

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1996

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
La titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates end/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored end/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Général (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

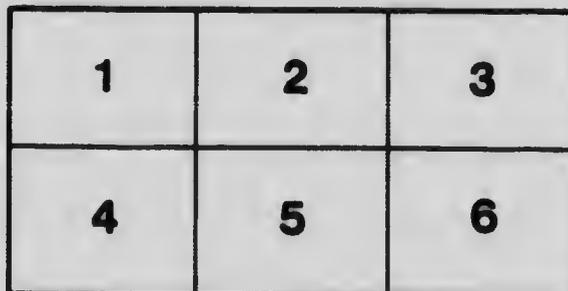
Anglican Church of Canada
General Synod Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

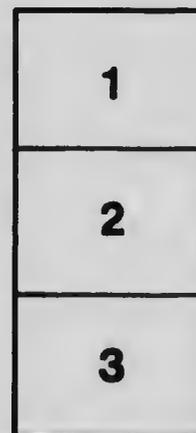
Anglican Church of Canada
General Synod Archives

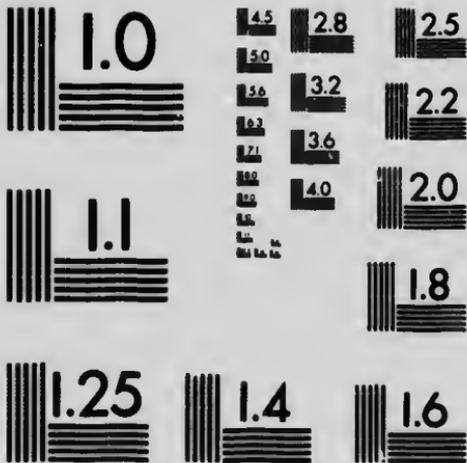
Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent le méthode.





MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

MT80EA

A 67

THE KANGRA MISSION

GEORGE B. ARCHER, M.D.



The Missionary Prayer and Study Union
M.S.C.C.

1914



THE MISSION HOUSE, KANGRA, INDIA

THE KANGRA DISTRICT OF THE M. S. C. C., INDIA

The North West Frontier Province, and the Punjab form the extreme northern provinces of India. The Punjab means the land of the Five Rivers, *i.e.*, the Beas, the Sutlej, the Ravi, the Chanab, and the Jhelum—these unite to form the Indus. The area is 133,500 square miles, the population 25,000,000.

The Punjab is divided into twenty-nine districts, and 14 Native States. In the Punjab Moharajputas outnumber the Hindus, but the reverse is true of the Kangra district, and most of the Native States.

The Diocese of Lahore includes the Punjab, Sindh and N. W. Frontier Province.

The Kangra District

The Kangra District has an area of 10,000 square miles and it is the largest district in the Punjab. The district is composed of two divisions united by a mountainous piece of country ten miles wide known as Bara Baghal. The two divisions are Kangra Proper, and the Kulu Sub-division. The latter includes Lahul and the Native State of Spiti. Lahul and Spiti are mountainous areas, sparsely populated, stretching up to the Thibetan Frontier. The situation of the Native States of Mandi and Suket (which are not part of the Kangra District but form part of the Canadian field) will be seen on the accompanying map. The highest Government official

THE KANGRA MISSION

in Kangra is the Commissioner, while Kulu has a Deputy Commissioner. Both these men are Britishers, of the Indian Civil Service Department. A Brit-



A KANGRA VALLEY FARMER
(The large turban is typical of Kangra)

ish resident is at present in charge of the Native State of Mandi. The Native State of Spiti has a Rajah.

The total population of the Canadian field is well over 1,000,000. Although Kangra proper

covers only about one quarter of the total area, yet it contains over three fourths of the population. The density in Kangra Proper is over 250 to the square mile—the most thickly populated portion of the Punjab. The scanty population in Kulu and Spiti is accounted for by the mountainous nature of the country, and the small tracts suitable for cultivation.

