

UM Libraries Depository



103324709012





LIBRARY OF
THE
UNIVERSITY OF MISSOURI

THE GIFT OF

Author

This Thesis Has Been

MICROFILMED
1952

Negative No. T- 1266

Form 26



THE METHODS OF MISSIONARIES
=====

IN

CIVILIZING

SAVAGE AND BARBAROUS PEOPLES

VIEWED FROM THE STANDPOINT

OF

SOCIOLOGY AND PEDAGOGY

BY

CHARLES E. ROBINSON

1907

378.7M71
XR56

THE METHODS OF MISSIONARIES
IN CIVILIZING
SAVAGE AND BARBAROUS PEOPLES
VIEWED FROM THE STANDPOINT OF SOCIOLOGY AND PEDAGOGY

=====

Chapter I.

MISSIONARY RELIGIONS
=====

This thesis assumes that missionaries are a civilizing force. Their work is frequently initial and fundamental in civilizing savage and barbarous peoples. But what is meant by civilization? The significance usually attached to it is a material one. It suggests modern improvements and conveniences: steamships, railroads, streetcars, immense buildings and populous cities. But the missionary, whatever the faith he represents, is not interested primarily in this sort of civilization. To him civilization means morality, spiritual culture, a conformity in habits and ideals to the highest types of humanity with which he is himself acquainted. He goes forth and labors to bring savage and barbarous peoples up to this high ideal.

Not every religion sends out propagandists to peoples outside the race or nation in which it is indigenous. The religion of ancient Egypt was confined to the valley of the Nile; Greece

and Rome sent out no missionaries; Confucianism never attempted to make converts outside of China; Brahmanism is limited to India; Zoroastrianism gained no adherents outside of Persia; and Judaism is strictly ethnic. * Only three great religions have had an ambition to civilize the world and have sent out missionaries for this purpose. The first of these in point of time is Buddhism, which arose in India in the sixth century B.C.; the second is Christianity by the origin of which we date our modern era; and the last is Mohammedanism which arose in Arabia in the seventh century A.D. Christianity being the most active in missionary enterprises at the present time, will be reserved in this discussion till the last.

Many volumes have been written upon the comparative merits of these great religions as civilizing forces, but this thesis deals only with the methods by which they were propagated among savage and barbarous peoples and the civilizing effects of the methods. The doctrines will be dealt with only incidentally when necessary for explanation of the methods.

Chapter II.

THE METHODS OF BUDDHIST MISSIONARIES

Gautama Buddha, the founder of Buddhism provided for missionary activity by establishing an order of preaching monks. He gathered about him sixty chosen disciples whom he instructed for five months in his philosophy of life, and then sent them forth to proclaim the way to others. It was by the expansion of this

* Clarke, James Freeman, Ten Great Religions p. 153

Order that the dominion of Buddhism expanded. The two great objects of this society were mutual help in the religious life and the preaching of the doctrine. The one who joined this Order forsook everything in the world which seems attractive to the average man. All personal property, all family ties, all ambition for worldly pleasures and honors must be given up; he must live by begging. He must be in strict subjection to rules in which every detail of his food, his clothing, his residence, and his daily walk and conversation were laid down. * He made no vows to human authority but was under rigid laws. He went forth to preach, clad in a robe of yellow rags, barefooted, head shaved, with wooden bowl in hand to receive the rice he begged.

Every missionary went alone. He preached to all who would hear, of every caste and condition of life. He spoke to the people in their own dialect, and enforced his words by using dialogs, parables, and frequent repetitions. He knew his subject and adapted his material to his audience.

The spirit of these missionaries in patience and magnanimity is unsurpassed in all history. The following story illustrates both the spirit and methods of one of these apostles of Buddha.

"A rich merchant of the name Purua being converted resolved to forsake all and go to a neighboring savage tribe in order to win them to Buddhism. Gautama apparently tried to dissuade him, -

* Menzies, Allen, History of Religion p. 375

"The men of Sronaparanta, where you wish to fix your residence", he said, " are violent, cruel, passionate, fierce, and insolent. When these men address you in wicked, brutal, gross and insolent language, when they storm at you and abuse you, what will you do, O, Purna?"

"When they address me in wicked and insolent language and abuse me", replied Purna, "this is what I will think. These men of Sronaparanta are certainly good and gentle men, who do not strike me either with their hands or with stone".

"But, if they strike you, what will you think?"

" I will think them good and gentle, because they do not completely deprive me of life".

"But, if they do deprive you of life, what then?"

"I will think the men of Sronaparanta good and gentle, for delivering me with so little pain from this body full of vileness".

"It is well, Purna", said Buddha; "with your perfect patience you may dwell among the Sronaparantakas. Go thou, O Purna, thyself delivered, deliver others; thyself arrived on the other shore help others thither; thyself comforted, comfort others; having attained complete Nirvana, guide others to it". *

Purna went on this mission and succeeded. Thousands of others went forth in the same spirit. Their sympathy and compassion was universal. These missionaries were tolerant, and in a way compromising. The idolaters to whom they preached might accept

* Grant, Principal G.M. The Religions of the World p. 118

Buddhism and still believe in their idols and worship them if they wished, tho to do so was inconsistent with the missionaries' teaching. Any wise man whom the people revered, such as Lao-Tse, or Confucius, was willingly conceded by the missionaries to be another Buddha, another "Enlightened One". Thus they showed their respect for the religion which the people already held and merely supplemented it by their own, or used it as a foundation upon which to build the doctrine of Buddha. They did not make too great demands of their new converts and manifested peace, good will, and brotherhood of all.

As Gautama Buddha had been a prince, his disciples had precedent for appealing to royalty, and frequently kings and princes responded to their appeal by accepting the faith and assisting in its promulgation. This they did, not by war or harsh measures, but by precept, example, and decrees favorable to the establishment of Buddhist morality. King Asoka, the Constantine of Buddhism in India, sent his own son and daughter as missionaries to Ceylon. In China, after the faith had spread somewhat, the emperor had a vision bidding him to send to India for the sacred books and authorized teachers of Buddhism, in order that he might introduce it publicly into his kingdom. He was not disobedient to the vision and henceforth Buddhism became the popular faith in China. * One of the Chinese princes became so devoted to it, that he retired to a monastery. Being persuaded to resume his crown he employed his time in teaching Buddhist doctrines to his courtiers. From China

* Williams, S.W. History of China p. 29

Buddhism extended westward into Tibet and eastward into Japan being welcomed at first by the ruling classes in both these countries. Thus kings and princes became the allies of the Buddhist missionary.

Yet Buddhism was never propagated by force, even when militant emperors supported it. Only one religious war has marred its peaceful record in twenty-three centuries, and that was not in the interests of missions. No inquisition or persecution has darkened Buddhist history. Its conflicts have been reason with reason. It has combined the zeal which converted empires with a toleration almost inexplicable. *

In all the lands to which Buddhism was carried, the sacred writings supposed to be a record of Buddha's own words, were translated into the language of the people. The monasteries became centres of education and enlightenment.

Of the active transformations that occurred in these countries when Buddhism began to prevail, not much has been recorded, but in many of them, "civilization entered and history began with Buddhism". # A few details are given concerning Tibet before and after conversion to Buddhism.

Gross paganism and idolatry had rested like darkness upon Tibet. The people were ignorant, filthy, and uncultivated; and their native religion consisted chiefly of magic based on a kind of Shammanism. The chief function of the Shamman, or wizard priests,

* Clarke, Jas. Freeman, Ten Great Religions p. 157

Encyclopedia of Missions

was to exercise demons or propitiate them by sacrifices and various magical practices. People and priests alike feared and worshipped the Devil. Violence, cruelty, injustice, and sexual immorality prevailed. To these degraded people came the Buddhist monks, teaching lessons of compassion, manifesting their own belief that evil is rewarded by suffering and good is rewarded by peace. They established monasteries and translated holy books into the language of Tibet. After one terrible persecution, the people accepted their teachings and rejoiced to be emancipated from demon gods and villainous priests. Violence and cruelty ceased, and woman came to be esteemed more highly. Men regarded each other as equals and brothers and an age of peace and enlightenment began. The Buddhist Order in Tibet gained so much wealth and influence that it absorbed the secular power and took the government into its own hands. This is the only country in which the order has become hierarchical in its organization. *

The characteristic methods of Buddhists missionaries may be briefly restated as follows: - the establishment of an order of mendicant, preaching monks; the peaceable expansion of the order thru preaching to all classes in many lands; the translation of Buddhist Scriptures; and the winning of political favor. It remains for these methods and their effects to be discussed from the point of view of Sociology and Pedagogy.

Sociology approves the methods of Buddhist missionaries in

* Enc. of Missions Art. Lamaism.

that they worked upon society from within rather than by external force. Even when they had the patronage of kings they did not attempt to use it to force anyone to accept their creed or observe their ritual. They directed their efforts to the conversion of individuals and so leavened the whole of society without legal enactments or military force.

They were peaceable. They instituted no inquisition, or persecution. They deprecated war between nations and parties. They did not intrigue in the affairs of governments. They inculcated generosity, charity, tolerance, love, self-sacrifice, and benevolence even toward animals. *

There is one serious criticism upon their methods from a sociological point of view, and it applies both to the content of their teaching and their method. They extended Buddhism by the expansion of the Order. But the Order was composed of monks and nuns, a class who were non-productive both economically and biologically. Mendicancy and celibacy was the ideal state of life. So long as this class of men and women were busily engaged in teaching and preaching, they were useful factors in society, even if they were failures biologically. But the time came when Buddhism lost its zeal and the monks and nuns lived much in idleness. Moreover, so many people accepted this monastic ideal of life that in some countries one-third of the total population was thus drawn away from all productive enterprises and from all contri-

* Monier Williams, Buddhism p. 551

bution to the continuity of the race. * Supposing this one-third to be the best of the people mentally and morally, the withdrawal of so many out of every generation from race production, was sure to result in racial deterioration. And the withdrawal of so many from making any contribution to the economic or intellectual inheritance of the race is a sociological blunder not to be condoned. Civilization came to a standstill long ago in countries where Buddhism prevailed.

It is an interesting fact sociologically that Buddhism has found its home only among Mongolian races. "It may be safely asserted that no Aryan race while existing in anything like purity was ever converted to Buddhism". # The same assertion may be made regarding the reception of it by Semitic peoples. This may be explained by supposing that Buddhist missionaries did not have the zeal and perseverance necessary to go to a race entirely distinct from their own, and to learn a language utterly dissimilar to their native speech. It may be that the true explanation is to be found in the nature of these races. Buddhism may not have appealed to them when presented. But probably the first explanation is correct, for the philosophy of Buddhism is not more mystical than much that has been current among Semitic and Aryan peoples; and Semitic Essenes, and Aryan Stoics, and Monks have gone to far greater extremes of asceticism than did the Buddhist monks.

