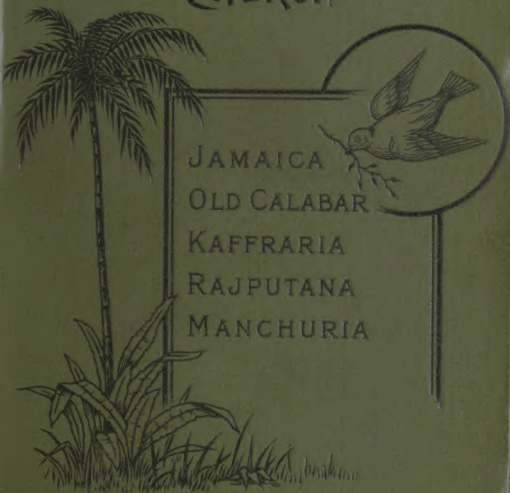


MISSIONS  
OF THE  
UNITED PRESBYTERIAN  
CHURCH





*Missions*  
*of the*  
*United Presbyterian Church*  
*described in a*  
*Series of Stories*

- I. The Story of the Jamaica Mission  
With Sketch of the Mission in Trinidad  
*By GEORGE ROBSON, D.D.*
- II. The Story of the Old Calabar Mission  
*By WILLIAM DICKIE, M.A.*
- III. The Story of the Kaffraria Mission  
*By WILLIAM J. SLOWAN*
- IV. The Story of the Rajputana Mission  
*By JOHN ROBSON, D.D.*
- V. The Story of the Manchuria Mission  
*By MRS. DUNCAN M'LAREN*

**Edinburgh**

OFFICES OF UNITED PRESBYTERIAN CHURCH

1896

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## INTRODUCTION.

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THERE have now been published by the Foreign Mission Board the Stories of our five principal Missions. Written by different authors, four of whom had a personal acquaintance with the fields they wrote about, these Stories aim at giving in a popular form a sufficiently full account of each Mission. But the history of the missionary enterprise of our Church covers a somewhat wider range.

The movement which gave birth to the Secession Church was essentially a spiritual movement. It sought the vindication and diffusion of the truth of the gospel. When the Associate Presbytery had been constituted at Gairney Bridge on 5th December 1733, earnest calls for a supply of gospel preaching began to pour in from all parts of Scotland, as well as from England and Ireland; and the Fathers of the Secession, while endeavouring to satisfy the requests of their countrymen at home, were also nobly alive to the spiritual needs of their countrymen abroad. Before twenty years had passed, they had begun that missioning of ministers and licentiates to Pennsylvania, New York, Nova Scotia, and Canada, which helped, in the early days of these colonies, to lay

the foundations of the Presbyterian Churches now flourishing there.

The Relief Church had its origin in the noble stand made by Thomas Gillespie for evangelical truth and congregational rights against ecclesiastical intolerance. The "Presbytery of Relief" was constituted at Colinsburgh on 22nd October 1861; and in seeking to carry the gospel into destitute parts of Scotland, in sending ministers to the colonists across the Atlantic, and in furnishing missionaries to the Missionary Societies, the Relief Church, like the Secession, manifested the impulse of a missionary spirit.

The Foreign Mission Revival, which took place in the end of last century, did not at first bear fruit in the way of church action. It gave birth to the Scottish (Edinburgh) and the Glasgow Missionary Societies, and to numerous other missionary societies throughout the country, which were practically auxiliaries to these and to the London Missionary Society. It was through this free operation of the missionary spirit that the people received the training which prepared them for welcoming the principle of a Church mission. Then, when controversy on other questions rendered it difficult for members of different denominations to maintain cordial co-operation in the work of the Missionary Associations, the various Churches found it easy to take over the Missions in which they were specially interested. So the Missionary Societies in Scotland gave place at length to the better order of Missionary Churches.

How our own Church entered on its various missions may here be briefly indicated. The movement for the abolition of slavery awoke concern in Christian hearts for the spiritual needs of the slaves in Jamaica. In 1835

the Secession Church sent its first missionaries to labour amongst them, alongside of the missionaries of the Scottish Missionary Society. So Jamaica became our first foreign mission field. As the emancipated negroes realised the blessings of the gospel, they became desirous of sending it to their kindred in Africa, from whom they had been torn away. Hence arose the Old Calabar Mission, founded by the Secession Church in 1846, with the cordial support of the Relief Church. In the following year the Secession and Relief Churches united under the name of the United Presbyterian Church, and immediately thereafter our Church took over the Jamaica Mission of the Scottish Missionary Society, amalgamating it with our own, and also the Kaffraria Mission of the Glasgow Missionary Society, which had been chiefly supported by the Relief Church. The Indian Mutiny of 1857 awoke the Christians of Britain from their apathy to the spiritual well-being of the heathen millions of that vast dependency; and one result was the inauguration in 1860 of our Rajputana Mission. A remarkable train of providences led to our beginning work in South China in 1862, and in 1872 in the northern province of Manchuria, where our China Mission was ultimately concentrated. The rise and progress of the work in each of these fields is the subject of a separate Story.

But we have representatives also in other fields. The wonderful opening of Japan induced our Church to enter in, in 1873, along with other Churches and Societies, to plant the gospel in that promising land; but the course of events has devolved upon other Churches the leading part in propagating it there. We still maintain our Mission in Japan, but it is in fields more exclusively our

own that we are called to seek the expansion of our missionary efforts. We also bear a limited, but welcome, share in Foreign Missions carried on by other Churches. The Rev. Dr. Laws is our representative in the Livingstonia Mission of the Free Church of Scotland; and our obligation to seek the evangelisation of Israel is recognised by our sustaining the Rev. John Soutar in the Galilee Mission of the Free Church, and one of the staff of the Aleppo Mission of the Presbyterian Church in England. We also provide an annual subsidy to the Irish Presbyterian Church for the carrying on of mission work in Spain, a field where we formerly laboured, but where we deemed it right to terminate our separate organisation.

In each Story will be found the statistics of that particular Mission. Here it need only be said that, in all, "we have a staff of 154 fully trained agents, of whom 70 are ordained European missionaries, 14 medical missionaries, 19 ordained native pastors, 12 European evangelists, and 39 Zenana missionaries; while under the superintendence of these agents there are 170 native evangelists, 383 native teachers, 121 native Zenana workers, and 45 other native helpers. In connection with our various Missions we have 109 congregations, with 175 out-stations at which services are regularly conducted, and at many of which congregations will soon be formed. These 109 congregations have an aggregate membership of 19,949, with 3644 candidates for admission to the fellowship of the Church" (*Annual Report*, April 1896).

The history of our Foreign Missions furnishes striking evidence of the guidance of the Holy Spirit, as well as numerous illustrations of heroic devotion and noble

service, and of Divine blessing upon the Church's obedience to her Lord's great command. The truth of this will be apparent to the attentive reader of the Story of each Mission. And it is earnestly hoped that the perusal of these Stories will call forth more fervent gratitude to God for what has been wrought in the past, and stimulate to more faithful service in praying and in giving, that the work may go forward from year to year to the greater glory of God.

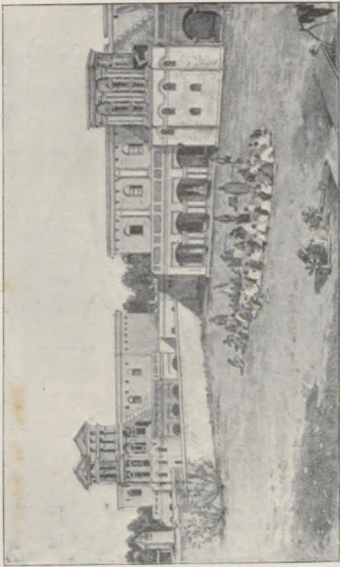
GEORGE ROBSON,

*Convener of the Home Committee of the  
Foreign Mission Board.*

*August 1896.*







ORPHANAGE, BEAWAR, NOW NORMAL SCHOOL.

*Missions of the  
United Presbyterian Church*

THE STORY OF  
THE RAJPUTANA MISSION

BY

REV. JOHN ROBSON, D.D.

Edinburgh

OFFICES OF UNITED PRESBYTERIAN CHURCH

1894

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## P R E F A C E

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IN writing the following narrative of our Mission to Rajputana, I have felt both the advantage and disadvantage of my special relation to it. Having been for the first twelve years of its history one of its agents, and during the latter years a minister of the Home Church, I have had personal experience both of the work there and of the controversies regarding it at home. This has enabled me to see the points on which the Home Church needs to be informed, but it has made it less easy to present a narrative as interesting as if there had been less multiplicity of details. The environment of our Rajputana Mission is from its complexity very difficult to understand, and yet needs to be understood if we would appreciate the work of the Mission. The old civilisation of the land, with its hoary religions, its pantheistic basis, and its inexorable caste rules—the presence of the English Government, with its religious neutrality, its educational system, and its disintegrating effect on old beliefs—the internal independence of the native states among which we are working, their history and their relation to the supreme Government, are some of the factors that must be taken into account if we would understand the work our missionaries have to do. These I have sought to present to the reader along with

a narrative of the Mission as full as space would allow. I hope that these pages will enable the Church at home to appreciate something of the vastness of our field in India, and follow with interest the work of our missionaries there.

For the Appendix containing the Annals of our Indian Mission, I am indebted to the Rev. Mr. Moore of Old Meldrum; and for correcting the same up to date and revising the proofs, to Messrs. Ashcroft and Martin of Rajputana.

JOHN ROBSON.

ABERDEEN, *September* 1894.

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# RULES FOR THE PRONUNCIATION OF HINDI NAMES

## 1. VOWELS

SHORT.	LONG.
a, pronounced as "u" in "but."	ā, pronounced as "a" in "star."
e, " " " " "e" in "prey."	ai, " " " " "i" in "high."
i, " " " " "i" in "pin."	ī, " " " " "ee" in "meet."
o, " " " " "o" in "note."	au, " " " " "ow" in "how."
u, " " " " "u" in "put."	ū, " " " " "u" in "rule."

## 2. CONSONANTS

The consonants are pronounced much as in English: "g" is always hard, as in "go."

A dot below *ḡ*, *ḥ*, or *ṛ* indicates that they are pronounced from the roof of the mouth; without it, they are pronounced from the teeth.

### HINDI WORDS AND SUFFIXES

*Abād*, town or city; as *Nasirābād*.

*Garh*, a fort; as *Kishangarh*.

*Ghar*, a house.

*Guru*, a spiritual guide.

*Jatī*, a priest of the Jain religion.

*Jī*, a title of respect.

*Mahā*, great; as *Mahārājah* (great king).

*Mandī*, market; as *Dhān Mandī* (grain market).

*Mer*, a hill; as *Ajmer* (Invincible Hill); a hillman.

*Munshī*, a teacher of Urdu or Persian.

*Nagar*, a town; as *Nayā Nagar*, new town.

*Pandit*, a Hindi teacher or learned man.

*Panth*, a sect.

*Pardah*, a curtain.

*Pir*, a Mohammedan saint.

*Pur*, a city; as *Jaipur*.

*Purā*, a village; as *Erinpurā*.

*Pāt*, a son; as *Rājpat*.

*Rāj*, reign, kingdom, rule.

*Rājah*, a king.

*Rāō*, a petty chief.

*Sāgar*, a sea or lake; as *Anā Sāgar*.

*Samāj*, church, assembly; as *Brahmā Samāj*.

*Tālāo* (for *Tālāb*), an artificial lake.

*Wār*, a country; as *Mecār*.

*Wārā*, a district; as *Merwārā*.

*Zan*, a woman.

*Zanānā*, women's apartments.

# THE STORY OF THE RAJPUTANA MISSION



## CHAPTER I

### INDIA : ITS RACES, RELIGIONS, AND MISSIONS.

§ 1. To the south of Asia lies the vast peninsula of India. It is in size a continent, extending about 1900 miles from north to south, and 1600 from east to west, and containing about 1,350,000 square miles, exclusive of Burmah. In its position it is secluded from the rest of the world, its south-eastern and south-western sides being swept by the ocean, and its northern guarded by the Himalaya mountains, the highest in the world.

§ 2. Its population at the census of 1891 was 288 millions, having increased about 30 millions in ten years. This population consists not of one race alone, but of a number of races. About 106 different languages are spoken in the peninsula ; and these represent about as many different nationalities, living not necessarily apart, but through or alongside of one another. The earliest inhabitants were probably the Kolarians. They

India : its size  
and position.

Population  
and races of  
India.

seem to have entered India from the north-east, and are represented by the Kols, Bhils, Gonds, **Kolarians.** Minas, and others, now all known as Hill Tribes, from being found chiefly among the hills. They are still in a comparatively savage state, and use the spear and the bow. Then came another race of a higher civilisation, called the Dravidian, apparently of a Scythic stock. They entered India by the north-west, but are now found almost exclusively **Dravidians.** in the south—the Tamil, Telugu, and Canarese being the principal varieties. The Aryas entered India after them, but not later than 1200 B.C. They are of **Aryas.** the same stock as the Persians, Greeks, and most nations of Europe. It is uncertain whether their original abode was the plains of Central Europe or the highlands of Central Asia, but it is certain that from the latter they made their way into the Panjāb, and gradually spread over all India, driving the Dravidians before them to the south, and the Kolarians to the hills. They are the ancestors of the Brahmans, Rajputs, and most of the mercantile and agricultural castes of India; and they had imposed their religion on the greater part of the population before the Mohammedan invasion took place.

§ 3. The Mohammedans made their first conquests in India at the close of the eleventh century. Afghāns, Pathāns, and Moghuls in successive invasions **Mohammedan conquest.** spread these conquests farther and farther, till at the close of the sixteenth century their sway, though not their religion, was established over the whole peninsula. The Moghul Empire, as it was called, maintained its sway for upwards of a hundred years; but at the beginning of last century it began to break up. A number of predatory kingdoms arose, continually

at war with one another, by which India was periodically devastated. In the midst of this, a company of English traders, called the East India Company, that had established factories or agencies in various parts of the coast in the seventeenth century, began to form alliances in its own interest with some of the belligerent states. These led to wars, and then to conquests, till at last the whole of India was at peace under its sway. In 1857 a mutiny of the native army of Bengal took place; and, in the settlement which followed, the rule of India was transferred directly to the British Crown.

§ 4. Of the RELIGIONS of India the most widely spread is Hinduism. Its oldest books, the Vedas, were written about 1200 B.C. Their religion is a kind of nature-worship: they contain some high conceptions of God, and also trivial and even degrading directions for worship. They are now very little known in India. They were followed by works on philosophy, law, and history, which it is not needful to mention in detail. The most popular religious books are the Purānas (antiquities), written within the last twelve hundred years, some as late as six hundred years ago, devoted to the history and worship of particular gods. They are all written in Sanskrit—the learned language of India, as Latin is of Europe.

§ 5. The Hindus believe in ONE UNIVERSAL SPIRIT called the “one without a second,” of which they believe man’s spirit to be part. The visible universe they call MĀYĀ or delusion, and owing to it they believe men imagine themselves to be distinct from the Supreme Spirit. Some sects, however, believe in the eternity of God, of souls, and of matter. They believe in the TRANSMIGRATION of souls—that the

British  
conquest.

Hinduism.  
The Vedas.

Dogmas of  
Hinduism.

soul of man in his present body is being rewarded or punished for what it has done in a previous birth, that at death it must enter some other body, an animal or man, a god or demon, to be recompensed for what it is doing now; that after hundreds of thousands of births the soul's good and evil may be fully recompensed, and it may attain *mukti*—emancipation or salvation, and be reabsorbed in the Supreme Spirit. The law according to which this takes place is KARMA—the Hindu fate. But it is not an arbitrary fate. It means literally deed,



TRIMURTI, OR HINDU TRINITY.

or action. According to it, every act must bear its fruit, and man is reaping now the inevitable fruit of what he has done in a previous birth.

§ 6. The principal gods are BRAHMA, VISHNU, and SIVA. Brahma is not now worshipped. The followers of Vishnu and Siva form the two great sects of India. Vishnu is said to have had no less than ten AVATĀRS, or incarnations, sometimes as an animal, sometimes as a man. The most popular of his Avatārs are RĀMA and KRISHNA. As the

The gods of  
Hinduism and  
their worship.

latter he is represented as having been guilty of many vices and crimes, but the Hindus believe he was at liberty to commit them because he was a god. There are multitudes of other gods, whose total number is said to amount to 330,000,000. They are worshipped by means of images, some of which are very hideous: wherever a daub of red paint is seen on a stone, that is considered an object of worship. Turning strings of beads, pilgrimages to holy places, festivals of various kinds, are features of their worship.

§ 7. The most distinguishing feature of Hinduism is the system of CASTE. Its foundation idea is preserving purity of blood by exclusiveness in marriage  
Caste and its divisions. —members of a caste will marry only within the limits of that caste. This exclusiveness is extended also to eating and drinking, even to touching and to letting the shadow touch. Each caste has generally a distinguishing occupation or profession, which thus becomes hereditary in the caste. There are said to have been originally four castes: the BRAHMANS, or priests; the KSHATRIYAS, or warriors; the VAISYAS, or merchants; and the SUDRAS, or agriculturalists and labourers. There are now practically two great divisions—the Brahmans, and the non-Brahmans, each of which is divided into hundreds of sub-castes, that will not eat or drink with one another. The lower castes may take food from the higher, but not the higher from the lower. The lowest of all castes is that of the MEHTARS, or sweepers, and only a little above them are the various castes of leather workers. The Brahmans are the highest, and are worshipped as gods. Some castes are honest and kind, others untruthful and cruel, and chastity is unknown. Any sin is permitted if it is not forbidden by caste rules. The only sin that cannot

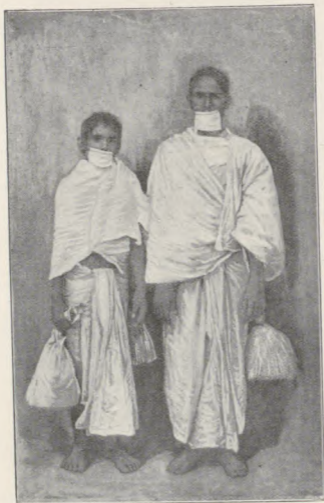
be forgiven is breaking caste. Anyone who does so becomes an out-caste, socially dead. Hindus consider it pollution to eat with Europeans or Christians.

§ 8. About six hundred years before Christ a great reformation took place in India, chiefly from the teaching of BUDDHA. He ignored the gods, worship, and caste; and taught a very pure morality, by means of which, and by rising from it to asceticism, NIRVĀNA,<sup>1</sup> or freedom from all desire, was to be attained. From that, annihilation was to be reached, the final goal of man. Buddhism at one time spread extensively through India, but it has disappeared from it for ten centuries, though it has spread widely in other Eastern lands. Contemporary with Buddha was MAHĀVĪRA, a saint who taught in somewhat the same lines, but with a much narrower system. His followers, the JAINS, still exist in India in considerable numbers. They are generally men of wealth, and are specially careful not to destroy even insect life. They agree with the Hindus in believing in the power of Karma and the transmigration of souls.<sup>2</sup>

§ 9. The Mohammedans now number about fifty-seven millions in India, descendants of the conquerors of India, or of natives whom they forced to accept their creed. They believe in one God — ALLAH — and MOHAMMED as His prophet. Moses and Jesus they look on as prophets for their times, but Mohammed as the last and most authoritative—his revelation, the KORĀN, superseding all previous ones. It sanctions polygamy and concu-

<sup>1</sup> Nirvāna is now often used to describe final unconscious bliss.

<sup>2</sup> For a full account of the Hindu system, see *Hinduism and its Relations to Christianity*, by the author. (Oliphant, Anderson, & Ferrier.)



JATI OR JAIN PRIEST AND HIS DISCIPLE.

They both have cloths over their mouths to prevent them drawing in insects when they draw their breath, and brooms in their hands to sweep the ground clear of insects before they sit down, so that they may not destroy life.



binage, and appoints the sword as a means of propagandism. The chief feature of Indian Mohammedanism is the worship of saints—PIRS. The contact between Mohammedanism and Hinduism produced several sects—PANTHS, or paths, the chief of which are the Kabir Panth, the Dādu Panth, and the Sikhs. They are now generally regarded as sects of Hinduism.