The District corresponds in latitude with Southern Georgia and Northern Mexico and consists of a number of valleys lying between hills in the outer ranges of the Himalayas. The beautiful Dhaola Dhar Range separates Kangra from the neighboring district of Chamba. The main valley which runs east and west is about twelve miles wide, and a brief description taken from the Kangra District Gazette will perhaps not be out of place.

“No scenery in my opinion, presents such sublime and delightful contrasts. Below lies the plain, a picture of rural loveliness and repose. The surface is covered with the richest vegetation, irrigated by streams which descend from perennial snows, and interspersed with homesteads buried in the midst of groves and fruit trees. Turning from this scene of peaceful beauty, the stern and majestic hills confront us. Their sides are furrowed with precipitous water courses, forests of oak clothe their flanks and higher up give place to gloomy and funereal pines. Above are wastes of snow, or pyramidal masses of granite too perpendicular for the snow to rest on.”

“Few spots in the Himalayas, for beauty and grandeur can compete with the Kangra valley and those overshadowing hills.”

The rainfall in Kangra is excessive during July and August, the months in which the Indian Monsoon affects the district. The elevation in the valleys is from 2,500 to 4,500 feet and the highest peaks in the Dhaola Dhar reach 17,000 feet. There are no



THIBETAN BUDDHIST PRIESTS

large towns in the district, the largest not exceeding 6,000 inhabitants. The vast majority of the people are agriculturists, and live in villages. In the plains the village occupies one common site and the houses

are very close together, but in Kangra the different families build small groups of houses in their fields and several groups of houses are counted a village. In the valleys in summer, rice is largely grown and in the winter season, wheat, barley and millet. Tea growing is also engaged in, particularly in the region of Palampur.

The Kulu Subdivision is a valley separated from Kangra by a high range. To reach Kulu from Kangra one has to cross the mountains by either of two passes in the Native State of Mandi. The Dueni pass—7,000 feet high, or the Bubu pass—10,000 feet elevation. The Kulu valley has a drier climate than Kangra, as the Monsoon rains affect it but little, and English fruits grow here to perfection. Snow frequently falls in Kulu in winter. Lahul and Spiti lie beyond Kulu and are very mountainous.

Historical

Kangra was ruled over in the past by a number of Rajput princes of the Katoeh Dynasty, of whom the Rajah of Kangra, or Nagarkot, (the old name) seems to have been the greatest. Petty wars were waged constantly and the district abounds in old forts, many of which are in a fair state of preservation. Fort Kangra was very famous and was never taken by storm. The present Mission buildings at Kangra are being built of stones taken from the old fort. There is an old saying that "He who holds Fort Kangra, holds the Punjab," and we hope that that may be a challenge to the Church to make her influence felt to the uttermost bounds of the Province.

This district was annexed by the British after the Sikh war in 1847.



TYPICAL KANGRA CHILDREN MINDING SHEEP ON THE MOUNTAIN SIDE

(The boy is wearing a Kangra umbrella made of bamboo, covered with leaves.)

The People

The Brahmans form in Kangra Proper, one-seventh of the population. Although the Brahmans are the priestly caste of India, not all follow the priestly profession. They engage in various forms of

service and as in the plains they are divided into numerous sub-castes.

The Rajputs are more numerous in Kangra than the Brahmans, and they also are divided into numerous castes and subdivisions. The higher caste Rajputs are those descended from the Katoch family and to this day show the marks of their ancestry in their features and bearing. They are a fine race ; the women are secluded, and the men never engage in manual work. A Brahman or Rajput who "follows the plough" is at once degraded.

Both Brahmans and Rajputs are usually classed as superior and inferior, *i.e.*, those who refrain from, and those who follow agriculture. The Rajputs of Kangra are recruited largely for the native Indian army.

It will not be possible to describe the various castes found in the district, but the priests of the temples at Kangra and Jawala Mukhi deserve mention. In the plains the priests are always Brahmans. In these temples they are not Brahmans but Bhojkis. Their origin is unknown and they form a distinct caste and are a unique feature of the district. They are the hereditary priests of these temples. They are a debauched and profligate set, and are supported by the income of the temples.

