

## MISSION FIELD.

## MADRAS.

Articles having recently appeared in the *Dublin Review*, by the Rev. F. Atteridge, S.J., in disparagement of the South Indian Missions of the S. P. G. and C. M. S., the Rev. J. C. Sharrock has replied as follows in the *Indian Churchman* :—

In reading the article, one cannot help feeling that Mr. Atteridge is putting forth the best reply he can to his superiors, who must, one imagines, have given him and his confreres a "wiggling" for having done next to nothing, while the Anglican Missionaries had their hands full to overflowing with the mighty harvest they were reaping. Mr. Atteridge's method is to search Mission reports and newspaper correspondence, and collect together all the admissions of friends and attacks of enemies, and hurl the combined mass at our devoted heads. The only error which the Anglican Missionaries have made is that they have been so exceedingly scrupulous in discounting their own work, and making the frankest admissions of whatever failures have taken place. If there is one chapter in the history of foreign missions which will bear—in spite of all contemporaneous vilification—the scrutiny of future historians, it is that which describes the harvest of 1877. Of course there have been failures and disappointments, but does Mr. Atteridge know of anything in this world that is perfect? Still, for him to use against us all the candid admissions of Missionaries, and assume then, as he does, that all subsequent relapses are from this new body of converts, is most unfair. Instead of giving the Missionaries credit for their straightforward candor, he delights in casting in their teeth these admissions of occasional relapses and of inferior motives, as if they were wrung from them with the utmost reluctance by an adverse counsel in a law court. But no amount of depreciation, no amount of unfairness, and no amount of detraction, can upset the fact that an addition of over 33,000 Christians was made to the Church in Tinnevely between the years 1871 and 1881, and that the total numbers have been, according to the census, nearly doubled. Father Atteridge lays stress on the documents given on land. The money so lent was merely Mission money, and the policy of so lending out Mission money to private individuals was in practice many years before the period under consideration. This policy has since been abandoned, as in many respects found to be objectionable, and all the money has, where possible, been recalled. Thus the recalling of the Mission money was in many instances quite independent of the famine relief. As regards high interest, people do not reflect that in such matters we are the creatures of circumstances. If a Mission lends a man 500 rupees Mission money at 5 per cent., and the debtor re-lends it at 18 or 24

per cent. (as he easily can do any day,) will not the Mission be practically giving this man a present of from 90 to 95 rupees per annum, and will it be able to recall the debt without recourse to the law court? The Romanists, at any rate, when they talk about money matters, should remember the adage about those who live in glass houses. In conclusion, a word of explanation should be given about the compulsory tithe collections that Mr. Atteridge condemns us for. He says that a Christian's pots and pans are seized if he does not give his tithe—as if it were an every-day occurrence! Such a thing was once done many years ago by a native catechist, but as soon as his offence was discovered he was punished by the European Missionary in charge. After such unfair, unchristian treatment at the hands of one who knows better, we cannot wonder that the word "Jesuit" has passed into a term of reproach.

The *Indian Churchman* says:—These bitter attacks on Church of England Missions have set us thinking as to what Missionary efforts are being made by Romanists in this country. In Madras, by their own account, they do a great deal of poaching instead of real Mission work. Here in Bengal they live upon the reputation of the past, and their efforts are almost entirely confined to attempts at proselytism among the converts of other Christian bodies. They have utterly failed to raise up an Indian Church. They have no natives among the ranks of their clergy except East Indians or Portuguese. In looking through a Roman Catholic directory, we cannot find among their clergy and brothers four names which indicate natives of the country. How different is the case with the Anglican Church! She has a real hold on the country itself, and however it may be as to mere numbers, she shows that hold by the very large body of really Indian clergy which she possesses—men, some of them, of remarkable power and ability, able to hold their own with their European brethren, and giving the best promise for the future of the Church in India.

(To be continued.)

Keeping God's commandments is better and more pleasing to Him than building churches.—*M. Henry.*

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