§ 10. The Christian religion seems to have been preached in India in the second century, but no permanent Church was then founded. Later on, some Nestorian Christians from Persia settled on the Malabar coast, and founded a Church, which exists to the present day. It numbers about 400,000, but has lost all expansive power. Roman

Catholic missions in India began with the settlements of the Portuguese about the beginning of the sixteenth century. The first missionaries baptized numbers of the natives indiscriminately. The descendants of these converts, mingled with the descendants of the first Portuguese, form the Roman Catholic Church in India, which numbers over a million.

§ 11. Protestant missions to India began in 1706, when Frederick IV., king of Denmark, sent Ziegenbalg and Plutcho to the Danish settlement on the coast of Tranquebar. This mission, which was made illustrious by the labours of the venerable Schwartz, was the only Protestant mission in India till towards the close of the century, by which time it had gathered about 50,000 converts. Its great defect was that it recognised caste among its converts, an evil which was with difficulty subsequently eradicated. In 1793, Carey went out to India, sent by the Baptist Missionary Society, and was afterwards

joined by Marshman and Ward. Since then, one after the other, nearly all the Churches of Great Britain and America, and many of the Protestant Churches of the Continent, have sent missions to take part in the winning of India to Christ. There has now been gathered a Christian community of about 560,000, of whom 182,000 are communicants. It was in the year 1859 that the United Presbyterian Church of Scotland entered this great field ; and to the history of its mission we now proceed.

Missionary  
progress.



BRAHMAN AT WORSHIP.

## CHAPTER II

### THE UNITED PRESBYTERIAN MISSION : ITS ORIGIN AND FIELD, RAJPUTANA.

§ 12. THE year 1857 was a memorable one in the history of India. In that year the native army of Bengal, by far the largest of the presidencies of India, rose in mutiny. That was the only one of the armies of India in which caste had been regarded, and it was just on this point that judgment came. Rumours spread that the caste of the Sepoys was to be broken; suspicion was aroused; an epidemic of mutiny broke out in regiment after regiment, with a fury and ferocity that appalled the public at home, and awakened fears lest our empire in India might have received its deathblow. Many of the officers were shot on parade. Handfuls of Europeans, including women and children, isolated and surrounded, were, sometimes after a brave resistance, massacred. Others, after heroically withstanding overwhelming odds, were relieved; and as the forces of the empire rallied, and fresh reinforcements arrived from home, the revolt was finally subdued, and a new India seemed to rise out of the ruins of the old. This mutiny had many important results. It led to the Government of India being transferred from the East India Company to

**The Mutiny of 1857.**

**Results of the Mutiny.**

the Crown. It led the Christians of Great Britain to consider whether they had been doing their duty to India in giving it the gospel. It led the United Presbyterian Church of Scotland to undertake a mission to that great land.

§ 13. Up to that time our connection with Indian missions had been only incidental. In 1844, Mr. John Murdoch, a young man from Wellington Street Church, Glasgow, went to Ceylon as a teacher under Government. Impressed with the evil effects of the purely secular education given, he resolved to devote himself to the promotion of Christian education. To accomplish this, he gave up his Government appointment, with all its emoluments and prospects, and, receiving promise of support from Wellington Street Church, Glasgow, set himself to carry out his project. In 1855 he was appointed agent of the South India Christian School Book Society. In 1858, when, as a memorial of the Mutiny, the CHRISTIAN VERNACULAR EDUCATION SOCIETY for India was formed, he was appointed its Indian Secretary, half his salary being paid by the United Presbyterian Church. In this capacity he made periodical tours over the whole of India, studying the wants, especially the educational wants, of the various missions; and, returning to his headquarters at Madras, sought to supply them in the books issued by the Society. Thus an admirable educational series was published in English and in many of the vernaculars of India. Normal schools were also established in different centres, in which Christians were trained as school teachers. At its semi-jubilee the Society took a forward step. Having helped to raise a generation that can read, it has set itself to

Work of Dr.  
John Murdoch.

The Christian  
Vernacular  
Education  
Society.

supply good literature for them to read, and has taken the name of the CHRISTIAN LITERATURE SOCIETY for India. Dr. Murdoch—who in 1872 received the degree of LL.D. from his *alma mater*, the Glasgow University—continues General Secretary for Southern India. Besides this work, he has taken a lead in enforcing on the Government greater care in the selection of books used in their schools and colleges, and there is now a much better tone in them. In all the work done by this Society the United Presbyterian Church has, through Dr. Murdoch, had an honourable connection.



DR. JOHN MURDOCH.

§ 14. But it was felt that as a Church we ought

to have a mission of our own in India. At the Synod of 1858 overtures were brought up from various presbyteries, asking the Synod to undertake such a mission. The difficulties seemed almost insurmountable. As has more than once been the case when the

Proposals to  
begin a  
mission in  
India.  
Difficulties in  
the way.

Church has been called to a forward movement, the state of the funds seemed to call for retrenchment rather than expansion. For some years the income for foreign missions had failed to meet the expenditure by about £1300. But the spirit of the Church rose to the occasion. The Mission Board came before the Synod

**Spirit of the Church in overcoming them.**

with a well-considered scheme. A few friends met on the 27th April, drew up a circular, and issued it to a number of the liberal members of the Church. On Friday the 7th May it was found that £7455 had been promised, to be contributed in five years. Encouraged by this liberality, the Synod resolved "cordially to approve of the overtures; and remit the subject to the Mission Board, with power to undertake a mission to India; and further, to authorise the Board to send deputations to our congregations to deepen their interest in the missions which the Synod has already undertaken, and to call forth the energies of the Church more fully in their support, as well as in the support of the new mission." The result justified their faith. Abundance of money came in for the Indian Mission; the general subscriptions were largely increased; all the missions became solvent; and after five years the Indian Mission was without any difficulty put on the regular funds of the Church.

§ 15. The Mission Board, through its admirable secretary, Dr. Andrew Sommerville, placed itself in correspondence with the various societies working in India, with the view of selecting the field that might seem most suitable. As the result of the Report presented to it in November of the same year, it selected the province of AJMER, in the centre of RAJPUTANA, as

**Ajmer, in the centre of Rajputana, selected.**

its mission field; and the Report was given to the Church at full length, occupying the whole of the December *Record* of that year. Copies of it were sent to the secretaries of the other societies. It was everywhere recognised as a most able Report, and the choice of a field as most judicious. The United Presbyterian Church was cordially welcomed to the field in Rajputana, which has till lately, by a tacit understanding, been for the most part left free for it to work in.

§ 16. The field thus entered on was as noble a one as any Church could desire. Rajputana is the name given to the territory lying between 23° and 30° N. lat. and 69° 30' and 78° 15' E. long., between Mālwa on the south and the Panjāb on the north, and between Guzerat and Sind on the west and the North-West Provinces on the east. It contains 130,000 square miles. It is divided into two parts, nearly equal in extent, though not in fertility, by the Aravalli range, which runs through it from the borders of Guzerat in a north-easterly direction to Delhi. As far north as Ajmer these hills form one unbroken range, but north of Ajmer they have the character of isolated hills, or small ranges. The highest peaks rise to heights of 3800 feet above the sea, 2000 feet above the plains, and enclose some scenes of rare beauty. Abu is a spur of the Aravallis to the south-west. Its highest point rises to a height of 5653 feet above the sea. The country to the south-east of these hills is the end of the great plain of the Ganges, which here, at a distance of about 1500 miles from the sea, is about 1800 feet above the sea-level. The ground is generally flat, and capable of producing abundant crops where water can be secured. The only perennial streams are the

Position, extent, and physical characteristics of Rajputana.

Chambal and its tributary the Banās, which flow through the south of the region. Artificial lakes and large wells secure extensive irrigation in parts that would otherwise be sterile. To the north-west of the Aravalli hills the ground is much lower, and soon stretches away into the great Indian desert, where for miles nothing but sand meets the eye, and scanty



THE BANAS, RAJMAHAL, DEOLI.

supplies of water are obtained from wells 200 feet deep.

§ 17. Owing to its distance inland, the CLIMATE of Rajputana is exposed to greater extremes of heat and cold, and to more frequent failure of rains, than any other part of India. There are three seasons—the hot season, the rains, and the cold season. The weather begins to get hot about the middle of March, and by the middle of April the hot wind blows like the blast of a furnace,

Climate of  
Rajputana.  
The three  
seasons.

the thermometer rising as high as 110 degrees in the shade. This continues on to the middle or end of June, by which time the fields seem reduced to one uniform expanse of sand, and impalpable dust seems to fill the air. The rains begin usually about the end of June, and continue at intervals as far on as September. The seed is put into the ground at the first fall of the rain, and the crops are ready for cutting about October. The climate during the rainy season is usually sultry and oppressive, and disease comes in its train. The cold weather begins about November, and continues on to the end of February, when the climate is delightful and bracing, though often fatal to those who have been weakened by the heat and the rains, the thermometer frequently falling below the freezing-point in the early morning. The cold-weather crop is raised from irrigation, and is usually ready about the beginning of March. It will be seen that so far as Europeans are concerned there are practically two seasons—the cold season, when they may safely leave their bungalows and live in tents, and the hot season and rains, when they must not be long away from their stations.

§ 18. This territory is inhabited by the principal

The Rajputs  
and other  
inhabitants.

Hindu castes, but from the fact that the rulers are generally RĀJPUṬS (king's sons) it is called Rājputāna. They claim to be descendants of the old Kshatriya or warrior caste, though the Brahmans do not allow the purity of their descent. The oldest rulers of which we have any notice were the AGNI-KUL, or fire races, only one of which—the CHOHĀN—now rules in Rajputana. Others of the Rajputs migrated into the same district, or were driven thither by the Mohammedan conquerors of other parts of India. Here they founded kingdoms, and

maintained a desperate struggle against the Moghul Empire. They were the last to be subdued; the conquest was never complete, and they were the first to throw off the yoke. We have thus in Rajputana Hindu kingdoms preserved through the Mohammedan supremacy much as they were in the days of Alexander. We have the old constitution of society. The Brahmans are the most numerous caste, being about one-eleventh of the population; then come the Jāts, an agricultural and warrior caste, who are about as numerous; then come the commercial castes, the representatives of the ancient Vaisyas, now mostly of the Jain religion; after them the Rajputs; and then the various agricultural and pastoral castes. There are also hill tribes in various parts—the BHILS abound in the hill country of Udaipur, the MERS to the south of Ajmer, and the MINAS to the south-east of the same district. It will thus be seen that, while Rajputana is one of the most interesting, it is also one of the most difficult fields in all India to evangelise, one in which the past history of the people rivets their attachment to their ancestral faith—the inspiration of all that was heroic and stirring in that history.

**Difficulties of the field.**

§ 19. Rajputana is divided into twenty independent states, some of which, however, are mere chieftainships. Two states to the east, Bhartpur and Dholpur, are ruled by Jāts; one in the centre of the eastern district, Tonk, by Mohammedans; the rest by Rajputs. They are all subject to Great Britain. There is one AGENT of the Viceroy for the whole of Rajputana; under him are RESIDENTS for the more important states, and AGENTS for the less important, grouped as shown in the table at the close of this chapter. These officers

**Distribution and political organisation of the Rajput states.**



RAJPUTS.



have to see that the conditions required by the suzerain power are carried out, and during minorities are virtually regents.

The three principal states are JAIPUR to the east, MEWĀR or Udaipur to the south, and MĀRWĀR or Jodhpur to the west. The Rajputs distinguish them thus: Jaipur for wealth, Marwar for land, Mewar for



NATIVE CHIEFS (JAT SIRDARS), NORTH INDIA.

honour. In the centre of these kingdoms and contiguous to them all is the district of AJMER. It lies across the Aravalli hills, just at the point where the continuous range ceases and the isolated ranges begin, leaving easy access from one side to the other. It is thus the key of Rajputana, and has been always held by the suzerain power. It passed from the Mohammedans to the Mahrattas, and from them to the British. As this was

Position and advantages of Ajmer and Merwara.

a good military and political centre, it seemed likely to be a good mission centre. Here, too, the protection of the British power was enjoyed. To the south of Ajmer, also under British rule, was the district of MERWĀRĀ. BEĀWAR, the chief town in that district, was fixed on as the first station; and AJMER CITY, in the northern district, as the second.

## APPENDIX TO CHAPTER II

### TABLE I. POLITICAL DIVISIONS AND NATIVE STATES OF RAJPUTANA

Political divisions.		States.	Ruling caste.	Area in square miles.	Revenue.	Population.
Mewār Residency	1	Mewār	Sisodiā Rajput	12,753	£ 510,000	1,727,899
	2	Banswāra and Kushilgarh	" "	1,946	28,000	186,048
	3	Dungarpur	" "	1,447	20,000	98,448
	4	Partābgarh	" "	886		87,975
Jhalāwār Superintendency	5	Jhālāwār	Jhalla "	2,722	150,000	843,601
Kotah Agency	6	Kotah	Hārā, Chohān Rajput	3,784	295,000	526,267
Hārōti Agency	7	Bundi	" "	2,220	60,000	295,675
	8	Tonk	Mohammedan	1,118	120,000	198,984
	9	Shāhpura (Chiefsnip)	Sisodiā Rajput	405	3,500	68,646
Eastern States Agency	10	Hārōti	Jadūn "	1,242	50,000	156,587
	11	Dholpur	Jāt	1,154	110,000	279,890
	12	Bhartpur	"	1,982	280,000	640,803
Alwar Agency	13	Alwar	Narūka Rajput	3,144	230,000	767,787
Jaipur Residency	14	Jaipur	Kachwāha "	15,579	500,000	2,832,276
	15	Kishangarh	Rahtōr "	858	28,000	125,516
	16	Lāwā (Thakurate)	" "	19		3,360
Mārwar Residency	17	Mārwar	" "	84,963	400,000	2,519,868
	18	Sirohi	Chohān "	1,964		186,025
	19	Jaisalmer	Jadūn "	16,062	12,000	115,701
Bikaner Agency	20	Bikaner	Rahtōr "	23,173	125,000	881,956
				127,416		11,987,755
			In cantonments Hill tribes not enumerated above	...	...	2,749
				...	...	229,839
		Ajmer and Merwār	British	2,710		12,220,843
				130,126		12,762,701

The figures are from the Census of 1891, with the exception of the Revenue which is from the *Indian Gazetteer*.

TABLE II  
RELIGIOUS STATISTICS OF RAJPUTANA

Religions.	Males.	Females.	Total.
Hindus . . . . .	5,407,526	4,784,932	10,192,458
Aryas . . . . .	251	120	371
Jains . . . . .	206,361	211,257	417,618
Sikhs . . . . .	717	399	1,116
Parsis . . . . .	138	100	238
Mohammedans . . . . .	525,839	465,512	991,351
Native Christians . . . . .	1,088	817	1,855
Jews . . . . .	9	6	15
Animistic . . . . .	198,562	186,918	385,480
No Religion . . . . .	2	...	2
	<hr/>	<hr/>	<hr/>
	6,340,443	5,650,061	11,990,504
Unenumerated . . . . .	115,165	114,674	229,830
	<hr/>	<hr/>	<hr/>
	6,455,608	5,764,735	12,220,334

TABLE III  
STATISTICS OF CHRISTIANS

	In Rajput States.	In Ajmer District.	Total.
Europeans . . . . .	765	838	1,603
Eurasians . . . . .	444	636	1,080
Native Converts . . . . .	646	1,209	1,855
	<hr/>	<hr/>	<hr/>
	1,855	2,683	4,538

TABLE IV

## STATISTICS OF THE PRINCIPAL CASTES

1. Brahman . . . . .		1,135,397
2. Jāt (agricultural) . . . . .		1,054,200
3. Mahājan (mercantile) {	Hindu . . . . . 468,087	} 869,599
	Jain . . . . . 401,512	
4. Chamār (leather workers) . . . . .		846,616
5. Rajpūt . . . . .		748,868
6. Bhil (hill tribes) . . . . .		743,700
7. Gujar (pastoral) . . . . .		572,569
8. Mīna (hill tribes) . . . . .		536,917
9. Mālī (gardener) . . . . .		358,234
10. Kumhār (potter) . . . . .		297,285
11. Balāī . . . . .		282,491
12. Rahāri . . . . .		211,808
13. Khāti (carpenter) . . . . .		207,840
14. Bhāmbī . . . . .		207,152
15. Ahīr (pastoral) . . . . .		156,464
16. Hājām . . . . .		149,672
17. Meo (semi-Mohammedan) . . . . .		145,184
18. Sunār-(goldsmith) . . . . .		81,928
19. Mehtar (sweeper) . . . . .		81,096
20. Chāran (bards) . . . . .		48,430
21. Moghia . . . . .		35,073
22. Dadu Pantas (Nāgīs, male celibates) . . . . .		16,016

## CHAPTER III

### GENERAL HISTORY OF THE MISSION—FIRST PERIOD—FAMINE OF 1869—ORPHANS.

§ 20. To each of the two stations fixed upon it was resolved to send two missionaries. A notice was inserted in the *Missionary Record* calling for four probationers or ministers to offer for the work. There was at first little response. Only two preachers offered themselves and were approved, Williamson Shoolbred and Thomas Steele. They were ordained, the former by the Presbytery of Dunfermline, and the latter by that of Edinburgh, and after enthusiastic valedictory meetings in Edinburgh and in Glasgow, they sailed at the end of September 1859. After a pleasant voyage of about a month, broken by the transit across Egypt, they reached Bombay, and were received by Dr. and Mrs. Wilson of the Free Church Mission there. Dr. John Wilson was well known as a missionary, a scholar, and a public man. He was interested in all missions, and he and his like-minded wife laid our mission under a deep obligation by accompanying the pioneer missionaries to see them settled in their field of labour.

§ 21. Railways had then only begun in India, and were not yet available for the journey to Rajputana. By steamer to Surat, where the Irish Presbyterian Church had a mission, and from there, by daily stages of from

fifteen to twenty-five miles on horseback or in bullock-cart, the journey could be performed in five or six weeks. This mode of travelling was not unpleasant for those who had strength to rough it a little, and there was a continuous change of scene that added to the interest, and often made it very enjoyable. But for this health was necessary, and unfortunately Mr. Steele's health gave way. A little disorder, that might have been checked in the beginning, being neglected, soon gained the upper hand; and though, under good medical treatment at the stations they passed, it seemed to be arrested and they were able to proceed, it continued

**Illness and death of Mr. Steele.**

to gain ground. At Erinpura, about 120 miles from Beawar, Mr. Steele became so ill that he could proceed no farther, and after lingering for some time, carefully nursed by Mr. Shoolbred and Dr. Eddowes, surgeon of the Erinpura Bñl



REV. THOMAS BLAIR STEELE.

Corps, he fell asleep, on the confines of the land he had hoped to possess for Christ. Like Abraham in Canaan, the first possession of the United Presbyterian Church in Rajputana was a tomb.

§ 22. Before his death he saw the first-fruits of the mission gathered in. In the company of the mission party was a Kashmiri Brahman, of the name of Chinta Rām, taking advantage of their convoy to return from Bombay to Kashmir. He had been instructed in Christian truth in Bombay; on the way up country, in company of the missionaries, it took greater hold of his mind. At last he expressed his wish to confess Christ; and Dr. Wilson, satisfied of his knowledge and sincerity, received him by baptism into the Christian Church, and Mr. Shoolbred engaged him as helper.

§ 23. As the hot weather was coming on, and Dr. and Mrs. Wilson required to be back in Bombay before it became intense, they left Erinpura for Beawar a few days before Mr. Steele's death. Mr. Shoolbred followed after, accompanied not by the Scottish brother whom he had hoped to have with him, but by the native brother<sup>1</sup> who had been given in his place, and reached Beawar on 6th March 1860, where they were met by Dr. Wilson and Dr. Small, surgeon of the native force there. Dr. and Mrs. Wilson had to leave almost immediately, returning by Ajmer, Nasirabad, and Central India to Bombay, which they reached about the middle of April.

§ 24. Before giving an account of the work done at Beawar and at the other stations, it may be well to give

<sup>1</sup> Chinta Rām continued an agent of the mission till 1878, when his connection with it ceased—he still continuing a member of the church in Beawar.

an account of the general development of the mission, and of the methods of work adopted at most or all of the stations. The history of the mission up to the present time may be divided into three sections: the first ending with the great famine of 1869 at the close of the first decade, and the second with the formation of the Rajputana Presbytery at the close of the second decade.

