 290,459.

(vi) Madras, a portion of former Portuguese missions; the interior almost unworked by the old missionaries, 85,607.

(vii) Calcutta, only slightly touched by the Portuguese, 85,011.

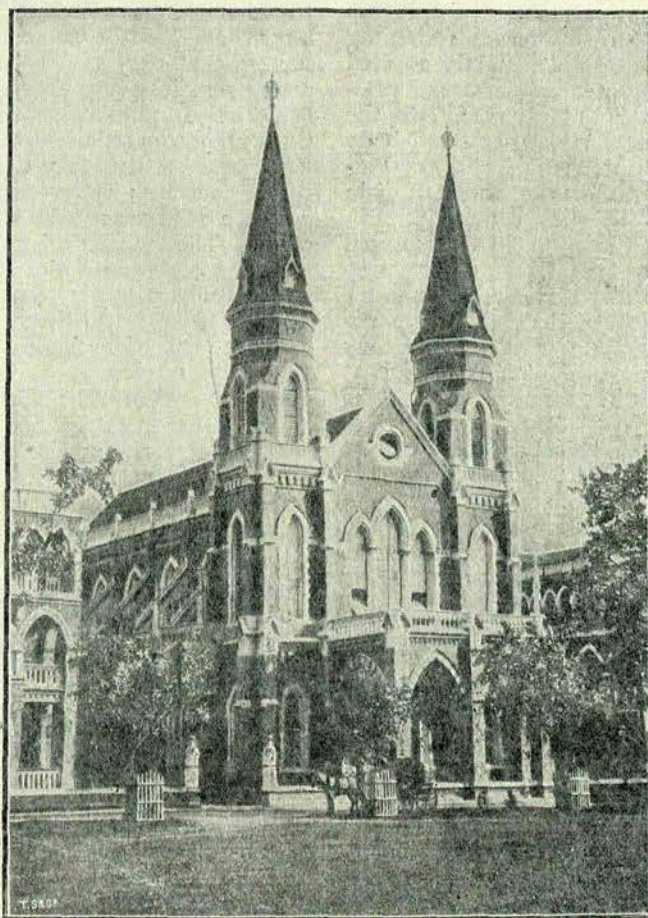
(viii) Agra, almost altogether untouched by the Portuguese, 31,046.

(8) MISSIONARY METHODS.

From the above comparison it will appear that the Portuguese certainly succeeded in bringing over vast numbers to the faith. Hence it will be of interest to see how they secured this advantage. Much more has

been written in attack than in defence of their methods. The drastic style in which they broke down idol temples and fouled sacred tanks raises a very questionable point, both of ethics and of expediency. While on the one hand it enabled the Christian converts to break more easily with their pagan associations, on the other it created a deepfelt grievance among the unconverted population, which alienated their sympathies, and created a feeling of dislike which some consider to have hastened the fall of the Portuguese regime. Then, again, the reprisals made at various times, on the plea of protecting Christian converts against persecution,

contributed to the same result. The Portuguese, however, certainly did not owe their missionary success to the use of physical force. In the Portuguese territories, they attached certain civil advantages to conversion, and certain corresponding disadvantages to non-conversion. They made a great show over the baptism of natives of rank or position, which created a favourable impression on all beholders. The nobility of Goa stood sponsors to the neophytes, even of the lowest rank, and conferred on them their own family names. The missionaries also took advantage of incidental circumstances; as for instance, when certain fishermen of the coast came to plead for protection against the Moslems, and showed a willingness to become Christians in return for such protection. Moreover, the religious orders did so much by means of schools, orphanages and hospitals, as well as commercial and industrial



CHURCH OF THE HOLY NAME, BOMBAY.

organization, to promote the temporal well-being of those under their charge, that this also may be reckoned an additional inducement to conversion. In districts removed from the direct influence of the State, the methods adopted were exclusively those of example, instruction and persuasion. Only in one or two isolated cases was actual force exercised to make converts. It is often, though wrongly, assumed that the Inquisition was used for this purpose. The Inquisition was founded at Goa in 1560, in answer to a request of St. Francis Xavier himself, whose spirit was far removed from that of coercive evangelisation. It

was in truth a most insignificant concern, having in its beginning only four officials drawing a joint salary of £75 per year. Its work was to take cognizance of alleged cases of heresy, witchcraft and unnatural crimes among Christians, and especially to detect pretending Christians, who were really Jews supposed to be working mischief under that disguise. Its jurisdiction did not properly extend to pagans, except so far as these fell under the criminal laws of the State; and it was, as far as we know, never used to turn a born pagan into a Christian. In any case the accounts of its cruelty and the extent of its executions have been groundlessly exaggerated. (Cf. Fonseca, *Sketch of Goa*, p. 217, 220.)

In summary, therefore, we conclude that the missionary success of the Portuguese by no means rested on the use of drastic means. It was due partly to civil and social privileges and the protective power and prestige of the Portuguese name; but above all, to the example and zealous influence of a well organized body of missionaries. It ought to be added that in Portuguese times Protestantism was a thing unheard of in India—the first Protestant mission commencing in 1703; and consequently the Christian faith presented to the outsider an undivided front. The presence of so many conflicting forms of Christianity in the country in modern times is, in fact, one of the greatest impediments to evangelising work; and this is true not only from a Catholic but also from a Protestant point of view. The best mission work in modern times is done among the aboriginal tribes and lower classes, who, while far removed from political life, are for the most part free from Brahminic influence, and also from the trammels of the caste system, which elsewhere shows itself an almost insuperable obstacle to progress. The largest new mission stations for natives are in Chota Nagpur (Calcutta diocese); the Godavery districts (Hyderabad); the Telugu districts (Madras); the districts of Trichinopoly, Madura, Pondicherry, Kumbakonam, Mysore, etc., in the south; the Ahmednagar district (Poona); Ghogargaon in the Nizam's territory, and Anand in Gujerat, etc.—that of Chota Nagpur being perhaps the most prosperous and successful modern mission in all India. [125,000 neophytes in the Archdiocese of Calcutta alone.]

(9) NATIONALITY OF THE CLERGY.

Another interesting feature of the Catholic Church in India is the nationality of its clergy. Out of a total of 2,653 bishops and priests, 1,700 are indigenous to the country, and the rest (953) are Europeans. Of these European missionaries, a small percentage are of Irish, and a still smaller percentage of English descent. The rest are members of various religious orders from Italy, Spain, France, Holland, Belgium, and Germany; while the prelates in every case except one, belong to these continental nationalities. The explanation of this fact is to be found in history. Not only was the work of evangelisation under the earlier regime of the padroado done entirely under the *placet* of the Portuguese, but the missionaries of the new regime of propaganda were also drawn almost exclusively from the continent. The reason is a simple one. At the time when the British power began to be felt in India, the Catholics in

England were an insignificant body, struggling under severe legal disabilities. Later on, in the nineteenth century, when the Catholic Emancipation Bill was passed and a revival took place, they were barely able to provide for their own spiritual wants, and in no position to look after the evangelisation of other countries. Even at the present day the supply of clergy in England falls far short of the demand; and such will be the case for a long time to come. Hence the necessity of drawing on other countries for missionary supplies, if India is to be missionised at all.

The demand for the English language in the case of these continental missionaries is, on the whole, fairly met. In the cities, where English is in extensive use, they labour assiduously to acquire it—generally with such success that only the slightest indication of a foreign accent remains; and they are competent to teach English to their pupils. In the mofussil districts, where the Catholic population is almost entirely native and Europeans scanty, they devote their whole energy to the vernaculars; but even here it is unheard of to come across a missionary who cannot make himself understood. The missionaries seem generally to be on excellent terms with Government and other English officials, who as a rule keenly appreciate their work; and the fact of their continental origin is not found to stand in their way. The few cases of insular prejudice which one comes across in this matter are too insignificant for notice. The chief opposition they meet with comes rather from the side of the Brahmins. It may be added that the extensive co-operation of men of such diverse nationalities in working for one and the same cause, is often put forward as a signal illustration of the unity and catholicity of the Church.

(10) SCHOOLS, COLLEGES, ETC.

The Catholic clergy, besides attending to their spiritual ministrations, have thrown themselves heartily into the educational and charitable work of the country, with results which are second to none. According to the best figures we can secure, they possess in India and Ceylon (omitting Burma) the following institutions:—

(a) *For the education of the Clergy.*—23 Seminaries containing 697 candidates for the priesthood; to which must be added a number of scholastics and novices of the various religious orders. The most important of these are the Papal Seminary at Kandy in Ceylon, which receives candidates for the native clergy from all parts of India, and counts 92 students; the Jesuit Novitiate and Scholasticate at Shembaganur in the diocese of Trichinopoly; the Jesuit House of Probation at Ranchi (Calcutta diocese); the Jesuit Scholasticate at Kurseong near Darjeeling—besides the Episcopal seminaries, of which the largest are at Goa, Mangalore, Pondicherry, Verapoly and Colombo.

(b) *For the education of Boys.*—11 Colleges preparing for University degrees, with a roll of 1,320 students; 65 high schools with 8,257 pupils; 248 middle schools with 23,269 pupils; 2,438 elementary schools with 98,103 pupils; 47 industrial and other schools with 1,331 pupils; 74 boarding schools with 5,917 boarders; and 97 orphanages with 4,854 inmates.

