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REPORT

OF THE

✓ American Presbyterian Mission

IN WESTERN INDIA.

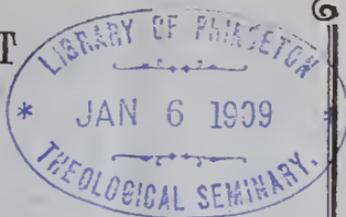
FOR

1881.

Bombay;

PRINTED AT THE ANGLO-VERNACULAR PRESS.

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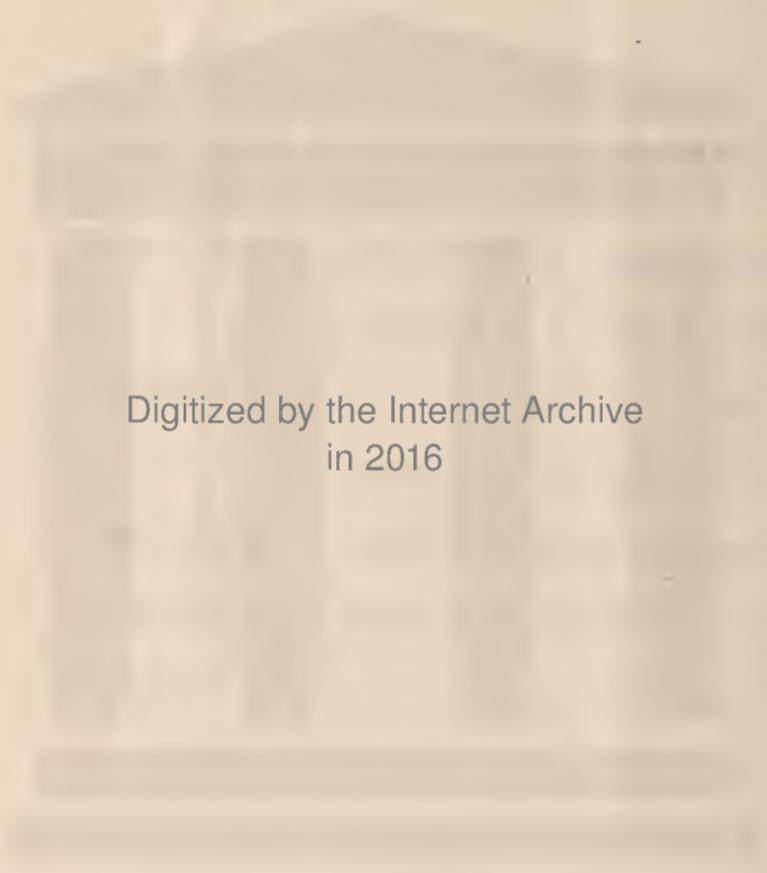
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1882.

NAMES AND STATIONS OF MISSIONARIES.

- REV. & MRS. G. W. SEILER,*Ratnagiri.*
*REV. & MRS. J. P. GRAHAM, ,,
MRS. J. J. HULL,*Kolhapur.*
REV. & MRS. J. M. GOHEEN, ,,
REV. & MRS. G. H. FERRIS,*Panhala.*
REV. & MRS. L. B. TEDFORD,.....*Kolhapur.*
MISS ESTHER PATTON,.....*Panhala.*

**Now in America.*



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REPORT.

The routine of mission work at our several stations has been the same as in former years, and though our Missionary force has not been strong the past year, there has been a steady growth in the influence of the Christian community, and in some instances a marked diminution of prejudice and opposition on the part of the Hindu community. With few exceptions, the health of the Missionaries and native helpers has been good, and while we are saddened by the death of Mr. Hall, who had entertained a hope of returning, we are made glad by the return of Mrs. Hull to Kollhapnr in December, and the arrival of Mr. and Mrs. Seiler at Ratnagiri on the 15th December.