* Grant, G. M. The Religions of the World p. 136
Ferguson, Tree and Serpent Worship p. 57 quoted in Grant
The Religions of the World p. 128

From the point of view of Pedagogy, there are many things to be commended in the methods of Buddhist missionaries and only two very serious defects. It is commendable the way these missionaries prepared for their teaching. The essential doctrines of Buddhism are meagre in quantity, but Gautama kept his disciples in training with him for five months before he sent them out to teach the way; and the new monk coming into the Order must pass thru a similar period of preparation.

It is praiseworthy the way these missionaries got down on a common level with the people whom they wished to teach. No one could be more poorly or humbly clad, or have less of this world's goods than the teacher who came as a beggar, clad in a garment made up of faded rags.

These teachers were absolutely impartial in the treatment of those who received their instruction. They preached both to slaves and princes. They were patient, resisting evil with good. They reached a point of contact with their auditors by speaking of pain, and sorrow, and disappointment. Everybody knows something of these. They offered as a reward for accepting their doctrines, cessation of all pain and suffering. They encouraged their hearers to self activity, in a way. They were to work out their own salvation thru good deeds and perfect self-control.

But in the significance they attached to those terms, good deeds and self-control, lies one of the great defects in their

teaching. Scientific pedagogy says that the aim of education is the harmonious development of all the student's powers in order to prepare him for complete living. But the effort of these missionaries was to suppress all desires, except the desire to escape from the world of desire. They taught that thru desire comes all grief and pain. All desire for property, for things beautiful, for things sensuous and connubial, must be suppressed out of existence, if possible. They would have the mind turn back upon itself and become lost in contemplation of the unchanging laws of the universe. But these laws were not to be found by any process of external observation. They would have the mind divorced entirely from the outside world believing that it would thereby become self-illuminating. * Such a method of training is far from a full and harmonious development of the native capacities. It is the antipodes of a preparation for complete living.

Another defect in their method of teaching was their toleration of conflicting ideas. The scientific mind cannot believe for a moment that two conflicting ideas can both be true. But these Buddhist teachers were so tolerant as to permit their converts to hold all sorts of contrary beliefs at the same time. Their Oriental minds seemed not to realize that there is any fallacy or fiction in such a procedure. Many Orientals are adherents of more than one religion at the same time to-day, but this condition militates against the preservation of any creed in its purity.

* Grant, G. M. The Religions of the World p. 131

because of this peculiarity of the Oriental mind, and the unlimited tolerance of these missionaries, Buddhism became obscured and largely nullified by mixing with other religions, and by the many myths and legends which sprang up in connection with it. The civilization which it first inspired soon became stagnant. It lost its missionary aspirations several centuries ago.

A summary of the criticisms from the sociological point of view amounts to this, - that the methods of Buddhist missionaries in working upon society from within thru individuals, and thru peaceful means were correct, but the regulations of the Order as to mendicancy and celibacy were a sociological blunder. From the pedagogical point of view their methods are to be commended in that the teachers were well prepared, were impartial, and humble enough to reach a point of contact with the lowest classes. But the ideal of life which they exemplified in their methods was extremely one-sided, and their toleration of conflicting beliefs compromised and obscured the original Buddhism and rendered it largely ineffective as a civilizing force.

Chapter III.

THE METHODS OF MOHAMMEDAN MISSIONARIES.

=====

Mohammed himself prepared the way by example and precept for the missionary activities of his followers. He had seen visions which convinced him beyond a doubt that he was God's prophet. He first persuaded the members of his own household

to recognize his prophetic claims; then some of the slaves and some of the relatives and near friends. Men of Medina came as pilgrims to the ancient shrines of Mecca and were converted to Mohammed. They gave him their pledge, - "to have no God but Allah, to withhold their hands from that which was not their own, to flee fornication, not to kill new-born infants, to shun slander, and to obey God's messenger as far as it was fairly to be asked". * Persecution was being waged against the new sect at Mecca, so these converts invited Mohammed to Medina, promising to guard him as they guarded their wives and children. He, on his part, promised to consider himself as one of them and adhere to their society. According to this pact, the new religion and not blood relationship as formerly in Arabia, was to be the foundation of all social and political relations. # It proved to be effective.

On going to Medina, Mohammed found himself at the head of a band of submissive warriors. His methods of gaining adherents were no longer peaceful, if the sword were needed to succeed. To the great qualities he had shown as a prophet and religious teacher, he now added those of the captain and statesman. He declared the struggle against the infidel and the spread of his doctrines by fire and sword the sacred duty of all Moslems. †

Note how he prepared them for this service, He, who fell

* G. M. Grant, The Great Religions p. 123

Same as above

† Moran pp 25-27, 102

fighting against the enemies of Mohammed, would pass free from all sin and punishment safely into paradise, that abode of the blessed which he represented to be a place for the gratification of every sensuous and voluptuous desire. ^φ Of the booty taken in battle, four-fifths was to be distributed among the warriors. Women were to be taken as slaves and the number of slave concubines allowed was unlimited. * 'Still further to inflame their courage, he planted in their souls a contempt for death by teaching them that the duration of life as well as the destiny and end of mankind had been fixed beforehand by divine decree, by one unchangeable fate; if the hour of death had come, none could escape his destiny; if the end of life had not yet approached, he might unhesitatingly venture his utmost'. # The deserter from a holy war lost his life, both in this world and the world to come. The religious duties of his followers, other than to wage war, were few and formal. But there was no recanting. He who ceased to worship as a Moslem, and did not renew this practice after the third admonition, was put to death; and he who blasphemed against Allah or any of his prophets was put to death. =

The Caliph or Successor of Mohammed was elected by the Moslem community and received the oath of fidelity from every member. He was high priest, ruler, and judge, and had the power of life and death over every subordinate officer and every member of the community.

H. S. Williams, The Historian's Hist. of the World p. 112 f.

* S. M. Zwemer, Religions of Mission Fields, p. 253

φ Koran p. 291. = New. Enc. Internat. Art. "Mohammedanism"

But according to Moslem belief his subjects owed him obedience only so long as he should maintain the principles of religion, administer justice scrupulously, defend their territory, spend the public revenue, according to law, and carry on war for the subjugation of infidels. * Thus, a strongly united organization was built up which combined the obedience of the soldier, the enthusiasm of the patriot, and the zeal of the religious fanatic. This was the missionary force of Islam in the early history of its career. This force had a militant way of making converts. Alien peoples were summoned to accept Islam, pay tribute, or fight. Those who chose to accept made a simple profession of faith and were thereafter honored as brothers. Those who chose to pay tribute made themselves subject to Moslem rule. Their lives and property were protected and religious toleration was granted, provided the native religion was not grossly idolatrous or immoral. But Arabic customs were introduced as much as possible. A poll tax and land tax were levied, but the poll tax was remitted and the land tax lightened for everyone who became a Mohammedan. Civil offices were given only to Mohammedans. The privilege of engaging in holy wars and sharing the booty and receiving a pension were also incentives held out to the alien to get him to accept Islam. All such preferences as these hastened the assimilation of an alien people to Mohammedan customs and Mohammedan religion.

Those who chose to fight against the Moslems were given

* Enc. Brit. Art. "Mohammedanism", p. 589 ff.

the alternative of Islam or death in case of Moslem victory. Sometimes captive warriors were not killed but enslaved, and freedom might be had by the acceptance of Mohammedanism. Women and children were always the chattels of the Conquerors. The children were put under Mohammedan instruction and grew up to be Mohammedans. The women might become wives rather than concubines by accepting Islam.

Converts made in the wholesale manner of conquest were of course guarded and trained. Idols were destroyed and mosques erected. Religious duties were enforced with military precision and time and habit completed the work which the sword had begun. But the new converts were by no means treated as inferiors. They were equals and brothers, and intermarriage between them and the conquering race was one effective method which the latter had of cementing the new relationship.

The aliens were civilized by this process of conversion just to the extent that their conquerors were civilized. They were united in the worship of one God; they were forbidden to drink intoxicants or gamble; a systematic administration of justice was established; polygamy was restrained so that only four wives were allowed to one man; monogamy was recommended; divorced women must be supported for a certain period by their former husbands; children must be cared for; and a husband's widow could no longer be treated as a part of his heritable chattels. *

* G. M. Grant, The Religions of the World, p. 27 f.

Conquest was followed by progress. Schools and universities were established. 'Broadly speaking the Mohammedans may be said to have been the teachers of barbarous Europe from the ninth to the thirteenth centuries. Classical literature would have been irredeemably lost, had it not been for the home it found in the schools of the "unbelievers" of the "dark ages". Arabic philosophy, medicine, natural history, geography, history, grammar, rhetoric, schooled by the old Hellenic masters, and the "golden art of poetry" brought forth an abundant harvest of works, many of which will live and teach as long as there will be generations to be taught'. * This outburst of learning was not done to the doctrines of Mohammedanism, but to its bringing different civilizations together and thereby stimulating thought.

The militant method was applied by the Mohammedans in the extension of their religion thru Arabia, Syria, Persia, India, Egypt, North Africa, and Spain. But they also carried their religion to some countries where it was impossible to back it up by the sword, or establish a theocratic government. Their methods in these countries are worthy of notice. China will be taken as an illustration.

No warlike demonstrations were made against China. The Caliphs established friendly relations with the emperors and thereupon Moslem traders entered China and quietly recommended their doctrine. In 742, the first mosque was built at Shen-si, the

* Enc. New International, Art. Mohammedanism

capitol city of Northern China. In 758, 4000 Arab soldiers were sent by the Caliph to aid the emperor in crushing a rebellion. These remained in China and intermarried with the natives. Moslems also settled in other cities and took native wives, yet keeping separate from the surrounding heathenism. The communities which they thus established became centres for the spread of Islam thruout the empire.

In 1790, the Mohammedans are said to have bought ten-thousand children during a famine and had them brought up as Moslems. * Their means of educating such children as these, were Moslem schools and adoption into Moslem families. The Chinese Mohammedans made some concessions in order not to offend their fellow countrymen of other faiths. 'They separate their religion entirely from their political allegiance and conform to almost all the Chinese customs, even to giving them forms of idolatrous ritual'. # In fact, they have conformed so much in China that they are not very aggressive.

In several countries besides China, Mohammedan missionaries are spreading their faith at the present time, but their most important mission fields are India, the East Indian Islands, and Africa. Their methods in these fields include all that they employ anywhere.

Their work in India began ten centuries ago with "the

* The New International Enc. Art. Mohammedanism.