(c) *For the education of Girls.*—59 high schools with 2,744 pupils; 244 middle schools with 14,574 pupils; 672 elementary schools with 41,451 pupils; 70 various other schools with 2,521 pupils; 103 boarding schools with 4,790 boarders; and 126 orphanages with 7,084 inmates.

The total number under education amounts to 143,051 boys and 73,164 girls, out of whom 11,938 are orphans.

The schools for boys are in all cases under clerical management, and are taught by professors belonging to the religious orders or congregations, assisted by lay-masters. The girls' schools are for the most part under Sisters of different religious congregations,

(b) *High Schools.*—St. Joseph's Boarding School, Darjeeling, under the Belgian Jesuits, about 207 pupils; St. Joseph's Boarding School, Calcutta, under the Christian Brothers, 1,000 pupils; St. Mary's Boarding School, Bombay, about 517 pupils; St. Xavier's, Calcutta; St. Xavier's, Bombay, and the "Clive" High School, Trichinopoly (already mentioned under University colleges); St. Vincent's Day-School, Poona, with about 300 pupils; St. Aloysius' College, Mangalore, under the Italian Jesuits, 615 pupils; St. Joseph's College, Colombo, under the Oblates of Mary Immaculate, 800 pupils; St. Benedict's Institute, Colombo (Ceylon), 1,000 pupils; besides a number of smaller schools, the totals of which have already been given.



Most Rev. J. COLGAN, D.D.,
Catholic Archbishop of Madras.



Most Rev. L. M. ZALESKI,
Delegate Apostolic of the East Indies.

of whom they are 3,057 members in India and Ceylon, also assisted by lay-teachers. In many of the schools non-Catholic pupils are freely admitted, and in a few of them these form the overwhelming majority.

Among the most important of these institutions the following must be mentioned:—

(a) *University Colleges with High Schools attached.* St. Xavier's College, Calcutta, under the Belgian Jesuits, about 276 + 494 students; St. Xavier's College, Bombay, under the German Jesuits, about 350 + 1,400 students; St. Joseph's College, Trichinopoly, under the French Jesuits, about 420 + 1,400 students. Smaller university colleges with high schools exist at Mylapore, Cuddalore, Mangalore, Bangalore, Nagpur and Agra.

Of these institutions some pay their own way financially assisted by Government grants-in-aid; while the rest are subsidized by diocesan or private contributions. As for the general question of finance, Hunter observes that "the Roman Catholics work in India with slender pecuniary resources, deriving their main support from two great Catholic organizations [in Europe]; the Association for the Propagation of the Faith, and the Society of the Holy Childhood." Among other resources may be added private charities from Europe, incidental donations, and careful investments in property in India. The contributions of the faithful form a proportionately small item in the whole. Hunter continues:—The "Roman Catholic clergy . . . in many districts . . . live the frugal and abste-

mious life of the natives, and their influence reaches deep into the social life of the communities among whom they dwell." (Indian Empire, p. 239).

(II) CHURCHES, ARCHÆOLOGY, ETC.

Except for the reputed tomb of St. Thomas at Mylapore, a few early stone monuments and a few inscriptions on copper, ecclesiastical antiquities are wanting previous to Portuguese times. The Portuguese churches, especially of the 16th and 17th centuries, though not pretending to classical perfection, possess a certain splendour of their own. When about the year 1687 Goa began to be deserted in favour of Panjim, the houses fell into decay; but the churches and public buildings still remain, surrounded for the most part by palm groves and jungle. The chief of these is the Church of Bon Jesu, containing the shrine of St. Francis Xavier, whose body is still preserved incorrupt. Besides this, the Cathedral of St. Catharine, and the Churches of St. Francis of Assisi, St. Cajetan and St. Monica deserve special mention. Second to Goa comes Bassein, 35 miles north of Bombay, comprising a large collection of ruined churches enclosed within a line of fortifications. Other groups of ruins are found at Chaul on the coast south of Bombay. The cathedral at Mylapore, containing the reputed grave of St. Thomas, as well as the Great Mount and the Little Mount, traditional scenes of the sojourn and death of the apostle, are also of remarkable interest. Elsewhere, spread over the districts of Portuguese missionary enterprise many old churches, but mostly of secondary importance, are to be seen. Numerous stone crosses of a peculiar type were also erected by the roadsides and the shore, and on the summits of hills, even in places where little trace of Christianity now remains. Among more modern buildings of note may be mentioned the Cathedrals of Allahabad and Colombo, the college churches at Mangalore and Trichinopoly, the parish churches of Karachi and of the Holy Name, Bombay, as among the best. The college buildings of Trichinopoly, Calcutta, Darjeeling and Bombay are also worthy of notice.

(12) LITERARY ENTERPRISE.

On the whole, the Catholic clergy of India do not make such full use of the press for propaganda purposes

as is the case with Protestants. They have no world-wide organizations like those of the Bible Society, the Religious Tract Society, the Society for the Propagation of Christian Knowledge, etc., nor do they publish newspapers expressly appealing to the wider public of native Indian readers, or adopt any system of tract circulation. This fact is accounted for first by their limited pecuniary resources, and secondly by their arduous pre-occupations in the work of teaching and of the ministry. Hence they prefer to concentrate themselves on a more domestic field of literary work. They have a large number of presses in various parts of the country—Calcutta, Bombay, Madras, Trichinopoly, Mangalore, Colombo, etc., which are devoted partly to the printing of Catholic newspapers, partly to the production of school books, catechisms, and works of instruction and devotion for their flocks. The Catholic community is served by a considerable number of papers, e.g., *The Catholic Herald of India* (Calcutta), formerly called *The Indo-European Correspondence*, and founded in 1865; *The Examiner* (Bombay), formerly known as the *Bombay Catholic Examiner*, and started in 1849; *The Catholic Watchman* (Madras), inaugurated in 1887; *The Ceylon Catholic Messenger* (Colombo); *The Jaffna Guardian*, etc., besides other publications in English and the local vernaculars. All these belong to the propaganda jurisdiction. The padroado is represented in Goa by a number of papers, among which *O Crente* ranks as official; in Bombay by the *Anglo-Lusitano*; in Mylapore by the *Catholic Register*, founded in 1890, etc. These newspapers, besides local and general Catholic news, devote themselves



BANDEL CHURCH. FOUNDED IN 1599.

in various degrees to controversial and expositive matter, chiefly for the instruction of the faithful, but also for the benefit of outsiders. To these is to be added a fair amount of pamphlet literature, some of it reprinted from the above-named journals. For the use of the clergy, a monthly organ called the *Promptuarium Canonico-liturgicum* is published in Latin by the Carmelite Fathers of Ernakulam.

(13) LITERATURE OF THE SUBJECT.

From the Catholic point of view nothing in the way of a complete general history of the Church in India has yet been written, though the materials for such a work are abundant and might easily be collected. They consist chiefly of the records and histories of the differ-

ent religious Orders, collections of official documents, monographs on particular missions, and biographies of eminent missionaries—as well as occasional literature of various kinds. Some rather scanty general histories have been written by Protestants; but most of them are vitiated by a marked animus against Roman Catholicism, and have to be read with caution. The following is a somewhat promiscuous list of works, most of which are easily accessible:—

On the Thomas Christians:—

- Mackenzie, Christianity in Travancore, 1901.
- Medlycott, India and the Apostle St. Thomas, 1905.
- Raulin, Historia Ecclesiae Malabaricæ.
- Geddes, The Church of Malabar and the Synod of Diamper, 1694.
- Philipos, the Syrian Church in India, 1892.
- Kennet, St. Thomas the Apostle of Malabar, 1869.
- Milne Rae, Syrian Church in India, 1892.
- Howard, Christians of St. Thomas, 1864.

Concerning the Portuguese:—

- Laftau, Decouvertes et Conquetes des Portugais, 1533.
- O Chronista de Tissuary.
- Fariay Souza, Asia Portuguesa, 1666.
- Du Barros, Deccadas, 1777.
- Dellon, Relation de l'Inquisition de Goa.
- Bullarium Patronatus Portugallie Regum, 1868.
- Fonseca, Sketch of the City of Goa, 1878.
- Torrie, Estatistica de India Portuguesa, 1879.
- DeSouza, Oriente Conquistada, 1881.
- D'Orsey, Portuguese Discoveries, Dependencies and Missions, 1893.
- Danvers, The Portuguese in India, 1894.
- O Oriente Portuguez.
- Gouvea, Jornada de Arcebispo de Goa, 1609.

On the Jurisdiction-Struggle:—

- Life of Hartmann, 1868.
- Strickland, the Goa Schism, 1853.
- A copious pamphlet literature dating from 1858 to 1893, all out of print.