Some of the drawbacks and difficulties incident to evangelistic work have been experienced; among those that Mr. Ferris has had to contend against was the dispute in reference to the ground around the bungalow at Panhala; but he is able to report that it has been settled by purchasing, for a small sum, the claim asserted by the man who gave the trouble. Subsequently the Political Agent at Kollhapnr kindly granted us an adjacent lot of ground, on which there is a good site for a home chapel and school-house, which it is contemplated to build. So we have a compound of nearly three acres, the boundary of which is marked by a hedge and nearly two hundred trees. Mr. and Mrs. Tedford and Miss Patton, who arrived a year ago, have been chiefly engaged in studying the vernacular language (Marathi). Mr. T. has also joined with Mr. Goheen in conducting in English, a weekly service held in Mr. Goheen's bungalow, and most of the time, he has taught a class in the Sabbath School. Miss Patton instructed a class of orphans in English during the hot season while they were in Mr. Ferris' charge; she also taught two servants to read and helped Mrs. Ferris in preparing sewing for the school-children.

Preaching and other Services.

Mr. Goheen reports that he began the year's work by observing the "Week of Prayer," a daily meeting being held in the home chapel at the close of the morning session of school. It is gratifying to note the good attendance at the service held in the city chapel every Sunday P. M. "Often, during the wet season there were from 200 to 300 Hindus and Mohammedans present, besides the native Christians. The average attendance for the year was about 100. Since June 1, I have been able to preach almost daily on the streets, and have nearly always been heard gladly. My Helper has given his whole time to preaching on the streets and in villages."

Mr. Ferris writes that at *Panhala* two prayer-meetings are held every week and a service every Sunday p. m., and there is also a daily meeting at the close of the school session for the exposition of Scripture. These services are attended mainly by the Christians (including pupils) and the household servants. "Occasionally a few persons from the outside world attend. The reason why so few from the outside attend is because of the situation of our compound. I hope in time to be able to purchase a plot of ground near where the bazar is held, and then we shall be almost certain to have large congregations."

At *Ratnagiri*, the regular Sabbath service in the city church, the daily meetings for the exposition of God's Word and prayer in the home chapel and the Wednesday morning prayer-meeting for the Girls' School, have been continued as usual. Ramkorbai, an intelligent and exemplary young woman and an earnest speaker, conducts the prayer-meeting.

Mr. Graham says: "The daily meeting in the home chapel, which I have conducted myself, is attended by the native Christians, servants and school-girls. One encouraging feature in this connection is that the school-girls who formerly remained entirely silent if a question were asked them, have latterly seemed to be more interested in the lessons, and ready to answer questions in reference to the subjects spoken of in them; and in their own prayer-meeting they speak out freely whenever addressed. Since September there has been a marked increase in the number of outsiders attending the service in the city church. Whether this is owing to the presence of Govinda, a young convert spoken of below, I cannot say. One thing is evident however, and that is that his baptism has not been received as unfavourably by the people as was that of Bhikoo, a young Maratha, two years ago. One of the local papers spoke of that baptism as "the missionary's first game in Ratnagiri"; every pupil left the Girls' School, which was virtually suspended for six months' after, the larger boys stopped coming to the Boys' School, and the Sabbath congregations sensibly decreased in size,—not one of these results followed the baptism of Govinda, although he was at the time, and has been ever since, employed as assistant teacher in the Girls' School. This we think, gives us good reason to believe that the leaven is at work in changing public opinion that some progress has been made, that at least the heathen are becoming more familiar with the thought that even a Hindu may change his religion without the world's being turned upside down with the doctrine he has accepted."

Day Schools.

Mr. Goheen reports two Boys' Schools in Kolhapur and four in villages, with an average attendance in all of 160; also a school on the compound for the native Christian children and orphans,

tanght almost entirely by Mrs. Goheen. Two new Schools have been started, one 25 miles from Kolhapur and the other 20 miles, and the school in Wndgaw which was closed in the famine four years ago, was re-opened. One of the new schools was established in Kodoole, a town of 8,000 inhabitants, at the urgent request of the "Desai" or head of the district, who "has taken much interest in the school by going to examine it himself, and also by inviting the teacher to bring the boys to his house from time to time. The last time I visited the school the Desai told me he wished the school to be first class, and said he would give us a nice plot of ground to build a good school-house on. Though the school is composed of Mahars or low caste boys who do not enter Government schools, the Desai told me he never saw boys progress so well in their studies, and he attributed it to the faithfulness of our teacher. He often has the teacher come and read to him from the Bible and other Christian books."