Most of the other castes found in Kangra engage in agriculture, and form the bulk of the population.

Religion

The prevailing religion in Kangra is Hinduism, the Mohammedans numbering only about 15% of

the population. The scanty population of Lahul and Spiti is Buddhist.

Languages

The languages spoken are Urdu, or Hindustani, Hindi, Pahari, and the Gaddi dialect of the Hill Shepherds.



A FEW OF MRS. HASLAM'S PATIENTS

(These number about 60 or 70 a day, three days a week, and many come long distances.)

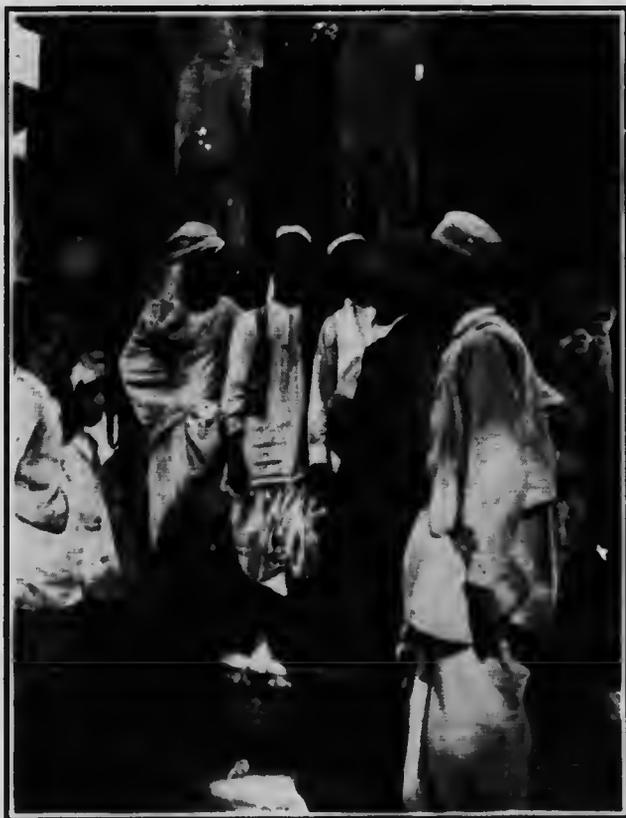
URDU, a modified form of Hindustani, or the language of Hinduism, is spoken in North and Central India. It is immediately derived from Sanskrit, as French is from Latin, and like all languages, has in the course of its growth, assimilated

foreign elements. Urdu is the result of this assimilation in which Hindustani has taken up into itself Persian and Arabic and to a slight extent Tartar elements. (Urdu is the Tartar word for Camp). The modification took place in the Mohammedan Camp in the intercourse which there sprang up between the conquerors and conquered. Speaking generally it is only in its vocabulary that Urdu differs from Hindustani. The constructions are practically identical. Urdu is the language of the educated classes of the Panjab, though even amongst them they speak Panjabi in their homes. Our missionaries pass their languages in Urdu before attempting any of the dialects and practically all preaching is in Urdu.

Dr. Hooper has defined HINDI as "All Hindustani which is not all Urdu." In other words, it includes all the other dialects of Hindustani which are not in Urdu. Hindi is "Hindustani as it was before the Mohammedan conquest of India." Pure Hindi is that form of Hindustani whose grammar is the same as Urdu but the words are as far as possible native, *i.e.*, of Indian origin. Consequently Urdu has, by reason of its Mohammedan associations, become the language of the Mohammedan, whereas Hindi is the language of those who are Hindus in Religion. As the Kangra District is overwhelmingly Hindu in religion, Hindi, or one of its dialects is the prevailing language.

PAHARI (Pahar means mountain) is the spoken language of these Hill people. It varies in different parts of the district. There is said to be a common colloqu-

ial understood by all. It is a dialect of Panjabi, itself a dialect of Hindi. It is very corrupt in form and expression and has no literature.