Monographs and Biographies:—

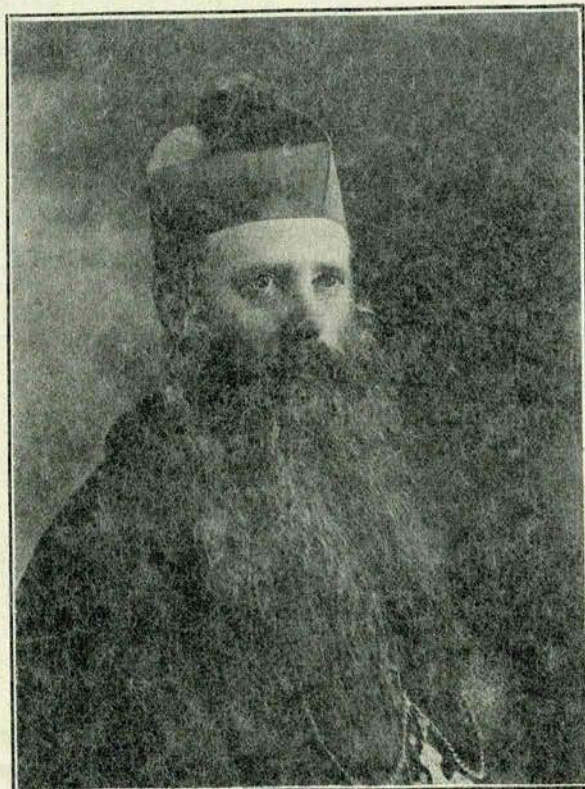
- Lettres Edifiantes et Curieuses par M., 1780.
- Bertrand, Memoires Historiques sur les Missions, 1847; La Mission du Madure, 1854; Lettres Edifiantes et Cureuses, Madura, 1865.
- Saint Cyr, La Mission du Madure, 1859.
- Guchen, Cinquante Ans au Madure, 1887.
- Moore, History of the Mangalore Mission.
- Suau, L'Inde Tamoule, 1901.
- Litteræ Annuae Soc. Jesu, 1573 seq.
- Rerum a Soc. Jesu in Oriente gestarum Volumen, 1574.
- Carrez, Atlas Geographicus, S. J., 1900.
- Goldie, First Christian Mission to the Great Mogul, 1897.
- La Mission de Vizagapatam, 1890.
- Tenant, Christianity in Ceylon.
- Fortunat, Au Pays des Rajas (Rajputana), 1906.
- Coleridge, Life and Letters of St. Francis Xavier, 1988.
- Cros, Vie de St. Fran Cois Xavier, 1898.
- Monumenta Xaveriana, Madrid, 1900.
- Anthony, Mary, Life of Dr. A. Hartmann, 1868.
- Suau, Mgr. Alexis Canoz, 1891.
- Zaleski, Les Martyrs de l'Inde, 1900.

General and Sundry:—

- Maffaei, Historiarum Indicarum Libri, 1593.
- De Houdt, Histoire General des Voyages, 1753.

- Croze, Christianisme de l'Indes, 1758.
- Tieffentaller-Benouilli, Description de l'Inde, 1786.
- Paulinus S. Bartholmaeo, India Orientalis Christiana, 1794.
- Murray, Discoveries and Travels in Asia, 1820.
- Hough, Christianity in India, 1839.
- Mullbauer, Geschichete der Kath. Missionen in Ostindien, 1852.
- Marshall, Christian Missions, 1862.
- Werner, Atlas des Missions Catholiques, 1886; also Orbis Terrarum Catholicus, 1890.
- Smith, the Conversions of India, 1893.
- Strickland, The Jesuits in India, 1852; Catholic Missions in S. India, 1865.
- Fanthome, Reminiscences of Agra.
- A Series of Travellers' Accounts from Marco Polo downwards.
- The Bombay Gazetteer, the Madras and other District Manuals *passim*.
- Hunter, India Empire; and *passim* in the Imperial Gazetteer.
- Madras Catholic Directory each year from 1851 to 1907.
- Buchanan, Christian Reserches in Asia, 1811.

- Da Cunha, Chaul and Bassein, 1876.
- Steward, History of Bengal, 1813.
- Calcutta Review, Vol. V., p. 242 (Portuguese in North India); also April 1881 (the Inquisition).
- East and West, December 1905 (Vindication of de Nobili).
- Edwardes, The Rise of Bombay, 1902.
- [A large bibliography will be found in D'Orsey Portuguese Discoveries, etc., p. 379 seq].



Right Rev. Dr. FABIAN ANTHONY EESTERMANS, O.C.
Catholic Bishop of Lahore.

THE CATHOLIC DIOCESE OF LAHORE.

THE Punjab Mission, as a separate entity, was called into existence in 1880, when Bishop Paul Tosi was appointed Vicar Apostolic of the Punjab. Previous to that year the Punjab was part of the Vicariate Apostolic of Hindustan and Tibet. In 1886, however, the Ecclesiastical Hierarchy was established in India, and the Punjab was constituted a Diocese with headquarters at Lahore. Before the annexation

of the Punjab by the British, scarcely any efforts seem to have been made in modern times to implant Christianity in these parts. History records that during the reign of Akbar, a mission of Jesuits from Goa visited Akbar's Court at Lahore, and that they were favourably received; that his successor, Jehangir, allowed some Portuguese Jesuits to establish a mission and build a church at Lahore, and assigned stipends for the maintenance of the priests. But this liberality ceased at his death. Shah Jehan, a more strict Musalman, withdrew the pensions and had the church pulled down, but some traces of it still remained when Lahore was visited in 1665 by the French traveller Thévenot. From the death of Jehangir to the adven

of the British, the history of Christianity in the Punjab is a blank. With the annexation in 1849, missionary enterprise became again possible, but owing to the dearth of priests and lack of material resources, little could be attempted besides ministering to the British troops. But in 1889 the Punjab Mission was entrusted by Rome to the Belgian Province of the Franciscan Capuchin Order, whose duty it is to finance the Mission, to maintain educational and charitable institutions, and to provide missionaries in sufficient numbers to cope with the work. From that year the condition of the Mission has been one of steady progress. Whereas there were only three schools in 1889, there are now twenty schools, five of which are High Schools, and two Industrial Schools. There are five orphanages and a home for abandoned children. The Mission maintains five dispensaries, where free treatment and medicines are given to the natives of all castes and creeds. French Franciscan Sisters have charge of the Government Female Lunatic Asylum at Lahore, and how highly their services are valued may be gathered from the following remark which Sir Charles Rivaz, when Lieutenant-Governor of the Punjab, wrote in the Visitors' Book on the occasion of his visit to the Asylum: "The Female Asylum is generally a pleasing contrast to the Male Asylum, partly because there is sufficient accommodation, but mainly because it has the good fortune to be under the management of four Roman

Catholic Sisters, who live in the Asylum and give up their whole time to it. The moral influence which these ladies have evidently acquired over the patients by their cheerful demeanour, and kindly and patient treatment of them, is very remarkable; and the excellent work they are doing under what are necessarily very trying conditions cannot be overestimated."

The present incumbent of the See of Lahore is the Right Rev. Dr. Fabian Anthony Eestermans, O.C. Born at Meerle (Belgium) in 1858, he studied the ancient classics—Greek, and Latin, and Literature at the College of Hoogstraeten, and Philosophy at the lesser Seminary of Mechlin. He was admitted to the Capuchin Order in 1878, and ordained priest in 1883. After completing his ecclesiastical studies, he was appointed Professor of Ancient Classics at the Capuchin College of Bruges in 1885, in which post he remained till 1889, when he volunteered for mission work in India. Shortly after his arrival in the Punjab he was appointed Vicar of the Cathedral, and only resigned this charge on his elevation to the Episcopate in April 1905. He received episcopal consecration at Antwerp on the 29th June 1905, and took formal possession of the See of Lahore on the 10th December of the same year.

A new Catholic Cathedral is now in course of construction at Lahore, which bids fair to eclipse any ecclesiastical building in India. The total cost is estimated at about four lakhs of rupees.



The Church of England in India.

THE history of the Church of England in India is that of the English in India. The adventurers of the early East India Companies were churchmen, and though they employed no minister of religion on board their ships until 1607, the Company's commissions for each previous voyage enjoined upon their Captain-General that morning and evening prayer should be said daily with each ship's company, and a copy of the great Bible with the Elizabethan Prayer-book bound up with it, was in charge of the purser of every ship. [*The Church in Madras*, Rev. F. Penny, LL.M., 1905]. Henry Levett, Chaplain to the 'Lord Pembroke' is the first chaplain known to have been appointed for the Indian voyage. He was paid a fee of fifty pounds, with fifteen pounds for his expenses. From that date onwards for many years chaplains accompanied most of the expeditions. It was not only for services at sea that these clergymen were entertained; for the Company's minutes expressly record, respecting William Leske, who sailed about 1614, with double the emoluments of Levett, that the Court was well satisfied as to his being able to contest and hold argument with the Jesuits who were 'busy at Surat.' A letter to him from the celebrated Sir Thomas Roe is produced in facsimile in Mr. William Foster's *Embassy of Sir Thomas Roe*. Many of these early chaplains, particularly Edward Terry and Patrick Copeland, made efforts towards the evangelization of the heathen. A Bengali boy, brought home by the latter chaplain, was christened on the 22nd of December 1616 at St. Dion's Backchurch, Fenchurch St., in the presence of Privy Councillors, the Corporation of London, and the Court of the East India Company. King James himself selected the baptismal name, which was 'Peter.' A surname, 'Pope,' was also conferred upon him.