Much opposition has been experienced at Wndgaw. After purchasing a piece of ground in the town, we began to build a house for our teacher and his school; the work had hardly begun when the officers of the town, by means of threats, caused the workmen to stop working. Mr. Goheen then ordered the men to resume work, and when the officers found they could not arrest the work, they sent for the Chief Officer of the district to come and do so, as they did not wish a Christian house to be built in their town. Said officer came, and after inquiring into the matter, and finding that we had bought and paid for the land, he refused to hinder the work, and said that parents were at liberty to send their children to our school. So, since that day there has been no opposition, and the school is increasing in numbers, and when the school-room is ready, we expect an attendance of 50 or 60 boys. Lately, when touring, Messrs. Seiler and Goheen visited Wndgaw, and received a pleasant visit from some of the chief men of the town, including the one who had given the most trouble.

Mr. Goheen mentions the good influence of a pupil of our Girls' School, who, more than a year ago went with her husband to Koombhoj, 16 miles from Kolhapur. She took her New Testament along, and though not a Christian by profession, began to read portions of the book to the people of the village, some of whom became much interested, and at his earnest request she gave the Patil (town officer) her Testament to read. Several men were so much impressed that they asked for baptism, but they were advised to come to Kolhapur after a time, when it would be decided whether they were worthy of baptism or not. We have not seen them since.

At *Panhala*, Mr. Ferris has not been successful in his efforts to establish a Girls' School. He says, "The school, as it was carried on before, was established on the principle of giving a piece

(two-thirds of a cent) per day to each girl, so as to make their parents willing to send them. This is a principle that I do not like, and, though I acknowledge that much good has been done by such schools, and that there have been conversions of scholars, who might not have been brought under mission influence had it not been for the picc given, yet I feel that a smaller school established on a different principle will in the end, accomplish more extensive and permanent results. I cannot believe that, as a general thing, scholars will have the same love for learning created in them if they are paid for attending, that they will have if they do not receive any pecuniary inducement."

"Another reason why I did not succeed in obtaining scholars was, that the parents of the girls would not allow the children to come without there being some older person to take them to and from school daily. They make no objection to allowing their children to come to the bungalow without an attendant at any time if they desire medicine, but if it be for attending school, then such a thing could not be heard of." Brother Ferris, writes that he cannot obtain a person to bring girls to the school because the last woman employed by the Mission in this capacity became a Christian, and therefore was regarded by the Hindus as defiled, and no one is willing to undertake the service. He further reports: "Though unable to establish a large school, I have kept up a school of the native Christian children with Shivaram for its master. In the school there are eight children—four boys and four girls. During the year we have read the gospel of John and part of the Acts of the Apostles in our daily readings, and I have endeavoured to explain the passages so read in a way that might be understood by all. These meetings have been quite largely attended, there being usually present all the school-children, native helpers, the few native Christians on the compound, most of my household servants, and the workmen employed on the new buildings. There have also been others, occasionally from outside. During the first part of the year Bhiwa's time was largely taken up in going from place to place, preaching in the bazars. I had him do this because he was unable to obtain pupils for a school. I feel that he could have established a school had he cared very much about it. During the rains he succeeded in establishing a night school after much urging on my part. During the whole year Mr. Ferris instructed Bhiwa and Shivaram, and they passed a creditable examination before the Presbytery.

At *Ratnagiri*, the number of boys in attendance at the Vernacular Boys' School in the city church is 45. Mr. Graham says: "This is the smallest number that has been on the roll in any of the three years we have been in *Ratnagiri*; but, for a long time I had been satisfied that a school with only one teacher could accomplish more good with a less number of scholars than were in attendance, and as the way did not then seem open to employ one or

more additional teachers, I determined to try the experiment of limiting the number of boys, and requiring more thorough instruction on the part of the teacher. The result is that the boys have not only improved more rapidly in their secular studies, but they have taken a far greater interest in the religious instruction given in the School. They have been more attentive, and their deportment has improved in every way. Many of them have voluntarily committed Christian hymns, coming to Mrs. Graham every Saturday to recite them." To make our vernacular schools as effective as they ought to be, he is satisfied that three things are necessary. First, that we employ a sufficient number of teachers, and these more competent than those we have had heretofore. Secondly, that as an inducement to boys of the higher classes to attend our schools, the course of secular instruction be made to correspond with that taught in the Government vernacular schools, the religious element being retained, as at present. Thirdly, that the Mission supply each pupil with the text books necessary to enable him to study to the best advantage during the time he is connected with the school. Mr. Graham believes that if a number of such schools were established and well sustained by the Mission, it would not be difficult to secure several hundred scholars in Ratnagiri, and by this means the missionary would have more ready access to and greater influence among the people than he could obtain in any other way.