MR. HASLAM PREACHING AT THE BAYNATH TEMPLE
(The man with the beard and turban is a Hindu Ascetic,
or holy man, called a "fakir.")

GADDI is the dialect of the Hill Shepherd's.

The Scriptures are complete in both Urdu and Hindi and both these languages have a large and increasing Christian literature.

A Few Types

The Gaddis (pronounced Gudee), or Hill Shepherds are the most remarkable race of these hills. They number about 10,000 and are found only in the highlands of the Kangra and Chamba districts. They preserve a tradition of descent from refugees from the Punjab plains during the Mohammedan invasions. They occupy the mountain slopes of the great Dhaola Dhar range and have a costume, customs and a dialect entirely their own. In religion they are Hindus, and divided into many castes, but the restrictions are less rigid than among other Hindus. They are a simple, pastoral people, noted for their truthfulness. They keep large flocks of sheep and goats, and in the cold season bring their flocks down to the valleys of Kangra, Mandi and Suket. Some even engage in agriculture during the cold season. At the approach of Spring, they drive their flocks high up into the hills of Kulu, Lahul and Chamba.

The Kanets are an agricultural caste, forming a separate tribe, living high up in the hills in Mandi, Kulu, and Suket.

Gujars, another pastoral tribe keeping buffaloes, are found chiefly in Kangra Proper, and are nearly all Mohammedans.

The people of Kulu are a different type from those of Kangra. They are nearly all Hindus, though a Hinduism markedly affected by the Buddhism of Thibet.

The people of Spiti and Lahul resemble the Thibetans in type. They are Buddhists.

“The Hill people are a good looking race—their
 “complexion is fair, and the expression is almost in-
 “variably mild and prepossessing. Their features are
 “delicate and well formed. In stature they seldom
 “exceed the middle size and cannot compare with the
 “inhabitants of the plains for vigor and strength.
 “The gradations of caste are strongly marked in the
 “appearance and aspect of the people and the higher



MR. HASLAM AND ASSISTANTS WITH ITINERATING OUTFIT

“the social position, the more pure and elevated be-
 “come the features. Among the Brahmans and
 “Rajputs are generally to be found the distinguishing
 “marks of a long and unsullied descent, and their
 “faces bear the impress of true nobility. The agri-
 “cultural classes are less refined and attractive, but
 “they all possess the amiable and ingenuous expres-
 “sion which is characteristic of the whole race.”

Kangra as a Mission Field

In Kangra are some of the most sacred Hindu Shrines in North India, so that Kangra is often called "The Benares of the Punjab." The two most sacred shrines are at Jawala Mukhi and Kangra, though Hindu temples and shrines are found in most of the villages of the district and under trees by the roadside, and on the tops of mountains. But the temples of Jawala Mukhi and Kangra are famous throughout India. These temples are visited by 100,000 to 200,000 pilgrims annually. The grossest immorality prevails in connection with the temples, and the pilgrims are fleeced of their money.

"The temples at Jawala Mukhi and Kangra are "in charge of the rapacious Bhojkis who plunder the "unfortunate pilgrims. At the latter place large "numbers of sheep and goats are supposed to be "sacrificed. The appetite of the Devi (goddess) is, "however, capricious, and the votaries are usually "informed that she is not quite ready for her meal. "The offering left is hurried away by the priest, "and sold in the neighborhood for a trifle under its "value to men who again re-sell it to other pilgrims."

The temple at Kangra is to Vagreswari Devi. It was famous even in ancient times, and was plundered by Mohammed of Ghazni in the eleventh century. It was visited by the Moghul Emperor Akbar the Great, and the Sikh leader, Rangit Singh. The temple at Jawala Mukhi has no images, but a stream of bituminous gas issuing from the mountain side. The temple is built over this, and when the

gas is ignited by the priests, the flame is said to issue from the mouth of the Goddess. All sorts of deceptions are practised on the pilgrims.

Many large Melas (Religious fairs) are held at celebrated shrines throughout the district at stated times each year. These large gatherings form splendid opportunities for Evangelistic work.