§ 25. The death of Mr. Steele, so far from retarding the mission, proved under God's blessing just what was needful for quickening interest in it. The picturesque and powerful letters which Mr. Shoolbred sent home, and which were published in the *Record*, must also be taken into account in producing this result. On receiving news of Mr. Steele's death, the Mission Board resolved to increase the mission staff to six instead of four, as was originally intended, and before the close of the year the five additional agents were practically secured. They did not, however, all go out at once. Mr. and Mrs. John Robson and Mr. and Mrs. William Martin left at the close of 1860; the following year, Mr. and Mrs. Auguste Glardon and Dr. and Mrs. Valentine went out; and in the following year, Mr. and Mrs. William Robb. By that time the horizon of the mission was widening, and others continued to come, till at the close of the first decade twenty-two Europeans had joined the mission.

§ 26. But there were heavy losses during these years. Besides Mr. Steele, Mrs. Valentine died at Bombay, on her way home, in February 1863. Mrs. James Gray died at Ajmer in 1865, and Mrs. William Martin at Nasirabad in 1866.

Three periods of the history of the mission. first ending with the great famine of 1869 at the close of the first decade, and the second with the formation of the Rajputana Presbytery at the close of the second decade.

Increased interest in the mission at home.

New agents appointed.

Losses during the first ten years.

Mr. Drynan, in 1867, succumbed to an attack of cholera at Beawar. He was a man of talent, perseverance, and devotion; he had been a non-commissioned officer in the army, which he left for the mission, on which, during his short period of service, he left his mark. Dr. Robert Gray died in 1869; he had completed his divinity course before studying medicine, and the strain of his studies seems to have sown seeds of disease, which in a hot climate took a fatal development, and ended his career before he had much opportunity of exercising his gifts in the field to which he had devoted himself. Mr. Glardon, who joined the mission from the Free Church of Geneva, was obliged to resign. On the way out he had an attack of ague, which, being neglected, turned at Bombay into serious brain fever. He recovered sufficiently to go up country and begin work at Ajmer, which gave rare promise of future usefulness. But he never recovered from the shock he had received, and he was obliged to go home in 1863. In 1865 he returned with apparently restored health, but after a few months' trial was obliged finally to abandon the field. Since then he has settled in Vevey, and has done good service in stirring up the missionary spirit in Switzerland and among the French Protestant Church. Dr. Shields was obliged by his health to leave in 1867, when he proceeded to Australia. Miss Alexander had also to leave the mission in 1869. Thus, at the close of the decade, only twelve of the twenty-two who had joined remained—seven missionaries, three missionaries' wives, one lay missionary, and one Zenana agent.

§ 27. The chief feature of the work during this period was the occupying of the British district. The missionaries who went out at first, under the impulse of the enthusiasm awakened by the beginning of the

mission and the death of Mr. Steele, looked on themselves as called on to occupy Rajputana not only for Christ, but for the United Presbyterian Church as its special field. Rajputana was not like other fields. It was a group of about a score of states, each of which was a separate unit, and could be evangelised only from its capital. There thus always loomed before them the ideal of a mission in each of at least a dozen of the more important states of Rajputana—an ideal not yet realised. It was necessary, however, to occupy thoroughly the British territory before advancing farther. The first step towards this was the opening of a station at NASIRABAD in 1861 by Mr. William Martin. It had been originally intended that Ajmer should be the second station, but circumstances led to the work being begun in Nasirabad. The three missionaries in the field united in making a joint recommendation to the Mission Board, and secured its approval. This was the beginning of a practice that soon became a regular institution in the mission, of having a CONFERENCE of all the agents twice a year. At it all important steps were discussed, and arrangements made for the management of general schemes, such as the examination of teachers and of native agents. These were occasions of friendly intercourse and of spiritual communion that greatly helped the life of the mission. AJMER was occupied in 1862, and TODGARH in 1863. Dr. Valentine settled in JAIPUR in 1866, but it was not for some years after recognised as a station of the mission.

Occupation of  
the British  
district.

Formation of  
the Conference.

§ 28. In this period the various methods of work were set agoing that have since been continued in the mission. SCHOOLS were opened at the various stations and adjoining villages, with an aggregate roll of about 2300

at the close of 1868. BAZAR PREACHING was carried on, and ITINERANCIES made in the cold weather. Tracts and Gospels were issued from the PRESS, and the value of MEDICINE as an aid to evangelisation had been shown. The first converts, too, had been gathered in at all the stations, and by the close of 1869 there was a CHRISTIAN COMMUNITY of about fifty, with a church membership of twenty-six.

§ 29. The FAMINE of 1868-70 marked the close of this period of the mission. The rains, which had been defective for two or three years previously, failed altogether in 1868. At the close of the rainy season, throughout the northern and western portions of Rajputana, the lakes and wells were lower than they had been at the close of the hot season. The fields and jungles were a stretch of sand instead of being covered with grass, and water was being sold in some parts at an ana (1½d.) per jar. Children were sold by their parents for sums varying from one to five rupees. In the wake of the famine came disease, especially cholera, which decimated a population already weakened by hunger. The rains of 1869 were good, and there was prospect of a fair crop. But the protracted drought had given occasion to the locusts to breed in unprecedented numbers. They swooped down on the growing crops and utterly destroyed them. This last blow seemed to take the spirit entirely out of the agricultural population, and they raised only a small cold-weather crop. The year 1870 brought good rains; the villages began again to be inhabited, and things resumed their normal appearance; but not until a million and a quarter of people had perished.

§ 30. The small district of Ajmer and Merwara was

the only part of the smitten district under the British Government, and the only part for which they did anything. The only Europeans in Rajputana besides the Government officials were the missionaries, and they were short-handed, Mr. Shoolbred being home on a much-needed furlough. The only part of the British public that did anything for the relief of the famine-stricken was the members of the United Presbyterian Church. They, chiefly through the Children's New Year Offering, sent out about £5500 for this purpose. That money was distributed in relief mainly to refugees from native states. A labour test was required as far as possible, and some works done that were of permanent value to the native Christians. It was only comparatively few who could be rescued in this way, yet there were hundreds whose lives were thus preserved, and who returned to distant parts of Rajputana with some knowledge of the gospel, and with the memory of its practical exemplification in the relief that had been extended to them.

§ 31. A fresh call on the liberality of the Church came in the ORPHANS left by the famine. Some orphans had been brought to Beawar at the close of 1861; thus an ORPHANAGE had been begun, which before the famine numbered about twenty. These had found members of the Church ready to adopt and support them; but the receipt of a telegram sent to the Board, "May we take eight hundred orphans, or how many?" let the Church know the additional demand that would be made on them. The Church rose to the occasion. By a special effort, in which again the gifts of the children largely figured, £4750 were raised for initial expenses; and by a plan

Missionaries engaged on famine relief.

Origin of the Orphanage.

Eight hundred orphans left by the famine and adopted by the Church.

devised by Dr. MacGill, the large-hearted Secretary of the Board, members of the Church adopted individual orphans, making themselves responsible for their support till they became self-supporting. So heartily was the scheme taken up, that there were soon more adopters than orphans. A telegram was sent back authorising the missionaries to take as many as were offered. Telegraphic communication with India was not then in good working order. It was some weeks before the reply was received; but the missionaries, relying on the spirit of the Church, had intimated to Government that they would undertake the charge of all the orphans that they might hand over, as well as those that had been left on their own hands. Owing to a terrible mortality among them, the total number that finally came under their care was

a little under five hundred. These were  
**Disposal of the** at first distributed among the four stations;  
**survivors.** and so it continued till 1881, when those not yet settled in life were gathered in Beawar. The Orphanage continued to be maintained there till 1889, when nearly all the orphans had become self-supporting. By this time boys' and girls' boarding-schools had been established at Nasirabad. To them the few remaining orphans were transferred, and in them or in the homes of native Christians any who have come in since are provided for.

§ 32. The Church has been well repaid for its interest in the orphans. Only about 7 per cent. turned out unsatisfactory. Of 253 boys, about 70  
**Fruits of the** entered the professions, and are now  
**Orphanage.** ministers, doctors, or teachers; the rest are in one way or other earning a livelihood, some a competency. All the girls have been married. They are with few exceptions church members. The character

of their membership is very much like that of church members at home, reared in the Christian faith, but modified by the influence of race, of hereditary taint, and of early heathen association. Many have died, others have been attracted to other mission fields; but in nearly all our mission churches the orphans form a large element; and however defective they may be, yet among them are to be found the backbone of our churches and the most reliable of our native agents.



NATIVE TRAVELLING—OLD STYLE.

## CHAPTER IV

### GENERAL HISTORY OF THE MISSION—SECOND AND THIRD PERIODS—ZENANA MISSION.

§ 33. THE Rajputana Mission, during the second period of its history, from 1870 to 1880, was strengthened by the accession of ten missionaries, ten missionaries' wives, and one Zenana agent.<sup>1</sup> It had to mourn the loss by death of Mr. Gavin Martin at Nasirabad in 1874, Mrs. M'Alister at Ajmer in 1875, Mrs. Traill at Jaipur in 1876, and Mrs. William Martin at Ashapura in 1879. Mr. and Mrs. Robson had to go home in bad health—the latter at the close of 1870, and the former at the close of 1871. Mr. and Mrs. Hendrie had to leave in 1877. Dr. Valentine, owing to special circumstances, severed his connection with the mission in 1878. At the close of this period there were connected with the mission twenty-four European agents—thirteen missionaries, one lay missionary, eight married ladies, and two Zenana agents. But as two or three had to be at home every year on furlough, the actual numbers on the field were less.

§ 34. These numbers enabled the Church to carry out its plan of CONSOLIDATING the work in the British district and ENTERING NATIVE STATES. The station at DEOLI, in the

<sup>1</sup> See list in Appendix.

south-east of the Ajmer district, was opened in the beginning of 1870 by Mr. William Bonnar. In

**Features of the work during this period.** 1872 the agricultural village of Ashapura was formed, where Mr. William Martin ultimately

settled. In the same year the first decided step towards entering the native states was taken by the settlement of Mr. Traill at JAIPUR alongside of Dr.

**New stations.** Valentine. In 1876 the Conference appointed deputations to visit Udaipur, Jodhpur, and Kotah, to report as to the practicability of opening stations in them. All these reported favourably, but UDAIPUR was the only one which the Church had the men and means to occupy at the time. Dr. Shepherd, who had been one of the deputation, settled there in 1877. Special circumstances led to ALWAR being next occupied in 1880, when Mr. Jameson settled there.

One feature of the work during this period was the development of MEDICAL MISSIONS. Of the new mission-

**Medical missions and theological training.** aries who joined, four were medical missionaries, and medical missions were established in Beawar, Ajmer, and Nasirabad and Udaipur. Steps were also taken to

prepare a NATIVE MINISTRY. A theological class was formed at Beawar under the tuition of Mr. Shoolbred, at which some of the more advanced native agents received special instruction with a view to ordination.

§ 35. But the most important feature of the mission during this period was the visit of a DEPUTATION from the Home Church, towards its close. Some

**Causes of dissension in the mission.** divergences of opinion as to a case of discipline and as to methods of work had

produced dissensions among the missionaries, which, as they are past, there is no need to detail. Dr. Valentine's position in Jaipur also occasioned discussion, more fully

referred to in the account of the Jaipur Mission. The dissensions occasioned by these events were echoed at home; the confidence with which the mission had been hitherto regarded was shaken, and it was decided to send out a deputation to confer with the missionaries. Dr. David Young, of Woodlands Church, Glasgow, and Duncan McLaren, jun., of Edinburgh, were sent for this purpose in the cold weather of 1879-80. They visited all the stations of the mission, saw the missionaries separately and in conference, and happily succeeded in removing misunderstandings, and in putting things on a basis which has secured their working smoothly since. On their return they presented an able Report, containing recommendations which were all more or less carried out, with great advantage to the mission.

§ 36. Among these was one that a presbytery of Rajputana should be constituted. A petition to this effect had been presented to the Synod in 1879, but was allowed to lie over pending the visit of the deputies. At the Synod of 1880 it was cordially granted, and the ordained missionaries on the field, along with a representative elder from each congregation, were appointed to meet in presbytery at Beawar on 12th October, Dr. Shoolbred moderator. It did not remain long idle. On 27th October 1880 it ordained Dr. James Shepherd to the office of the ministry; in 1883 it ordained Dr. Husband, and a little later, Dr. Sommerville. This enabled them to take full pastoral as well as medical charge of stations in which they were located. In 1884 the first five native preachers were licensed — Hasan Ali, Manāwir Khān, Amrah Singh, Rāma, and Devī Rām.

Appointment of a deputation to visit the mission.

Formation of the Rajputana Presbytery.

Ordination of medical missionaries; licensing of native preachers.

The first three had been employed as catechists for some time, and received their theological training at the stations to which they belonged. The last two were lads from the Nasirabad Orphanage, who had received their theological training—the one in the Theological College of the American Presbyterian Church at Saharanpur, the other in the Methodist Theological College at Bareilly.

§ 37. During the third period of the mission, from the formation of a presbytery to the present day, it has been further strengthened by the arrival of eight missionaries and seven missionaries' wives, besides Zenana agents. It has had to mourn the loss of two missionaries: Mr. Wm. Martin died in October 1883, and in 1888 Mr.

A. D. Gray resigned on account of his wife's health. Mr. Gray joined the mission in 1876. Owing to the exigencies of the mission during his connection with it, he was called to take charge of several stations in succession, where he did efficient service, but he had not the opportunity of developing a distinctive work of his own. Three ladies died: the first Mrs. Bonnar in 1887 at Deoli, and the second Mrs. Bonnar in 1891 at Kotah; in the same year Mrs. M'Quistan died at Ashapura after a long illness. It will be seen that the

general health of the mission has been much better during this last period than during the first. The conditions of living in

Rajputana are now much better understood than they were at first, and the extension of railways has made it much easier to go to the hills to recruit. The effect of railways has been seen in another way. There was in 1891-92 a famine in Rajputana quite as severe as that of 1868-70, but, by means of railways,

Changes in the mission staff during the third period of the mission.

Improved state of health.

supplies were poured into the country so abundantly as to keep down the price of grain and prevent starvation.

§ 38. The most important feature of the mission during this period has been the development of the

ZENANA work. It has long been evident in India that until the women are reached, the effort to christianise the land will

be hopeless, and that not by ordinary missionary methods, but only by women can the women be reached.

In pre-Mohammedan times the women of India enjoyed a freedom and respect which they do not now enjoy. The licence of their conquerors compelled the Hindus to keep their women in seclusion. Among the well-to-do classes they are kept entirely apart as *pardah* women (curtained women), and shut up in zenanas (women's quarters), and all who can afford it have

such quarters. Here dwell the wife of the head of the family, his mother if she is still alive, his daughters till they

are married, the wives of his sons after they are married, possibly also the wives of his younger brothers. They are all ruled by the grandmother while she lives, and after her death by the wife or senior wife of the head of the family. They have little intercourse with the outer world, except visiting the temples and going to religious festivals. They are rooted in their old ideas and prejudices, and seem incapable of receiving light from outside. The poorer Hindus are of course unable to surround their women with such precautions, but there is a sort of moral wall which keeps them separate and excluded from enlightening influence. The head of the family himself may be convinced of the truth of Christianity, and

Zenana  
missions.

Position of  
women in  
India.

ready to break with caste, but he has to reckon with the conservatism of the zenana. It is thus manifest that one half of the population, without which the other half will not move, is inaccessible to the ordinary means of evangelisation, and requires separate measures to be taken for its benefit.

§ 39. From the beginning of the mission the missionaries' wives did what they could in the way of instructing the women they had access to. In 1866, **First work among women.** Mrs. Drynan, when left a widow by the death of her husband, remained in the country and devoted herself to work among the women. She was Swiss, and in 1874 she was joined by a fellow-countrywoman, Mdle. Guillaumet, who was for a time supported by the Swiss Churches. But in 1880, after the Zenana mission had been **Zenana mission undertaken.** regularly organised as a separate department at home, Zenana agents began to come out in greater numbers. Nearly every year saw the arrival of one or more, till now, in all, twenty new agents have been sent out, making with the two original agents twenty-two in all. But of these nine have, for various reasons, had to withdraw, leaving thirteen agents at present carrying on this important section of the work in Rajputana.

§ 40. There are now in 1894, besides these Zenana agents, twenty missionaries in the field, including those at home on furlough, sixteen missionaries' **Present position of the mission.** wives, and one lay missionary. Two additional stations have been occupied, Jodhpur in 1885 and Kotah in 1889, so that we have now five stations in the five principal states of Rajputana, and five in the British district, besides out-stations. At these a Christian community of upwards of 1200 has

been gathered, of whom more than 500 are church members. The incidents connected with the ingathering of these can best be given under the history of the separate stations. But before proceeding to this, a little may be said on the methods of work.



A SOLITARY GRINDER.

## CHAPTER V

### METHODS OF WORK.

§ 41. UNDER Methods of Work the statement of the educational question will require the greatest space, and thereafter something will be said regarding the other methods.

Education has been a prominent agency in all Protestant missions, and it has taken in each field a form determined by the circumstances of that field. Two factors have influenced it in India, the native literature and Government education. The ancient language of India was SANSKRIT, and it is the basis of most of the vernaculars in India. Its alphabet, too, is the basis of most of the alphabets, and is adopted without any modification for the HINDI which is used in Rajputana. The literature in these languages was not extensive before the rise of English education, and was mostly reproductions of old Sanskrit literature, often of a very debasing character. When the Mohamedan conquerors entered India, they brought their language, literature, and alphabet with them. The language and literature were PERSIAN, and the alphabet a modification of Arabic, written from right to left. Coming into contact with the natives of the land, a new dialect sprang up, called URDU—the language of

the camp (*horde*), which ultimately became a *lingua franca* throughout India. No books were written in it, till, early in this century, some translations from the Persian were made, at the instance of the English rulers; but it has now developed a large literature. The Urdu (or HINDUSTANI, as it is also called) is used by the Mohammedans, and Hindi by the Hindus, so that a Vernacular school may include the teaching of both of these languages or dialects.

§ 42. The teaching of ENGLISH did not occupy a prominent place in India till Dr. Duff saw what an important use could be made of it, and established his college at Calcutta. He gave a great impulse to its being taken up by Government, and Government education

has developed widely since. Besides establishing schools and colleges at which English and vernacular languages both are taught, the Government has established universities with which mission and native colleges may become affiliated. These explain the two forms of

English schools; Government education.

schools that have been established in the Rajputana Mission—the VERNACULAR and the ANGLO-VERNACULAR. The latter were first established, and there is one at each of the central stations except Jodhpur and Kotah. In them all, the basis of education is vernacular. After some progress has been made, the boys are taught English in various grades as far as an entrance to the university. In

Two kinds of schools in Rajputana Mission.

Anglo-Vernacular schools. all of these schools an hour's religious instruction is given daily—to the beginners from an elementary catechism, to those more advanced from the vernacular Bible, and to the farthest advanced from the English Bible. Besides this, all the school books used are permeated with Christian truth. The

Hindus have never shown any fear of their sons being taught the Bible; they have often shown more objection to their being taught English, in case they might thereby by some mysterious process be made Christians.

§ 43. Early in the history of the mission the battle of CASTE was fought out in connection with these schools. A MEHTAR, or sweeper—the lowest of the castes—entered the school at Beawar. The other castes



NATIVE SCHOOL.

demanding that he should be expelled, and this being refused, they deserted in a body, the attendance falling in one day from eighty-four to fifteen.

With these fifteen the school was continued as usual, and gradually filled up again. In Nasirabad and Ajmer, where Anglo-Vernacular schools were at that time established, similar crises occurred. For some time the Christian dogma of the Brotherhood of Man was proclaimed by empty benches. In both, the

**Caste in the schools.**

crisis was ultimately overcome, though more slowly in Ajmer, where caste feeling was much stronger than in the other places. The caste that occasioned the disturbance did not show much appreciation of the sacrifices made for them, as they soon disappeared from the schools. It is probable that the other castes, finding they could not constrain the missionaries, intimidated the Mehtars and induced them to withdraw. It has been found that the most effectual way to reach them is to have special schools for them.