"During the year Mrs. Graham has spent two hours daily in the *Girls' School*, and since September Govinda, a converted young man from the *farmer* caste, has been employed as assistant teacher to help Rankorbai, the woman who has charge of the school. The whole number of girls in attendance the past year has been eighty-two, and many of them have made considerable advancement in their studies; still, their progress is much less than it would have been, were it not for the irregularity in attendance occasioned by the many feasts, early marriages, and the want of interest on the part of parents who, with a few, honorable exceptions, care far more for the pice a day given to each girl to secure regularity in attendance, than for any progress the girls may make in their studies. This feature of the *Girls' School* viz :—giving pice for attendance, no doubt, would be looked upon as objectionable by many patrons of Missions, but in Ratnagiri, the question is, 'shall we give pice to the girls, or shall we have no *Girls' School*?' To avoid misapprehension in the minds of any as to this matter, it might be well to say that in the *Girl's School* at Kolhapur when that was the only *Girls' School* in the mission it was the custom to give a pice a day to each girl for as many days in the month as she might be present. This custom was established years before the Kolhapur mission was taken under the care of our Board and it has since been followed in all the *Girls' Schools* taught on the premises of the missionaries at every station. Our *Girls' schools* have been prosperous, and be-

ing virtually in the Mission houses and, so, directly superintended by the wives of Missionaries or unmarried ladies sent out by the Board, have been generally considered as one such, if not *the* most efficient agency in reaching the people. We will be glad when the day comes that a school taught on Mission premises, and attended by heathen girls can be carried on successfully for any length of time without giving pie, but if the doing away with this custom is also to do away with these schools, so far as the attendance of heathen girls is concerned, (and this had been the result wherever the experiment has been tried, and it has been tried at every station) we cannot but feel that it would be crippling our work at the very point where we have most need of strengthening it, i.e. avenues of access to the people. This conviction has been growing stronger and stronger, the longer our experience has been." Moreover, the maintenance of such schools is of the greatest importance because the presence of the girls at the Sabbath services and their singing attracts outsiders, and were it not for the nucleus they constitute, the congregations would usually be very small. Besides, the school itself affords one of the best fields for the sowing of the Gospel seed.

Since September Mrs. Graham has had a small school for women in the *Ratnagiri gaol*. As she was able to devote only one hour a day to this work, she selected eight, the most promising and intelligent of the fifteen women, intending that they should teach the others as they themselves might learn. All these women have learned to read, and some of them to write, and they seem to appreciate and to be grateful for what has been done for them. Mrs. Graham has frequently spoken of the real satisfaction and enjoyment she has found in teaching these women as equal to or greater than that she has felt in any other mission work.

Sunday Schools.

Mr. Goheen reports two Sunday Schools in the city of *Kolhapur* with an average attendance of 200 children and adults, mostly non-Christian. "This work," he writes, "has become more and more encouraging. We give the children each a small card with a verse of scripture printed on it, every Sunday, and I have heard one of my Helpers say that he saw some of these cards in villages 12 miles from Kolhapur. The children seem to become more and more interested, and attend very regularly."

The Sunday School at *Panhala* is small, but Mr. Ferris hopes it will grow when we have a room large enough for a Sunday School. He says, "I have, during the year, gone over some fifteen of the first chapters of Genesis. This service I have almost invariably taken myself, and have endeavored to so explain all we have studied that the little children could understand."