In 1658 the Company resolved to maintain a Resident Chaplain in India and addressed the Universities with a view to securing a fit person for this isolated and responsible ministry. The idea of the E. I. C. was not only the spiritual welfare of their own servants, but the benefit of Indian natives also. The letter says that the Company has resolved to endeavour to advance the spreading of the Gospel in India and the settlement of an orthodox, godly minister; such an one as may instruct and teach the people that shall be committed to his charge in building them up in the knowledge of God and faith in Jesus Christ. Two years later it was decided to enlarge the Indian Ecclesiastical Establishment from one individual to four, and in 1668 six chaplains were on the list. The factories to which they were appointed were Surat, Madras, Hooghly ('the Bay'), Bantam, Bombay and Saint Helena. The evangelistic idea, so clearly ex-

pressed in the circular to the Universities, was perpetuated in these appointments. The Company's Chaplains were to be "qualified for learning, piety, and aptness to teach." They each received a salary of fifty pounds a year, with a gratuity of the like amount if the local factory councils approved their work. All these chaplains at first, and probably well on into the next century, were expected to conduct the morning and evening worship of the Prayer-book daily in the factories where they resided. In 1685, by Royal order, candidates for Indian Chaplaincies were to obtain the approval of the Bishop of London before appointment. In 1698, the new Company reaffirmed this order and requested also the Archbishop of Canterbury to put forth a prayer for use in its factories. This His Grace did in association with the Bishop of London, and the prayer continued in use during the subsequent century. In this prayer it is sought that "these Indian nations among whom we dwell, beholding our good works may be won over thereby to love our most holy religion." Since 1698, and since the union of the old and new Companies in 1702 to the present time, the Archbishop of Canterbury has been associated with the Bishop of London in the supervision of appointments to the Chaplaincies.

At Surat in 1663, before the arrival of a chaplain, the President had prepared a chapel furnished with bibles in different languages, and had requested the Company to supply a painted and gilded altar piece for its adornment, representing Moses and Aaron with the Tables of the Law, and God's name written above them in triangles in several oriental languages. A chapel is also spoken of as in use at Hooghly in 1679. The Company endeavoured to enforce the ministrations and discipline of religion by repeated ordinances, imposing fines on its servants for unseemly behaviour, and neglect of public worship. In 1688 these regulations were codified under ten heads and sent out to the factories, where they speedily became popularly known as 'the Company's Commandments.' The scandalous disorder of certain of the Indian factories was severely rebuked by Sir John Goldsborough (Calcutta, 1693), the Rev. Benjamin Adams (Calcutta, 1702), the Rev. John Antony Sartorius (Madras, 1729) and by Dean Prideaux in 1694, in his *Account of the English Settlements in the East Indies*. On the other hand, a remarkably favourable report on the conduct of daily divine worship, especially on Sundays and Holy days at Surat, is contained in a letter by Mr. Streynsham Master, dated Bombay, 18th January 1672, which also testifies that at the smaller factories divine service was read twice every Sunday.

Under the new Charter of 1698, which governed the united Company after 1702, not only was a chaplain required to be maintained in every garrison and superior factory in India, but each of these chaplains was required to learn both Portuguese and the local vernacular, in order that he might propagate the Protestant religion among the Company's servants and slaves. In 1696 a hundred copies of the Book of Common Prayer, in Portuguese, had been sent out to Madras 'to the honour of God and the glory of our Church,' and there is evidence that many of the chaplains entered *con amore* into the evangelistic portion of their duties.

Under King William III the two venerable Societies, S. P. C. K. and S. P. G., were incorporated, and among the promoters of each was the Revd. Dr. Evans (afterwards Bishop of Bangor, and then of Meath) who had been the first Chaplain in Bengal. To the former he subscribed annually five pounds with the object of providing 'parochial libraries throughout the plantations.' One of the earliest promoters of the objects of the S. P. C. K. in India was the Rev. Samuel Briercliffe, Chaplain in Bengal, who wrote home so strongly of the need in North India of schools similar to those already kept up by the King of Denmark's missionaries in the South, that the Society elected him, on September 2nd, 1714, one of its corresponding members, and sent out to him, and also to the Chaplain of Fort St. George, a small parochial library. From that time onwards, for more than a century, the S. P. C. K., with the help of the Company's chaplains in each place, continued to support and promote both education and evangelistic work in several stations in India. As early as 1709 a separate Committee of the S. P. C. K. sat in London, to carry out the objects of the Society in a sort of friendly partnership with the Royal Danish Mission in Madras, Cuddalore, Trichinopoly and Tanjore, with the hope of extending its enterprise northwards to Calcutta.

In 1680 the first English Church in India, as distinct from the chapels or oratories set apart for the daily prayers in the factories, was erected in Fort St. George, Madras, and consecrated on the 28th of October, by commission from the Bishop of London, in honour of the Virgin Mary. In 1709, on the 5th of June, the Church of St. Anne at Fort William, Calcutta, was similarly consecrated, and on Christmas Day, 1718, St. Thomas' Church, Bombay, was solemnly dedicated to its sacred purpose, and presumably consecrated by commission from the Bishop of London, who until the creation of the Calcutta Bishopric, remained Diocesan over all the English congregations in India. These three churches were built by public subscription, supplemented by moderate grants and gifts from the Company. Their ministers, church-wardens and sidesmen in each case assumed the powers of corporations, and held property in land and the public funds, and administered schools and other charities, as after various reorganizations they continue to do to this day. St. Anne's, Calcutta, was ruined in the sack of 1756, and on the recovery of the Fort the Portuguese Church was confiscated to English use, until in 1760 a parochial chapel, under the title of St. John's, was opened in old Fort William. This served as the Parish Church of all Bengal until the present fine church of

St. John was, by commission from the Archbishop of Canterbury, consecrated on St. John the Baptist's Day, 1787.

The fourth English Church in India was built under the S. P. C. K. Mission in Calcutta, largely at the private cost of the missionary, the Rev. John Zachary Kiernander. This, under the name of 'Beth Tephilla' (the present 'Old Church') was opened with great public solemnity in 1770. Kiernander had arrived as S. P. C. K. Missionary in Cuddalore in 1740. The church with its school and other buildings, being in law the private property of Kiernander, were in 1778 attached for debt by the Sheriff. Mr. Charles Grant however (then Superintendent in Bengal of all the Company's trade there) paid down 10,000 rupees to release the property, and then assigned it to trustees whose successors still hold it. The church and its parsonage and other property are now in charge of the Church Missionary Society.

As the Company's military and civil establishments increased in the three presidencies, so the three establishments of Chaplains increased, though not by any means at the same rate, until at the present day their numbers amount to 166, distributed as shown in the statistical table appended to this article. Indian Chaplains are now appointed directly by the Crown, and serve at present for 23 years, when they are entitled to pensions of £365 a year. Their salaries rise, by increments, from 480 to 1,000 rupees a month. A Chaplain is Archdeacon, under the Acts of Parliament and the Charters, of each diocese in which chaplains serve, and the rest are distributed among the military garrisons and the larger civil stations. From these as centres they serve, for the purpose of the administration of the sacraments and preaching, a large number of 'out-stations' where smaller European communities reside. In nearly all of these latter there is either a church or some public room licensed or otherwise sanctioned by the Bishop for the use of divine worship, where, when the Visiting Chaplain is not at hand, morning or evening prayer is read every Sunday by a member of the local Church Committee. In a large number of places the Local Governments allow grants of 100 or 150 rupees a month towards the salary of some resident clergyman who undertakes chaplain's duties. These grants are doubled or trebled by the various diocesan 'Additional Clergy,' 'Railway Chaplain,' and 'Seamen's Mission' funds. 'Church of England Soldiers' Institutes' are being provided in all the larger military stations, and are active agencies of good work.

Many educational institutions for Europeans and Eurasians, as well as for Natives, have arisen in India under Church patronage. Among the former are the old Calcutta Free School and similar schools in Madras and Bombay, the European Female Orphan Asylum in Calcutta, Bishop Cotton's Schools in Simla and Bangalore, Bishop Corrie's School in Madras, the Lawrence Military Asylums at Sanawar, Ootacamund and Mount Abu, and a similar Asylum at Murree.

In 1726 'Mayors' Courts' were established by Charter in Calcutta, Madras and Bombay, and upon these, ecclesiastical jurisdiction (chiefly exercised in

matters of probate, intestacies and wardships) as the same was used in the Consistory Court of London, was conferred. By consequence it is held by the Government of India that the ecclesiastical law governing the Church of England in India is that of England in 1726, modified only by such later statutes as expressly, or by necessary implication, apply to India. Thus since Act 5 and 6 William IV, c. 54 (which, until 1907, rendered marriage with a deceased wife's sister absolutely void for persons whose domicile is the United Kingdom) was not made applicable to India, it did not supersede, for persons domiciled in India, the English law existing

appointment of a Bishop in India and one Archdeacon for each of the three Presidencies, with jurisdiction as might be defined; also for an annual grant for education in India and for greater freedom for missionary enterprise. In 1792 Mr. Grant had advocated the cause of missions and education in his 'Observations on the state of Society among the Asiatic subjects of Great Britain,' which was printed for Parliament in 1813. Dr. Claudius Buchanan, a Bengal Chaplain who retired in 1808, was also a prominent advocate of the appointment of Bishops in India and of the cause of Missions there. (See his 'Memoir on the



ST. JOHN'S CHURCH, CALCUTTA.

in 1726. It follows that for East Indians certain marriages within the prohibited degrees, though illegal and repudiated by the Church, until the passing of the new Act in 1907, were not in fact void, unless so declared by an Ecclesiastical Court.