GIRLS' SCHOOL, KANGRA, INDIA

Miss Hague's Classes

Thibet, closed to the Gospel messenger, lies to the north of the Himalayas, and between India and China. The Thibetans are Buddhists. Passing through the Kangra valley over the mountain passes into Kulu and over the Rolang Pass into Lahul we come to the frontier of Thibet. Until recently the Moravian Mission had a station at Kyelang in Lahul,

but this has recently been withdrawn. Mr. and Mrs. Haslam visited Kyelang in 1908, and received a warm welcome from the missionaries. The Moravian Missionaries paid a return visit to Kangra on their way out on furlough 1912. The Thibetans come down into Kulu for purposes of trade, and can in this way be reached with the Gospel, *i.e.*, through Evangelistic itineration, by the printed word in Thibetan, and by Medical Missions.

The outcastes in Kangra present a ripe field for Mission work. They are in many ways a finer type than the low caste, or outcastes of the plains. They number about 150,000. At Palampur and Jawala Mukhi marked signs of the ingatherings to come are beginning to appear. This part of the work alone is calling loudly for helpers.

Difficulties

The Arya Samaj, a reformed sect within Hinduism, has increased rapidly in the last decade in the Punjab. The Aryas are bitterly opposed to Christian Missions, but copy Christian Missionary Methods in schools, orphanages and work among the outcastes. The Arya Samaj has a strong middle school at Kangra, and is pushing its educational work and work among the outcastes in the district.

The temple at Kangra above described, was destroyed in the earthquake of 1905. It is being rebuilt at the enormous cost of 4 lakhs of rupees, (\$130,000). So too are many other shrines in the vicinity.

Perhaps the greatest difficulty is the indifference of the people, and lack of any real desire for a purer, better and higher life.

Early Church Work

The Church Missionary Society began work in Kangra in 1854. Their chief work was Evangelistic, Pastoral and Educational and a large and successful Boys' School was conducted at Kangra. In April, 1905, the district was visited by a great earthquake, when 40,000 people were killed, among whom were three missionaries. All the Mission buildings were destroyed and the fort was reduced to ruins.

The Christians

The Indian Christians in the Kangra District number 135. They are grouped at four centres, Kangra, Sidhpur, (three miles from Palampur), Jawala Mukhi and Dharmsala. The majority of these Christians are converts or descended from converts of the lower castes during the time of C.M.S. work in the district.

Present Work and Outlook

Following the earthquake of 1905, the C.M.S. sent Mr. and Mrs. Haslam to Kangra. Their work was to be Evangelistic and Pastoral, as no funds were on hand to rebuild the School or carry on Educational work. To aid him in his Evangelistic work, Mr. Haslam had a band of native Evangelists,

and an extensive work was carried on. The Christian communities were regularly visited also.

Soon after coming to Kangra a dispensary was opened by Mrs. Haslam, and a new building erected. Miss Macnaghten joined Mrs. Haslam as an honorary worker in 1909.

The Kangra field was taken over by the M.S.C.C. on January 1st, 1912.

Mr. Haslam is Field Secretary, and a Field Committee consisting of the Secretary, the Bishop of Lahore, a C.M.S. Missionary from the Punjab staff, a British official of the district, and an Indian Christian, besides those male missionaries, who have passed their second language examination, forms the governing body on the field.

Since 1912 the following missionaries have been sent out from Canada :

MISS ALICE HAGUE	}	1912
MISS CLARA THOMAS		
REV. F. S. FORD		
REV. W. A. EARP		
MRS. EARP	}	1913
MISS DEBLOIS		

Dr. Archer was transferred from Bengal to the Kangra Mission January 1st, 1913. These, with the Rev. R. H. A. and Mrs. Haslam, and the Hon. F. M. Macnaghten, constitute the foreign Mission staff at Kangra.

A large Mission house has been completed at Kangra, a large Boys' School is being erected and

Family Wards in connection with the Maple Leaf Hospital at Kangra. In addition to these there are a stone Church, a small Girls' School and a smaller Mission House at Kangra.