W. B. Walshe, The Mohammedan World of To-Day p. 262

Proselyting Sword" and discrimination in privileges and offices in favor of those who accepted Islam. The new converts were immediately placed under the instruction of someone who as Mullah, or teacher, imparted a knowledge of the essential doctrine and practice of Islam. The Mullahs used every form of influence to make converts of the people. Mohammedan traders and travellers also zealously spread the faith. Thus the work of proselyting continued after the sword had been sheathed and thus it continues in Northern India to-day. Many converts are made from the low Hindu castes, because in Mohammedanism there are no caste distinctions; all are of one proud circle and all outside the Mohammedan fold are as dirt beneath their feet. *

'Another instrumentality for the propagation of Mohammedanism was the Moslem dervish, who consecrated himself to the one purpose of teaching and preaching Islam. By their tact and intelligence, the dervishes were not only the teachers of others who were to become Mullahs, but by their austerities, they drew many ascetic idolaters to them and persuaded them to accept Islam as their religion. Through their influence the Moslem faith has maintained itself even when Moslem political power gave way to Hindu rule. This same influence to some extent accounts for the propagation of the faith in India to-day. #

A more powerful agency is the Moslem Association for the defense and propagation of Islam. This society establishes schools

* Rev. E. M. Wherry, The Moslem World of To-day p. 155

Rev. E. M. Wherry, The Moslem World of To-day p. 156

and colleges, publishes a considerable literature, and supports a band of preachers, - in short, it is a missionary society, equipped to some extent after the pattern of Christian Missionary societies. Its greatest work, however, is antagonizing the Christianization of Moslems.

In the two centuries preceding the rule of the British in India, education was limited to the schools of a very few centres and the teaching of the Mullas. The range of instruction given was that of reading and writing in the Arabic character, with a knowledge of Persian necessary to public office. In the three higher schools, the course comprised the seven sciences, - Language, Logic, Mathematics, Rhetoric, Jurisprudence, Theology and Exegesis. Most of these had relation to the propagation of Islam. Secular knowledge, especially of science, has always been regarded by orthodox Mohammedans as dangerous to the faith, and for this reason has been discouraged. * The ignorance of the Mullas before the British rule was established led to extreme narrowness of thought, and intense bigotry among the people. Since Christian missionaries and the British government have established schools in India, the Mohammedans have seen, in a measure, their own educational shortcomings and have attempted to modernize their educational institutions and at the same time keep them strictly Mohammedan in spirit. By this means they

* Rev. E. M. Wherry, The Mohammedan World of To-day p. 158

retain their influence in the community. *

In Southern India along the west coast there is a proud, fierce, and bigoted race of Mohammedans who have ways of proselyting quite in keeping with the military spirit of their ancestors. They cause so much terrorism among their wealthier Hindu neighbors that the latter find adhesion to Islam the safest course to avoid molestation. Another means of proselyting they use, which Hindus say has been used all over India, is to break the caste of Hindus; either by compelling them to eat or drink from the Moslems, or by the rougher way of spitting down their throats! In either case the victim finds himself an outcast from his compatriots, and as life under such conditions is intolerable, he chooses the lesser of two evils and casts his lot with the Moslems. #

In the East Indian Islands Islam is very favorably circumstanced for the work of proselyting. They have no concern about sending and supporting missionaries. The Arabs and hadji, or pilgrims returned from Mecca, come to trade with the islanders and instruct them at their leisure in the Mohammedan faith. Many of the natives also make the pilgrimage and return reputed to be fully initiated into the mysteries of Islam. What they teach is simply the well known profession of faith, circumcision and the five duties, of which practically the observance of one is held to suffice. † On the island of Samatra, Mohammedan teachers of

* Rev. E. M. Wherry, The Mohammedan World of To-day p. 159ff

M. G. Goldsmith, The Mohammedan World of To-day p. 179

‡ De Macedonier, Missionary Review of the World, 1903, p. 68

magic are much sought after. They maintain that it is only the adoption of Islam which has guaranteed the power of their formulas. Love philtres and amulets to ward off magic may be purchased from them and for payments from their disciples, they profess to make them invulnerable, permanently strong and free from the attacks of spirits. By this method they make the heathen believe that Islam is truly sent by God.

Another method of winning the natives in Sumatra is to adapt Mohammedanism to their pagan beliefs. The people have kept the places of pilgrimage they used to visit in the pagan period, only bestowing on them Mohammedan names. They continue to worship the spirits of their ancestors and the Mohammedan teachers tell the people that the spirit of their chief ancestor has already embraced Islam and is earnestly desiring the day when his descendants and worshippers shall accept the same religion. The first generation of Sumatran Moslems on entering the Moslem faith take with them their entire doctrine of spirits and sacrifices, nor does anybody put a hindrance in their way. The same person who acted as medium in connection with the spirits of the pagan times now acts in connection with Moslem magicians. The same magical formulas are used for sickness and demoniacal possession, as during the pagan worship and on such occasion the Mohammedan teachers are leaders, for thereby they maintain their influence over the people. They join in making dreadful noises to drive the evil spirits away. Considerable indulgence is shown also to

offenses against the ceremonial law. * Truly the Mohammedan missionaries are all things to all men if by any means they might win some.

The adoption of Mohammedanism by the people of the East Indies has brought them into commercial relations with Mohammedan traders of other lands and caused as many as ten thousand natives annually to make the pilgrimage to Mecca. Thus it has brought the people out of isolation. The Bataks of Sumatra were accustomed to eat human flesh before their conversion to Mohammedanism, but the missionaries forbade it, and to this extent they have elevated these people. But in other ways they have degraded them. Before the advent of Islam the social position of woman was high. Divorce was subject to penalty and extremely difficult. The adulterer was killed and eaten. But the Mohammedan missionaries taught the Bataks that a man can divorce his wife when he pleases and it is forbidden to take back a woman who has been divorced. The missionaries themselves exemplified this doctrine before the people. Thus the social position of woman among the Bataks has been distinctly degraded thru the advent of Mohammedan missionaries.

In Africa, the Mohammedans have been at work for about thirteen-hundred years. The military methods by which they won converts there during the early period of their activity have already been described. Time and again thruout their history on this continent, chieftains or prophets have used Mohammedanism

* Rev. G. K. Simon, "Islam in Sumatra" The Mohammedan World of To-day, p. 220

as a means of extending political power. Having converted his own tribe, the chieftain urges the duty of fighting against the infidels and by conquering one tribe after another brings them all to himself and to Islam. This method is still in vogue whenever circumstances are favorable. But since European nations have begun to control affairs in Africa the circumstances are seldom favorable and the peaceful methods employed there are now to be considered.

The methods of Mohammedan missionaries in Africa are simple and tactful; their propaganda attracts little attention. They do not go with the ostensible task of making converts, but as travellers and merchants and while engaged in commercial transactions implant their faith. They do not seek to impose their religion upon the natives, but by rousing their curiosity they make an opportunity to enlighten them. If any small concessions are necessary to adapt their new religion to the customs of the people, these concessions are cheerfully made. Occasionally new converts are made by liberating them from the bonds of slavery. Thus, the founder of the Senussi order, a sect in Mohammedanism, once purchased a whole caravan of slaves and had them instructed individually in the faith of Islam. He then gave them their freedom and sent them back to their own country. These converts naturally won many to their faith.

Another method which has been used in Africa is that of founding cities and populating them with Mohammedan colonists

these cities become centers for the propagation of Mohammedanism. "Moslems, - Arabs or Africans - readily assimilate with pagan Africans, adopting their kinds of food and mode of living, and intermarry with them. Islam has been in Africa so long it is native to the continent". *

'Much of the missionary zeal of the Moslems is generated by religious associations or brotherhoods, which aim at the propagation of Mohammedanism as well as the inward purification of the religious life of the faithful. # Some of these societies have schools in many parts of the Soudan for the blacks as well as the whites. Their influence is felt far and wide. † All Moslems are of course taught Arabic and in all the Hansa States, in towns and large villages there are a multitude of schools where the Koran and later the traditions and chief classical and legendary works of Islam are taught. The first part of the course is a mere recital of the Suras, or chapters of the Koran, and the learning of the Arabic alphabet. As trading and agriculture chiefly occupy the people, the majority of boys leave school at the age of fourteen, having received only the first part of the course. They grow up utterly ignorant and illiterate. A percentage, however, continue. In the large towns perhaps three per cent or a little more continue their studies and really become Arabic students, reading any Arabic writings with ease, - Arts, building, literature, culture and crafts are, generally

* Daybreak in the Dark Continent, p. 112

Mohammedanism in The 19th Century, N. Am. Rev. vol. 176, p.760

‡ Rev. L. Grant, Missionary Review of the World, 1890, p.758

@ speaking, neglected.

The Mohammedan University at Cairo draws students from all over the Mohammedan world. Its annual enrollment is from ten-thousand to fourteen thousand. The students are taught grammar, rhetoric, and logic in the Arabic language. They are taught also to give explanations of the Koran, of Mohammedan traditions and jurisprudence. The courses offered in science belong to the Middle Ages. The Copernican theory is rejected as an innovation. There is an atmosphere of intolerance. Prayers are offered every Friday against Christianity. Everything possible is done to keep the students in the narrow way of Orthodox Mohammedanism. The young men educated here go out as teachers of the Koran, or as Mohammedan priests and judges. The university is a great training school for the advocates and ambassadors of Mohammedanism.

A survey of the methods of Mohammedan missionaries in civilizing barbarous and savage peoples is now completed. It remains to review these methods from the point of view of Sociology and Pedagogy.

At the beginning of Mohammed's military career, when his cause began to reach beyond the borders of his own city, he made religion rather than kinship the foundation of all social and political relationships. "He made it a duty for Moslems to betray and kill their own brothers when they were infidels; and he was

@ Dr. W. R. Miller, The Mohammedan World of To-day p. 47 f
=Rev. Wm. Harvey, Mohammedan Work in Egypt. Report of Fourth International Convention, Student Volunteers on Foreign Missions p. 465

§ Daybreak in the Dark Continent, p.113. Rev. Wm. Harvey,

"Mohammedan Work in Egypt". Report of 4th Internat'l Convention
Student Volunteers. 1902 p. 465

obeyed in more cases than one". * This doctrine is very
unwholesome from a sociological point of view, and the methods
which correspond to it are pernicious. The family is the natural
unit of society and the foundation of all other social relation-
ships. It is this by virtue of biological evolution. Whatever
attempts to make some stronger bond, and substitutes it for the
family tie, is working contrary to nature. Other relationships
may be stronger, temporarily, yet the family relationship should
remain sacred and fundamental.

The Mohammedan plan of civilizing by compulsion is
sociologically reprehensible. Genuine permanent social improvement
must come from within. Mohammedanism would in the first instance
impose it from without. It secures zeal and constancy on the
part of its followers by killing those who desist from a "holy"
war, and those who apostatize. It makes them all slaves to their
creed and their system. In this manner, it destroys freedom of
thought and action and makes all progress heterodox. This
method of suppression combines well with the Moslem doctrine of
fate which is also used to inspire its missionaries. "Hope
perishes under the iron bondage of fatalism; injustice and social
decay are stoically accepted; no man bears the burden of another". #
It is said that when a Mohammedan sees a man drowning, he calmly

* J. F. Clarke, The Great Religions, p. 475

Religions of Missionary Fields, p. 245

says, "It is the will of Allah", and makes no move to rescue.