§ 44. The Vernacular schools are mostly in the villages, though there are some also in the bazars at the central stations. While India has an ancient literature, it must not be supposed that the Hindus are an educated people. Only a few of the castes learn to read at all, and some of these are educated only in so far as the business of their caste—such as keeping accounts or conducting law business—is concerned. These village schools had for object the training up of children to read their own language, and to imbue them with a knowledge of Christian truth. The teachers were at first almost entirely Hindu or Mohammedan. To them was intrusted only the secular education of the children. The missionary or catechist visited once a week or fortnight, examined the classes, and gave the Bible lesson. As these examinations were the occasion of the gathering of the parents of the children and others, an audience was secured to hear the gospel under the most favourable auspices. The teachers, too, were required to come to the central station once a week to receive some training in general knowledge and specially in gospel truth. One or two of the best converts in the mission have been from among these village pundits.

§ 45. The employment of such teachers was at first a matter of necessity if there was to be general education at all. When the school was opened at

Rise of the system.

Beawar, it was at first taught by Mr. Shoolbred and Chinta Rām. It was too

obviously a waste of strength for them to give themselves wholly to this work while so much evangelistic work was waiting to be done, so that Hindus and Mohammedans were employed for the secular branches ; and

Change of system.

the school system was developed for some time on the principle of keeping the religious

education in the hands of Christian agents, and leaving the general branches to non-Christian. This, however,

was evidently not an ideal system of Christian education. The missionaries were perhaps a little supine in

not training up and retaining Christian teachers from among the converts and orphans, several of whom were

attracted to other missions by the offer of higher pay. This occasioned much discussion at home, and at last

systematic efforts began to be made to have an entirely Christian agency in the schools. A NORMAL SCHOOL has

been established at Beawar, in the old Orphanage, at which Christian teachers are being trained,

and in a short time it is to be hoped that there will be only such in all the schools

connected with the mission. A boys' BOARDING-SCHOOL has been established at Nasirabad, where higher Christian

influence is brought to bear on the sons of native converts, developing in them a higher Christian manhood.

The average attendance at the mission schools in Rajputana is between four and five thousand.

Educational results.

The direct results from them have not as yet been abundant, but a generation

has been trained up in them acquainted with the

Bible, and with the faith in their own religious system shaken.

§ 46. From the beginning of the mission the schools at the central stations were always used on Sunday for evangelistic meetings. As the number of converts began to multiply, Sabbath schools were also started in them and in other convenient localities, at which purely religious instruction was given. In this work, as at home, a number of native Christians besides the agents of the mission are employed. The number of Sabbath scholars is now upwards of 3500.

§ 47. Bazar preaching is perhaps the means of propagating the truth most extensively employed in the mission.

It does not call for much explanation. It is much the same as open-air preaching in this country. The climatic conditions of India make it an agency that can be much more systematically employed, and the Hindus are generally ready to listen tolerantly to all exposition of religious truth. Sometimes there are animated discussions at such meetings, especially when they are first begun in a new quarter. But a little practice soon enables the preacher to conduct these in such a way as to prevent the continuity of the address being broken, and they afford good chances for a new presentation of truth. In the older stations they are listened to very much as matters of course, though with apparently in most cases complete indifference.

§ 48. The PRESS supplies another means of propagandism. Bibles, Testaments, Gospels, and tracts in the vernacular have been distributed.

Colportage. COLPORTAGE has been employed from the very beginning of the mission, a sum being always

charged for the books a little above the value of the paper. In some of the stations a bookshop is opened in one of the main bazars, where books are sold, and where there are good opportunities for holding meetings and having private interviews. Most of the tracts there sold have been supplied by the Book and Tract Societies

Lithographic  
and printing  
presses.

of India. A lithographic press was early established at Beawar, and more recently a printing press has been established at Ajmer.

A monthly vernacular paper, entitled the *Hitarth Patrika*, is issued from this press, and some consecutive articles written in it have been republished as tracts and booklets. But it is a matter of regret that our missionaries have not done more in this department, considering the ability of the men we have. Two of them, Messrs. Robb and Gray, have been employed in the Committee for revising the Hindi Bible, and some tracts and books on Christian apologetics and the Hindu controversy were written in the beginning of this mission; but the weapon has not been employed as it might have been. Perhaps the large amount of work our missionaries have to do is to blame for this.

§ 49. Medical work was begun early in the history of the Rajputana Mission. Dr. Valentine settled in

Medical work:  
its double  
effect.

Beawar in 1862, and removed to Jaipur in 1866. But, as has already been noticed, it was not till after 1870 that the work was

fully and systematically developed. There are two ways principally in which medical work powerfully helps evangelistic work: it breaks down prejudice, and it gives a favourable opportunity for impressing the truths of the gospel. This was the main feature of the medical work done during the first period of the mission. But there is also the teaching the gospel to the sick who

come to be healed, and whose hearts are opened by the care and love shown in the effort to cure them. This form of work has been more developed during the later years of the mission. It involves more expense, as it requires the building and maintaining of hospitals such as have been established in Ajmer, Nasirabad, Udaipur, and Jodhpur, and it ties the missionary more down to one centre, but it also secures more concentrated and more directly effective work.

§ 50. The missionary stations can affect only those resident there or within a few miles round. There are vast districts containing many large villages which can be reached only by occasional visitations. During the hot season and rains little can be done beyond the stations, but from the beginning of November to the end of February, when the climate is delightful and admits of Europeans moving about without danger, tours are arranged, and numbers of villages and towns visited that cannot be visited at other times. On these occasions the gospel is preached in the bazars and market-places, Testaments and Gospels and tracts sold, and sometimes medical work is also done. These itinerancies are conducted on different plans, sometimes that of staying long at one or two important centres, and sometimes staying only a day or two at each place, seeing as many places as possible in one itinerancy, and going the next year to follow up the work, the aim being to sow the seed as widely as possible.

§ 51. The methods of Zenana work are in some respects the same as other mission work. Bazar preaching is of course not undertaken by the Zenana agents, but dispensaries and hospitals specially for women are conducted on the same lines as those for men. Girls' schools are also conducted

Methods of  
Zenana work.

on the same lines as boys' schools, and considerable progress is being made with female education. It had been begun early in the history of the mission, but the progress was not great. When the Zenana mission started, there were only about 200 girls receiving education to about 4000

**Female hospitals.**

**Girls' schools.**

boys. Since then the progress has been steady, and in 1892 there were 743 girls to 4670 boys. A boarding-school has been established at Nasirabad for the daughters of Christian parents—the parents paying the board, and the mission supplying the education. Under the efficient superintendence of Miss Anderson, this school has been highly successful. In 1892 there were 70 boarders and 10 day scholars, all receiving a good practical education, preparing them to be the wives of a rising generation of Christian men, and making them know what Christian homes should be. But the distinctive feature of Zenana work is that from which it takes its name—visiting the zenanas or

**Zenana visiting.**

women's apartments of those houses whose women are not allowed to appear in public.<sup>1</sup> To these homes the Zenana agents go periodically, having often to make their way in the heat through narrow lanes with offensive smells, up steep stairs into meagrely furnished rooms. There they have meetings with the women of the house, sometimes only two or three, sometimes more. They read with them, teach them to sing hymns, to read, and to acquire other branches of learning as may be desired. It is obvious

**Limitations of the work.**

that under such conditions the work of the Zenana agents must be very much limited. Teaching in one of these zenanas, reaching only two or three, takes as much time as teaching

<sup>1</sup> See § 38.

in a large school, and is even more exhausting. Yet the value of the work cannot be overestimated, as it gets behind the great domestic props of Hinduism; and it is only to be regretted that the work has not been multiplied tenfold.

Having taken this general view of the progress of the mission and of the methods of work adopted, we now proceed to give a short account of the work at the different stations.

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## APPENDIX TO CHAPTER V

IN 1889 the Madras Missionary Conference sent an open letter to the Churches in the West, in which the work being done was grouped as follows. It is practically the same as in the Rajputana Mission :—

### I. MISSION WORK AMONG THE CHILDREN.

- Boys' schools.
- Girls' schools.
- Mixed schools for boys and girls.
- Sunday schools for boys and girls.

### II. MISSION WORK AMONG YOUNG MEN.

- Higher education in schools and colleges.
- Bible classes for young men.
- Special addresses (English) to young men.

### III. MISSION WORK AMONG THE MASSES.

- Evangelistic preaching in streets and halls.
- Evangelistic preaching in circles of villages.
- Evangelistic tours and visits to Hindu festivals.
- House-to-house visitation.

### IV. MISSION WORK AMONG WOMEN.

- Zenana teaching.
- Special evangelistic meetings for women.
- The work of Bible-women.

## V. MISSION WORK AMONG THE SICK.

Medical mission work by means of hospitals and dispensaries.

Medical mission work in zenanas.

Visitation of the sick in hospitals.

## VI. MISSION WORK BY CHRISTIAN LITERATURE.

The Bible Society.

The Religious Tract Society.

The Christian Literature Society.

Sale of Bibles and other books, by colporteurs and a dépôts.

Distribution of tracts and handbills.

Reading-rooms.

## VII. WORK AMONG NATIVE CHRISTIANS.

Preaching and pastoral oversight.

Sunday schools for Christian children.

Meetings for united prayer.

Young Men's Christian Association.

Institution for the training of mission agents.

## CHAPTER VI

### HISTORY OF THE DIFFERENT STATIONS—BRITISH DISTRICT : MERWARA ; BEAWAR, TODGARH.

§ 52. MERWARA is the name given to a section of the Aravalli range to the south of Ajmer. It is about a hundred miles in length, and varying in breadth from twenty-five miles at the north to a mile or two on the south. The country is mountainous, difficult of access, and before its conquest by the British was covered with forests. The MERS are a mixed race—partly Mina and partly Rajput. They were nominally under the suzerainty of Ajmer, Udaipur, and Jodhpur; but they practically maintained their independence, and cherished in their rocky fastnesses an indomitable love of freedom, as well as a less laudable love of freebooting, plundering the neighbouring plains unless the inhabitants paid them blackmail. They believed in local deities and demons, whose priests are called Bhopas. The chief shrine is that of Piplāj, a little way to the north of Todgarh, where the Mers were wont to offer their children in sacrifice before the country was subdued by the English, and thereafter to slaughter buffaloes with circumstances of revolting cruelty, till that too was stopped in 1865. Female infanticide was common among them. Caste was unknown. A small section of

the tribe have nominally embraced Mohammedanism, and are called MERĀTS.

§ 53. When Ajmer was ceded to the British in 1818, one of their first cares was to subdue these daring mountaineers. This was effected with comparatively little difficulty by a force under History of the mission. Colonel Hall. COLONEL HALL.<sup>1</sup> That officer set himself to civilise the tribe. One of his first steps was to form a battalion of Mer soldiers. It was stationed at a healthy spot, where the country opens out on to the Ajmer plain. The nearest village was Beawar, about four miles off, and from it the cantonment received its name. The Mers became loyal soldiers, and did efficient service in the Mutiny. The headquarters were transferred to Ajmer about the year 1866. Colonel Hall also persuaded the Mers to give up some of their barbarous customs, and to cultivate their valleys. To assist in this, he began the construction of talāös, or artificial lakes, storing up water for irrigation.

§ 54. COLONEL DIXON, who succeeded him in 1830, took up this work, and greatly developed it. He saw Colonel Dixon. the necessity of attracting trade within the district if civilisation was to be permanent, and so laid out the town of NAYĀ NAGAR (New Town), in the vicinity of the cantonment of Beawar. The site was surrounded by a wall, and the main streets soon built. The wisdom of the choice of site has been amply justified. Beawar (as the place is generally called) has risen to have a population of 20,000, and has a larger cotton trade than any other place in

<sup>1</sup> When Colonel—then General—Hall heard in after years of the successful establishment of the mission, with uplifted eyes and clasped hands he said, "Now I can say with Simeon, 'Lord, now lettest Thou Thy servant depart in peace.'"

Rajputana. The efforts of Colonel Dixon in civilising the Mers were amply successful, but it must be noted that the civilisation he introduced was a **HINDU CIVILISATION**. Hinduism had thus the start of Christianity by a generation in dealing with the Mers. The Brahmans are still few in number, the total in Merwara being under two thousand; but the subtle spirit of caste has taken possession of the people. In this district we have two stations, Beawar and Todgarh.

Results of his work.

### *Beawar*<sup>1</sup>

§ 55. As has been stated,<sup>2</sup> Mr. SHOOLBRED arrived in Beawar on March 5, 1860. He was fortunate in securing a bungalow, which became vacant at the time, with a large "compound" attached, in which most of the institutions connected with the mission were afterwards erected. Ten years later, another bungalow was built on the high ground between it and the city. Mr. Shoolbred's first work was to learn the language, and he engaged as pundit a Jati or Jain priest,<sup>3</sup> a man of considerable force of character, who incidentally helped in the development of the mission. On Sabbath he conducted English service for the few European officers, military and civil, in the station.

Settlement of Mr. Shoolbred at Beawar.

§ 56. The first direct step towards evangelisation was the **OPENING OF A SCHOOL** in the town of Nayā Nagar in August of that year. A building was secured at a moderate rent in one of the side streets, which was subsequently bought for the mission. It continued to be

Commencement of the various agencies.

<sup>1</sup> More exactly, Byāwar.

<sup>2</sup> See § 23.

<sup>3</sup> See p. 15.

used as a school till within the last five years, when, under the superintendence of Mr. Brown, the number of scholars has grown to exceed the capacity of the building. It has accordingly been sold, and in its place a handsome and commodious building has been built outside the walls, with an extensive playground and a separate gate to the city. It now ranks as a High school. The Government has withdrawn its school, and left the education of Nayā Nagar entirely in the hands of the missionaries. In the year 1860 the first



HIGH SCHOOL AT BEAWAR, CHURCH IN THE DISTANCE.

village school was opened, and it was soon followed by others. Besides the education given in the city school, an **EVANGELISTIC SERVICE** was held on Sabbath afternoons, attended by the pupils and many of the townspeople, at which many interesting discussions took place. In September 1861, Mr. Shoolbred felt himself far enough advanced in the language to begin **BAZAR PREACHING**, which has since been carried on uninterruptedly two or three times a week.

§ 57. In the cold season of the same year he made his

first ITINERANCY through the Magra, as the hill country of Merwara is called, and was greatly cheered and encouraged by the readiness with which the simple villagers listened to the gospel. One incident connected with this itinerancy was like to be fatal to him. As he was riding towards his tent one morning, he heard a gun fired, and immediately after a bullet whizzed close by his ear. He galloped up to the place where he saw the smoke of the gun, and there found two suspicious-looking characters, whom, with the assistance of the pundit and groom, he succeeded in capturing and taking to the jail at Dewair. It turned out that their object had been merely plunder. As the native officer in charge refused to do anything without Mr. Shoolbred's order, and as the latter did not feel called on to do anything more, the men were released on giving security for good conduct. The clemency thus shown was itself a testimony to the natives of the nature of the gospel, and impressed them as such. Itinerancies have been kept up steadily since, and have at times been extended far into the native states.

§ 58. After Dr. Valentine joined the mission in 1862, the various departments of MEDICAL MISSION WORK came in as an efficient aid to evangelistic work. In addition to ordinary work, Dr. Valentine's medical knowledge enabled him to expose the pretensions of some of the *Bhopas*, priests or rather prophets of some of the local deities. They were mostly low-caste men; they worked themselves up by dancing, after the manner of the prophets of Baal, until they were in an ecstasy, when they claimed to be possessed by the goddess Devi, and to be able, by divining secrets or foretelling futurity,

First Itinerancy.

Attempt on the life of Mr. Shoolbred.

Dr. Valentine's work.

Exorcising Devi.

to give evidence of their divine possession. At a midnight séance of one of these Bhopas, in presence of a large crowd, when the Bhopa challenged the missionaries who were present to disprove his claim, Dr. Valentine produced a bottle of ammonia and held it suddenly under the Bhopa's nose. The shock made the man fall on his back, and when he recovered he confessed that he was an impostor. Thereafter the sight of a scent-bottle was enough to exorcise Devi from any who pretended to be possessed of her.

§ 59. The formation of the CHRISTIAN COMMUNITY in Beawar may be said to have begun with the handing over of six orphans to the care of the missionaries in 1861, already referred to.<sup>1</sup> The FIRST CONVERT from heathenism was won at the close of 1862. A Brahman from Mathura, a pundit well versed in the Shastras, came to **First convert.** Nayā Nagar. In the bazar he heard the preaching of the gospel. At first he was inclined to dispute it a little, but by degrees became more favourable, and sought instruction from the missionary. Shortly after he expressed his conviction of the truth of Christianity, stood up along with the missionaries and native agents in the bazar, and declared his renunciation of his former faith. He was baptized in January 1863 by the name of Paul Bhisham, in the school, in presence of a large crowd of natives. This first conversion, being from the highest caste, produced a profound impression, and made the natives feel that there was a power in the new religion beyond what was in theirs.

§ 60. Mention has been made of a Jati or Jain priest whom Mr. Shoobred had engaged as pundit. With

<sup>1</sup> See § 31.

him he read some of the Gospels, and had many discussions on religious subjects. The Jati did not embrace Christianity, but in his temple he talked to the worshippers a good deal about the new religion. One of these was a woman who was the wife of a soldier in the Mer regiment, called Amrah. She was impressed by what she heard, and told it to him. He was at first strongly opposed to it, but, at his wife's suggestion, got a Hindi Testament, which he read, with the result that he became convinced of the divinity of Jesus Christ and of His being the sole Saviour. He then spoke to Mr. Shoolbred, who found him so well informed in Christian truth that he saw no reason to delay his baptism. Two of his brothers were shortly after converted. His wife was ill, and did not long survive her baptism. The writer saw her a few days before her death. Her disease did not allow her to lie down. She was propped up in bed, and, unable to speak, could only point up to heaven. Standing around, in striking contrast to her wasted figure, were the three stalwart figures of her husband and his two brothers, whom she had been the means of leading to Christ—an evidence in the early days of the mission of the power of women even in India.

§ 61. Thus a Church was begun, and it continued to grow. The spiritual history of many of the converts is exceedingly interesting, but space does not allow of it being given here. Mention must, however, be made of the case of Rati Ram, a priest of the Rām Sneh sect. At the time of his conversion he was ill, and went to live at the mission bungalow. The members of his sect claimed possession of the temple as belonging to them, while he claimed that it belonged to him personally. A lawsuit

Conversions  
among the  
Mers.

Growth of the  
Christian com-  
munity.

took place, which the Commissioner decided in favour of the sect, and Rati Ram had therefore to give up his temple. The mistake was shown afterwards, when another priest of the same sect was converted. He was strong and able to hold his own. He continued to reside in his temple, and devoted it to Christian teaching without opposition. Besides these mention may be made of the fervent Lalla the weaver, who was the means of bringing over many of his caste; and Kāmar, the upright and successful contractor, the liberal supporter of the Church, who have both passed to the Church above. A

**Erection of a church.** church capable of holding 500 was erected in a commanding site within the walls, and was opened for public worship on 2nd March 1873. Amrah, who had left the army in 1856 for the mission service, and who had studied for the ministry, and been licensed in 1884, was in 1886 ordained native pastor of the Beawar church. The number of baptized adherents in 1892 was 325, of whom 134 were in full communion.

Mr. Shoolbred has been connected with this station throughout its whole history. He has been thrice home. On the second occasion, 1879, he received the degree of D.D. from the Edinburgh University; and on the third occasion, 1888-89, he was chosen Moderator of the Synod. He has been ably supported by other missionaries who have been there at various times, principally Dr. Sommerville, who, for ten years from 1872, carried on medical mission work, and Rev. J. Anderson Brown, who since 1884 has had charge of the educational work.

§ 62. Female education and visits to some of the Zenanas of the city have been carried on for several years in Beawar by native female Christians, super-

intended by Mr. Shoolbred. In four or five of the surrounding villages, girls' schools were also taught by similar agency. In 1890, Miss Gow was appointed Zenana missionary at Beawar, and set to work visiting the houses where



REV. DR. SHOOLBRED.

she could get admittance. She soon had as many opened to her as she could overtake. The work has since been carried on by her and by Miss M'Intosh, with a good staff of native agents, doing visiting and teaching work in the bazar and neighbouring villages.