The Missionaries joining the staff since 1912 have chiefly been employed in language study. Miss Thomas has been ordered home on sick leave.

Evangelistic Work

Evangelistic work is carried on from four Christian Centres by means of Indian Christian Catechists. Mr. Haslam pays frequent visits to these centres on pastoral work, and to superintend and encourage the Indian workers. All important religious fairs are visited and the Gospel preached and Gospel portions sold to Pilgrims. A daily meeting of the Indian workers is held each day for prayer and study.

The Dispensary is open three days a week for women patients. A Gospel address is given to women patients before treatment. The average attendance is about 60. Miss Macnaghten visits patients in their own homes, and Evangelistic work is carried on among the women.

A Boys' School is conducted at Kangra with an average attendance of 65, also a Girls' School with an average attendance of 35, and a primary School at Sidhpur, with an attendance of 20, and at Jawala Mukhi with 15.

Plans for the Future

EVANGELISTIC—It is the aim of the Governing Board of the Mission to make all plans and operations subserve the end of evangelizing the District. A definite Evangelistic Policy is being formulated. Instead of indefinite itineration where a day or more may be spent at one place and then the camp move on to some other spot, the conviction is growing that this is inadequate, and that more carefully planned and executed itineration is to be undertaken. The inefficient presentation of the Gospel which must be the result of hurried visits is to be replaced by the fuller teaching of a more prolonged campaign at each place with a view to enlisting Catechumens from each centre ere the Camp is moved. Preachers at the various centres are now visiting and teaching in certain villages at regular intervals, thus making definite instruction a possibility. But the largest emphasis is laid upon the duty of the whole Church to become a witnessing body of believers. The Missionaries have been greatly encouraged by a movement from within the Church which has resulted in the formation of a Panchayat or Native Church Representative Council which is undertaking the support of Widows and Orphans in the Church. It is taking a share in the work of evangelizing, several of the members going out on Sundays and preaching in the villages, and others at intervals visiting their relatives and presenting the claims of Christ. It also examines Candidates for baptism with a view to keeping the Church free from men and women who may wish to join from unworthy motives.

Matters of discipline have also been effectively dealt with by this body. The whole augurs well for the extension and strengthening of the Church.

A Normal Training School, the object of which is to furnish suitable teachers for Primary or Village Schools throughout the district has been decided upon as the policy of the Governing Board and the attitude of the highest authorities towards the scheme has been most cordial. The Commissioner, Deputy Commissioner and Superintendent of Education of the District, the English Resident of Mandi State, have all written letters commending the Scheme. The Head of similar Schools at Lahore as also the Head of the Educational Department of the Province have spoken most warmly of the policy and asserted their conviction that a more valuable and fruitful course could not have been chosen. One or two short quotations may not be out of place.

“I was very pleased to learn that your Mission contemplates opening a Normal School at Kangra. No educational activity could be more in accord with the wishes of Government, or more calculated to meet the most pressing requirements of the country than this. I do hope that you will be able to persuade your coadjutors that your Mission could not possibly embark on a more useful Educational Policy.” (The Commissioner of the District.) The Resident of Mandi wrote: “. . . Until one can get a good teacher, a man trained on sound moral lines, the education that one gives will not achieve the best possible results. If you will kindly

inform me when your Training College opens, I will send you two or three promising Mandi lads for training." The Inspector of Schools wrote: "I fully approve the resolution of your Governing Board to have a Normal Training School for Kangra District. . . . It is of paramount importance that school teachers should be men of good character, and if the suggested institution makes a point of attending to the moral side of training for teacher-ship, it should be an agency for good, more widespread and efficient than an ordinary school for general education."

"One can but regard these expressions as emphasizing the fact that Missions still have a mighty work to do in this land in the matter of Education, and the opinions of other experienced missionaries have established the Board in this conviction that we cannot adopt a more far-reaching policy for our Mission than that adopted at our previous meeting." (Extract from Minutes of Governing Board, Dec. 22, 1913).