The rewards placed before men in order to get them to accept Mohammedanism willingly were not fitted to bring about a peaceful or progressive state of society. They appealed to the lust for plunder, to the warlike spirit, to sensuality. With war against infidels a sacred duty, and to the victor the spoils, who would choose to engage in manufacturing or agriculture? With slavery permitted and many captive slaves, who would exert himself? With four wives and a number of concubines, why not have the women do the work? Offices, pensions, privileges, immunities from taxation were all given to Mohammedans and to them only. Pride, brutality, injustice could not help being engendered by such a regime.

Another sociological blunder of which Islam is guilty in its methods of civilizing is that it leaves half its votaries, - the whole feminine half - in almost the same position it found them. * Islam has never favored the education of women. The ignorance of the women in many communities at large in the Turkish empire can with difficulty be matched among African tribes. # In Arabia, the cradle of Islam, the women are almost wholly uneducated, and are looked upon as mere animals whose sole purpose in life is to bear children for their husbands, cook their food and fear their frowns. When Christian missionaries first proposed to

* R. Bosworth Smith, "Mohammedanism In Africa" liv. Age.176:18ff
Tenny, Edward Payson, Contrasts in Social Progress, p. 152

educate Moslem girls in India the Mohammedan fathers looked upon it as a great joke and seriously said that it would be just as profitable to educate their donkeys. Considering the multitudinous impulses for charity, beauty and righteousness that spring from the educated feminine half of society in the leading nations of the world, the contrast with Mohammedanism in this respect reveals a tragic defect in the civilizing methods of Islam.

Mohammedanism has been a fertile source of war thru all its history. The Koran sanctions wars against infidels and in its name many wars have been carried on in Africa, for no sincere purpose to convert the natives, but to make them slaves and to satisfy the lust for gain.

Yet there are some good things to be said about the methods of Islam. Thru its conquests in the Middle Ages it brought many peoples together each having different arts and social institutions. Mutual investigation and interchange of thought took place and improvement and social progress was the result. A similar coalescing of tribes in Africa under one administration has promoted law and order. Where Islam has full sway, the government is a theocratic limited monarchy. The Koran is the constitution. There is less of foolish capriciousness and abuse under such a rule than under the arbitrary despotism of an African chief; justice is administered systematically, war carried on more humanely; commerce and industry is better protected.

Education thru schools and universities is a commendable method of civilizing a savage or barbarous people, and Mohammedanism deserves some credit on this ground, the little can be said in commendation of her educational methods. Some education is much better than none at all, the least ethnical culture is better than cannibalism, and filth, and nakedness. Islam promoted manufactures and commerce which are educational and cultural to a large degree. Mohammedan missionaries recognize all converts of whatever previous condition as their own social equals. As a result Mohammedan society is a unit; there is no caste, the highest station is a possibility for the humblest member.

On the whole Mohammedan methods are admirably adapted to the correction of savagery. They bring about self-restraint and social order to a marked degree among savage peoples. But the progress they effect seems not to continue beyond a certain limit. Their weak points outweigh their excellences.

It has been impossible to consider these methods from the sociological point of view without in some of the criticisms reaching common ground with pedagogy. The object of education is not only individual but social, not merely the instruction of individuals but the preservation and improvement of the race; consequently, all that was said in the foregoing discussion in regard to the failure of Mohammedan missionary methods to promote race preservation and improvement, belongs both the field of pedagogy and of sociology. A few other criticisms may be made from

a strictly pedagogical point of view, - some commending the methods of Mohammedan missionaries and some condemning them.

In condemnation, let it be said that the Mohammedan missionaries are well prepared for their work. They bring enthusiasm with them. The lessons they wish to teach are simple; the essential points to be practiced in the Mohammedan doctrine are few; hence, every Moslem propagandist speaks as a master of his subject.

It has been stated that the merchants and travellers who propagate Islam first arouse the curiosity of those whom they wish to teach. This puts them in an attitude to appreciate what is told them. The Mohammedan magicians do likewise, and the dervishes in India who practice such painful austerities, are working on this same pedagogical principle. The magicians and dervishes, however, aim not so much to arouse the people's curiosity as to gain their confidence. And this, of course, is necessary for effective teaching; the pupil must believe that what the teacher says is true. The Mohammedan teacher always tries to get into sympathetic touch with his pupils. It is recorded of one very successful propagator of this faith that when an alien expressed a desire to hear his doctrine, he immediately embraced him and spoke graciously to him. * Even when the aliens had to be compelled to submit at the point of the sword, the teachers who followed up the sword regarded the new

* Wherry, Rev. E. M. Islam and Christianity, In the Far East pp 88-89

converts as equals, gave them their daughters in marriage, took wives for themselves from among the new converts, learned their language, adopted some of their customs, and in every possible way established a tender and intimate relationship. If the Mohammedan missionary can do something to win the gratitude of his pupils, he finds in this an excellent method. A case in illustration is that of the Mohammedan who purchased a whole caravan of slaves and having instructed them in the Mohammedan faith set them at liberty and sent them back to their own people. Other instances may be found in the relief given by Mohammedans to the famine-stricken.

The teacher of Islam appeals to the strongest biological instincts. Whenever a Mohammedan power can wield the sword and cooperate with the missionary, he appeals to the instinct of self-preservation. The rewards offered to those who become Mohammedans appeal both to the acquisitive and the sexual instincts. There are none stronger than these three. The method has been effective toward accomplishing the Moslem ideal. It is according to the principles of pedagogy to relate what is taught to the native interests. From the point of view of their own ideal, this phase of their teaching is pedagogical.

But the Moslem ideal, and the ideal set by pedagogy differ greatly as to the limitations which should be put upon the exercise of these instincts. According to pedagogy religion ought to be allied with altruism and the inhibition of every harmful and

unsocial impulse, but the missionaries of Mohammed stimulate the animal nature and provide for its development. The word, "Islam" means submission, submission to the will of God; but according to Mohammedan ideas, God's will places few restrictions upon man's lower instincts.

The Moslem teacher encourages pride and self-exaltation on the part of his pupils. The religious teachers of other systems require that sacrifices be made by their followers in acknowledgment of unworthiness and need of forgiveness, but the orthodox Mohammedan never makes any offering for sin. * He is self-righteous, proud, and prejudiced against all things not Mohammedan. This attitude is extremely unfavorable to the discovery of any new truth, or any defects in education or character.

An immense pedagogical blunder was the enforced conformity of alien peoples and their children to the Mohammedan way of believing. Nothing but orthodox Mohammedan ideas were put before the learner. There were no alternatives among which he might choose. His liberty to think differently for himself must never find expression in word or deed. Apostacy was punished by death. The mind can be moulded into any way of thinking by such a method. It is training by repression, like the Chinese train their women's feet. This immutability of teaching and method accounts for the anachronism of a great

university in the twentieth century teaching the Ptolemaic astronomy. Obsolete sciences like this are the only ones allowed in the Mohammedan University at Cairo. Their method is repressive, and unchangeable, hence, their opposition to the teaching of modern science and their general lack of progress.

It would seem that the compromises they allow in adapting their religion to the customs of pagan races, might pave the way for more advanced ideas; but this is only a temporary expedient. The Koran is uncreated, unchangeable and infallible; conformity to it is the ideal which the Mohammedan missionary always keeps in view. And there is an institution in the Mohammedan system which is admirably adapted, from the pedagogical point of view, for the elimination of these compromises and the bringing of all the Moslem world into conformity. This is the pilgrimage to Mecca. Every Moslem who is of age and has the means is expected to make this pilgrimage to the sacred city. From sixty to ninety thousand gather there annually from all parts of the Mohammedan world; and all return deeply impressed by the greatness of Islam and full of enthusiasm for its propagation. Greater esprit de corps and the greater uniformity are the natural result. Another means of promoting the same spirit in the new converts is to preach that the Mohammedan Messiah is soon coming. The mass of Mohammedans sincerely believe that he really is coming to unite Pan-Islam in a glorious power which shall conquer the infidel nations of the world and cause the Koran

to triumph over all.

On the whole, the good things which may be said about the methods of Mohammedan missionaries seem to be outweighed by the bad ones from both the point of view of sociology and pedagogy. Sociology disapproves of making anything but the family life the basis of social relationships. It disapproves of compulsory civilization, selfish wars, and neglect to educate women. The good that comes from the mingling of the people of different races was incidental in the conquests of Mohammedanism. Their educational efforts are to be commended, but, except among African savages, the results are disappointing because of the extremely narrow curriculum. From the pedagogical point of view, the mastery on the part of Mohammedan missionaries of what they have to teach, their tactful and sympathetic attitude toward their students, and the promotion among Mohammedans of the esprit de corps are worthy of praise. But the proud, narrow, intolerant spirit engendered, and the appeal which is made to the lower impulses are reprehensible. From the point of view of the nations who write sociology and pedagogy the methods of Mohammedan missionaries result at best in a comparatively low state of civilization and full of enthusiasm for its propagation. Greater esprit de corps and greater uniformity are the natural result.

On the whole, the good things which may be said about the methods of Mohammedan missionaries seem to be outweighed by the bad ones from both the point of view of sociology and pedagogy.

In the light of modern civilization, they are inefficient; they have not enabled the people instructed by them to hold their place in the onward march of civilization. The nations who write sociology and pedagogy pronounce them a failure.

But, to all who take this view of Mohammedanism its missionaries have a message of warning. The Mahdi, or Mohammedan Messiah, is yet to come. Pan-Islam will be united under his leadership into a glorious power; the infidel nations of the world will be conquered; and the sword of Islam and the Koran will triumph over all.

Chapter IV.