#### *Todgarh.*

§ 63. Todgarh is about forty miles to the south of Beawar, in the very centre of the Magra or hill country of Merwara. It is situated at a height of about 2800 feet above the sea, at the summit of a hilly plateau, from which passes descend to the plains and valleys on all sides. Its importance as a key to these passes led, early

Situation and advantages of Todgarh.

after the subjugation of the country, to a small fort being erected—called Todgarh after Colonel Tod, then Resident at Udaipur—and a small garrison being stationed there to overawe the district. Under its protection a considerable village gathered. In late years the Mers have shown a disposition to leave their hill homes and settle in the lower valleys. But at the commencement of the mission Todgarh was the most important village in Merwara, and as it was the best centre for the civil and military administration of the district, it seemed the best centre for its evangelisation. The chief objection to it was its isolation. The roads were too rough even for the country carts. Ponies and camels were the only means of transit that could be relied on. This has now been remedied; there is a well-engineered road up to the village.

§ 64. By the advice of the missionaries on the field, the Mission Board resolved to establish a mission there, and the Rev. William Robb, after being a year at Nasirabad, went thither in October 1863, with his wife—a daughter of the Rev. Hope M. Waddell, the founder of the Calabar Mission — and pitched their tent under a banyan tree. They were accompanied by Paul Bhisham, the first convert of the Beawar Mission, who remained there till 1872. The first thing to do was to build a bungalow, which was erected on one of the hilltops near the village. This became the centre of the missionary operations. These were adapted to the nature of the district. Todgarh itself was too small to occupy much of the missionary's time. A Vernacular school was begun, but it was only one of several in the surrounding villages. These schools soon attained a high degree of efficiency, and became the centres of evangelistic work in the

Commencement of the work by Mr. and Mrs. Robb.

Missionary operations.

villages where they were situated. Preaching in the bazars of the villages within reach, and itinerancies whenever these were possible, formed a large part of the work. Dr. Shields joined the mission here in the beginning of 1864, and continued doing medical mission work till the close of 1867, when he had to leave on account of ill health. But the natives had learned to come to the missionaries for help, and, with the assistance of a native dispenser, Mr. Robb continued to carry on this department of the work.

**Dr. Shields' work.**

§ 65. This hospital assistant was the **FIRST-FRUIT OF THE MISSION.** His name was Manāwar Khān—a Moham-medan. He was for some time a teacher in a native school at Beawar, where he learned about Christianity. He went with Dr. Shields to Todgarh as hospital assistant, and shortly after professed Christianity. He soon became invaluable in the mission as a teacher and preacher. Another case of remarkable conversion was that of the Raoji of Sarun, a village in Merwara not far from Todgarh, the head of one of the chief clans of the Rāwats. One of the men of his village had gone on a pilgrimage to Dwarka, and had brought back with him a Hindi copy of the Gospel of Matthew. Unable to read it himself, he gave it to the Raoji, who began to study it, and the truth soon took possession of his soul. It produced at first great perplexity and excitement. In a dream he saw Christ coming to him, bidding him confess Him, and directing him to go to Ajmer, where he would be told what to do. He obeyed at once—walked to Ajmer, a distance of ninety miles, in two days. The missionaries there received him gladly, and advised him to go for further

**First conversions. Manāwar Khan.**

**Raoji.**

instruction to Todgarh, which was not far off from his own village. He followed their direction, went regularly for instruction, and at last, notwithstanding the opposition of his clan, received baptism. He has since then been a consistent, devoted follower of Jesus Christ, irreproachable in life, constant in prayer, zealous in speaking the truth to all around. But though he has lived and worked there for twenty-five years, no further fruit has appeared in his own clan, but he has been a pariah in his own house. Let us trust and pray that his life and example will yet bear much fruit in the conversion of many of his countrymen. By several such cases the little Church continued to grow.

§ 66. The famine of 1868-69 fell with great severity on the district of Southern Merwara, and Mr. Robb, from his position, was able to do effective service in relief work. At the close of the famine about a hundred orphans were left in the poorhouse. These were handed over to Mr. Robb, and for some time formed a large feature in the mission work of the station. In 1871 a handsome church was erected on a hilltop in close contiguity to the village of Todgarh. Two years later the work seemed to increase so much as to justify the appointment of a second missionary, and Mr. and Mrs. A. P. C. Jameson took up their abode there. In 1876, Mr. Robb was obliged by the state of his health to come home. He had remained out for upwards of thirteen years without a break, and from his isolated position had had to endure a special strain. He was thus completely broken down, and it was five years before he recovered sufficiently to return to his field of labour—a lesson that it is bad economy to allow a missionary to remain too long in the field without

Orphanage  
and church.

Mr. and Mrs.  
Jameson settle  
at Todgarh.

furlough. Mr. Jameson continued the work, but, owing to the exigencies of the field elsewhere, he was removed to Beawar in 1879, and subsequently to Alwar. Mr. Robb returned in the beginning of 1882, but, after remaining there for a year, he came to the conclusion that the necessities of the other parts of the field were greater, and that Todgarh could be left in charge of a native agent. It was accordingly left in 1884 in charge of Manawar Khan, who was licensed by the presbytery that same year, and ordained to the full ministry in 1892. The duties of the station he has discharged with conspicuous ability; and he has done more to enrich the vernacular Christian literature of the country than any other agent of the mission.

§ 67. When the writer visited Todgarh in 1891, there was a Christian community there of a little over fifty, of whom more than half were church members. It seemed as if the work spent had been very much in vain. But, looking at the record of what had been done and of those who have gone from it, it soon appeared that Todgarh had done for the mission what many of our decreasing congregations at home do for the city charges, had sent its best members to be the strength of other stations. About seventy-five of these were mentioned who had been brought into the Christian Church at Todgarh, and were now honouring their profession at the other stations of the mission. Such, we suspect, must be the function of Todgarh for some time. There are no industries around at which the converts can get employment when they have been outcasted for their religion. But let us trust, too, that the time is not far distant when the testimony of the gospel will win all the villages around, and no one will suffer for professing Christianity.

Withdrawal  
of European  
agents.

Results of the  
mission to  
Todgarh.

## CHAPTER VII

BRITISH DISTRICT *continued*—AJMER, NASIRABAD AND  
ASHAPURA, DEOLI.

### *Ajmer*

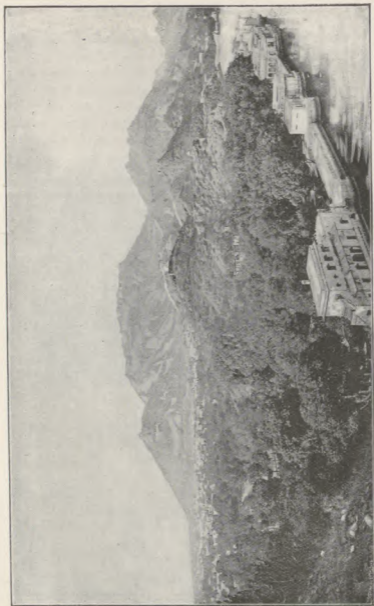
§ 68. AJMER is beautifully situated, about thirty-five miles to the north of Beawar, at the foot of Tāragarh (Fort of the Stars), a fortified hill, which rises to the height of about 1200 feet above the city. The top of this hill is a plateau large enough to contain a mosque, a small village, and several bungalows, one of which is a mission sanatorium. To the north of the city is the Ana Sāgar, a large artificial lake, which supplies the city with water and maintains verdure in the valley below. There is a large and bigoted Mohammedan population in the city, and the chief mosque, raised over the tomb of Khwāja, a famed Mohammedan saint, is one of the most renowned in India. A number of wealthy bankers—chiefly Jains—have settled in the city, attracted by the security of the British rule. Ajmer is the headquarters of Government and of the Merwara Battalion. Besides the Mayo College, which was founded in 1876 for the education of Rajput nobles, it has a large Government college. The offices and workshops of the Rajputana railway are established there also. The population in 1891 was 68,843.

§ 69. Shortly after his arrival at Beawar in 1861, Mr. Robson paid Ajmer a visit. Going to the Post Office to make inquiries, he found that the post-master was a converted Rajput, who had been baptized at Benares. He was very glad to welcome a missionary, and asked him to baptize three of his children, who had been born since he came to Ajmer. Thus, in a city where he had expected to be the first to preach the gospel, the first service he was called to perform was to reap the fruit of other men's labours. In February of the following year (1862) he settled in Ajmer, accompanied by Mrs. Robson, and also by Mr. and Mrs. Glardon, who had just come from Europe. As already mentioned, Mr. Glardon was obliged to leave at the close of 1863. His place was taken by the Rev. James Gray, who has since then continued at work in Ajmer, and been closely identified with the progress of the work there. He was accompanied by Mrs. Gray, who was not spared longer than 1865. At first the missionaries were assisted by Abdul-Masih, a converted Mohammedan of earnest character, who died within the year. His place was taken by Robert Philips, a native Christian from Beawar, who continued at Ajmer till 1867.

§ 70. The only suitable dwelling-place to be had at first was the old Residency bungalow—now the site of the Mayo College—about a mile and a half from the city. It was not till 1865 that bungalows were built in the present more suitable position. As a centre of mission work, a commodious native house near the chief bazar was secured. The work was carried on there and in the surrounding villages on the same evangelistic and educational lines as at Beawar. In Ajmer the first

Beginning of  
the mission  
in Ajmer.

Educational  
and other  
work.



AMMER.



attempt at female education was made, a girls' school being opened in the bazar by Lucy Philips, under the superintendence of Mrs. Robson, who also got admission to one or two zenanas. The work was taken up by Mrs. Drynan when she went to Ajmer in 1869, and has been carried on and developed since under her and the other Zenana ladies. In 1869 new mission premises



MISSION PREMISES AT AJMER.

were opened, consisting of a large hall, capable of holding 300, and several classrooms. The Anglo-Vernacular school was transferred to it, and the native church has met in the large hall since.

New mission premises.

§ 71. The NATIVE CHURCH began with the family of the postmaster. The first convert was won in 1864. He was a Jati or Jain priest, and was the first of that class in India to profess Christianity. He had already found the atheism of Jainism inadequate, and had sought satisfaction in

First convert.

some of the secret sects of Hinduism. No more satisfied with these, he came to Ajmer, where he came into contact with some Christian books, and from them was led to seek instruction from the missionaries. He soon became convinced of the moral supremacy of Christianity to both Hinduism and Jainism. He did not give up belief in the existence of the deities whom he had worshipped in the orgies of the secret sects, but, having tested their power by methods of his own, in presence of the Bible, he became convinced of their powerlessness, and gave himself up to be a follower of Jesus. He was baptized by the name of Isa Das (servant of Jesus). By taking this step he cut himself off from his means of support, and from the high position and the worship paid to him by his former disciples. His conduct for a time was often unsteady, but the truth asserted its power, and he became a consistent and devoted Christian agent. He died in Udaipur in 1891, mourned by the whole Christian community there. Other baptisms followed, some of which give interesting

illustrations of the working of divine grace, but space does not allow of them being recorded here. One that occasioned more stir in the city than any other was that of Mohammed Shāh, a young Mohammedan of good family, whose conversion to Christianity was keenly felt by his former co-religionists. When he went home after his baptism, his mother shut the door in his face and drove him away with curses.

. § 72. The famine of 1868-70 told heavily on the agents at Ajmer. It was the place to which most of the refugees from the native states came, and the missionaries were very much taxed to provide help for all who came to them.

Famine of  
1868-70.

Some ground was secured in the neighbourhood of Ajmer, and relief works were begun on it. Mr. Gray had gone to Beawar to relieve Mr. Shoolbred, who had gone away on furlough, and Mr. and Mrs. Robson and Mr. M'Quistan, who had joined the mission in 1865, were attacked with cholera. Though they were spared by the mercy of God, they were not thereafter able for full work. Mr. M'Quistan had to leave for home immediately; and Mr. and Mrs. Robson, after trying to carry on the work for some time longer, were obliged to leave permanently. This interruption prevented the relief works being completed as had been intended. But one or two small talāös were finished on the ground that had been purchased, and a few Christian families are now settled on it, in a village called Bālakpura (Children's Village), to commemorate the fact that the ground was secured and the talāös constructed with money collected by the children of the Church.

§ 73. In 1871, Dr. and Mrs. Husband came to Ajmer, and have since then, with occasional interruptions, continued there. Dr. Husband opened a dispensary in one of the most crowded parts of the city. It has secured the confidence of the natives, and has been a means of abundant evangelistic work. Its efficiency has been greatly hindered by the inadequacy of the premises—a defect which is now being remedied. In 1884 a printing press was established, to which reference has already been made. The railway workshops at Ajmer have attracted a considerable European and Eurasian population. For their benefit an English service is held regularly on

Sabbath afternoons in the Railway Institute. The importance of this work both for those immediately benefited and for its indirect influence on the mission can hardly be overestimated.

§ 74. One side work done by the missionaries may be noticed. Government has been trying to introduce municipal self-government into India. About 1868 a municipal constitution was given to Ajmer. The natives were new to the work, and they looked for help to the missionaries. Mr. Gray took part in the municipal committee from 1871 till he came home on furlough in 1875. After him Dr. Husband was elected a member, and was subsequently chosen chairman—practically the same as mayor or provost. For some years, till his last visit home, while carrying on full mission work, he continued to guide the affairs of the municipality, to the great benefit of the city and the satisfaction of all parties. When he resigned he received a hearty testimonial to the value of his labours.

§ 75. The beginning of the educational work among girls has been already referred to. In this work Mrs.

**Zenana  
Mission.  
Educational  
and hospital  
work.**

Drynan has been engaged since coming to Ajmer in 1868. In 1874 she was joined by Miss Guillaumet. In 1881, consequent on the starting of the Zenana Missionary Society, Miss Miller and Miss Young went to Ajmer. The former gave attention mainly to teaching and Zenana visiting. Miss Young, who had had training as a nurse, opened a female dispensary, under the supervision of Dr. Husband. This proved so successful that the need for a female hospital soon became apparent. Funds were subscribed for the erection of one; and Dr. J. Helen Grant, a fully qualified medical lady, went out to take

charge of it. In the first year she attended to no less than 7000 cases. She left for Kotah in 1890, on her marriage to Mr. Bonnar. Miss Young still carries on hospital and Zenana work, and last year had much to do in famine relief. In the educational work Mrs. Drynan is assisted by Miss Hutton.

§ 76. Mention has been made of the beginning of the native Church in Ajmer. Two causes have contributed to its growth besides conversions—the orphans who were left in 1869, and the railway workshops. The latter give employment to many artisans. Some of the Ajmer converts through them have found a means of living when cast off by their relations, and some have been attracted from other parts of India. As their hours are long, and they live in various parts of the city, there is difficulty in looking after them and keeping up their standard of life. But there is a larger proportion of the Ajmer congregation than of any other entirely independent of the mission. The total number of adherents in 1892 was 201, of whom 113 were members.

§ 77. Two outposts of the Ajmer Mission may be mentioned. Pushkar or Pohkar, a Brahmanical city of about 3000 inhabitants, about six miles from Ajmer, on the shores of a sacred lake, is visited by immense crowds at the annual festival at the beginning of November. At this festival agents of the mission are generally present in large force, seeking to scatter seeds of truth that may be carried by the returning pilgrims to their homes. A school has also been established there for some time for the benefit of permanent residents, but the prejudices of the people have been too strong for it to succeed.

Growth of the Church.

Out-stations. Pushkar.

Kishangarh is about sixteen miles to the east of Ajmer, and is connected with it by railway. It is a town of about 15,000 inhabitants, and is the capital of a small state of the same name. A mission dispensary has been opened there for some time, in charge of a native Christian; a catechist is



PUSHKAR.

also permanently stationed there, both superintended by the missionaries in Ajmer.

§ 78. There are two other missions now established in Ajmer—one connected with the Church of England, and the other with the American Methodist Episcopal Church. The former had in 1890 134 adherents, of whom 43 were communicants. The Methodists claim to have baptized hundreds of converts in Ajmer and the neighbourhood. The number in full communion in 1890 was 25.

Other  
missions.

*Nasirabad and Ashapura*

§ 79. When the Ajmer district was ceded to Great Britain in 1817, a brigade of the Indian army was stationed in the Ajmer valley. This not proving healthy, the force was moved out to the open plain beyond the hills to the east, and a cantonment formed. The commander-in-chief at that time in Rajputana was Sir David Ochterlony, to whom the Emperor of Delhi had given the title Nasir-ud-daulah (Pillar of the Empire). In compliment to him the new camp was called Nasirābād. Since then it has continued the chief military station in Rajputana. There is always an English regiment there, as well as two or three native regiments. The cantonments are well laid out. A native town soon gathered in their vicinity, which has now a population of 21,000.

§ 80. In July 1860 cholera broke out among the Europeans at Nasirabad, and as there was no chaplain there, Mr. William Martin, accompanied by Mrs. Martin, went for a time to minister to the sick and dying. While there he was impressed with its suitability as a centre for mission work. He was invited by the natives to open a school, and so, as related above,<sup>1</sup> Nasirabad was opened as the second station of the mission in August 1861. Mr. and Mrs. Gavin Martin joined the mission in 1864. The two brothers continued to work together till the death of Mr. Gavin Martin in 1874. A large compound was secured, conveniently situated for the bazar, large enough to contain two bungalows, and with ample space also for the erection subsequently of girls' and boys' boarding-schools and houses for

Origin of  
Nasirabad.

Circumstances  
leading to the  
founding of  
the mission.

Establishment  
and progress of  
the mission.

<sup>1</sup> See § 27.

native agents. The missionaries were at first assisted by Khān Singh, a Sikh of great natural eloquence, but who left the mission after a few years. An Anglo-Vernacular school was opened, and soon got a commanding position in the place. A building was erected for it in a side street, which continued for many years to serve as a school on the week days and for the native service on the Sabbaths. Bazar preaching and educational and evangelistic work in the large villages around were vigorously carried on. The missionaries also conducted an English service for the Presbyterian soldiers in the place.

§ 81. The first convert in the mission was Lachman, a camp follower, not a man of brilliant parts, but of steady character, who maintained a First converts. thoroughly consistent profession, and gave no trouble to the missionaries. The next convert was quite a contrast. His name was Hassain Ali; he was a Mohammedan, of considerable genius and force of character. His conversion and baptism produced a great sensation in the native community. Unfortunately, some early vices still clung to him, and he had to be suspended from church membership and dismissed from mission service. In the midst of all he never swerved from his allegiance to Christ; he was finally restored, and did good service with his pen even more than with his word. Some of the most poetic and literary of the hymns sung by the native Christians throughout the north-west are "ghazals" (a species of Urdu poem) composed by him.

§ 82. The good work done by the brothers Martin during the first years of the mission bore fruit during the famine of 1868-70, when the chief development of the work at Nasirabad took place. In the cantonment, and in the villages around, the ascendancy which Mr.

William Martin especially had obtained over the natives became apparent. When cholera broke out in the villages, and intercourse between them and the camp was forbidden, he elected to remain outside, and made his headquarters during the hot season of 1869 a small hut

Work among  
the famine  
and cholera  
stricken.

under a banyan tree in the village of Tantūtī. There he superintended famine relief, and the help given to the cholera-smitten villages around. He soon inspired such confidence, that natives came from distances of fifty and a hundred miles, passing by Government doctors and Government dispensaries, to be treated by him, not only for cholera, but also for other diseases, and even for surgical cases.



REV. WILLIAM MARTIN.

§ 83. The missionaries secured a considerable piece of ground near Nasirabad, on which they had a talāō formed as a famine relief work. Here they planted a colony of Christian farmers from among the orphans

who had been left on their hands. The village thus formed was called Ashapura (Hope Town). It was in 1874 formed into a station connected with Nasirabad. A bungalow was erected for the residence of the missionary, the large central room of which was used also as the church.

Foundation of  
Ashapura.



REV. GAVIN MARTIN.

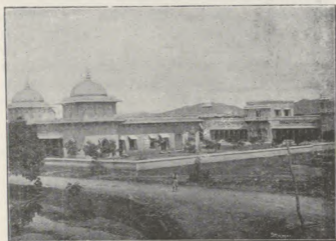
Mr. William Martin superintended the village and the work in the village schools, while his brother, Mr. Gavin Martin, carried on the work in Nasirabad itself. Dr. Wm. Clark had the previous year been settled in Nasirabad as medical missionary, and this made the above arrangement easier.