Visits to the Leper Hospital and Gaol—Ratnagiri.—"Since my return from Panhala," writes Mr. Graham, "at the close of the hot season Mrs. Graham and myself have made weekly visits to the Leper Hospital and the Gaol for evangelistic work. In both places Mrs. Graham's efforts have been confined to the women and mine to the men. During the rains the whole number of lepers in the hospital was about 70, but since the dry season began, the number has gradually decreased to 45. These poor creatures seem to realize that we can have no selfish motives in coming to them, and to feel grateful for the interest shown by these visits, but beyond this we cannot see that anything has been accomplished. Quite a number have died during the year, some of whom, when the end was near, and they were warned and besought to prepare for what was before them, said to me, 'all we can do now is to put our trust in God, and wait until His summons comes.' But in all such cases, I have feared that the faith thus expressed was nothing more than a stoical submission to the inevitable."

In the gaol many usually come to hear the gospel messages, and some seem to have been impressed by it. One man asked for baptism, but there is reason to believe that he had some expectation that baptism would in some way bring him release from imprisonment.

Itineracy.

At *Kolhapur*, Mr. Goheen's native helper Khundoba has given his time to preaching on the streets and in villages, at two different times travelling seventy-five miles, attended by a Bible Reader.

"Two of our teachers have also made extended tours together, selling books, talking with, and reading the Bible to, the people. In this way, during the year the Word of God has been preached in at least 100 towns and villages."

Zenana Work.

"During this year Mrs. Graham has visited the women of *Ratnagiri* more frequently than in any past year. She has endeavored to visit one locality in the native town each week. The women visited are mostly the mothers and other relations of the school-girls, who are all of high caste. Some of the women are undoubtedly glad to see her, but this part of the work is attended with many difficulties. The caste prejudice is so strong and many of the women are so afraid of being suspected of being too friendly to the missionary that they are very cautious, especially if there are any men of the family or neighborhood near. Some of her best friends among the women will turn away with the very object in view that they may not be seen in her company.

Sometimes the mothers will send away their little girls—the same girls who are in the mission school with her hours each day—lest they be defiled by her touch or shadow. This circumstance might seem very inconsistent and unaccountable to persons not acquainted with their ideas and customs, but the School girls have special garments for attending school and church, and these are taken off and hung up in the porches when the children return from school or church and water is thrown upon the children themselves before they enter their homes." Rankorbai always accompanies Mrs. Graham on these visits, and though they have often tried to have the women hear portions of Scripture read and explained, and to listen to the singing of hymns, she feels that most of their efforts in this direction have been, in great measure, failures.

Visiting of the same kind has been done this year in *Kolhapur* but the visitor meets with much more encouragement in the Deccan than in the Concan. Mrs. Goheen has always been received gladly and urged to come again.

The Churches.

Two young men have been added to the church in *Kolhapur*, one on profession and one by letter. A man of the *Shimpi* (tailor) caste, who had been baptized by Mr. Hull four years ago, and, after giving great satisfaction as a Christian teacher, suddenly went to his native town and denied that he had become a Christian, and was therefore suspended, came back penitent a few months ago, and was re-admitted to full communion.

Children baptized during the year	6
Excommunicated.....	1
Whole number of members December 31, 1881	65
Helpers	2
Teachers	4
Two children and one adult have died.	

Three converts have been received at *Panhala*—Shivaram, Maruti and Nata. Shivaram received a good education in Karachi, and has a good knowledge of English. Mr. Ferris writes of him, "Shivaram gives promise of a useful life, and I think he will make an efficient helper. During the year he suffered a great loss in the death of his father, the only parent he had living, and a nice old man. I had great hopes of his father that he would come to Christ. He said to me one day while visiting his son, when I asked him if he would not become a Christian, 'This, (pointing to Shivaram) is all I have left now, and I suppose I will have to go in the way he goes.'

Maruti is a boy, who influenced by Shivaram came here to learn of Christianity. His father came twice and tried to persuade him to promise not to become a Christian, but Maruti told

him he would make no such promise. Then after his father returned to his village he resorted to the common trick of sending word to Maruti that he was sick and did not expect to live ; the device was successful, but he was not home long, for although they kept him there by various means two or three months, he unexpectedly returned to Panhala, and being firmly determined to be a Christian he was examined and it was decided to baptize him.