THE METHODS OF CHRISTIAN MISSIONARIES

The final chapter of this discussion is upon the methods of Christian missionaries. Christianity is the largest religion in missionary activities at the present time. It has mission stations upon every continent and among every uncivilized people. The missionary activities of Christianity take their origin historically in the life of Jesus of Nazareth, and in the methods by which he influenced the people of his own time and nation, there is a foreshadowing of the methods of missionaries to-day. His method was one of peace and non-resistance. He was familiarly called Master or Teacher. He instructed orally. He gathered a band of disciples about him, a sort of primitive training school

or teachers' college and after instructing them sent them forth to instruct others. But he himself also taught people at first hand, both by discourses to large audiences and by private conversations with single individuals or small groups. He won the love of the people not only by gracious words but by healing their diseases, their infirmities, their blindness; by feeding the hungry, by caressing their children; by showing compassion to the sorrowful; by opposing slavish customs; and by showing a saner way. He spoke with confidence as one who was free from the bondage of tradition and competent to think for himself. He moved about mostly among the middle class of people, made no especial efforts to reach men in high positions, nor to work among the criminal or degraded classes, but when members of either extreme approached him, he received them kindly and taught them impartially. He sought especially those whom he believed would be receptive to moral instruction, saying, They that are whole need not a physician, but they that are sick. Yet, he manifested a world-wide sympathy. He took advantage of the annual feasts at Jerusalem to reach as many hearers as possible. He spoke in the language of the people. His illustrations and figures of speech deal with common things, though often in an extraordinary way. The style of his discourse was narrative, picturesque, dramatic. He illustrated the truths taught by parables. He reproved, rebuked, exhorted. He was master of the art of questioning and disputation. By these methods he often put his opponents

to silence and even turned their objections against themselves or made them the starting point for trenchant criticism or warning. He appealed not to any love of ease, or love of wealth, or sensuality. On the contrary, his disciples must enter in by the narrow door, must deny themselves and take up the cross and follow him; the very thought of impurity was equivalent to the deed itself. He said, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it". He came teaching a new doctrine yet founding it upon the old. In his own words he came not to destroy, but to fulfill. Finally in vindication of his claim to be the Messiah of the Jews, he allowed himself to be cruelly mocked and crucified. His immediate followers understood his will to be that they should go into all nations and make disciples.

With the Christ as the starting point, the following paragraphs will briefly trace the history and development of Christian missionary methods down to the present time.

The disciples took advantage of the harvest home national festival of the Jews to launch their new movement. On the fiftieth day after the crucifixion, devout Hebrews were at Jerusalem from all parts of the world and on that day these disciples began to preach the Messiahship and resurrection of Jesus with wonderful power, those who accepted the testimony of the disciples were required to repent of their sins, make a profession of their

faith, and be baptized. For a time those who believed had all things in common and appointed a committee to see that the proper distribution of provisions were made. The leaders of the movement preached fearlessly and on being arrested by the rulers, continued to preach in defiance to their objections. Persecution scattered the members of the new brotherhood abroad but they went everywhere preaching their new faith. Many of them did signs and wonders, always accomplishing some benevolent end thereby, yet with the deeper purpose of convincing the people that their teaching was of God. Organized congregations of worshippers were established at various places. Saul of Tarsus who had been a leader in the persecution of Christians had a vision resulting in his conversion and became the most aggressive exponent of the faith in the whole religious fraternity. Under the auspices of the church at Antioch, he started out with two companions to preach the new faith in new fields. He taught, he worked wonders, held disputations, organized the converts he made, and kept on superintending and instructing them, by personal visits and by correspondence. Many of the letters of instruction and correction and exhortation which he wrote are a part of the New Testament. He was a missionary who adapted himself to the needs of the people. He worked at his own trade of tent-making in order not to be dependent; he took up offerings for the famine-stricken; he demonstrated his love for the people and his faith in the message he brought by admonishing everyone night and day

with tears. He tried to use as a foundation the faith which they already had. On going to a new city, he would first preach in the synagogue of the Jews, if there was one, and try to convince them that Jesus was the Messiah whom their prophets had foretold; or going to Gentile idolaters, he expanded their idea of God to explain his own or contrasted his idea with theirs. On Mars Hill where deities had become so numerous that it was a crime to introduce a new one, he found an altar inscribed, "To An Unknown God", and this he declared to be the God he knew and on this basis founded his message. In him are summed up the missionary methods of the first century after Christ.

In the second century, of the organization of the Church it took on a more compact form. Schools were re-established for the instruction of those who desired to enter the church and also for the training of those who wished to be missionaries. Advanced Christians were trained to meet the systems of pagan philosophy. Missionaries were sent as far as India, Siam, and China. * Every Christian was a missionary. Captives, slaves, travellers, merchants, soldiers, and the wives of savage chieftains are among the agents of this period. The preacher was not above his hearer. Slaves were treated as brethren and their masters constrained to be more humane. Labor was honored. In an age when manual labor was deemed servile, the Christians emphasized its nobility and engraved the workman's tools on his tomb. Care for the poor and sick was conspicuous. Poor Christians fasted

* Mrs. W. W. Scudder, Nineteen Centuries of Missions.

in order to feed more destitute brethren; beneficence was extended to the heathen. * Marriage acquired a new sanctity and the social position of woman was exalted. These were both methods and effects in the civilizing process of early Christianity.

In 312 the emperor, Constantine, became the champion of Christianity. All persecution ceased. Christianity became popular. Hitherto, heretics and hypocrites had been carefully guarded against. The incentives offered had not been such as to attract any large numbers of this class. But now it became fashionable to be a Christian after the example of the emperor. Multitudes united with the Church without any change in moral character. Constantine himself tolerated the pagan faiths, but his successors made Christianity the state religion and attempted to suppress paganism not by conversion but by coercion. They spoliated its endowments, demolished its temples, interdicted its rites, destroyed its anti-Christian literature, ultimately prohibited even the pagan profession. The leaders of church uttered only a wavering protest against such a policy. # The same policy was carried out to some extent during the Middle Ages by the barbarian rulers who accepted Christianity. It will be profitable to consider first the methods of the missionaries themselves during this period and then the methods of those who cooperated with them. The ablest missionaries did not seek

* Cowan, Rev. Henry, Landmarks of Church History, p. 22

Landmarks on Christian Hist. p. 35 Rev. Henry Cowan

to propagate the Gospel with fire and sword. They preached this faith and illustrated it in their own lives. Many of them were of noble birth, but left all worldly honors and wealth and pleasure to work for the unseen Master, they loved. The farther they could get away from civilization, the better they were pleased. Besides the regular missionaries, there were merchants, soldiers, captives, exiles, hermits and embassies from the emperors who voluntarily gave attention to the work of extending Christianity. * The pope sent out bands of missionaries and an evangelistic turn was given to Monastic life. Besides the regular work of preaching and conversational discussion, translations of the books of the New Testament were made into the native language of the people. Sometimes the people had not even an alphabet, but the missionary invented one, or adapted the Roman alphabet to the sounds of the new language, taught the people to read, and translated the scriptures into their own vernacular. In pursuance of this plan, schools and teachers were in demand. Monasteries, the established for other purposes besides education, supplied buildings and teachers and were the predominant factors in the education of Western Europe from the fifth to the twelfth centuries. # They were the center through which Christianity largely exerted its civilizing influence. The barbarians from the North had invaded Europe and the most of them were already nominal Christians thru the

* Hist. Geog. of Miss. Enc. of Missions Vol. I
E. L. Kemp, Hist. of Ed. p. 109

efforts of earlier missionaries. They were far from having an intelligent conception of Christianity. Benedict had established a monastery near Rome. Columba had established Iona, a missionary school and monastery, on the Island of Hy off the coast of Scotland. From these two centers went the pioneers of the new civilization of Europe. Steadily and patiently they established monasteries and, by precept and example, taught the great warriors who had destroyed the empire to labor, to pray, and to study. The monasteries were industrial schools, agricultural schools, missionary training schools and repositories of learning, stations for the conversion of the heathen, asylums for the oppressed, and fortresses against violence. The first serious attempt to do away with serfdom was under their rule. Education for women, developed first in the convents and then spread to their sisters in the world, until women were better educated than at any preceding period in history. In the monasteries and convents, expert nursing of the sick and wounded and the first germs of modern clinical medicine developed. * Passing events were chronicled, the literature of the past was copied and preserved. Not only did the missionaries go forth from monasteries and as independents, but some were ambassadors from the Pope. Such were the band of forty monks headed by St. Augustine, who were sent by Gregory VII to England. The monks and missionaries usually went about in the humblest attire and

* Monasticism, Enc. Internat'l

practiced ascetic habits, but they had the art of adaptibility. When Bernard, a Spanish friar went barefoot and begging among the fierce Pomeranians they treated him with contempt. When he told them that he was a messenger of God, they replied that such a Being would not send a beggar as his envoy. Bernard was obliged to flee. A man of personal eminence and attended with signs of rank and dignity were necessary for the task. He was found in the person of Otho, Bishop of Bamberg, Germany. He made missionary tours among the same people with all the pomp available. He combined with this, great tact and determination and though he nearly lost his life a few times, he made a favorable impression and baptized multitudes of people. In order to teach the people who could not read, images came into use in the decoration of churches at this time and wealthy peoples had scenes from the sacred Scriptures embroidered upon their garments. One missionary at least made effective use of painting as a method in converting the heathen to Christianity. This was Methodius, missionary to the Bulgarians. Next to the Huns, these people were considered the most terrible of the barbarians. The good message of the Prince of Peace did not appeal to their fierce and war-loving natures. But their king, Bogoris, wanted his new palace adorned with paintings. He wanted a picture on the walls of the great judgment hall, which should strike terror to every beholder. "Methodius with the gifts of a Byzantine colorist painted for a higher Master than the king. When the painting was

uncovered before the eyes of the great chieftain and his followers, it fulfilled his specifications. It struck terror to all hearts. It was the scene of the Last Judgment. The King and some of his nobles yielded to the supremacy of Christ and were baptized". Ere long Christianity was permanently established. *

It was the custom of the times to ascribe miracles to any Christian worker who was eminently useful. Even the most able missionaries like Ansgar, Boniface or Wilfrid, though claiming no such supernatural gifts for themselves believed that others possessed them. Reports like these were utilized in winning the people to the faith of Christianity. Closely connected to this belief was the faith in the wonder-working power of relics. The minds of the multitudes were attracted by the sight of a piece of the cross in which Jesus was crucified, or a piece of the stone which was laid over the door of the sepulchre. Marvels occurred in the presence of these relics which the fancies and fears of the people, wrought upon by the stories of the missionaries readily accepted as miraculous attestations of the truth of the new religion. # The missionaries worked in negative ways also to destroy the faith of the natives in their old religion. The native worship of the barbarians of Northern Europe usually centered in some idol or sacred tree. If the missionary could destroy this object of worship, he destroyed faith in the God who was supposed to preside over and protect it. This left room

* L. C. Barnes, Two Thousand Years Before Carey, p. 322

McLean, A. Missionary Addresses, p. 191.

for the reception of his own teaching. "Near Geismar in Upper Hesse, there stood an oak tree which had been sacred to Thor for ages. This tree was a great obstacle to the success of Boniface, the missionary. Failing to win the people from their adoration of it, he seized an axe and began to cut it down. Priests and people gathered in great crowds to see him struck dead. At last the tree fell. The people felt that a god who could not protect himself was unworthy of worship. Out of the timber Boniface built a chapel in honor of St. Peter". *

Similar instances might be cited from missionary history of Northumbria, Ireland, Pomerania, and Russia.

It was a common thing among many of the peoples who professed Christianity during the Middle Ages for the people to accept the religion of their sovereign. The custom was a wonderful ally of the missionaries in winning large results numerically. Frequently the missionaries addressed themselves first to the king. When he was baptized, the whole nation sometimes followed his example.