By the time that the United East India Company's Charter expired in 1813, Parliament was induced (mainly at the instance of the Mr. Charles Grant above-mentioned, then a Director of the H. E. I. C. and M. P. for the County of Inverness) to incorporate into the Act of that year (53 Geo. III, c. 155, authorizing the King to grant a new Charter) provisions for the

expediency of an Ecclesiastical Establishment for British India' and his papers about Christianity and Christian Missions in India). The cause of popular education, which the new charter encouraged, had been first urged upon the Indian Government by a letter addressed to the Governor-General in Council on the 20th of June 1788 by the four chaplains then at or near Calcutta—Thomas Blanshard, John Owen, Robert Carr, and David Brown. Their proposal was that the State should set up schools all over India wherein, together with the English language, the rudiments of Christian faith and morality might be

taught. The memorial was not favourably received, perhaps because it too obviously disclosed its author's leading purpose therein, elsewhere described by Mr. Brown as being 'preparatory to the main business of giving Christian light in this land sitting in heathen darkness;' at any rate the letter remains as a monument of the first of all the schemes for native education on English lines, by the State in India.

In pursuance of the Act, a Charter, or Royal Letters Patent, issued the next year, 1814 (54 Geo. III, May 2) founding the Bishopric of Calcutta, with three Archdeacons, in subordination to the Archbishop of Canterbury. Very ample visitatorial and disciplinary jurisdiction was conferred upon the prelates so appointed, who were all to be, and have ever since continued to be, corporations with perpetual succession, capable of holding property of all descriptions.

By an Act of twenty years later (3 & 4 Wm. IV, c. 85) the Bishopric was permitted to be divided by the separation therefrom of new dioceses corresponding to the presidencies of Madras and Bombay, and at the same time the Bishop of Calcutta was to be invested with Metropolitan jurisdiction over the Indian province, which included Ceylon, under the superintendence of the Primate. Accordingly, by Charters dated 1835 and 1837, the Dioceses of Madras (with Ceylon) and Bombay were constituted, and the Bishop of Calcutta declared Metropolitan Bishop in India. The existing Archdeacons continued under their respective new dioceses, with an additional Archdeacon for Colombo (Ceylon). The three original Bishoprics over the presidencies are termed 'Statutory' as deriving their administrative jurisdiction from statutes of the realm. Of these, the Bishop of Calcutta, in virtue of a Royal Warrant in 1814, is expressly invested with the title of 'Lord Bishop.' All the other Bishops are addressed by the same 'style' in virtue of the courtesy of the Church in all ages. The Acts of Parliament affecting the jurisdiction, status, leave and allowances of the three statutory Bishops with their respective Archdeacons are the following:—

The East India Company Act, 1813 (53 Geo. III, c. 155, §§ 49—54).

The Ordination for Colonies Act, 1819 (59 Geo. III, c. 60, § 1). The Archbishops of Canterbury and York, the Bishop of London or any Bishop by any of them authorized, may ordain deacons and priests for service in the foreign dominions of the Crown, and the fact must be stated on the letters of orders.

Indian Bishops and Courts Act, 1823 (4 Geo. IV, c. 71, §§ 3—6). Pensions may be granted to Bishops and Archdeacons who have served ten years. A residence in Calcutta to be provided for the Bishop there, and the expense of his visitation to be defrayed by the Company. The Bishop may ordain for his Diocese only, the fact being stated on the letters of orders, saving the provisions of the E. I. Co. Act, 1813, and of the King's letters patent issued either in virtue of that Act or of that of the King's lawful prerogative.

The Indian Salaries and Pensions Act, 1825 (6 Geo. IV, c. 85, §§ 5 & 15), providing payment in certain cases of half a year's salary to a Bishop's heirs. Pensions may be granted to Bishops of Calcutta for services of five or seven years.

The Government of India Act, 1833 (3 & 4 Will. IV, c. 85, §§ 89 and 90; 92—94, 96—102; of this Act §§ 91 & 95 were repealed by 43 Vict., c. 3, § 5, and 53 and 54 Vict., c. 33, S. L. R.). Bishoprics may be created for Madras and Bombay. The Bishop of Calcutta to be Metropolitan. Salaries and pensions of the Bishops of Madras and Bombay regulated, their visitation expenses to be met by the Company. The salaries of the three Archdeacons limited to 3,000 sicca rupees a year each; provided that the whole expense incurred in respect of the said three Bishops and three Archdeacons shall not exceed 120,000 sicca rupees a year.

The Indian Bishops Act, 1842 (5 and 6 Vict., c. 119, §§ 1—4). Furlough and furlough allowances to be provided for Indian Bishops, and remuneration for a Bishop acting in place of the Bishop of Calcutta.

The Colonial Bishops Act, 1852 (15 and 16 Vict., c. 52, §§ 1—5). Bishops of Calcutta, Madras and Bombay may ordain in England or Ireland by letters of request from the local diocesan.

The Colonial Bishops Act, 1853 (16 and 17 Vict., c. 49, § 1), concerning letters dimissory.

The Indian Bishops Act, 1871 (34 and 35 Vict., c. 62, § 1) concerning leave rules for the three Bishops. The rules framed under this Act were issued under the Royal Warrants of 4th November 1844 and 11th February 1901.

The Colonial Clergy Act, 1874 (37 and 38 Vict., c. 77, §§ 3—14). Indian Bishops may, by request of the diocesan, exercise episcopal functions not extending to jurisdiction in any other diocese. No one ordained for service abroad to officiate in England without permission from the Archbishop of the province and the diocesan.

The Indian Salaries and Allowances Act, 1880 (43 Vict., c. 3, §§ 1—4). The salaries and allowances of Bishops and Archdeacons of Calcutta, Madras and Bombay may be regulated by the Secretary of State for India in Council, provided that the charges on the Indian revenues be not thereby increased.

The whole of the territories of the East India Company in India up to 1837 are included in the three Statutory dioceses. All other territorial Bishoprics founded since then are over the Indian provinces of later acquisition. Jurisdiction in each of these is derived from the Crown by Letters Patent, and the respective Bishops are Corporations-sole, capable of holding property in perpetual succession. These Bishops have no maintenance from the State, as such, but each draws salary as a Senior Chaplain and is further sustained by the income derived from endowments voluntarily subscribed at the founding of the See. To the See of Lahore and Lucknow are attached, by commission, certain districts under the original jurisdictions of the Bishops of Calcutta and Bombay.

In 1845, Ceylon, with its Archdeaconry, was made into a separate diocese. In 1877 the Bishop of Calcutta was relieved of the jurisdiction which he had come to exercise with the consent of Government over the Punjab and Burmah, by the creation of the Sees of Lahore and Rangoon; the former was founded as a memorial to Bishop Milman; the latter owes its existence largely to the liberality of the Diocese of

Winchester. In 1887, after the annexation, Upper Burma was added by Letters Patent to the diocese of Rangoon.

In 1879 under 'The Jerusalem Act' (5 Vict., c. 6) a Royal license appointed a Bishop in the Native States of Travancore and Cochin. In 1890 an Assistant Bishop to the See of Calcutta was consecrated for the district of Chota Nagpur. In 1893 the Diocese of Lucknow was established. In 1896 an Assistant Bishop was by Royal license permitted to be consecrated for the benefit of the Bishopric of Madras, and thus a Commissarial diocese over the revenue districts of Tinnevely and Madura has been constituted, after the model of Chota

Lucknow), consecrated in 1887 and 1891, and the Resurrection, Lahore, consecrated in 1887 are also edifices of great size and dignity.

The first English Bishop in India (CALCUTTA) was Thomas Fanshaw Middleton, D.D., Archdeacon of Huntingdon, a noted classical scholar. He arrived in Calcutta in November 1814 and died there on the 8th of July 1822, having travelled over a great part of his vast diocese, confirming, ordaining and encouraging missions. He founded many institutions, among them 'Bishop's College,' near Howrah, since transferred to Calcutta. He was succeeded by Reginald Heber, D.D., Vicar of Hodnet and Prebendary of St. Asaph, who was



CATHEDRAL (INTERIOR) BOMBAY.

Nagpur. Lastly, in 1902 by the usual Letters Patent, the Diocese of Nagpur was founded. Thus the province of India and Ceylon now consists of nine dioceses (each with its Bishop, Archdeacon and Registrar) and two Commissarial Bishoprics.

The Bishops of the province have met in Synod seven times, viz., in 1877, 1883, 1888, 1893, 1897, 1900 and 1904, and on each occasion promulgated Synodalia regulating general church policy on matters of moment.

The Cathedral Church of St. Paul, Calcutta, consecrated by Bishop Wilson in 1847, is a splendid and costly building, while those of St. George, Madras, consecrated in 1816, All Saints, Allahabad (Diocese of

consecrated in 1823. His episcopal visitation tours are described in his published journals, while his hymns and other poems are celebrated throughout the whole English-speaking world. He died in a swimming bath at Trichinopoly on April 3rd, 1826. The third Bishop was John Thomas James, D.D., Student and Tutor of Christ Church, an accomplished art critic and painter. He reached Calcutta in January 1828; five months later he was taken ill, and on the 22nd of August died on a voyage to China, undertaken in the hope of recovery. His successor was John Mathias Turner, D.D., who arrived in 1829 and died on the 7th July 1831. He did much for promoting European education and for

the extension of missions and the building of churches; he founded the Calcutta District Charitable Society in 1830. The fifth Bishop was Daniel Wilson, D.D., Vicar of Islington, who was consecrated in 1832, in 1835 became Metropolitan, and died on the 2nd of January 1858. He was a strenuous champion of evangelicalism as opposed to tractarianism, vigorous in his preaching and princely in his charities; he built St. Paul's Cathedral. Next followed George Edward Lynch Cotton, D.D., Head Master of Marlborough, consecrated on May 13th, 1858. He succeeded in doing much for Anglo-Indian education especially in

his rule six new Sees were added to the four of his predecessor's time; he established the provincial Episcopal Synods, and diocesan councils and conferences. The ninth Bishop was James Edward Cowell Welldon, D.D., Head Master of Harrow, who was consecrated in 1898. He resigned in 1902, and Reginald Stephen Copleston, D.D., Bishop of Colombo, was then translated to the Metropolitan See.