The requirements for this work are large. Most essential is the need of a strong Head-Master and a good staff of teachers.

There is to be a Girls' Boarding School at Palampur. The buildings for this are in course of erection. The Girls' Day School at Kangra will be continued.

Medical

(a) ZENANA.

The Hospital accommodation at Kangra has been increased by the addition of two wards. An out-patient block is also to be built this year. There is

the greatest need for a woman physician who can devote all her time to this work amongst women. A part of the medical programme is to train women for Maternity work in the District. This but awaits the addition of another Lady Doctor who could assist in this important departure.

(b) MARDANA.

A large hospital at Palampur for both men and women is to be started this year. The money for buildings has already been promised in full. Extensive Medical Itinerating in connection with this work is contemplated, in addition to Hospital and Dispensary work if a requisite staff can be obtained.

Leper Work

A Leper Asylum is to be built at Sidhpur three miles from Palampur. The original buildings to accommodate twenty lepers are to be erected by the Government, the Asylum to be under the supervision of the Medical Missionary at Palampur. Evangelistic work will, however, be the first aim in the Medical Mission and Leper Asylum.

Conclusion

The Church of Scotland Mission works in the State of Chamba. The United Presbyterians of the United States in Gurdaspur District, and the American Presbyterian Church of the U.S.A. in Hoshiarpur District. Within the district of Kangra, however, the Canadian branch of the Anglican Church is the only Christian Communion at work.

This Field of absorbing interest and unredeemed opportunities for the spread of the Gospel calls

loudly for reinforcement. Men and women are needed. These, not necessarily "of talent, but purpose, not of power to achieve, but of willingness to work."

Funds are needed. The building of Hostels for students, and other buildings for educational work, the establishment and support of Medical work, the support of Indian Assistants, all call for money.

But above all, prayer is needed for your missionaries and their co-workers; for the native Church; and for all these peoples for whom the Church is responsible that they may be called out of darkness into this marvellous light and be prepared with all the elect unto His coming.

APPENDIX

Chronological Table

- A.D.
- 500. Nestorian Missions in Central Asia.
 - 1260. Franciscan Missions in Asia.
 - 1542. Francis Xavier to India.
 - 1606. Robert de Nobili, Jesuit missionary in India.
 - 1698. East India Company's Charter enjoins the provision of chaplains.
 - S.P.C.K. founded.
 - 1701. S.P.G. founded.
 - 1705. King of Denmark sends first Protestant missionaries to India.
 - 1709. First English contribution to Missions in India—£20 by S.P.G. members to Danish Mission.
 - 1728. S.P.C.K. Mission in South India.
 - 1740-98. Schwartz, S.P.C.K. missionary in India.
 - 1755. David Brown in Calcutta.
 - 1793. East India Company's Charter renewed. Wilberforce's "pious clauses" defeated.
 - Carey arrives in Bengal.
 - 1805. Henry Martyn to India.
 - 1807. First C.M.S. grant to India, for translational work, £200.
 - 1811. Baptism of Abdul Masih.