When Clovis accepted Christianity, three thousand of his warriors were baptized with him. 'In Northumbria, King Edwin, became a Christian and the missionary Paulinus was employed from morning till night for thirty-six days in baptizing the multitudes who taking this cue from the king and nobles abandoned idolatry'. #

* Fisher, Geo. P. History of the Christian Church, p. 146
Tenny, E. P. Contrasts in Social Progress, p. 336

In the case of Russia, after the proclamation of Christianity as the religion of the empire and the degradation of the national idol, the people flocked to the Dneiper to be baptized, accepting the religion of their ruler, Vladimir. They stood in the water up to their necks, while the priest, on the bank, read the baptismal formula, naming at once whole companies by the same name. They were all buried in a wholesome baptism to rise a christened, if not a Christian nation.

In some instances the king not only set the example but also compelled his subjects to become Christians. Charlemagne converted Germany in eighteen campaigns extending over a period of thirty years. From his point of view, baptism was a token of submission on the part of the vanquished, like an oath of allegiance in the name of the Triune God, that henceforth they would be Christian subjects of a Christian king. The severest laws were enacted against those who returned to their ancestral faith. * Charlemagne beheaded four-thousand Saxons who chose to die as his enemies rather than live in submission. But he followed up his conquests with the erection of churches and religious institutions for the education of the Saxon youth. In Norway, King Olaf went through his realm summoning to him men from the greatest distances and inquiring diligently whether they were Christians. "If any there were who would not renounce heathen ways, he took the matter up so zealously that he drove

* Geo. P. Fisher, p. 157

some out of the country, mutilated others of hands or feet, or stung their eyes out; hung up some, cut down some with the sword, but let none go unpunished who would not serve God. He went thus thru whole districts sparing neither great nor small. He gave them teachers and placed these as thickly in the country as he saw was needful.*

Sometimes the king offered rewards to all who would accept Christianity. This occurred in Lithuania in the fourteenth century when King Jagello put a nominal end to heathenism thereby offering a woolen coat to everyone who would be baptized.

Early in the Thirteenth century missionary zeal received new impulse by the organization of the two Mendicant orders, the Franciscans and Dominicans. Having taken the vows of poverty, chastity and obedience, these grey friars and black peers went everywhere upholding orthodox Catholics, many of them doing much for the missionary work of the church, as well as for its elevation in the established fields. These Dominicans founded missionary training schools in Spain and Africa. Many of their numbers suffered as missionary martyrs. St. Francis sent out bands of missionaries into France, Spain, and Africa. He himself set the example for the missionary work of the order by going to Syria (Palestine) to preach to the Mohammedans. He forced his way into the presence of the Sultan, tho a price was set on the head of

* Tenny, E. P. Contrasts in Social Progress, p. 336

every Christian. His courage saved his life.

Raymond Lull was the last important missionary of the Middle Ages. His contribution to missionary methods was the plan of training schools where the language and customs of the people to whom the missionaries were going should be a part of the curriculum. He mastered the Arabic language, went to the Moslems of Africa, and was driven out by Mohammedans who could not answer his arguments. He returned and suffered martyrdom by stoning.

Missions During 15th, 16th, 17th & 18th
Centuries.

At the close of the Middle Ages, the maritime discoveries of European nations afforded both opportunity and incentive to missionary labor in new fields. Along with the curiosity, cupidity and spirit of adventure, which actuated the explorers, was a desire to propagate their faith. This was especially true of the Catholics. Columbus was imbued with religious feelings and Queen Isabella believed she was doing a service when she sold her jewels in order to equip him for his voyage. Columbus loved to sign his first name, "Christo ferens", - "Christ-bearing". Missionary endeavorers followed up the conquests of the sword. In the West Indies and Central America, the aborigines were enslaved, but Las Casas, a Dominican friar came and ministered to them, rebuked the slave masters and plead with the government with some success

to alleviate their condition. Cortez procured the sending of twelve Franciscan friars of godly lives to Mexico. They engaged in missionary work with self-denial and ardor. By coercion and persuasion together, the natives in twenty years had conformed to the religion of their masters. It was not difficult for them to pass from the fasts and feasts of their native religion to that of the Romans, and from the adoration of idols to that of images and saints. They know little of the doctrines of Christianity but the rites of the church of Rome displaced the brutal abominations of the Aztec cult. Schools were founded, and the natives were taught, reading, writing, music, painting, carving and other arts. Mexico became a center of missions to the regions beyond, even to the Ladrone and Philippine Islands. A great missionary fund was established by devout and wealthy Mexicans. A priest had charge of each village and kept the names of all the inhabitants. All were obliged to attend the services of the Church. Roll was called before the mass was said and if any were absent, his name was marked. Officers of the church waited upon him and if he had no good reason for absence, he was brought before all the people outside the church and was given thirty or forty blows with a stick.

In South America, the missionaries persuaded the natives in Brazil among whom they labored to live in peace, temperance and monogamy, but found it very difficult to induce them to give up

cannibalism. On one occasion one missionary went among them flogging himself until he was covered with blood and telling him that he did it in order to take upon himself the punishment due to them for their terrible sin of eating human flesh. This measure proved effective - redeeming one clan. They confessed their sin and enacted severe penalties on themselves in case of its repetition. The missionaries taught some reading, writing and arithmetic, and still more music. They found the natives very susceptible to the influence of song. Accordingly not only prayers but also catechism and creed were adapted to music. There were no text books so they wrote out lessons for the pupils on leaves. Joseph Anchieta (a Jesuit missionary) sometimes worked at this all night. He not only composed hymns and catechisms for the natives in their own tongue, but also prepared a grammar and dictionary for the use of other missionaries in learning the language. He also served as barber and physician, physicking and bleeding the Indians, his instrument a pocket knife; and he relates, that sometimes they recovered. He went about barefoot, thinly clad, with crucifix and rosary about his neck, staff in hand and shoulders laden with material for an altar. He penetrated virgin forests, swam streams, confronted savage beasts and men. As he approached a savage, he quickened his pace, stretched out his arms toward him, and with words of gentleness strove to restrain him beneath the shadow of the cross. When the savages rejected his first overtures, he threw himself at their knees,

bathing them with his tears, pressing them to his heart, and striving to gain their confidence by every demonstration of love. He made himself their servant and studied their caprices like a slave; he accompanied them in their wanderings, entered into their familiarity, shared their sufferings, their labors, their pleasures. By degrees he taught them to know God, revealed to them the laws of universal morality and prepared them for civilization after he had formed them to Christianity. *

Another missionary, in Paraguay, formed communistic settlements of the Indians he had won to Christianity. These settlements were called "Reductions". The following paragraph from Robert Southey, who was, in general, hostile to Romanism is a revelation of the missionary methods used in civilizing these Indians: -

"In every Reduction, not only was the knowledge of reading writing, and arithmetic, literally universal, but there were some Indians who were able to read Spanish and Latin as well as their own tongue. Besides carpenters, masons and bricklayers, they had turners, carvers, printers and gilders; they cast bells and built organs. From roving hunters, they became settled agriculturists". * In other missionary accounts, specific mention is made of the women learning how to spin and weave cloth.

The French missionaries in North American carried on work during this same period (between the discovery of American and the beginning of the 19th Century). But their methods were prac-

* Barnes, p. 363 f.

tically the same. One addition they made to their missionary methods which is not mentioned among the Spanish is the employment of women. Hospital nuns came over to French America and ministered to the sick. They heroically nursed the savages thru a scourge of the small pox in order to demonstrate Christian love and win them to the faith. It is to the credit of the French people that while the worst foes of the Spanish and Portuguese missionaries were the degenerate colonists of their own nations, the French colonists and traders generally cooperated with the missionary.

There was a missionary purpose expressed in most of the charters for English colonies in America. Both the Virginia Charter 1609 and the new English ~~and~~ Patent of 1620 contained the following declaration: "The principal effect which we can desire or expect of this action is the conversion and reduction of the people in those parts into the true worship of God and Christianity!" Roger Williams was the first to give undivided attention to the conversion of the natives. He frequently lived with them in their lodges and learned to speak their language freely. He objected to the king taking away their lands without recompense and giving it to other men. He published, "A Key Into the Language of America" with brief observations of customs and manners and worships, etc." This work led the authorities in England to insist that the government of Massachusetts assist in the instruction of the natives in the knowledge and worship of God. Out of this state action arose the state paid work of John Eliot. This minister preached

to the natives, translated the Bible into their language and published a grammar of their language for the help of other workers. He gathered the Indians into Christian villages (like the Jesuit missionaries in Paraguay). He also took pains to raise up native workers. At the end of twenty-eight years of labor, he had under his immediate care eleven hundred converts. Others took up the work and established Christian Indian colonies and missionary training schools. The work in other colonies was along the same lines.

It was during the period now under observation that The Society of Jesus was founded by Ignatius, Loyola, and sent its missionaries to all lands, even to Japan and China. Besides the three vows usually taken by members of religious orders, the members of this society took a fourth, namely: to go as missionaries wherever the Pope or other superior might send them. The Jesuit might be ordered to visit a tribe of savages in the remotest part of the globe, but he must depart instantly and without a murmur. * The educational feature of this Society was strong. The formation of the Jesuit for his life work takes about eighteen years. We have seen the work of some of these Jesuits in America. Many of the Portuguese and Spanish missionaries were of this society and nearly all of the French missionaries belonged to it. The most noted of all Jesuit missionaries, St. Francis Xavier, may be taken as a type. His methods in India are described by himself essentially as follows; "As soon as I arrived at

* Geo. P. Fisher, History of the Christian Church p. 387

a village where they had sent for me to give baptism, I gave orders for all of the men, women and children to be collected in one place. Then, beginning with the first elements of the Christian faith, I taught them there is one God. I made them each make three times the sign of the cross, then putting on a surplice, I began to recite in a loud voice and in their own language, the form of general confession, the Apostles creed, the ten commandments, the Lord's prayer, the Ave Maria, and the Salve Regina. I translated all these prayers into the language of the country, and learned them by heart. I recited them so that all of every age and condition followed me in them. Then I explained shortly the articles of the creed and the Ten Commandments in the language of the country, and learned them by heart. When the people appeared to me to be sufficiently instructed to receive baptism, I ordered them all to ask God's pardon publicly for the sins of their past life, and to do this with a loud voice and in the presence of their neighbors still hostile to the Christian religion, in order to touch the hearts of the heathen and confirm the faith of the good. When I have done my instruction, I ask one by one, all those who desire baptism, if they believe without hesitation in each of the articles of faith. All immediately holding their arms in the form of the cross declare with one voice that they believe all entirely. Then, at last, I baptize them in due form, and give to each his name written on a ticket. After their baptism the new Christians go back to their houses

and bring me their wives and families for baptism. When all are baptized I order all the temples of their false gods to be destroyed and all the idols to be broken in pieces * * * * In all the towns and villages I leave the Christian doctrine in writing in the language of the country and I prescribe at the same time the manner in which it is to be taught in the morning and evening schools. When I have done all this in one place, I pass on to another, and so on successively to the rest. *