“Nata a sweeper has been in our employ about eight months, and during that time has been very regular in his attendance on all our religious services. I have had but little conversation with him as he hardly understands me, (his native language is Guzerati) consequently I attribute his conversion largely to the influence of Shivaram, who can converse with him in Guzerati.”

“The church in *Ratnagiri*, for so we speak of those who have been baptized, and admitted to the Lord’s Supper, although there is no regular church organization—numbered six adults at the beginning of the year. Besides these we have had with us in our own or mission service, four others connected with the church at Panhala. Of those belonging to R—one of the Mahar caste went off shortly after he was baptized, and he has not been heard of since. Two others formerly Mohammedans who were baptized in the R—jail were removed to some other place while we were at Panhala last not season, and we do not know where they are at present.

D. C. Fernandes, a young native helper and candidate for the ministry under the care of Presbytery, acted so badly at the beginning of the year that I thought it necessary to prefer charges against him, and after investigating his case, Presbytery struck his name from the list of candidates and excommunicated him from the church.”

On account of the misconduct of this man and the return of his principal helper to the Deccan on account of sickness in his family, Mr. G— has been left without any native assistant this year. However, he goes on to say “There are three young men at *Ratnagiri* who, I think, will soon make valuable assistants. One is Bhikoo, a young Maratha who was baptized two years ago ; another is Bssant, a younger brother of the native helper Baizoo who was with me last year. These two young men have been attending a normal school of the C. V. E. S. at Ahmednagar. They came home last vacation in November and I took them with me to the jail on Sabbath afternoons, and on different occasions had them speak to the convicts, about a hundred of whom were present. I was much pleased with the matter of their addresses and the earnestness of their manner, and felt encouraged to see that there was a prospect of our soon having two young intelligent earnest and conscientious helpers at this station, one of whom naturally belongs here, as *Ratnagiri* is his

birthplace and the home of all his relatives. The third young man Govinda was of the *Koonabi* (farmer) caste. He had heard of, and afterwards been well instructed in the doctrines of the Christian religion by Bhana Ratan in Goozerat, where his father has government service." Some time ago Govinda returned from Goozerat to his native village, nine miles from Ratnagiri and tried to live a Christian life without taking upon himself the name and profession of a Christian, but his conscience reproached him and after receiving a letter from Bhana Ratan exhorting him not to hide his light under a bushel, he came here and asked Mr. Graham to baptize him. After instructing him and conversing and praying with him daily for a month, Mr. Graham was fully satisfied that he was a true child of God. In the meantime his wife, father, and other relatives, his neighbours, caste-people and the Hindus generally made many efforts, coaxing, reviling, threatening and promising by turns to induce him to give up his purpose of becoming a professed Christian, but in vain. He remained firm and was baptized Oct 23. Govinda is an only child, and when his father heard that he was about to confess his faith in Christ, he came from Goozerat a distance of several hundred miles to prevent, if possible his baptism. When he failed he became very bitter against him, and has now, in his old age married a second wife in hope of obtaining another heir to his house and land in the place of Govinda. As to Govinda himself, though he had to forsake everything, he believes that he has received 'manifold more in this present life.'

Circulation of Books.

No Colporteurs or other person has been employed in the Ratnagiri field to sell books. The number of volumes disposed of is small, and these have been given gratuitously. In the Deccan our teachers and helpers have sold some books in the villages.

We acknowledge with hearty thanks the following donations received the past year.

	Rs.	a.	p.
J. W. Walker Esq.	4	0	0
J. L. Johnston C.S.	20	0	0
C. B. Izon C.S.	10	0	0
H. Kennedy Esq.	3	0	0
W. U. M. S. (America)	147	1	0
Mr. Shannon.....	25	0	0
Mr. Parsick (for Mission School)	20	0	0
Capt. Ferris	18	0	0
Miss Little	14	0	0
Mr. Candy	12	0	0
Dr. Sinclair	10	0	0

Major Reeves	10	0	0
Dr. Carleton	5	0	0
Mr. Cahusac	2	0	0
Rev. and Mrs. L. B. Tedford (Special)	100	0	0
" J. M. Goheen (")	90	0	0
" { R. G. Wilder	100	0	0