The first Bishop of MADRAS was Daniel Corrie, LL.D., Archdeacon of Calcutta, a friend at Cambridge of Charles Simeon and Henry Martyn; he had been an active promoter of missions in Bengal. Bishop



MADRAS CATHEDRAL.

the Hill Stations; he greatly promoted missions, and the influence he exerted and the confidence he enjoyed were testified to by Government who officially announced his accidental death (by drowning on October 6th, 1866, while on tour at Kushtia,) as a public calamity. The seventh in the succession was Robert Milman, D.D., Vicar of Great Marlow, consecrated in 1867, who died at Rawal Pindi on March 15th, 1876, when Government publicly recorded its sense of his indefatigable energy, his charity, and zeal in promoting good works, especially those of an educational character. The eighth Bishop was Edward Ralph Johnson, D.D., Archdeacon of Chester. He resigned in 1898. During

Corrie's Grammar School in Madras perpetuates his memory. He was consecrated in 1835 and died on February 5th, 1837. The second Bishop was George Trevor Spencer, D.D., Rector of Leaden Roding, Essex. He was consecrated in 1837 and resigned in 1849. The next Bishop was Thomas Dealtry, D.D., Archdeacon of Calcutta, consecrated in 1849; an active and liberal supporter of missions and missionaries. He died on March 4th, 1861, and was succeeded by Frederick Gell, D.D., Domestic Chaplain to the Bishop of London. His episcopate lasted from 1861 to 1898 when he retired. He died at Coonoor on March 25th, 1902. He was a warm patron of missions, especially

those of the C. M. S. In 1877, Robert Caldwell, D.D., LL.D., was consecrated to assist Bishop Gell in the supervision of the S. P. G. congregations in Tinnevely, and Edward Sargent, D.D., for a similar charge over those of the C. M. S. For fifty years the former resided at Idaiyangudi and saw the Christians of Tinnevely increase in numbers from 6,000 to 100,000. He was the author of many historical, ethnographical and linguistic works. He resigned in January 1891 and died at Kodaikanal in the following August. Dr. Sargent was the author of books of divinity and translations into Tamil. He died on the 13th of October 1889. The fifth Bishop of Madras is Henry Whitehead, D.D., late Superior of the Oxford Mission to Calcutta and Principal of Bishop's College, Calcutta. He was consecrated in 1899.

The third Bishopric constituted in India was that of BOMBAY. Of this See the first Bishop was Thomas Carr, D.D., who was consecrated in 1837. He was an earnest adherent of the evangelical school. In 1851 he resigned, and died Rector of Bath in 1859. He was succeeded in the Bishopric by John Harding, D.D., consecrated in 1851. He had been Secretary of the Church Pastoral Aid Society and was an evangelical of a pronounced type. He resigned in 1868. The third Bishop was Henry Alexander Douglas, D.D., Dean of Capetown. He was consecrated in 1868 and died in London on the 13th of December 1875. The fourth was Louis George Mylne, D.D., Tutor of Keble College, Oxford, a high churchman. He resigned in 1896, and was succeeded by James Macarthur, D.D., Vicar of Acton, consecrated in 1898. He resigned in 1903. The sixth Bishop of Bombay is Walter Ruthven Pym, D.D., late Bishop of Mauritius, translated in 1903.

Of the Diocese of Colombo there have been five bishops, James Chapman, D.D., consecrated in 1845, resigned, 1861; Piers Calvely Claughton, Bishop of St. Helena, translated, 1867, resigned, 1870; Hugh Wiloughby Jermyn, consecrated 1871, resigned, 1875. He then became Bishop of Brechin and Primus of Scotland. The fourth Bishop was Reginald Stephen Copleston, D.D., the author of *Buddhism: Primitive and Present*. He was translated to the Metropolitan See in 1902, where the following year he consecrated his brother, Ernest Copleston, D.D., as his successor at Colombo.

Thomas Valpy French, D.D., was the first Bishop of LAHORE, consecrated in 1877. He had been first Principal of the now great St. John's College at Agra under the C. M. S. In 1861 he had founded the Derajat Mission. From 1865 to 1869 he had been Vicar of Cheltenham. In 1870, he founded St. John's Divinity School at Lahore under the C. M. S. In 1887, he resigned his Bishopric and devoted the remainder of his life to simple missionary labours; engaged in which he died at Muscat in 1891. The second Bishop of Lahore was Henry James Mathew, D.D., Archdeacon of Lahore. He was consecrated in 1888 and died on the 2nd of December 1898. His successor is George Alfred Lefroy, D.D., late Head of the Cambridge University Mission at Delhi. He was consecrated in his own Cathedral on All Saints' Day in 1899.

The first Bishop of RANGOON was Jonathan Holt Titcomb, D.D. He had been Secretary of the Christian Vernacular Education Society of India. He was conse-

crated in 1877, and being injured by an accident, resigned in 1882. He was the author of books on Burma and on Buddhism. The second was John Miller Strachan, D.D., and M.D., a Missionary of the S. P. G., consecrated 1882, resigned 1902. His successor is Arthur Mesac Knight, D.D., who was consecrated the next year.

Of the Bishopric in TRAVANCORE AND COCHIN, the first incumbent was John Martindale Speechly, D.D., a Missionary of the C. M. S., who resigned in 1889 after a ten years' episcopate. He was succeeded the following year by Edward Noel Hodges, D.D., also a Missionary of the C. M. S. He resigned in 1904. The third Bishop is Charles Henry Gill, D.D., late Secretary of the C. M. S. for the United Provinces.

The first of the Commissarial Bishoprics to be endowed was that of CHOTA NAGPUR under the See of Calcutta. The first Bishop was Jabez Cornelius Whitley, a Missionary of the S. P. G. in the district. He was consecrated in 1890 and died October 18th, 1904. He was the author of works on the Mundari and other languages. In 1905 Foss Westcott, M.A., of the S. P. G. Mission at Cawnpore, was consecrated second Bishop of Chota Nagpur; he is a son of the late Bishop of Durham.

In 1893, Alfred Clifford, D.D., Secretary of the C. M. S. at Calcutta, was consecrated first Bishop of LUCKNOW (Oudh) with commissarial jurisdiction from the Bishop of Calcutta over a portion of the United Provinces.

The second Commissarial Bishopric is within the jurisdiction of Madras, namely, that of TINNEVELLY AND MADURA. The first Bishop was Samuel Morley, D.D., Domestic Chaplain to the Bishop of Madras. He was consecrated under the provisions of the Act of 26 Henry VIII, c. 14, and Royal license in 1896, and he resigned in 1903, becoming Archdeacon of the English in Egypt. In 1905 his successor, Arthur Acheson Williams, D.D., Archdeacon of Madras, was consecrated.

In 1903, Eyre Chatterton, D.D., F.R.G.S., Head of the Dublin University's Mission to Chota Nagpur, was consecrated first Bishop of NAGPUR in the Central Provinces. He is the author of *The Story of Fifty Years' Mission in Chota Nagpur*.

All the Bishops of the province are bound by oath of allegiance to the Metropolitan and the Primate of all England, the Commissary-Bishops taking oath, in addition, to their own dioceses. All priests and deacons, whether maintained by the State or the Missionary and other societies, or employed in education or otherwise, officiate in virtue of license from, after oath of canonical obedience to, their respective dioceses. They also each swear allegiance to the Crown, as do the bishops themselves.

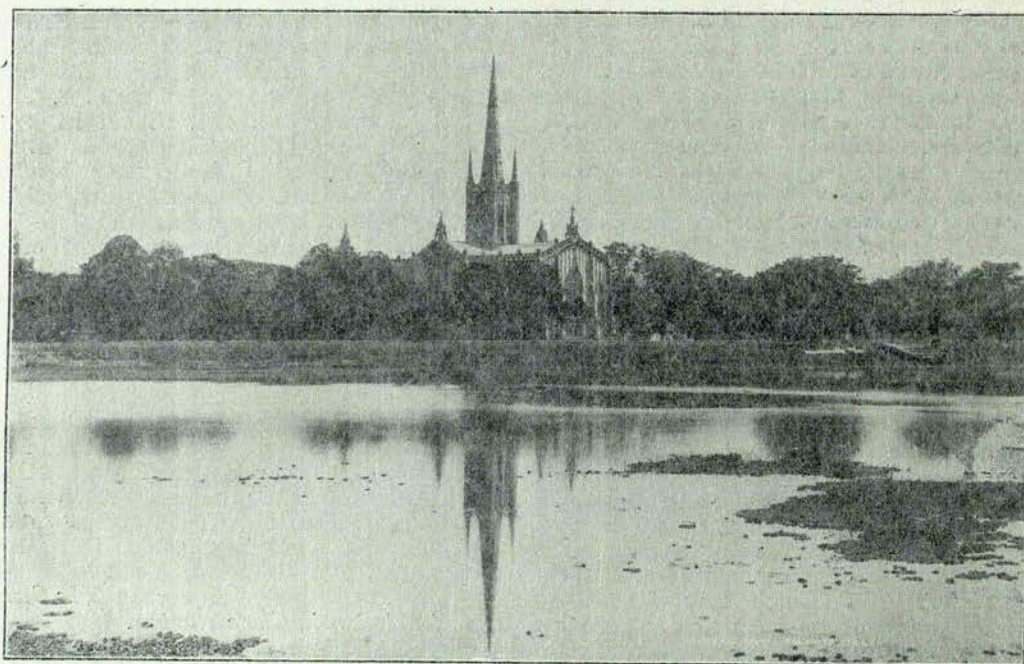
The greater number of the missions of the Church of England in India are supported by the Society for the Propagation of the Gospel, and the Church Missionary Society. Both of these Societies inherit the fruit of the pioneer labours of the Society for Promoting Christian Knowledge.

