

**LECTURES ON THE TINNEVELLY
MISSIONS, DESCRIPTIVE OF THE FIELD,
THE WORK, AND THE RESULTS: WITH
AN INTRODUCTORY LECTURE ON THE
PROGRESS OF CHRISTIANITY IN INDIA**

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Lectures on the Tinnevely Missions, Descriptive of the Field, the Work, and the Results: With an Introductory Lecture on the Progress of Christianity in India by R. Caldwell

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The Field, the Work, and the Results;

WITH

AN INTRODUCTORY LECTURE ON THE PROGRESS OF
CHRISTIANITY IN INDIA.

(REPUBLISHED FROM THE "COLONIAL CHURCH CHRONICLE."

BY THE

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AT MURTYNROODY, TINNEVELLY.

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LECTURES ON THE TINNEVELLY MISSIONS.

INTRODUCTORY LECTURE.

PROGRESS OF CHRISTIANITY IN INDIA.

THE possessions which have fallen to the lot of the English nation in India are the most valuable and important that any people has ever acquired beyond its own natural boundaries. India comprises nearly a million and a half of square miles, an area which is equal to the half of Europe, leaving out Russia; and, though nearly two-thirds of the soil are uncultivated, so thickly peopled are the cultivated districts, that the population of India amounted, in 1851, to 171,859,055 (more probably to 180,000,000 at least,) a population which is twice as great as that of the corresponding area in Europe, and which constitutes nearly a quarter of the whole population of the world.

The smallness of the number of the English in India is very extraordinary, and is a fact which is full of significance. The whole of the inhabitants of India are either directly under British rule, or they are inhabitants of "native protected states," in which all proceedings of importance are controlled by a British "Resident;" yet the English in India, to whom the government of 180 millions of Hindús has been committed, do not number 60,000 souls! The proportion subsisting between the English and the native population, in some of the older provinces of British India, is especially extraordinary. For example, in Tinnevelly and

Madura, the two most southern "collectorates," or provinces, in the Madras Presidency, amongst a population of more than three millions, the number of Europeans, including civilians and military men, Missionaries and merchants, men, women, and children, is under 300, and the Europeans who are directly engaged in the work of government, or in that of coercion, in those two provinces do not number a hundred altogether !

It might almost be regarded as a miracle that so many should submit to the government of so few ; but, what renders it more remarkable is, that they have hitherto submitted to it, not reluctantly, but peaceably and contentedly. The people of those provinces, as of all the old settled provinces of Southern India, are more easily governed than the inhabitants of any county in England. There is only one regiment, and that a regiment of Sepoys, officered by Englishmen, in the two provinces referred to, amongst a population greater than that of Scotland ; and the services of that one regiment have not been required for anything more serious than routine duty since 1809 !

It has often been said that our rule in India rests upon military force ; but recent events have proved that it depends far less upon force than upon opinion. It rests partly on the opinion of the invincibility, in the long run, of the English arms and policy ; but in a much greater degree it rests on the opinion which the Hindûs, as distinguished from the Mahometans, everywhere entertain, that the English Government, whatever be its faults, is the best government India has seen for many generations ; not equal, indeed, to the paternal governments of the mythical golden age, but more than equal to any government that these prosaic times have heard of. It is a mistake to suppose that the Hindûs feel towards the English the soreness of a conquered people. Those of them who know anything of the history of their nation prefer to represent matters thus :—"The English never deprived *us* of any power or privilege of which they found us in the possession ; they rescued us from the tyranny of our Mahomedan conquerors ; and in all their early battles we fought with them, side by side, not against them. We are convinced also, that if the English were driven from the

country, it would be a loss, not a gain, to us Hindús ; for the Mahomedans would again get the upper hand, and they would give us a far smaller share in the government of our own country than we now enjoy, besides treating us and our religion with a harshness and bigotry of which the English have never shown any trace." Occasionally, it is true, the Hindús indulge in the popular English practice of grumbling, and not without reason, for the pressure of taxation is in some districts extreme, and the administration of justice is still very defective ; but, in so far as the latter particular is concerned, it is not the English, but their own countrymen, that are blamed, for the fault lies with the subordinate officials, who are invariably natives ; and the remedy which Hindús themselves would propose, and which I have heard many of them propose, is not the expulsion of the Europeans, but such an increase in their number as would enable them to make their influence felt in every corner of the country. Mainly and ultimately, however, I doubt not that the rule of the English in India rests neither on force nor on human opinion, but on the will of the Most High, the Supreme Ruler of the nations, who has raised up England, and confided race after race and region after region to her care, that she might "tell it out amongst the heathen that the Lord is King." It cannot be supposed that Divine Providence has placed England in so high a position, and brought about such extraordinary results, for no other purpose than our national aggrandizement : it was surely for the benefit of India that He permitted us to become the rulers of India,—it was in order that we might impart to India the benefit of our just laws, our rational liberty, and our progressive civilization, and especially that we might impart to it the knowledge of the religion of Christ—that religion which alone can make any nation good, happy, or permanently great.

Our duty, as a Christian Church and nation, to promote the religious welfare of India has generally been admitted ; but until our slumbers were rudely disturbed by the recent Mutiny and the dreadful proofs that were furnished by heathens and Mahomedans that bad religions are worse than none, that duty was not sufficiently recognised in this country, and certainly was not