In Japan, Xavier did not stay long enough to learn the language, but succeeded in converting ^{a few} ~~thru~~ powerful nobles and occasionally preached thru an interpreter to vast assemblies. He stayed but a short time. His successors established schools and churches and translated their teachings into the written language of the people. These missionaries used the pomp and ceremony in which the service of the Catholic Church is so rich and thus appealed to the people's reverence for that which is grand and imposing. The Portuguese traders cooperated with Xavier in Japan and obtained for him a cordial welcome in the province of Bungo. The ruler appointed a public discussion of religion and declared the result to be in favor of the new faith. Xavier believed in the use of political power for the propagation of Christianity. He not only practiced extreme poverty but when it appeared to him that pomp and ceremony would do more good, he used them. #

Another Jesuit named Nobili, deserves mention for his

* Fisher, Geo. P. History of the Christian Church p. 458 f.

pedularity of method in his work in India. He saw that the Brahmanical caste was the highest, wealthiest and most learned, so he undertook to reach them by assuming their task himself and even withdrew from intercourse with converts who were of the lower castes. He read the sacred books of the Brahmans and by this sort of conformity won proselytes from the higher castes, but this policy caused vigorous opposition from Church authorities and other orders, and finally led to the breaking up of the Jesuit missions.*

During the seventeenth century the Dutch displaced the Portuguese in a part of India and of course there must be a revolution in religion. The colonial governments of both nations were extremely brutal, yet at the same time they required the natives to profess the Christian faith. In Ceylon, Buddhists were informed by proclamation that baptism, communion in the state church, and subscription to the Helvetic Confession were essential preliminaries not only to appointment to office, but even to farming land.' Natives who had been brought into the church of Rome by force and worldly inducements were now made Presbyterians by similar means. They were required to repeat the Lord's Prayer, the Ten Commandments, a morning and evening prayer and a grace before and after meals. When the school teachers certified that the natives had memorized these, they (natives) were baptized. The missionaries did not know their language. In this way forty thousand were converted in four years.

* Fisher, p. 455

There are no clear-cut divisions in missionary history. The edges of one epoch overlap those of another. We may say that the modern missionary era began with William Carey in 1792. But there were Danish and Moravian missionaries to India and to Greenland and the West Indian Islands, who were fired with the same spirit as he and he used the method of modern missionaries. These pioneers of Protestant missions along with such men as Williams, Eliot and David Brainard afforded material for the flames of missionary enthusiasm which began to leap in the opening years of the Nineteenth Century. Protestantism has been busy in getting established, antagonizing Catholicism, and developing some sort of unity.

Unlike many of the Romanist missionaries the Protestants did not go out alone and unsupported, trusting to the Providence of God. Organization is a distinctive feature in the modern missionary era. The Church establishes a missionary Board, or society, to keep up the interest in the home field, sends out speakers and literature, sets time for offerings, examines and selects candidates for foreign work, assigns them to their fields of labor and sees that they are equipped and paid a salary. In many of the home churches there are Mission Study classes, which meet weekly and study a chapter on the work of some mission field, the life of some great missionary, or some topic connected with missionary labor. There are societies of Christian women whose aim is not only to study the history and the field, but who them-

selves support missionaries and mission schools and provide for the education of orphans on the foreign field. The young people's societies whose general object is growth in Christian knowledge and culture have a monthly lesson on a missionary topic. Prayer meeting lessons are frequently missionary. Sunday School lessons are illustrated by the lives of great missionaries. The protestant church life in this century is becoming saturated with the thought of converting the world to Christianity.

The greatest recruiting agency on the home field for foreign workers is the Student Volunteer Movement. In all colleges the volunteers for foreign missionary service of any sort band together to study foreign missions, keep alive their missionary purpose and get others to give their lives to the same cause. Great conferences and conventions are held with representatives and missionaries from all over the world and great enthusiasm is aroused. Besides these agencies on the home field, there are Bible societies and tract societies which aim not at sending missionaries, but printing and distributing the books they need. So much for the modes and methods in the home fields.

The spirit and zeal with which missionaries work in the present era equal in many instances the most heroic endeavors of any age in the past. When William Carey began to urge the duty of sending missionaries to foreign fields, he was treated by many as a man of unsound mind. The English East India Company would not allow him to go on one of their ships. His wife opposed

his going and became insane while he was in the field. He had little sympathy and practically no support from the Church at home..Poverty, fever, bereavement, were a part of his lot. He labored seven years before baptizing a single convert. While serving as a missionary he also served the British government and thereby earned \$200,000 but he lived on \$1.00 a week and devoted one dollar a week to needy relatives and gave all the rest to the work of his mission. Judson declined the pastorate of a large church in Boston to go to India, preached seven years without a single interested hearer, suffered imprisonment amidst filth and vermin, placed at night in a position more wearisome than stocks, and threatened with execution every day. Yet he bore it all without a sign of weakness. He left his entire inheritance to the cause of missions. Livingston said, "I place no value on anything I have or may possess except in relation to the kingdom of Christ". His life and death demonstrated the truth of this statement. Mackay labored in Uganda. In the dark days he was urged to give up missions. He wrote home, "I am alone with no European companionship except my books and the graves of my departed companions. What a suggestion; to give up the mission! Are you joking? I can only answer, 'Never'!" The savage king had murdered his Bishop, burned his pupils, strangled his converts, clubbed his dark friends to death and then turned his eye on him. Yet he went on with his work bravely and uncomplainingly.

The Quarterly Review says, "Think of French, the seven-

tongued man of Lahore, the founder of half a dozen Indian colleges working sixteen hours a day, know Arabic, Urdu, Persian, Sanskrit, Hindi, refusing to use a carriage because a missionary should go on foot and then after forty years of labor resigns the episcopate and starting in his sixty-seventh year as a simple missionary to the Mohammedans - perhaps the most dangerous post that could be found on earth.

The missionary boards have found by experience that the men of the most liberal training are the ones who succeed best on the field. Of the men who offer themselves, they select the ones most highly qualified for the work educationally. They inquire as to the grade he made at college and the course he took. They also inquire into his past experience as religious worker on the home field. A physical examination is also given. They give him money for his travelling outfit and pay his way to his field of labor.

There are various lines of missionary activity at the present time. They may be classified as follows: (a) Evangelistic, (b) Educational (c) Literary, (d) Medical, (e) Philanthropic and Reformatory, (f) Cultural.

The methods will be treated under these heads.

Etymologically "evangelist" signifies one who announces a good message. The missionary ~~feels~~^{feels} that it is primarily his work to announce such a message and get the people to act upon it.

X Nearly all other methods of work are auxiliary to this one. The story takes many forms. Sometimes it is a shapely polished sermon;

far more often the informal address, where questions are freely allowed and objections answered; and quite as often quiet talk with a single inquirer as Jesus talked with the woman at the well. As the missionary despises no place, no audience, no form of address, so he thinks no device too trivial that will give him a hearing. Music, whether of baby organ, or flute, or other instrument, trinkets that excite curiosity, - watch, telescope, buttons on his coat, pocket-compass, any of these will be served as a bait by these modern fishers of men. * In recent years the stereopticon has been used with extraordinary effect in preaching after dark in the open air. # The sheet is hung between two trees. Great crowds gather to see. The views not only attract the eye and thus quiet the crowd so the speaker can be heard, but also illustrate and make vivid some lessons the missionary desires to impress most deeply. Instrumental music is attractive to most uncivilized peoples and is appreciated by the missionary as a drawing card.

In his discourse the up-to-date missionary begins with some saying or thought familiar to the people. If in China and speaking to an educated class, he begins by repeating some saying of Confucius or Lao-Tse. To hear one of their own national proverbs repeated by a foreigner in their own language, is very interesting. If in India, the speaker quotes from the Vedas; if in a Mohammedan country, he quotes from the Koran. Then he goes on to show, besides this teaching, the corresponding doctrines of Christianity. Often he dares not offend his audience by urging the superiority of the

* Martin, Chalmers. The Methods of Modern Missions, Apostolic and Modern Missions.

Thoburn, J. M. The Christian Conquest of India, p. 170

Christian teaching; he can only place the doctrines together as a teacher and let hearers evaluate for themselves. Often he proves to the people that they are not living up to the creed they already profess and through showing the Christian ideal to be superior yet to this, he makes them feel their unworthiness and their obligation to live a higher life. To the most ignorant and simple minded, even the sayings of their own sages are not comprehended, and the missionary begins his discourse with any object lesson from everyday life. A favorite object is a good ^{thing} they eat. Where does it come from? Who makes it grow? Who sends the showers and the sunshine? Did you thank God for it? These are some of his questions. When God is mentioned, the missionary may be asked, "Which God?" And with a desire to know aroused in his hearers, he proceeds to instruct concerning the Creator. He appeals to their sense of right and wrong. Many confess that they do wrong. He appeals to them by pointing out the similarity between himself and them. All of us do wrong. We know what is right, but we do not do it. From this he teaches of Christ who never did wrong.*

The foreign missionary always aims to raise up native workers as assistants and aims ultimately to make the work self-sustaining. In this way he can multiply the results of his own labor. He trains his converts so as to make the largest possible number preachers and teachers. He itinerates taking native workers and speakers with him. He establishes out-stations having a few

* Gathered from a personal interview with Mrs. James Ware, missionary to Shanghi, China.

who first confess Christ to assemble in one of the member's homes. These little groups within reach of his own headquarters, he visits periodically. He establishes native leaders and pastors over them and if the group is too small to support one of their number, who gives all his time to evangelizing and teaching, the missionary society in the home land makes an allowance for the support of the native worker. Thus the missionary becomes a sort of superintendent or overseer.

A great many women engage in evangelism not of the declamatory kind, but by quiet house to house visitation and instructive conversation, they carry the Gospel message in a manner equally effective. Native women as well as the missionaries are trained to do this work. They visit homes, read out of the Bible, teach and explain, often quite as intelligently and earnestly as the missionaries themselves. In nearly all Oriental countries, there are multitudes of women inaccessible to the preaching of men, yet they have much to do with the religious life of their household. Lady missionaries, tho frequently debarred, can by offering inducements of teaching fancy work or instruction in reading, usually obtain entrance. They are agents both of righteousness and knowledge.