§ 84. In 1874 Mr. Gavin Martin was called to

his rest, leaving a record of quiet, effective work that will long be remembered. Mr. William Martin was spared nine years longer, training up the orphans into useful members of society as farmers or tradesmen, and working in the villages around. He lost his wife

—the second Mrs. Martin—in 1879, and he himself succumbed to fever in 1883. He was greatly respected in Nasirabad, and a military funeral was prepared for him, but the orphans among whom he had lived insisted on carrying him to his last resting-place. The village of Ashapura continues a

Death of Mr.  
Gavin Martin,  
Mrs. Wm.  
Martin, and Mr.  
Wm. Martin.



HIGH SCHOOL, NASIRABAD.

Progress of  
work at Asha-  
pura.

memorial of his work. It has now a population of about 120, of whom 40 are communicants, and among these are some notable cases of persons who have been won from surrounding heathenism. The village was for some time under the charge of Mr. M'Quistan, and there Mrs. M'Quistan died in 1891. It is now being worked as an out-station of Nasirabad.

§ 85. In Nasirabad itself there is a dispensary, and a medical mission which has been conducted by Dr.

Clark since 1873. The school, under the changes which took place after Mr. Gavin Martin's death, lost its efficiency, and the municipality, feeling the want of a good school, set apart funds for establishing one, and erected a commodious and handsome building outside the native town, in close proximity to the mission bungalow. Just at that time Mr. Robb undertook the superintendence of the mission school, and it soon became so efficient as to leave scarcely any room for a municipal school. Seeing this, the municipality handed over the use of the new building to the mission, the only condition being that a European missionary should have charge of the school, and be present for an hour daily. It is now a high school.

§ 86. As in Ajmer, some work was done among the women of Nasirabad by the wives of the missionaries from the beginning of the mission. In 1881, Miss Anderson and Miss Flett were appointed Zenana missionaries. The latter, after some years' earnest work, was obliged to resign on account of ill health. Miss Anderson set herself to educational work, and began the boarding-school which has already been referred to.<sup>1</sup> Miss Flett's place was taken for some years by Miss Oubridge, and subsequently by the Misses Paterson, who, with the efficient co-operation of Mrs. Robb and the aid of several native agents, are carrying on a girls' school in the bazar and visiting in the Zenanas.

§ 87. A handsome church—the Martin Memorial Church—was erected in 1886, near the school, and near it is the quarter of the native Christians. The houses are well

<sup>1</sup> See § 51.

built and clean, and the Christians living near one another form a separate community, and by their lives are



DEVI RAM, NATIVE PASTOR AT NASIRABAD, AND FAMILY.

a witness to the heathen of the power of Christianity. They are ministered to by Devi Ram, one of the orphans, a man of very high character, who was

ordained pastor in 1886, and is mainly supported by his congregation.

When the writer visited Nasirabad in 1891, the boys' and girls' boarding-schools, the high school, the church, and the Christian quarter, seemed to him to present a picture of missionary activity grouped in the way most likely to impress the town and district. The result in the number of communicants (forty-three) seemed disappointingly small. But Nasirabad has not been able to retain all its converts. Some of the best have been attracted by the offer of high pay to other mission fields, and others, unable to find means of support in Nasirabad or Ashapura, have been obliged to go elsewhere.<sup>1</sup>

Present  
results.

### *Deoli*

§ 88. To the south-east of the British district of Ajmer there is a small corner cut off from the rest by the Banās, a river which in the rains is a great flood, and in ordinary seasons has water flowing all the year through. On each side of the little district beyond the river are the states of Jaipur and Udaipur, the portion of the latter in the immediate vicinity being the semi-independent chieftainship of Shahpura. Immediately to the north-east is the state of Būndi, and beyond it that of Kotah. These states, from being ruled by the Hārās, a branch of the Chohān Rajputs, are called the Hārāoti states. Thirty-six miles to the north is Tonk, the capital of the Mohammedan kingdom of that name. To the south of the district is the Kharār, a hilly country,

Position of  
Deoli.

<sup>1</sup> For a full account of the work at Nasirabad, see *Martin Memorials*.

inhabited by a tribe called the Parihār-Mīnas. They are in some respects like the Mers, but are more thoroughly Hinduised. With a view to civilise this tribe and suppress brigandage in the district, a regiment was raised, and a cantonment established at Deoli. It was found likewise the most suitable place for the residence of the Political Agent who had charge of the Hārāoti states. Kotah is

Origin of the cantonment.



DEOLI CHURCH.

now under a separate Agent, and Tonk and Shahpura are superintended from Deoli. The total population is a little over 5000.

§ 89. The same considerations which made it a good military and political centre seemed to point to it also as a good missionary centre. In 1871, the missionaries feeling themselves able to extend, and the way not seeming yet open for settling in a native capital, it was resolved to open

Commence-  
ment of the  
mission.

work in Deoli as being practically in the centre of native states. Accordingly, in March of that year, the Rev. William Bonnar settled there. He secured a bungalow that had become vacant, and set about educational and evangelistic work. He was assisted from the first by Paul Bhisham, the first of the Beawar converts. As other Christian agents were secured, Bhisham was transferred to Kekri, a town of 7000 inhabitants in the Ajmer district, about twenty miles from Deoli, where he carries on evangelistic work.

§ 90. In 1873, Mr. Bonnar was joined by Dr. James Shepherd, and they continued working the station together till 1877, when the way was opened for Dr. Shepherd to go to Udaipur.

Entrance to  
native states.

The same year a church was opened in Deoli for the use of the English residents and the native Christians who were beginning to gather. Mr. Bonnar continued to work at Deoli till 1887—the main feature of his work, besides the educational and evangelistic work in the station and neighbouring villages, being itinerancies in the native states. By these he opened up the way for settling in Kotah, whither he proceeded in 1889, after being eighteen months at Beawar. His place was taken by Mr. W. F. Martin, nephew of the Nasirabad Martins, who with Mrs. Martin settled there in 1888, and who set himself to systematic itinerancy in the Mina district; but before much fruit could be reaped from this he was called by the exigencies of the mission to Beawar. Deoli is now

Deoli an out-  
station.

Results of the  
work there.

worked as an out-station of Kotah. There is a boys' and also a girls' school at it. There have been several baptisms at Deoli; but here, as elsewhere, there has been a difficulty in retaining native Christians, who have been

cut off from their usual means of support, and who cannot find employment in connection with the mission. There is at present there a Christian community of 43, of whom 15 are church members.



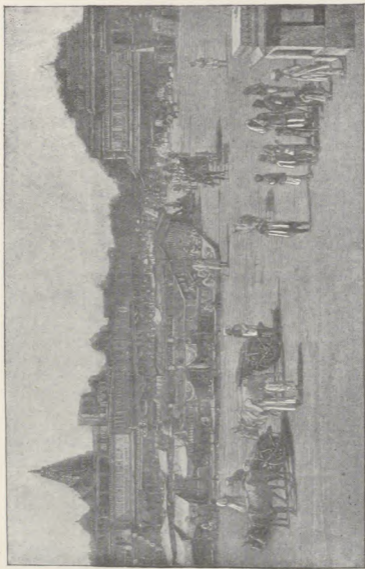
NEK-CHĀL TĀLĀÖ, DEOLI.

## CHAPTER VIII

### MISSIONS IN NATIVE STATES—JAIPUR, UDAIPUR

#### *Jaipur*

91. THE state of Jaipur stretches from Ajmer and Kishangarh eastward to Bhartpur. The old name of the country was Dhundār, and the old capital was Amber, strongly situated on the hills to the north of the present city, but now uninhabited. It is ruled by the Kachwāhas, a branch of the Solar race. It had not a prominent place in Hindu history till the beginning of last century, when the throne was occupied by Jai Singh, one of the most remarkable native princes that India has produced. He was a man of shrewd policy and of considerable culture. He wrote on many subjects, especially astronomy; and the observatories which he constructed in Delhi, Benares, and Jaipur testify to the care and expense with which he pursued the study. He saw that the old style of mountain fortress-capital was not suited for the development of a kingdom, so he founded the present capital in the plain, and called it after his own name. The history of Jaipur is not marked by any heroic struggle, but rather by the triumphs of policy and peace, and its rulers and inhabitants are more noted for craft than those of the other Rajput states. It is now the wealthiest and most advanced of the



SQUARE IN JAIPUR.



larger Rajput states. It has a population of 2,832,276, of whom 2,583,386 are Hindus. Of these 360,000 are Brahmans, and if we add the Dadu Panths (11,000) and devotees (57,000), we have more than one-sixth of the whole belonging to what may be called the religious orders. The total income of the state is £1,200,000, but of this £700,000 are alienated mainly on religious grants. The capital Jaipur is a fine city, built with all the exactness of a mathematician.<sup>1</sup> It has a fine college, girls' school, school of arts, hospital and museum, and well-laid-out gardens. It has a population of 160,000, of whom about 39,000 are Mohammedans and 10,000 Jains. There are seven banking firms in the city, with a capital of £6,000,000, and doing an annual business of £2,250,000.

§ 92. The opening for a mission to this state came providentially in 1866. In the hot season of that year, Dr. Valentine, passing through Jaipur on his way to the hills for the benefit of his health, stayed for a day or two at the Residency with Major and Mrs. Beynon. While there he was introduced to the Maharajah Rām Singh, known as one of the most enlightened and reforming of the princes of India, and was asked by him to take part in a consultation in the case of one of his queens, who was at the time suffering from bad health. He so pleased the Maharajah that he asked him to remain

<sup>1</sup> The city is an oblong parallelogram. A street 2 miles long and 110 feet wide runs through the length of it; two streets of a similar width cross this street, dividing the city into six parts of nearly equal size. One of these parts is occupied by the palace, the others are subdivided by streets 55 feet wide, and these again are crossed by lanes 27½ feet wide.

in Jaipur and enter his service. Dr. Valentine was unwilling to leave Beawar, but he felt that God was in His providence calling him to enter by the opening thus made. He therefore accepted the offer, and remained as private physician of the Maharajah and as Minister of Education.

§ 93. In his new position he had opportunities of doing much good in the state, of which he availed himself, but he also carried on a successful mission work. He was joined by Hassain Ali from Nasirabad, and for a time had the help of another agent from Agra; and bazar preaching was begun and regularly carried on. Shortly after it began, a high-caste Brahman was attracted by it, was led to make further inquiry, and, after some conversations with the catechist and Dr. Valentine, declared his faith in Jesus Christ. He went to Beawar, and was there baptized by the name of Isa Das. Three more were baptized by Mr. Robson when passing through Jaipur in the beginning of 1868. In 1871 a piece of ground conveniently situated and suitable for a bungalow was gifted by the Maharajah to Dr. Valentine. This he at once made over to the United Presbyterian Mission Board for a mission bungalow; and a footing being thus secured, the Rev. John Traill, accompanied by Mrs. Traill, settled there as a full agent of the Board in 1872. When he had to go home in 1876, the Rev. George Macalister went there from Beawar, and carried on the work.

§ 94. The position of Dr. Valentine was felt, however, by the other missionaries to be equivocal. When he entered the service of the Maharajah he wrote to the Mission Board informing it of what he had done,

Dr. Valentine's  
mission work  
and its first-  
fruits.

Site for bun-  
galow secured.  
Mission estab-  
lished.

and leaving it to determine his relation to the Church. It decided to continue to recognise him as one of its agents, and to give him on loan to the Maharajah of Jaipur for a year. At the close of the year, however, the question of his relationship to the Board did not come up, nor was it again discussed, so he continued still to occupy the double position of a servant of the Mission Board and a servant of the Jaipur state. When it was resolved to have another agent settled there, there was still no reconsideration of Dr. Valentine's relation to the Board, and thus the mission drifted into a position which occasioned a good deal of difficulty. The other missionaries felt that Dr. Valentine's position compromised theirs, and that as a servant of the Maharajah he could help the mission more effectively if he were formally separated from it. This led to a controversy the details of which need not be dwelt on. The matter was at last brought before the Synod. In 1878 it decided that the general rule must be maintained, that agents should derive their emoluments solely from the funds of the society appointing them, and should pay over to that society any fees which they might receive—that whatever exceptions might have been made in Dr. Valentine's case had been made on grounds reflecting the highest honour on him, but that the anomalous position in which he was must be brought to an end. At the same time, it intimated to Dr. Valentine that in its opinion he might best serve the cause of missions by continuing in his position under the Maharajah. Dr. Valentine followed the advice of the Synod, and ceased to be

The Jaipur case: difficulties of Dr. Valentine's position.

Objection of other missionaries.

Decision of the Synod.

Dr. Valentine's connection with the mission severed.

formally recognised as an agent of the Church. He still continued at Jaipur, diminishing nothing of his evangelistic work, till 1880, when with the death of the Maharajah his appointment ceased. He thereafter went to Agra to superintend a Medical Mission Training

**Agra Mission  
Training  
Institute.**

Institute, which he had been instrumental in founding during the first year of his residence in Jaipur. This Institute is meant for the training of native Christians as medical missionaries to their countrymen. They attend the medical classes at the Agra School of Medicine, reside in the compound of the Institute, and are supervised and receive some extra training at it. Dr. Valentine still continues at this work, doing thus effective service to the cause of missions.

§ 95. The effects of this controversy have retarded a good deal the progress of the gospel in Jaipur. But

**Progress of  
the work  
in Jaipur.**

our two agents have continued doing effective work, Mr. Macalister more specially in the department of education—the Anglo-Vernacular School having been brought to a high state of efficiency, and the gospel in it being very carefully taught—and Mr. Traill in visitation in certain districts of the city, and coming into close personal contact with various orders and castes, besides bazar preaching and itinerancies conducted by both. There have been several conversions of persons of high caste and of prominent religious orders, and recently there has been in some of the villages indication of a general movement towards Christianity. Last year 31 adults were baptized in connection with this mission. There is now a Christian community of 164, and a communion roll of 55. Though this is the oldest of the missions to the native

states, it seems still to be exposed to more hostility than any of the others. There are two good bungalows and one Zenana bungalow erected on ground given by the state, but they are at an inconvenient distance from the city. Though money has for some years been subscribed for building a church, the native Government have steadily refused a site.

§ 96. Zenana work was begun in 1883 by Mrs. Macalister, formerly Miss Procter, a Zenana agent, who, after her marriage to Mr. Macalister, began doing work in Jaipur, getting admission to many zenanas, and preparing the way for others to follow. In the following year Miss Guillaumet and Miss Katherine Miller settled in Jaipur. The former continued to work there till her health obliged her to resign in 1892. Miss Miller has, with an interval of supplying vacancies at other stations, continued since. The work was for some time shared by Miss Spalding Anderson and Miss E. A. Gray, who have had to leave. Miss Croll and Miss Steven are now settled there. These, with six native agents, visit and teach in the zenanas in the city, but the field is so large that not more than three visits in the fortnight to each zenana can be overtaken. There is also a girls' school taught at the bungalow, composed of girls from the neighbouring village.

§ 97. There are one or two out-stations connected with this mission, the most important of which is Sāmbhar.

**Out-stations:**  
**Sambhar.** This is a town situated by a large salt lake on the confines of Jaipur and Marwar, both of which states derive from it considerable revenues. It is within a few hours' reach of Jaipur by rail. For some years a mission school has been established there, and two native Christian agents have been labour-

ing there. Several of last year's baptisms were in this place and the vicinity.

### *Udaipur*

§ 98. Udaipur is the capital of Mewar, the oldest and most honourable of the Hindu states. It stretches from the river Banas southward to the confines of Malwa, and from the Hārāoti states to Guzerat westward. It has a total area of 12,753 square miles; the eastern part is mostly a fertile plain; the Aravalli hills occupy the northern and western part. Its population is 1,727,899.<sup>1</sup> It is ruled by the Sisodias, a branch of the Solar race, who have sat on the throne for upwards of twelve hundred years. The sovereign, from an early incident in their history, is called Rānā or Mahārānā, instead of Rājā or Mahārājā, as the other Hindu princes are called. Their former capital was Chitor, a strongly-fortified hill, or rather tableland, to the east of Mewar. This was three times taken by the Mohammedans, and on each occasion the terrible rite of the Johar was performed. When further defence seemed hopeless, the Rajputs, having seen that a scion of the royal house was conveyed away to a place of safety, clothed themselves in saffron robes, rushed out on the foe, neither giving nor receiving quarter till they were all cut to pieces. Meanwhile a huge pyre had been erected in the city; the Rajput women mounted on it with all their jewellery, set fire to it, and "rejoined their lords through the flames." They did this in the belief that, if they did so, Mewar would never become subject to the foreign foe.

<sup>1</sup> Viz. Hindus, 1,327,188; Jains, 93,734; Mohammedans, 59,743; Hill tribes, 247,096; the rest being mainly Christians.

§ 99. The last of these sākās, as they are called, was in the time of Akbar. The infant of the royal race, who was then preserved, was Udaī Singh. He was removed to the care of the Bhils of the Aravalli hills, and when he grew up was proclaimed Rana of Mewar. Ever since then, each new ruler when enthroned, has the tilak, or frontal mark of sovereignty, affixed by a Bhil chief. Udaī Singh built the new capital in the midst of the Aravalli hills, and called it by his name, Udaipur. This capital has never been in the possession of a hostile force. The Ranas were obliged to acknowledge for a time the suzerainty of the Delhi emperors, but they did so on honourable terms, not being required to send a daughter to the zenana of the emperor. The other Rajput houses did so, and in consequence their alliances were rejected by the Mewar house. When the Rajputs threw off the Moslem yoke, they naturally wished again to be received into alliance by the Rana, but he refused to grant this unless he were recognised as head of the Rajputs. Since then he has been looked up to as the most honourable of the Hindus.

§ 100. It will be observed from this sketch of the history of Udaipur that it is a Hindu state, which has remained under its old constitution from before Mohammedan times. Its heroic defence of the old Hindu faith against foreign invaders is the great glory of its history, and gives additional strength to that faith in the minds of its people now. In it we see the old Hindu civilisation, especially in the matter of buildings, better preserved than in any of the other states. The Ranas were great in the arts of peace as well as of war. Their most noted works are the great

Foundation of Udaipur.

Predominance of the house of Mewar.

Results of Mewar history.

talāös — tanks, or artificial lakes — by which they retained all the water they could in their comparatively arid land, and secured fertility amid its comparative waste. The largest of these lakes is the Dhebar, or Jaisamand, to the south of Udaipur. It is nine miles at its greatest length, and five miles at its greatest breadth. It covers in all twenty-one square miles, being about three times the size of Loch Katrine.

Lakes of  
Mewar.

Udaipur, the capital, is situated by the side of one of these lakes. The palace is situated on a hill on the south side, rising abruptly from the waters, and the city slopes down from it, somewhat irregularly built. Two island palaces in the lake, and the distant perspective of mountains beyond, make the scene one of the most beautiful in India. It had a population in 1891 of 40,693, of whom 28,000 were Hindus, and 9000 Mohammedans, and 6000 Jains.

Udaipur, the  
capital.

§ 101. The action of the Conference and the opening of the station at Udaipur have already been noticed.<sup>1</sup>

There threatened to be at one time a collision with the Church of England Missionary Society, which was at this time instituting a mission to the Bhils of Mewar, with Udaipur as a centre. After some negotiation, it was arranged that its missionaries should work from Kherwara, about fifty miles to the south, and the United Presbyterian missionaries should work from Udaipur.

Threatened  
difficulty in  
opening the  
mission.

Dr. Shepherd arrived in Udaipur on 17th November 1877, accompanied by Isa Das of Ajmer as catechist, and Lala as colporteur. He was going to a place about twelve marches distant from the nearest of our stations, where he had the

Settlement of  
Dr. Shepherd.

<sup>1</sup> See § 34.

prospect of great isolation ; but God opened up the way before him, and gave him to feel that He was with him. From the few Europeans there he received much sympathy and help. There were also many of the natives favourable to his settling among them, and the prejudices of the others were soon overcome. Among those most favourable was Rao Bhakt Singh, C.I.E., of Bedla ; by whose help he secured a native house in the city, in which he began work on the 3rd December. He was obliged at first to live in tents.