- A. D.
1813. East India Charter renewed. Wilberforce's "pious clauses" inserted.
1814. First C.M.S. missionaries for India.
First Bishop of Calcutta (Middleton).
1816. C.M.S. Travancore Mission begun.
1820. C.M.S. Tinnevely Mission begun.
1823. Reginald Heber, Bishop of Calcutta.
1825. Bishop Heber ordains Abdul Masih, H. Martyn's convert from Islam, first native clergyman in India.
S.P.G. takes over S.P.C.K. Missions in South India.
1829. First Scotch missionaries to India, Alexander Duff and John Wilson.
1832. Daniel Wilson, Bishop of Calcutta.
- 1835-7. Bishoprics of Madras and Bombay.
1837. Sir P. Maitland resigns command of the Madras Army rather than salute the idols.
1841. C.M.S. Telugu Mission begun.
R. Caldwell, S.P.G., in Tinnevely.
1849. Punjab annexed to British India.
1850. French and Stuart (afterwards Bishops of Lahore and Waiapu) to India.
1852. C.M.S. Punjab Mission begun.
1854. S.P.G. Delhi Mission.
1857. Sepoy Mutiny.
1858. G. E. L. Cotton, Bishop of Calcutta.
Government of India transferred to the Crown.
1861. F. Gell, Bishop of Madras.
Indian Female N.S. and I. Society (now Zenana Bible and Medical Mission) organized.
- 1864-9. John Lawrence, Viceroy of India.
1866. Bishop Cotton drowned. Milman, Bishop of Calcutta.
Imad-ud-din baptized April 29th, 1868, ordained Dec. 6th.
1869. S.P.G. Mission in Chota Nagpore.
1870. Lahore Divinity College opened.
1872. First General Missionary Conference, Allahabad.
1877. Cambridge Delhi Mission begun.
Bishoprics of Lahore and Rangoon.
Bishops Caldwell and Sargent consecrated for Tinnevely Missions.
1879. Bishopric of Travancore.
1880. Church of England Zenana Society organized.
Oxford Mission to Calcutta.
1890. Bishopric of Chota Nagpore.
1891. Trinity College Dublin Mission (S.P.G.) in Chota Nagpore.
1892. Bishopric of Lucknow.
1896. Bishopric of Tinnevely and Madera.
1903. Bishopric of Nagpore.



Handwritten text, possibly a title or header, located at the top of the drawing. The text is mostly illegible due to the high contrast and graininess, but some characters are visible.

HTU

DANKAR

681

B B



KASHMIR

LAHAUL

DARCHA

KAILANG

LOSAR

KUVAR

KOKSAR

ROTANG PASS

KOTI

SPITI

BARA BAGHAL

NUGGER

MALAUNA

MANIKARAN

JHARI

BABU PASS

DELU

BUDWANI

SULTANPUR

BUIN

BAJURA

KULU

DRANG

KATAULA

UNATH

RA

SMITH

LAHAUL

DARCHA

KAILANG

LOSAR

KUVAR

THIBET

KOKSAR

ROTANG PASS

KOTI

SPITI

DANKAR

MUTH

RA BAGHAL

NUGGER

MALAUNA

MANIKARAN

JHARI

BABU PASS

DELU

BUDWANI

SULTANPUR

BUIN

BAJURA

KULU

DRANG

DARAMPUR

KATAULA

LAHORE

HOSHIARPUR

KANGRA
PROPER

BARA

NUKPOUR

PATHANKOT

GANGTHA

KOTLA

DHARAMSALA

LOWER
DHARAMSALA

SIDHPUR

INDOURA

JAWALI

KANGRA

PALAMPUR

BHADYAR
SAJNATH

SURRARWAN

DOULATPUR

BEWARNA

HARIPUR

DEHRA

JAWALAMUKHI
ALAMPUR

SUJANPUR

BEAS RIVER

BHARWAIN

NADAUN

HAMIRPUR

BARSAR

Anglican Bishoprics in India

Calcutta
1814

Madras 1835	Bombay 1837	Colombo 1845	Lahore 1877	Rangoon 1877	Chota Nagpur 1890	Lucknow 1893	Nagpur 1902
Travancore and Cochin 1879		Tinnevely 1896					



DARAMPU

KATAULA

BARA BAGHAL

SPITI

KOTI

NUGGER

MALAUNA

MANIKARAN

JHARI

BABU PASS

DELU

BUDWANI

SULTANPUR

BUIN

BAJURA

KULU

DRANG

DARAMPUR

KATAULA

MANDI

MANDI

MANGLOUR

SARAJ

BANJAR

DHAOR
JAGAT
KHANA

DALASH

SUKET

SUKET

DEHAR

SUKET RIVER

IGRA
OPER

MUKHI
LAMPUR
RIVER

DAUN

Mission Field
the District of Kangra

GRA
PER



Mission Field of the M.S.C.C. in India
 Comprising
 the District of Kangra and the Native States of Mandi and Suket.