It has already been pointed out how the Company's chaplains sought the help of the S. P. C. K. to supplement their own necessarily narrowly circumscribed evangelistic efforts. The example of the work of the Royal Danish Missionaries in the South and the repre-

sentations of some of these (especially Bartholomew Ziegenbalg) in England, further quickened the Society's ready interest in India. It was long, however, before any Englishman offered himself to go out to India as a missionary to the heathen. In default of Englishmen, the S. P. C. K. was forced to employ Danish and German Lutherans to superintend its Indian Missions. In 1728 Benjamin Schultze, Head of the Danish Mission at Tranquebar, was taken over by the Society (with the consent of the King of Denmark and under the protection of the E. I. Co.), as its first Missionary in Madras. Thus began the 'Vepery Mission.' He was not well received, however, by the English in Madras, who wrote home that they would prefer to support an English Missionary in English orders. The Society, however, could

S. P. G., and partly of the Diocesan Committee of the S. P. C. K.

Until the foundation of that Committee under the first Archdeacon of Madras in 1815, the Vepery Mission remained without episcopal control, though under the patronage of the Archbishop of Canterbury; and the Missionaries until 1822 were in Lutheran orders. The most noted of these were Christian Wilhelm Gericke, 1767 to 1803. His personal influence with Government was remarkable. He is reported to have baptized 1,300 persons in Tinnevely in 1802. He bequeathed 15,000 pagodas to the Mission. Still better known than Gericke is Christian Friedrich Schwartz, popularly known as 'Father Swartz.' He had been taken over from the Danish Mission, and from 1768 to 1778 served as



ST. PAUL'S CATHEDRAL, CALCUTTA.

not find an Englishman and sent out a German, John Antony Sartorius, to assist Schultze. He came out, aided by the active patronage of Queen Caroline and authenticated by a long Latin letter of commendation from Archbishop Wake. One of Sartorius's early letters to the Society contains a lamentable picture of the dissolute lives of both English and Natives in Madras, 'much more abominable than can be imagined in Europe.' Up to 1735, more than 400 persons had been baptized within the Vepery Mission. After the recovery of Madras from the French in 1749, Admiral Boscawen, C-in-C. of our sea and land forces in the East Indies, made over to the Mission, then presided over by John Philip Fabricius, in compensation for its losses in the late war, a confiscated Roman Church with a garden and some small houses in Vepery. This property is now in the hands partly of Government and partly of the

Chaplain to the English troops at Trichinopoly. He then removed to Tanjore. At both stations he built churches. He initiated Government schools and began the mission in Tinnevely. He became a sort of Prime Minister to the Rajah of Tanjore and was made guardian of his heir, Serfoji. He died at Tanjore February 13th, 1798, having made, it was said, 6,000 converts. Both at Tanjore and at Madras, Government erected monuments to his memory.

The first Englishman to undertake mission work under the S. P. C. K. in India, was Abraham Thomas Clarke, who had served a curé in Lincolnshire. He arrived in Calcutta on the 9th of November 1789, to carry on the Mission founded by Kiernander, of which the property was then, as it is still, administered by a Board of Trustees. His ministry was but short, for on the 24th of November of the

next year Government gazetted him to a chaplaincy, in mistake for another clergyman, and he remained on the establishment for nearly a year. The Calcutta Mission from 1787 for 20 years, save during the brief ministry of Mr. Clarke, was superintended by David Brown, Presidency Chaplain and a trustee of the property.

In 1807, Daniel Corrie, while Chaplain at those stations, commenced evangelistic work at Chunar and Benares. The same year a Corresponding Committee of the Church Missionary Society was formed in Calcutta by the Revd. David Brown, and to this committee afterwards belonged Chaplains Claudius Buchanan, Henry Martyn and Daniel Corrie. The first missionaries of the C. M. S. in Bengal arrived in 1816. In Bombay the Society commenced work in 1804; in Madras in 1814.

In 1808, the Old Mission Church was taken over by Government, and Thomas Trubody Thomason, who in 1820 became the first C. M. S. Secretary for North India, was appointed Chaplain of it.

From 1805 to 1810 the heroic Chaplain Henry Martyn, a Senior Wrangler and the first Smith's Prizeman, who had been Charles Simeon's curate at Cambridge, strenuously exerted himself to evangelize the Hindoos and Mahomedans at Serampore, Dinapore and Cawnpore. He translated the New Testament into Persian and Hindustani. In 1815, Henry Fisher, Chaplain of Meerut, began the mission there.

In 1816, James Hough, author of *The History of Christianity in India*, London, 1839, Chaplain of Palamcotta in Tinnevely, organized many vernacular and English schools in connexion with the missions of the district, and in 1818 and 1819 he founded at Palamcotta and at Nazareth, seminaries for educating schoolmasters and candidates for the priesthood.

In 1819, Bishop Middleton founded Bishop's College at Calcutta, to be an agency of the Society for Propagating the Gospel in Foreign Parts; and in 1822-23 Bishop Heber established the Calcutta Diocesan Committee of that Society.

On Whitsunday, 1825, the Governor of Bombay, with almost all the great officers of the presidency, united with Bishop Heber in founding a Committee of the S. P. G. for the Archdeaconry of Bombay, and this continues to be the governing body, under the Bishop of the S. P. G. Missions within that diocese.

In 1826, the S. P. C. K. handed over its Indian Missions with most of their property to the S. P. G.

From that date onwards by far the larger part of the Mission work of the English Church in India has been carried on at the expense of, and by the committees of, these two great Societies, S. P. G. and C. M. S., under the supervision of the local bishops. Affiliated to the former are the small missions known as 'The Cambridge University's Mission to Delhi' begun in 1877, 'The Dublin University's Mission to Chota Nagpur' begun in 1891, 'The Community of St. Stephen' or 'The S. P. G. Zenana and Medical Missionary Society' constituted at Delhi in 1887, the Brotherhood at Cawnpore begun in 1889, and the agencies in many dioceses of the 'Committee of Woman's Work.'

Associated with the C. M. S. is the very large organization of the 'Church of England Zenana Missionary

Society,' also that of the smaller 'Zenana Bible and Medical Mission.'

In 1872, Bishop Milman of Calcutta invited Father Benson of the Cowley Brotherhood to send some of the members of that Society into his diocese. The following year, accordingly, the saintly Father O'Neill came out. About the same time Bishop Douglas of Bombay proffered a similar welcome and others came out and began the Cowley Fathers' Mission at Bombay and Poona.

In 1880, at the invitation of Dr. Johnson, Bishop of Calcutta, the Oxford Mission to Calcutta or 'Brotherhood of the Epiphany' began its special work in that city.

In 1888, the Mission to the Jews was established in Bombay.

The 'Clewer Sisters,' the 'Wantage Sisters,' the 'Sisters of the Church' and the 'All Saints' Sisterhood' have houses in India under the patronage of the Bishops.

In several parts there are 'Missions to Seamen' established; that at Calcutta was begun in 1852.

In communion with the English Church in India is the small Scottish Episcopal Mission at Chanda.

Although Government as such cannot promote Indian missions, these have at all times enjoyed the support of many of its leading military and civil officers. Thus, in 1758, Lord Clive is believed to have invited the S. P. C. K. Mission to Calcutta; at any rate, he gave its first missionary marked favour and welcome. In 1795 Lord Wellesley sent Dr. Claudius Buchanan to visit the Syrian Church in Malabar, and his published *Christian Researches* giving an account of his visit, led to the establishment of what was at the first meant as a mission of help to the Syrian Church there.

In 1823, the Church Mission at Gorakhpur was begun, at the instance and at the expense of Mr. Robert Merttins Bird, then Judge and afterwards Commissioner of the district; he and his sister both actively participating in the work.

In 1825, the Governor of Bombay, as has been already stated, and his leading officials, helped Bishop Heber to introduce the S. P. G. into the presidency.

In 1838, some of the Company's military and civil officers urged the C. M. S. to take up work among the Telegus of South India, and in 1841 this was accordingly begun, and the mission under the C. M. S. and S. P. G. in all the Telegu districts is meeting with the most striking success.

In 1842, Donald Friell McLeod, a civilian, afterwards C.B., and K.C.S.I., and Lieutenant-Governor of the Punjab, procured the inception of the mission to the Gonds. In 1854 he brought the C. M. S. to Kangra and in 1856 to Multan.

In 1850, a Captain Martin gave 10,000 rupees to start a Church Mission at Lahore. In 1851, Mr. Mosley Smith, District Judge at Jabalpur, began to invite Hindoos to his house to hear the Bible read and explained, and thus with the help of the local Chaplain the Mission was begun there.