When the hot weather came on, the Rana gave him the use of an open corridor, where he spent the hot season and rains with tolerable comfort.

Difficulties  
overcome.

On the other hand, the favourite courtier of the Rana was very bitterly opposed to him. But, his daughter falling ill, he was fain to call in Dr. Shepherd, who treated her successfully, and won the father's heart. He said to him shortly after, "I was opposed to the coming of your mission, and so were many others, but now, if you were wishing to go, we would not let you leave." By the help of his friends, and with the sanction of the Rana, Dr. Shepherd secured a piece of ground well suited for a bungalow, and began its erection. These were the most notable incidents of the first year of the mission.

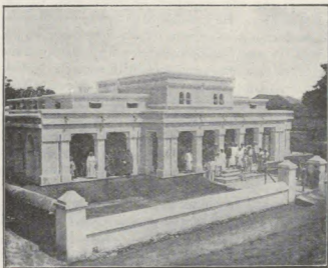
§ 102. Meanwhile the ordinary mission agencies were being conducted by Dr. Shepherd and his native assist-

ants—schools, colportage, and preaching in the bazars and in the hospital. The first baptism was in 1879, when a Mohammedan,

First  
baptisms.

Khuda Bakhsh, received the ordinance ; and in the year following, Nirbhay Das, a Brahman of remarkable character and history, was admitted to the Church. He had heard the gospel first from Dr. Shepherd about five

years before. He followed him afterwards to Udaipur, and after a long period of darkness and doubt was, by the guidance of the Spirit, led to decide for Jesus. These were baptized by brethren from other stations, who happened to be in Udaipur; but in October of that Dr. Shepherd year Dr. Shepherd was ordained by the ordained. Rajputana Presbytery, and so was able to discharge the full work of a missionary.



SHEPHERD MISSION HOSPITAL, UDAIPUR.

§ 103. When Dr. Shepherd went home on furlough in 1883, he received testimonials as to the high esteem in which he was held, both from the Council and from a number of the principal nobles in the state. While at home, the Students' Missionary Society gathered money for a new hospital in Udaipur. His place during his absence was taken by

Erection of a  
new hospital.

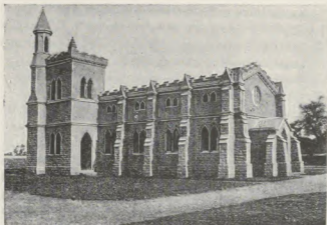
Dr. James Sommerville. He successfully treated the Rana for a dangerous illness, and secured as a fee the grant of a valuable piece of ground in the city for the erection of an hospital. A letter of thanks was sent by the Board to the Rana, which he received with much gratification. Shortly after, 26th December 1884, he died, just after Dr. Shepherd returned to Udaipur. His successor, the present Rana, a man of sterling, upright character, has shown himself quite as friendly to the mission. He presided at the opening of the mission hospital in 1886, and expressed his desire that it should be called the Shepherd Mission Hospital. The new hospital is well situated and commodious, and has greatly facilitated the medical mission work. Some time after it was opened, its first-fruits appeared in Chet Singh, a young Rajput, who had there heard the gospel.

§ 104. Shortly after this a new development of the mission took place in the form of work among the Bhils. They occupy the hills to the north of Udaipur. They are divided into clans called *Pals*, at the head of each of which is a *Gamēti*. Isa Das, the catechist, in conducting village work, lost his way, and was received by one of the Gametis, through whom he was introduced to other chiefs; and by his tact he induced some of them to visit the mission house. This led to visits of Dr. Shepherd among them. He soon secured their confidence, and was admitted to their "brotherhood." As a means of influencing them more permanently, he induced the chiefs to promise to send their sons to him for education—and with the Bhils a promise is sacred.

Work among  
the Bhils.

Formation of a  
Bhil Home. He at once set about erecting a Home for them, and soon he had twenty-five boys sent to him. Their parents were too poor to support them, and

Dr. Shepherd was in some anxiety as to how the Home could be supported ; but he committed the case to God, and soon found support. The Rana and the chief men of the city took great interest in the scheme. The former gave an acre of land for the boys to cultivate, and the latter subscribed nearly three hundred rupees without being solicited. It is now taken up as one of the regular schemes of the Church. The boys are trained in general knowledge, and in some of the useful arts—



UDAIPUR CHURCH.

some as hospital assistants. Some of the older boys have declared their desire to be baptized ; and the influence of the mission over the tribe is growing. It is to be hoped that it will be won to Christianity before the Brahmanising process has taken effect.

§ 105. The general work at the station has been going on steadily. The Anglo-Vernacular school is increasing in efficiency. There is a good girls' school in the bazar,

conducted by native Christian women, and a beginning has also been made in teaching some in their own homes. There is also a girls' school at Arh, a village a little way out from Udaipur. Several baptisms, though still only in units, have taken place, some of which are of a very interesting character, but space does not allow of their being told. A handsome church was opened in 1891. There is now a Christian community of about 50, with a church membership of 22.

Female  
education.

Present state  
of the mission.

## CHAPTER IX

MISSIONS IN NATIVE STATES *continued*—ALWAR,  
JODHPUR, KOTAH.

### *Alwar*

§ 106. ALWAR lies to the north-east of Jaipur. In extent it is the seventh of the Rajput states, having an area of 3144 square miles, and in population the fifth, having a population of 767,787.

*Alwar and its history.*

It is generally fertile. The Aravalli hills run through the centre, dividing it into two parts, pretty nearly equal. It is a comparatively modern state. Its founder was a Rajput of the Nurukha clan, one of the soldiers of fortune who, at the breaking up of the Mohammedan empire, acquired dominion for themselves. Its rulers have been enlightened men, quite in sympathy with progressive ideas. During the minority of the late Maharajah, under the Political Agent, Colonel Cadell, great improvements were introduced, which have been continued. In education, excellence of prison discipline, and general administration, Alwar occupies a foremost place among the states of Rajputana.

Of the population, 180,000 are Mohammedans, a larger proportion than in any other Rajput state. They are mostly Meös or Mewattis, and abound chiefly in the northern part of the kingdom. They are the aborigines of the country, in

*Population:  
the Mees.*

many respects like the Mers, and from their contiguity probably to Delhi were Islamised before the Brahmans brought them into the Hindu system. Their Moham-  
medanism is, however, very corrupt, and greatly overlaid with idolatry. Of the Hindus, the Rajputs number only about 28,000, and the Brahmans about 73,000. The leather workers are 83,000, and the Mehtars 13,000.

§ 107. The capital, of the same name, is about half-way between Jaipur and Delhi, being a little over ninety miles

distant from both. It is picturesquely situated to the south of a steep fortified section of the Aravallis, which rises like a rampart to the north, adding to the picturesqueness of the city, but reflecting the heat, and making it intolerable in the hot weather. The city is well built and clean, and has about it several beautiful gardens. It has a population of over 51,000, of whom about one-fourth are Mohammedans. Idolatry has not such a prominent outward appearance in it as in other Rajput cities. The people are more given to worldliness, avarice, and lust; and the secret "Panthas," or licentious guilds, are said to be very strong.

§ 108. Alwar was not one of the states contemplated in the extension movement of 1876, but the very circumstance which prevented its being

**Work of Mr.  
St. Dalmas.**

thought of then led to its being occupied before either Jodhpur or Kotah. The Rev. Henry D. St. Dalmas, of the Baptist Mission, was already beginning work there. He laboured for some time with great acceptance, and left his mark on the place. He gathered a few native converts, and organised school and other missionary work—his chief coadjutor being Hassain Ali, a native of

the place, whose conversion at Nasirabad has been narrated. In 1879, Mr. St. Dalmas met with severe domestic affliction, broke down in health, and was obliged to leave for home. Anxious that the result of his labours should not be lost, he applied to the United Presbyterian Mission to send an agent there. The Maharajah had given Mr. St. Dalmas the use of a bungalow, in a garden called Fazl-kā-bāgh (The Garden of Favour), and offered to continue it to any missionary who might be sent. The missionaries had not time to refer the matter home; the policy of the Church was in favour of consolidation rather than extension, but the case was urgent. No expense would be incurred in beginning the mission, so Mr. Jameson was appointed to go thither, and went with Mrs. Jameson to take up the work in the beginning of 1880.

§ 109. Mr. Jameson continued to work there till 1890, developing the different missionary agencies, educational and evangelistic. He went home on furlough in 1882; and while at home raised funds for mission premises, a church and school, in which he was abundantly successful. Mr. A. D. Gray, who carried on the work in his absence, secured a large native house and ground in the city, which, with a little alteration, did well for the Anglo-Vernacular school; the attendance at it soon rose to upwards of 300. The church was subsequently erected on a site gifted by the Maharajah, and opened in 1885. It is capable of holding about 300, and is conveniently situated near one of the busiest parts of the city. The Maharajah also granted a piece of ground for the erection of a regular dwelling-house for the missionary, which was soon erected. The same year that witnessed

Work taken up  
by the United  
Presbyterian  
Mission.  
Mr. Jameson  
settled.

Purchase of  
school.  
Erection of  
church and  
bungalow.

the opening of the church witnessed the first in-gathering of converts into the Church of **First converts.** Christ. The native Christians at the station had come from other parts. Several of the heathen in the city had at times declared their conviction of the truth of Christianity, but in 1885 four were baptized into the faith of Christ, and others have followed since.



ALWAR CHURCH.

Mr. Jameson was joined in 1885 by Mr. Ashcroft, who got accommodation in a bungalow that had been erected for the use of engineers when the railway was being constructed. Mr. Jameson was transferred to Nasirabad in 1890, and his place was taken by Mr. M'Innes. The usual agencies are being carried on. Besides the church and central school in buildings belonging to the mission, Vernacular schools taught by Christian pundits are carried on with great spirit in hired buildings in different quarters of the city. There was

in 1892 a Christian community of 53, with a church membership of 28.

§ 110. Work among the women was begun by Mrs. Jameson in 1886, and carried on subsequently by Mrs. Ashcroft and Mrs. M'Innes. A girls' school had been established some time before as an offshoot of the work of the S.P.G. in the neighbouring state of Rewari. It was handed over to Mr. Jameson in 1887, and has since been carried steadily on. The schoolhouse was kept up by the Maharajah till his death. He also gave ten rupees a month to the work, on condition of the mission ladies inspecting the four girls' schools established by the Rāj. Zenana visitation is also kept up by the ladies, assisted by native agents.

§ 111. There is an out-station at Bāndikūi, the junction of the Agra and Delhi lines, about thirty-seven miles from Alwar. There is here a considerable European and Eurasian population connected with the railway, and a large native town is gathering round it. Here an Anglo-Vernacular school under Christian teachers has been carried on for some time, and the gospel is preached in the bazar.

### *Jodhpur*

§ 112. Mārwar,<sup>1</sup> the most extensive of the Rajput states, stretches north-west from the Aravalli hills. It has an area of about 35,000 square miles. Along the base of the Aravallis, and in occasional patches throughout the country, the ground is fertile, but generally it is desert. The

<sup>1</sup> Marwar is explained by Tod to mean the country of death. Lassen explains it to mean the country of sand, and this is the explanation given by all native pundits whom I have asked.

Female edu-  
cation.

Marwar: its  
extent and  
population.

population numbered 2,519,868 in 1891. Of these, 178,000 were Mohammedans, 167,000 Jains, and the remainder, with few exceptions, Hindus. The Rajputs number 244,700, a larger proportion than in any other state ; but the most numerous caste is the Jats—315,457. The Brahmans number 202,000. The Mehtars are few in number, 1297 ; and the leather workers, 264,000.

§ 113. The history of Marwar is interesting. When the great Gangetic kingdom of Kanauj was overthrown by the Mohammedans at the close of the twelfth century, a small band of Rahtors, the royal clan, under Jodh Singh, fled into the Great Desert. They dispossessed the Parihārs who reigned at Mandor, and near it founded the modern capital, called after their leader, Jodhpur. They multiplied in numbers, and by degrees subdued the whole of Marwar. When, two hundred years later, Baber, the founder of the Moghul Empire in India, invaded Marwar, he was encountered by thirty thousand Rahtor warriors, the progeny of the small band that originally fled thither. Though defeated, and subject for some time to the Mohammedan empire, their spirit of independence remained. They rose in revolt against Aurungzeb. Thirty years of internecine war followed — as celebrated in Rajputana as the Thirty Years' War in Germany. The Rahtors were often driven to the recesses of the Aravallis, but they issued thence again and again, and at last drove the Mohammedans entirely from Marwar, and re-established the Hindu religion. Marwar accepted the British suzerainty somewhat grudgingly, and with a jealous conservation of its territorial rights.

The air of the desert has given a character of inde-

History of  
Marwar.

Foundation of  
present state.

Struggle with  
the Moham-  
medans.

pendence, sometimes almost bordering on insolence, to the Rahtors. This is manifest also in their religious character. While given over to idolatry and enslaved by its worst vices, they are less priest-ridden than almost any other class of Hindus, and believe more in Rahtors than in Brahmans. The influence of the desert is seen on all the inhabitants of Marwar. They cling to their desert home with the strongest affection. The struggle for existence there has braced their faculties. In the commercial centres of India the Mārwarīs are known as the keenest and most successful

**Influence of history and climate on character.**

**Wealth of Marwar.**



FORT OF JODHPUR.

traders. But when they have made their money they return with it to their beloved Marwar, and in the towns of that land is stored gold and silver in an abundance that could never be imagined from the character of the soil.

§ 114. The capital, Jodhpur, is situated about eight miles north of the Aravallis. A branch of the Rajputana railway passes it, going on to Bikaner. It is situated at the foot of a steep eminence, on which rises the

citadel and royal palace, a noble pile of red sandstone buildings. A wall surrounds the city, but the sand has in many parts silted up higher than it. The town is irregularly built, and is thoroughly Oriental in its character. It contains many fine sandstone buildings, large tanks, and some gardens raised with labour from the soil. It has a population of 61,849. There are several other large towns in the state, the chief of which are Pāli and Sojat to the south, Jhalor to the east, and Merta to the west.

§ 115. In 1877 the occupation of Jodhpur as a mission station was recommended by the Rajputana Conference, and a deputation that visited it reported favourably as to the prospects of a mission there. It was not, however, till the beginning of 1885 that the mission staff was strong enough to allow Dr. James Sommerville, who had been officiating in Udaipur in Dr. Shepherd's absence, to proceed thither with the view of founding a station. Instead of meeting the favourable reception which he had been led to expect, he found, owing to some misunderstanding, that a strong prejudice existed against the mission. Obstacles of every kind were placed in his way. He was unable to find any place in which he could stay, and was obliged to go to Beawar.

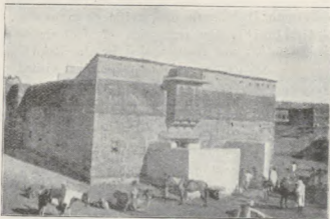
§ 116. Next cold weather, committing his way to God, he returned, accompanied by Rati Ram as a native agent. By the influence of a native friend in Ajmer, the head of one of the religious houses near Jodhpur placed at his disposal a garden. There he took up his abode in the verandah of the lowest storey of the large building occupied by the "Abbot," and there he began to hold

The capital  
Jodhpur and  
other cities of  
Marwar.

Dr. Sommer-  
ville appointed  
missionary.  
Unfavourable  
reception.

Attempt  
renewed.  
Obstacles  
overcome.

Christian worship, and treat those who came to him for advice. From there he visited the city daily, trying how he might gain a footing in it, in opposition to the ruling powers, who absolutely refused to countenance him, though they had not absolutely forbidden his entering the city. Urgent in prayer to God, he at last found a house in every way well suited for the work. Thither he removed his abode, and there he began medical



HOSPITAL, JODHPUR.

mission work. Every morning the usual evangelistic address was delivered to the assembled patients and their friends. The number of cases increased so that Dr. Sommerville was obliged to get additional assistants, and the building had to be enlarged. A bookshop also was opened, by means of which useful work was done.

§ 117. The chief hindrance to the work was now the want of a suitable residence. Dr. Sommerville was joined by his wife and family during the cold season,

but they were obliged to leave when the hot weather came on. All the ground in the neighbourhood of the city belonged to the Maharajah, and though one after the other nearly all the nobles and officers of state had been won over by Dr. Sommerville's tact and skill, he still refused to grant a site or sanction the erection of a building. Here again there was nothing to do but to commit the matter in prayer to God; and the answer came at last, beyond what had been asked or thought. After many months' waiting, Dr. Sommerville was suddenly informed one day that the Maharajah had directed a bungalow to be built at his own cost for the use of the mission. An English officer of high Christian character, who had been stationed at Jodhpur and won the esteem of the Maharajah, had died. The Maharajah, to show his respect for him, resolved to erect a memorial to him, and asked his widow what form she would like it to take. She replied that the memorial she would like best, and which her husband would have liked best, was the granting of a site for a mission bungalow. The Maharajah was at first unwilling to accede to this, but at last not only did so, but resolved to erect the bungalow at his own expense for the use of the mission.

§ 118. The house was completed, and entered in the close of 1887, and since then the work has been going steadily on, though difficulties have been experienced from the character of the place. School work has been begun, but has not been far developed. Open-air preaching has been judiciously carried on in various quarters of the city. Medical mission work is still the main feature, and it has secured the confidence of the entire population. Once and again presents have been made by the Darbār

Difficulties  
from want of  
a residence.  
Residence  
secured.

Progress of  
work.

or court for the more efficient equipment of the dispensary.

In 1888 the first baptism took place—that of a Brahman from a neighbouring village—and several have followed since. In 1892 there was a

**Results.** Christian community of thirty-one, of whom seventeen were church members. Dr. Sommerville has made some itinerancies in Marwar, but one missionary cannot do much in a state as large as Scotland.

### *Kotah*

§ 119. Kotah was formerly part of the kingdom of Bundi, whose rulers, the Haras, were renowned as the most fiercely brave of all the Rajputs. When it was divided into two, the younger branch of the family got Kotah. This included at first the state of Jhālawār, but at the beginning of this century the latter was formed into a separate state, and conferred on the prime minister of Kotah, Zalim Singh, to reward him for his eminent services to the state and to the empire.

**Origin of the state of Kotah.** Kotah has a superficial area of 3784 square miles, and a population of 526,267, of whom about 34,000 are Mohammedan and 5000 Jain. The Rajputs are under 16,000, and the Brahmans about 38,000. The hill tribes number upwards of 77,000. A considerable part of the soil is rocky, but the greater part is the most fertile in Rajputana. The river Chambul flows through the state, and along its banks for miles the cereals of the cold-weather crops are raised without the help of irrigation. Kotah has been called the Garden of Rajputana, and fruit is raised here in greater abundance and greater perfection than

**Its population and fertility.**

anywhere else. The *Mālis*, or gardeners, number 41,000, and are more numerous than any of the agricultural castes.

The capital is situated on the banks of the Chambul, at a part where it flows, a broad, deep stream, between precipitous picturesque banks. It is noted chiefly for its beautiful and extensive gardens.

Hospitals for male and female patients have been established, and there is a fairly good college. The population is 38,624, of whom a quarter are Mohammedans.

§ 120. This state had been designated in 1877 as one of those that should be occupied, but the exigencies of other parts of the field prevented anything being done till March 1889, when the Rev. William Bonnar went there.

He had frequently, on itinerancies from Deoli, visited Kotah, and had formed friendships with many of the chief men there. They had expressed their readiness to receive a mission, and welcomed him cordially when he went to settle. He soon secured a good site for a bungalow, which was erected from funds raised by the College Missionary Society.

§ 121. Mr. Bonnar resolved to avoid from the beginning the evils which experience had shown to attach to some of the older methods. He opened Vernacular schools in one or two districts of the city, and put them under Christian teachers. The people did not show any distrust of them, and the schools were soon well attended. There was a good high school in the city supported by the Rāj, under a Christian headmaster. Mr. Bonnar did not open an Anglo-Vernacular school, but invited the boys of the two senior classes to form a club for the discussion of religious questions in English—they to write short essays

The capital.

Mr Bonnar  
appointed.  
Cordial re-  
ception.

Methods of  
work.

in English, which he would correct. The lads took up the subject very enthusiastically, chiefly on account of the prospect which it gave them of getting good practice in English. The writer was present in 1891 at one of the meetings of the club. It was held under the shade of some majestic trees in one of the splendid gardens near the city, where chairs and benches were arranged. About twenty-five young men were present, and the subject of discussion was, "Marks of a True Religion." Each read a short essay, and Mr. Bonnar summed up the whole.

§ 122. When Mr. Bonnar went to Kotah, he married Dr. Grant, one of the Zenana medical agents. She **Mrs. Bonnar's work and death.** was appointed superintendent of the new female hospital opened by the Raj, and thus secured an official position. She opened a school for girls in the centre of the city, the upper storey of which was used on Sunday for the native church. She soon secured the confidence and affection of the people, and was welcomed in their homes. Going one day to visit the child of a native Christian ill with smallpox, she caught the infection, and was carried off by the deadly malady. She was mourned by all classes of the community, and the Council of Regency voted Rs. 1000 to erect some memorial of her. It was set aside as the nucleus of a fund for the erection of a church, the site for which has since been secured.

The mission here has been only a short time in **Present state of mission.** existence, and no definite fruit has yet been gathered. The Christians (15 communicants, 36 adherents) are mostly from the other stations.

## CHAPTER X

### RESULTS AND PROSPECTS.

§ 123. THIS sketch of the Rajputana Mission is little more than a history of beginnings. The results as yet achieved may not seem great, but they are encouraging. The general facts that have been stated with regard to India in general show the difficulties which the gospel has to encounter in that field, and the special facts stated with regard to Rajputana and the various states show the special difficulties that have to be encountered in them. Yet in every place we have entered, the beginning of a Church has been established. As yet conversions have been witnessed only in units, not in masses. But is not this the true idea of conversion? and the conversion of multitudes is real and valuable only when it means the conversion of the individuals in these multitudes. Among those who have been converted are signal triumphs of divine grace. It would be hardly possible to find in India cases that, humanly speaking, seemed less likely to be won to Christ than some that have been won. If the Holy Spirit be given in His power and fulness, we shall see these results multiplied a hundredfold. And is God not waiting for the earnest and unfailing prayers of His people to grant an outpouring of the Spirit to bless these efforts in such results?

§ 124. We may also conclude that we have just to persevere in the use of the same means and methods that have been used in the past. While **Perseverance in the use of the means.** it is ever true that the men are more important than the methods, yet we must also see to it that the methods they employ are not such as would hinder instead of helping what personal power they have in their great aim of making known the gospel. When our mission was established in Rajputana, missionary methods which were then not questioned had been in operation in other fields, and the first missionaries to Rajputana naturally adopted them, and adapted them to the special circumstances of the field they had to occupy. In working out the details of some of them, errors may have been committed, which are now being corrected. But this must be done patiently, and not till we are sure that other plans which we might substitute are more likely to be efficacious. Other methods have produced more immediate superficial results, but they have not stood the test so well. And, taken as a whole, we have every reason to uphold the hands of our missionaries in the work and the manner of the work they are doing.

§ 125. In seeking the further development of the native Church, the Church at home must not expect too much from it, and must be ready to help it generously for some time to come. Those who have come out of heathenism cannot be expected to have the same strong character as those who have been reared in Christianity. We may expect them to contribute to the support of ordinances from the very beginning, but to insist on their being self-supporting, and not allowing a native pastor to be settled over a native church till it

**Need of patience and forbearance on the part of the Church at home.**

can pay his salary, is simply to throw back the real independence of the native Church many years. What we need is good men to lead the native Christians. The native congregations, or some of them, might contribute enough to pay a salary to a minister, which, tested by the average income of the members, would be liberal, and would put him in a respectable position. But if he is a good man, he will at once be tempted to enter the service of other missionary societies by salaries half as large again, or twice as large as any that any of the congregations in Rajputana can offer; and to be a missionary to their heathen countrymen is quite as high a work as to be a pastor over their Christian countrymen. The question of the self-support of native Christians themselves is not yet so completely solved as to throw on them the support of the native Church; and the true policy for the Church at home to follow is to try to encourage the best men among the native Christians to come forward to the ministry, and get them to make it a matter of honour to lead their congregations toward self-support as soon as possible.

§ 126. There remains the question of the duty of the Church in the extension of the mission. If the

results seem meagre, we must allow that the  
 Future expansion. agency by which they have been attained,

as compared with the extent of the field,  
 is more meagre still. The British district is fairly well  
 occupied as things go in India; but, compared even with

other mission fields, the labourers in it are  
 Inadequacy of the agency employed. few. Its population, including that of Kishan-  
 garh, is about the same as that of Jamaica.

In it we have practically the whole field to ourselves; in  
 Jamaica there are strong missions besides our own. In it  
 we have only five stations, eight ordained European mis-

sionaries, and three ordained natives ; in Jamaica we have fifty-two stations, nineteen ordained European missionaries, and twelve ordained natives. And what shall we say of the manner in which we have occupied the native states—all of them larger than the British district—in each of which there seems to have been no thought of stationing more than two missionaries—in three of which there are as yet only one missionary, and one of these, Jodhpur, a state as extensive as Scotland? In view of this, it is well that we should carefully consider what is the duty that lies before us.

§ 127. Here we must take a clear view of the limits of our responsibilities. We need not pretend that we

**Limits of our responsibility.** can so occupy the whole of Rajputana as to make the work of any other missionary society there superfluous. To occupy the

whole of Rajputana, as we have occupied the Ajmer district, would require at least 160 ordained and medical missionaries ; and it is just at Ajmer, where we are strongest, that other missions have entered and found a field to work. All that we can pretend to do is to plant a strong mission in each of the places which, by divine guidance, we may be led to occupy. Mean-

**Strengthening of present stations.** while, we do not need to contemplate anything more than an efficient mission in the capital of each state which we may enter, but efficient we must seek to make it. This would require us to send at least one additional agent to three of the capitals we have already occupied—Udaipur, Jodhpur, and Kotah—and till this is done we need not think of opening a new station.

When this has been done, there is still a vast field for extension even on this limited scale. Leaving to the Canadian Mission in Central India the four southern

states, Banswara, Dungarpur, Partābgarh, and Jhālāwār ; and to the missions working from Agra, the states of the Eastern Agency, Karāoli, Dholpur, and Bhartpur ; leaving out of account, too, the smaller chieftainships, there remain five states, Bikaner,<sup>1</sup> Jaisalmer, Sirohi, Tonk, and

Bundi, which have neither a station nor out-station in which the gospel is preached.

Ground still to be taken up. If other missions should be ready to enter these states before we are, we must remember that our aim is to win Rajputana for Christ, not for the United Presbyterian Church—must cordially welcome them to the field, and must seek further expansion and consolidation within the sphere we already occupy. Meanwhile, so long as no others are prepared to occupy the ground, these are the fields which, with the expanding liberality of the Church, we may hope to occupy. Let us hope and pray that the Spirit of Jesus may so quicken us that this shall be realised at no very distant date.

<sup>1</sup> Since the above was written, the Mission Board has resolved to open a mission in Bikaner, to which the Rev. Anderson Brown is appointed first missionary.



BUNDI FROM DEOLI ROAD.

## APPENDIX

### ANNALS OF INDIAN MISSION

1844. Appointment of Mr. John Murdoch as Government teacher in Ceylon.
1855. Appointment of Mr. Murdoch as agent of South India Christian School Book Society: salary paid by Wellington Street United Presbyterian Church, Glasgow.
1857. Indian Mutiny.
- ” Formation of Indian Christian Vernacular Education Society: appointment of Mr. Murdoch as secretary: half of salary paid by United Presbyterian Church.
1858. May. Resolution of United Presbyterian Synod to begin a mission in India.
- ” Nov. Adoption by Foreign Mission Committee of the province of Ajmer, in Rajputana, as sphere of new mission.
1859. Ordination of Williamson Shoolbred, M.A., and Thomas Blair Steele, as missionaries to India.
1860. Feb. Baptism of Chinta Rām, by Dr. Wilson of Bombay, at Erinpura, on the way to Beāwar.
- ” Feb. 19. Death of Mr. Steele at Erinpura.
- ” Mar. 3. Arrival of Mr. Shoolbred, and Chinta Rām as native evangelist, at Beāwar.
- ” Aug. Opening of school at Beāwar.
1861. Feb. Arrival at Beāwar of Rev. John Robson, M.A., and Mrs. Robson, and Rev. William Martin and Mrs. Martin.
- ” Aug. Opening of new station at Nasrābād by Mr. William Martin.

1861. Sept. Beginning of bazar preaching by Mr. Shoolbred.  
 „ Oct. First band of orphans (6) handed over to Mr. Shoolbred at Beāwar.
1862. Arrival of Dr. Colin S. Valentine, F.R.C.S.E., and Mrs. Valentine, Rev. Auguste Glardon and Mrs. Glardon, in mission field.  
 „ Settlement of Dr. Valentine as medical missionary at Beāwar.  
 „ Settlement of Khān Singh as native evangelist at Nasīrābād.  
 „ Feb. Opening of new station at Ajmer by Messrs. Robson and Glardon, with Abd-ul-Masih as native evangelist.  
 „ Nov. Death of Abd-ul-Masih.
1863. Jan. Arrival of Rev. William Robb, M.A., and Mrs. Robb, at Nasīrābād.  
 „ Jan. 25. Baptism of first native convert, Paul Bhisham, at Beāwar.  
 „ Settlement of Mr. John Drynan, lay missionary, at Beāwar.  
 „ Settlement of Robert Phillips, native evangelist, at Ajmer.  
 „ Feb. 23. Death of Mrs. Valentine at Bombay.  
 „ June 8. First Christian marriage of natives at Beāwar.  
 „ June 19. Baptism of first convert at Nasīrābād (Lachman).  
 „ Mr. Glardon obliged to leave from ill-health.  
 „ Nov. First observance of Lord's Supper by native Church at Beāwar.  
 „ Dec. Opening of new station at Todgarh by Mr. Robb, and Paul Bhisham as native evangelist.
1864. Feb. Settlement of Rev. Gavin Martin, M.A., and Mrs. Martin, at Nasīrābād.  
 „ Feb. Settlement of Rev. James Gray and Mrs. Gray at Ajmer.  
 „ Feb. Settlement of Rev. Andrew Shields, M.D., medical missionary, at Todgarh.  
 „ Sept. 11. Baptism of first convert at Ajmer, Magan Bijai (Isa Das).
1865. Arrival of Miss Bonnet (Mrs. Drynan) at Beāwar.  
 „ Sept. 13. Death of Mrs. Gray at Ajmer.  
 „ Nov. 5. Baptism of first convert at Todgarh, Manāwar Khan.
1866. Resignation of Mr. Glardon.  
 „ May. Settlement of Dr. Valentine at Jaipur in the service of the Maharajah.

1866. Sept. 10. Death of Mrs. William Martin at Nasirabad.
1867. Jan. Settlement of Miss E. R. Alexander as Zenana agent at Nasirabad.
- „ Aug. 3. Death of Mr. Drynan at Beawar.
- „ Oct. 13. Baptism of first convert from Jaipur at Beawar (Isa Das).
- „ Resignation of Dr. Shields.
1868. Feb. Settlement of Rev. Robert Gray, M.D., medical missionary, at Beawar.
- 1868-70. Severe famine and locust plague in Rajputana.
1869. Transference of Mrs. Drynan, Zenana agent, from Beawar to Ajmer.
- „ Resignation of Miss Alexander.
- „ April 16. Death of Dr. Gray at Halena on way home.
- „ Opening of famine relief works by missionaries at Somalpura (Balakpura) and Gadheri (Ashapura).
- „ Handing over of 500 orphans to the mission; establishment of orphanages at all the stations.
1870. Feb. Settlement of Rev. John Hendrie at Ajmer.
- „ Settlement of Rev. William Bonnar at Nasirabad.
- „ Settlement of Rev. John Traill at Beawar.
- „ April. Opening of new mission church and school at Ajmer.
- „ June 15. Baptism of first mission orphans at Ashapura.
- „ Dec. Return of Mr. William Martin with Mrs. William Martin to Nasirabad.
- „ Arrival of Miss Kirk (Mrs. Traill) at Beawar.
- „ Settlement of John Husband, F.R.C.S.E., medical missionary, and Mrs. Husband, at Beawar.
1871. March. Opening of new mission station at Deoli by Mr. Bonnar.
- „ Mr. Robson leaves the mission in bad health.
- „ Settlement of Rev. George Macalister, M.A., at Beawar.
- „ Settlement of James Sommerville, M.A., L.R.C.P.E., as medical missionary at Beawar.
- „ Transference of Dr. Husband to Ajmer as medical missionary there.
1872. Formation of agricultural village for orphans at Ashapura.
- „ April. Settlement of Mr. Traill at Jaipur.
1873. Jan. Settlement of James Shepherd, M.A., M.D., as medical missionary at Deoli.
- „ Jau. Settlement of William Clark, M.B., C.M., as medical missionary, and Mrs. Clark, at Nasirabad.

1873. Mar. 2. Opening of new church at Beāwar.
1874. Settlement of Rev. A. P. C. Jameson and Mrs. Jameson at Todgarh.
- „ Arrival of Mrs. Macalister, Mrs. Sommerville, and Mrs. Hendrie in mission field.
- „ Formation of Ashapura as separate station under Mr. William Martin.
- „ Oct. 29. Death of Rev. Gavin Martin at Ashapura.
- „ Resignation of Mr. Robson.
- „ Settlement of Mdlle. Guillaumet of Geneva as Zenana agent at Ajmer, supported by Geneva Church.
- „ Appointment of Mrs. Gavin Martin, Zenana agent, at Nasirābād.
1875. Death of Mrs. Macalister at Ajmer.
1876. Resignation of Mrs. Gavin Martin, now Mrs. James Gray.
- „ Settlement of Rev. A. D. Gray, M.A., at Ajmer.
- „ Transference of Mr. Hendrie to Nasirābād.
1877. Opening of mission station at Alwar by Mr. St. John Dalmas, of Baptist Mission.
- „ Opening of new church at Deoli.
- „ Opening of new station at Udaipur by Dr. Shepherd.
- „ Resignation of Mr. Hendrie, Nasirābād.
- 1877-78. Partial famine in Rajputana.
1878. Dr. Valentine ceases to be formally an agent of the mission.
1879. July 25. Death of Mrs. William Martin at Ashapura.
- 1879-80. Visit of Rev. David Young, D.D., and Duncan M'Laren, jun., Esq., to Rajputana.
1880. Station at Alwar handed over to United Presbyterian Mission under Mr. Jameson.
- „ Adoption by United Presbyterian Church of Zenana Mission as a special branch of mission work.
- „ Oct. 12. Formation of Presbytery of Rajputana.
- „ Oct. 27. Ordination of Dr. Shepherd by Presbytery of Rajputana at Ajmer.
1881. Settlement of Miss Katherine Miller and Miss Mary Young, Zenana agents, at Ajmer.
- „ Settlement of Miss Isabella Flett and Miss Lucy H. Anderson, Zenana agents, at Nasirābād.
- „ All orphanages closed except that of Beāwar.
1882. Settlement of Miss Mary M. Procter at Beāwar.
1883. July 17. Ordination of Dr. Husband at Ajmer.
- „ Oct. 25. Death of Rev. William Martin at Nasirābād.

1883. Nov. 7. Ordination of Dr. Sommerville at Ajmer.  
 „ Dec. Return of Miss Guillaumet as Zenana agent to Ajmer.  
 „ Establishment of printing press at Ajmer.  
 1884. Mar. 12. Licence of Amrah, Rāma, Hasan Ali, Manāwar Khān,  
 and Devī Rām as preachers.  
 „ Resignation of Miss Procter, now Mrs. Macalister.  
 „ Nov. Transference of Mr. M'Quistan to Ashapura.  
 „ Settlement of Rev. Francis Ashcroft, M.A., and Rev.  
 J. Anderson Brown, M.A., at Beāwar.  
 „ Settlement of Rev. John M'Innes, M.A., at Udaipur.  
 „ Settlement of Miss Agnes L. Jackson, Zenana agent,  
 at Nasīrābād.  
 „ Transference of Mr. Ashcroft to Alwar.  
 1885. Mar. 1. Opening of new church at Alwar.  
 „ Commencement of Zenana work at Jaipur by Miss  
 Miller and Miss Guillaumet.  
 „ Opening of new station at Jodhpur by Dr. Sommerville.  
 1886. Mar. 11. Ordination of Amrah, native pastor, at Beāwar.  
 „ Nov. 9. Opening of Martin Memorial Church at Nasīrābād.  
 „ Nov. 10. Ordination of Devī Rām, native pastor, at Nasīrābād.  
 „ Nov. Settlement of William Huntly, M.A., B.Sc., M.B.,  
 C.M., and Mrs. Huntly, at Beāwar.  
 „ Nov. Settlement of Rev. William F. Martin, M.A., at  
 Nasīrābād.  
 „ Nov. Settlement of Miss Robina N. Oubridge and Miss  
 Margaret S. Anderson at Nasīrābād.  
 „ Arrival of Miss Ireland (afterwards Mrs. Bonnar),  
 Miss Agnes Robson (Mrs. Ashcroft), and Miss Jane  
 Gray (Mrs. M'Innes).  
 „ Dec. 23. Opening of mission hospital (Shepherd Hospital) at  
 Udaipur.  
 1887. April. Settlement of Miss Isabella C. Gow at Ajmer.  
 „ Resignation of Miss Flett.  
 „ Sept. 18. Death of Mrs. Bonnar at Deoli.  
 „ Dec. 18. Transference of Mr. Wm. F. Martin to Deoli.  
 „ Dec. Transference of Mr. M'Innes to Jaipur.  
 „ Dec. Settlement of Miss Euphemia A. Gray at Jaipur.  
 1888. Arrival of Miss Lilla Robson (Mrs. W. F. Martin).  
 „ Closing of orphanage at Beāwar.  
 „ Resignation of Mr. A. D. Gray.  
 „ Resignation of Miss M. Spalding Anderson.  
 1889. Opening of new station at Kotah by Mr. Bonnar.  
 March. Settlement of Miss Jean Helen Grant, L.R.C.P. & S.E.,  
 at Ajmer, and Miss Jane S. Wilson at Jaipur.

1889. Transference of Miss Gow to Beāwar.
1890. Transference of Mr. Jameson to Nasirābād, and of Mr. M'Innes to Alwar.
- " Resignations of Miss Jackson, Miss Guillaumet, Miss Jane S. Wilson, and Dr. J. H. Grant (afterwards Mrs. Bonnar).
- " Settlement of Miss Catherine V. A. Hutton at Ajmer.
1891. April 19. Death of Isa Das at Udaipur.
- " May 3. Death of Mrs. Bonnar at Kotah.
- " May 13. Death of Mrs. M'Quistan at Ashapura.
- " July 5. Opening of new church at Udaipur.
- " Resignation of Miss Oubridge.
- " Nov. Settlement of Rev. James Mair, M.A., and Mrs. Mair (Miss Annie Martin), at Alwar.
- " Settlement of Miss Martha B. Croll at Jaipur.
- " Settlement of Miss Jessie Paterson at Nasirābād.
- " Transference of Mr. Ashcroft to Ajmer.
- " Transference of Dr. Huntly to Jodhpur.
1892. Adoption of Bhil Home at Udaipur as part of Foreign Mission agency.
- " Opening of Normal School at Beāwar in Orphanage buildings.
- " July 16. Ordination of Manāwar Khan, native pastor, at Todgarh.
- " Settlement of Miss Annie E. Steven at Jaipur.
- " Settlement of Rev. Matthew Brown at Alwar.
- " Transference of Mr. M'Quistan to Alwar.
- " Settlement of Miss Margaret T. Watson at Beāwar.
- " Settlement of Miss Marian M'Intosh at Beāwar.
1893. Transference of Mr. Mair to Beāwar.
- " Settlement of Rev. John Whitehouse, M.B., C.M., at Udaipur.
- " Transference of Mr. Jameson to Udaipur.
- " Christian Vernacular Education Society merged in Christian Literature Society, Dr. Murdoch agent for South India.
1894. Appointment of Rev. And. R. Low, M.A.
- " Appointment of Mr. J. Inglis (printer) and Miss Susan D. Campbell, L.R.C.P. & S.E.

# MISSION MAP OF RAJPUTANA