In 1854, Captain Taylor gave his bungalow at Ellore to secure a resident Missionary there.

In 1859, Sir Arthur Thomas Cotton and Captain Haig started, among the coolies who were making the anicut



on the Upper Godaveri, the existing mission at Dummagudem.

In 1862, Sir Robert Montgomery, Lieutenant-Governor of the Punjab, and a number of his leading officials gave 14,000 rupees to start the Church Mission in Kashmir. In 1865, Major Herbert Benjamin Edwardes and his officers collected 30,000 rupees to establish the like work in Peshawar. The same year missions at Bannu and at Dera Ismail Khan were begun at the invitation of Colonel Reynall George Taylor, Commissioner of Umballa. In 1880, two British military officers began the mission at Karachi.

In 1892, James Munro, C.B., a retired civilian, who had been Commissioner of Police in London, started and himself superintended the Ranaghat Medical Mission.

These examples might be greatly multiplied.

Of the Anglican Missions in India most remarkable for numbers and for the development of self-support may be mentioned those in the Tinnevely District under the charge of the S. P. G. and the C. M. S. Those of the former Society have their centre at Nazareth. Three-fifths of the district is served by the C. M. S. and is organized into fifteen 'circles with Mengnanapuram as their common mother town. There are about 90,000 Christians attached to the missions. The Mengnanapuram 'circle' where the celebrated Missionary, John Thomas, who died in 1870, had his head-quarters, is entirely self-supporting and with the assistance of other circles is maintaining a mission at Yellandu in the Nizam's dominions.

The Ahmednagar Missions in the diocese of Bombay under the S. P. G. is another progressive mission as regards numbers. Here, in 1878, the Revd. J. Taylor baptized about 2,000 souls.

The Telugu Missions of the two societies are also examples of remarkable expansion. The S. P. G. superintending about 12,000 baptized persons and the C. M. S. about 20,000. There is believed to be a steady movement towards Christianity amongst the Panchama people of the Telugu districts.

The Chota Nagpur Mission is another instance of remarkable development, numbering about 18,000 native members.

The two great Societies, with their associated Missionary enterprises, fraternities and sisterhoods, maintain respectively in India the following staffs of agents:—

	English Clergy.	Native Clergy.	English Laymen.	English Women.*
S. P. G., etc.	90	126	4	54
C. M. S., etc.	160	154	35	327

* Not reckoning wives of missionaries.

These with the assistance of many thousands of native schoolmasters, catechists, and readers manage the evangelistic and the equally important pastoral work of the missions, and also a very large number of colleges and schools of every grade, hospitals and orphanages.

The expenditure on all missionary institutions of a pastoral character, such as schools, the native pastorate and the catechists, church building and maintenance, is largely supplied by native contributions. The rural parishes are organized under committees of the inhabitants (panchayats) who usually administer not only the local church funds, but moral discipline also, under the control of larger bodies representing districts presided over by the English Missionary and authorized by the Bishop, to whom they report, for the severer censures of the church, cases of serious scandal. Excommunication is inflicted in the worst cases and is strictly observed by the Christian communities. It is a rule in all English Church missions in India not to admit more catechumens than can be watched and trained during the often protracted probation for baptism, nor to baptize more than can be afterwards dealt with. Continuous pastoral supervision of the rural Christian communities is the very essence of the English missionary system. Thus, even after baptism, a probation, sometimes of years, is required before a convert is admitted by confirmation and communion to the franchise of his parish and a share in the administration of its discipline.

H. B. H.

ECCLESIASTICAL PROVINCE OF INDIA AND CEYLON.

STATISTICAL TABLE.

DIocese.	Parishes and Mission districts.	Churches consecrated or licensed.*	Total population of the diocese (approximate).	Church membership (approximate).	Chaplains on H. M. Establishments.	Other English Clergy.	Native-born Clergy.
Calcutta ...	119	87	9,000,000	74,000†	22	67	32
Chota Nagpur ...	26	18	5,000,000	18,000	...	11	15
Madras ..	183	95	44,000,000	83,000‡	35	39	79
Tinnevely and Madura ...	107	155	4,000,000	91,000	...	14	85
Bombay ...	77	55	25,000,000	40,000§	25	40	14
Colombo ...	196	141	3,000,000	30,000	...	31	53
Lahore ...	37	83	34,000,000	47,000	33	66	17
Rangoon ...	26	31	10,000,000	23,000	12	22	15
Travancore and Cochin	41	52	3,000,000	48,000	...	13	31
Lucknow ...	66	85	47,000,000	69,000	26	57	15
Nagpur ..	23	41	33,000,000	9,000	13	13	4
TOTAL ...	901	843	298,000,000	532,000	166	373	360

* Not including small Mission Chapels and Prayer Houses.

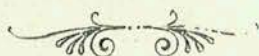
† Of which 20,000 are Europeans and Eurasians.

‡ Do. 29,000 do. do.

§ Do. 24,000 do. do.

|| This number in each case includes the Bishop of the Diocese who for salary, allowances and leave counts as a senior Chaplain.

Note.—The Chaplains of the dioceses of Calcutta, Lahore, Rangoon, Lucknow and Nagpur constitute the 'Bengal Ecclesiastical Establishment.' Those of the dioceses of Madras and Bombay are respectively the (English) Ecclesiastical Establishments of the two Presidencies.





The Scottish Church in India.

THE Scottish Church in India is now represented mainly by the Church of Scotland, and the United Free Church of Scotland. Besides these two large churches there are missions of at least two Scottish minor churches, the Scotch Episcopal Church at Chanda, and the Original Secession Church at Seoni. The labours of Scotsmen are not confined to these churches. Scotsmen find their way into most of the great missionary organizations such as the L.M.S., the Baptist Missionary Society and even the C.M.S. But while they remain thorough Scotsmen to the end of their days, they do not make the Societies to which they belong Scottish. Beyond noting the fact that they exist, this article cannot take cognizance of them. We shall confine ourselves, therefore, to the operations of the Church of Scotland, and the United Free Church of Scotland in India.

CHURCH OF SCOTLAND.

The work of the Church of Scotland in India falls into two sections—that done by chaplains, and that done by missionaries.

CHAPLAINCIES.

The Church of Scotland, as the State Church of Scotland, claims to be entitled to share the privileges of the Church of England in India. There is technically no State Church in India. And yet the Church of England is for all practical purposes the State Church. From an early date the Church of Scotland began to realize its ecclesiastical responsibility for Scotsmen in India belonging to the official and the mercantile classes. The Directors of the East India Company appointed a Scottish chaplain to Calcutta in 1813, and soon thereafter chaplains were sent to Madras and Bombay. An ecclesiastical establishment for the Church of Scotland was set up on the same basis as that of the Church of England. It was naturally a much smaller establishment as the Scottish nation bears to the English nation the ratio of 1 : 8 or 1 : 9.

The original number of three chaplains was doubled in course of time : but the establishment remained at the figure six till 1859. In that year seven chaplains were added, and were distributed thus :—three to Bengal, two to Madras, two to Bombay. Thus there were thirteen chaplains on the civil establishment. In addition there were six military chaplains attached to Scotch regiments. In time these six military chaplains were withdrawn by Government, and their work was thrown upon the civil chaplains. This imposed on the latter almost

impossible duties. They were stationed at Calcutta, Madras, Bombay, Allahabad, Meerut, Umballa, Bangalore, Secunderabad, Poona, Kurrachee, and could not also serve regiments unless these happened to be at the civil station of which they were chaplains. Consequently some means had to be devised to overtake this duty. Additional Clergy Societies were formed to provide ministers who, while not on the regular Government establishment, might discharge the duties of chaplains. Private contributions and Government grants enabled the Church of Scotland through its Colonial Committee to undertake work at other centres, *viz.*, Meerut, Rawalpindi, Mhow, and Quetta. In addition to the regular and Colonial Chaplains on the establishment the Senior Chaplain appoints as need arises ministers of Presbyterian and other Protestant churches as Acting Chaplains. American Presbyterians, Wesleyans and Baptists have been appointed in this way. The Church of Scotland has thus been able to discharge its duty not only to the civil stations where it regularly works, but also to the Scottish regiments wherever stationed.

The chaplain has to discharge all the functions of a minister in Scotland, preaching, pastoral visitation, and other ministerial duties ; but in addition has to maintain relations with Government and to conduct a large amount of official correspondence. The military chaplain (though technically there is no such office) has to adapt himself to the life of the regiment and to military discipline.

In such a thoroughly Scottish centre as Calcutta, the Senior Chaplain of Bengal ministers to a well-organized civil congregation and discharges all the official duties as head of the establishment. His is no small diocese. The whole of North India from Calcutta to Quetta is under his official control. He has to make arrangements for chaplains, military chaplains, and acting chaplains. All correspondence with Government passes through his hands. The movements of Scottish regiments have to be watched, and chaplains appointed. The Senior Chaplain is practically the Head of a Department.

In Bombay and Madras there are similar Senior Chaplains. Theoretically the Church of Scotland stands on an equality with the Church of England in the eyes of Government. But in practice she needs sometimes to assert her rights. In the time of Bishop Welldon a controversy arose as to the use of Government churches. After much acrimonious correspondence it was decided that churches that were consecrated by Bishops were thereby alienated to the Church of England, and although built by public money, were not available for other denominations except by an act of grace on the part of a