The second method mentioned was that of education. It is closely related to preaching. The missionary's teaching is intended to yield the same results. The Bible School is a common

means of education employed by missionaries. At first the children will not be sufficiently interested to attend regularly, so there is one class and the first instruction is frequently given by large Bible pictures that catch the eye and afford a basis for the teacher's remarks. By and by, when the interest is developed, more classes are organized and the instruction is more systematic.* But such work can never go beyond the simplest sort of lecture method among illiterate children, hence the necessity of other kinds of instruction. In such countries as India, China and Africa, there is tremendous prevalence of illiteracy, narrowness, bigotry, and ignorance in general. The missionaries establish schools from several different motives, namely, - a desire to train Christian workers, a desire for Christian atmosphere around these converts who are educating themselves for secular employments, a desire for the good will of the community, and a humanitarian desire to enlighten the ignorant and make a growth of knowledge possible for them. In so doing they feel they are following the example of the Great Teacher and obeying his command to make disciples of all nations. # Primary schools, grammar schools, high schools, colleges, and universities are all found in a surprisingly large number on the larger and more fruitful mission fields. The best talent available and the most up-to-date methods are employed in the teaching. The courses are not narrow in their scope. Not everything is close-

* Perry, R. B. The Gist of Japan, p. 239

Matt. 28:19

ly connected with Bible teaching. A profession of Christianity is not made an entrance requirement except when the equipment is not large enough to accommodate any others, but of course, Bible work is presented and some instruction in the Bible must be taken by every pupil. In these missionary schools, Christian workers of all kinds are trained, - physicians, teachers, ministers, and industrial instructors. Schools are established for girls and young women, which is a great innovation in most Oriental countries. Most of the missionary educational institutions are not co-educational. Of the mission schools in Africa, it is said that the great mass of their peoples acquire little more than a rudimentary knowledge of the immortal three R's. * But some go on to higher schools, with trained Bible teachers, evangelists and regular teachers and preachers.

Industrial education is an important phase of missionary activity. Its value has been proved wherever introduced. Famines are not infrequent in Oriental countries and at such times the missionaries gather hundreds of children into orphanages and rescue schools. They must not only be taught to be good, but to be good for something. Industrial courses in such schools are absolutely necessary, but the method is general. For the advantage of native Christians, industrial syndicates of lay brethren have been formed to carry on manufacturing enterprises on the mission field. #

Thus facilities are given for technical education and employment

* Naylor, Wilson S. Daybreak in the Dark Continent, p. 156

Dennis, Jas. S. Christian Missions and Social Progress, Vol 3, p. 98

is afforded to native converts in their own environment. Both English and American societies of this kind have been formed, and extend their operations into Africa, India and the West Indies.

The literary method of missionary work is one of the most important and extensive. "Qualified missionaries translate the Bible, set up presses and print it, and prepare helps for its study. They published tracts and religious periodicals and Christian literature of every kind, in short, apply the enormous influence of the printing press to the task of making Christ known". William Carey worked so diligently at his printing press that the natives thought it was his idol. The missionary's message is multiplied by the number of books and tracts which he can give to interested inquirers. Every missionary in a land where the people can read, is a distributor of literature. But there are those employed for this purpose specifically. Bible societies print the Bible in every language and send out colporteurs to distribute it. Hardly any part of the uncivilized world is not a district assigned to one of these colporteurs. He is a skilled agent, his field of labor is wider in extent of territory than that of the missionary, and his work often more arduous and dangerous. He comes into contact with all classes. The books are not distributed absolutely free, but among those extremely poor, the price is based on the ability of the people to pay, rather than the cost of publishing. If the distributor is satisfied that a person is not able to give

the price of the book and that a copy will be well used, a free grant is made. Wholesale free distribution is not wise for many treat the book as waste paper, and thus there is a waste of time and money, and respect for the book is lowered.

Women as well as men are employed to distribute literature and read to the people. A woman evangelist of this kind visits people in their houses. She leaves a little book here, a tract there, a picture card in another place. The heathen who has had his curiosity aroused by one of those little printed works becomes instantly, but unwittingly, a worker for Christ by showing it to some friend and discussing with him the strange message of Peace and Good will. Children carry leaflets or cards home with them from Bible School or a chance meeting on the street and explain what they have heard about it. * Reprobate pagans have rejected the Gospel by saying, "No, I do not wish to become a reader".

The work of healing, so conspicuous in the life of Jesus, is continued in spirit and effect by his missionaries to-day in the practice of medicine and surgery. The medical missionary is often used to open fields where the teacher and preacher without him are summarily rejected and cast out. He establishes a hospital and dispensary, alleviates a few cases of suffering and his reputation is established. The sick and infirm are brought in large numbers to be treated. Many assemble to see him thru curiosity. Every day before beginning his medical and surgical work, he speaks

* Enc. of Missions, Art. Literature

to the assembled, and others, concerning the religion which he wishes to teach. He usually has assistants to speak to those who are waiting and to distribute Christian literature to those who can read. Large and well established missionary hospitals often have training schools for native nurses and physicians. Some of them are as well equipped as ordinary medical schools in the missionary's home land. Medical missions are a kind of philanthropy, but so important that they are placed in a class separate from other philanthropic work. However, there are other important kinds of philanthropy work. During every severe famine, the missionaries labor to relieve the suffering ones and send out messages to all Christendom calling for offerings to relieve the starving. At such times, they gather multitudes of orphan children into the asylums and give them permanent care. And when there is no famine they also gather orphans and destitute children into their asylums and educate and Christianize them. The girls are put into one school and the boys into another. When they get to the period in life at which they wish to marry, the missionaries use their influence and their kindly endeavors to have a Christian orphan boy marry a Christian orphan girl, and thus a Christian home is established.

A Japanese orphanage reports that the children are taught the value of labor and a cash account is opened at the savings bank for each one. This institution has a stereopticon with views of the inmates at work, at play, at worship, in school, and asleep,

four to a bed. It also has a boys' musical band. Concerts and lantern lectures are given far and wide for the support of the institution.

There are no asylums for the blind, deaf, or insane, among savage and barbarous peoples; neither are there prison reform movements nor rescue homes for those who can be persuaded to forsake the paths of vice. The missionaries labor to establish institutions of these kinds. In many fields the more pressing duties of evangelization, and education, and the apathy of public sentiment, has thus far prevented the establishment of institutions of this kind, but in a country like Japan, where the missionaries have won many prominent citizens to Christianity and western ways of thinking, all such benevolent institutions as these are established and almost every form of philanthropy and reform known in England or America is also practiced in Japan. Christian missionaries are usually the first to suggest and promote such enterprises.

The Young Men's Christian Association is doing a remarkably effective work upon mission fields. Its secretaries work among students, railroad men, civilians, officials and soldiers. The association provides healthful, social surroundings, clean athletic exercises, and ministers to spiritual needs through religious meetings and Bible classes. In student centers, boarding clubs are conducted, and it tries in everyway to throw wholesome influences about the student. A high caste Hindu expressed his appreciation of the association by saying he would rather have his son live at

the association and lose his caste, but keep his character, than to have him live with holy relatives, keep his caste, and lose his character.

The Young Women's Christian Association is doing a parallel work among the women on mission fields.

Many natives on the mission fields like to have western culture but are indifferent to Christianity. The missionaries lead in cultured societies for this class.

A missionary settlement of missionary women has been established at Bombay in India, designed especially to benefit Indian women of the higher class. Evangelistic, educational and medical work is carried on. Similar settlements have been established for village work in Western India. *

In China a mission is being established for work among the higher classes designed to establish friendly relations with statesman, literati, and men of rank, in the hope that their minds may become enlightened and their views broadened concerning the essential features of western civilization. This mission contemplates the establishment of an international institute containing a library, museum, auditorium, class rooms for special study, and reception rooms for social intercourse. This work is being promoted by a missionary.

There is an educational association in China composed mainly of missionaries which attempts to give systematic form to

* Dennis, Jas. A. Christian Missions and Social Progress p. 132

the educational movements in that country, fixes standards, superintends the publication of school literature, and brings into agreement the educational terminology to be adopted in the arts and sciences.

Here and there a Chinese chautauqua is attempted with subjects suited to the environment of need of Chinese students. The Young Men's Christian Association frequently holds student assemblies.

Museums opened in some of the larger academic centers with lectures delivered on various religious and scientific themes have proved very attractive to the Chinese. The attendance has been phenomenal and the amount of prejudice broken down and superstitious notions dislodged, incalculable.

Summer schools during vacation are popular in China. Sometimes they take the form of a camping-out party, and study and recreation are delightfully combined. In towns and villages, informal classes are often gathered for the study of western learning. They often attract men of literary rank. In Foo Chow, a Chinese Choral Union has been formed to develop a love and desire for good sacred music. "Station classes" are adult schools devoted to Bible study, lectures with lantern-slide illustrations, courses in "first aid" instruction, scientific experiments, instruction in singing, with now and then a Sunday School lessons or prayer meeting as a part of the varied program. Many religious and educational conferences are held among the Chinese for the purpose of broadening

their views and giving them enthusiasm for the new learning. The other evangelistical, educational and philanthropic methods all blend in the cultural.

The foregoing history of methods shows that the missionaries professing Christianity have employed almost every known method both good and bad. The methods employed up to the time of Constantine are worthy of little criticism. The disciples of Christ began their work in society by affecting the lives of individuals. They possessed no political power or social position yet by introducing a new ideal of righteousness and a hope of eternal reward and requiring everyone who accepted their teaching to begin immediately a righteous and benevolent life. They created new types of individual character. Their worship was a kind of school giving new ideas and new aspirations to people in intellectual poverty. By transforming individuals and families they transformed society.

They had no pride of position. They addressed themselves to the poor and to slaves as well as to the wealthy. Addressing the poor was an effective method. Sociologically, for the children of the righteous and industrious, poor have a larger influence upon society than the children of the wealthy, who are fewer as a class to begin with, are exposed to a greater number of temptations which are socially destructive, and lack the spur of necessity in their training for the practical struggles of life. The poor of one generation become great in the next.

In preaching to slaves the Christians recognized them as neighbors and brethren according to the principle of universal brotherhood taught by their Founder. Thus with a growth of Christianity in numbers, there came a sentiment against slavery and oppression. Where slavery abounds manual labor is looked upon as servile and ignoble, but these early Christians emphasized its nobility and engraved the tools of workmen upon his tomb. * Christianity awakened the philanthropic spirit. Christians treated each other as brethren. Some fasted to feed the poor. Every moral and humanitarian impulse was strengthened. Gladiatorial games became less popular; theatrical performances became less corrupt by legal enactment; marriage acquired a new sanctity; children's rights were respected and the social position of women was exalted. Freedom, integrity, individual rights and honor were promoted.

Their methods of organization had a far-reaching effect upon society, especially when further developed in later centuries. In the earlier organization of the congregation described in the New Testament, there were deacons who served by looking after the poor, and elders or overseers who administered to the spiritual welfare of the congregation by teaching, correcting, and by Godly example, and apostles and evangelists who went about planting new churches and superintending them.

Before the time of Constantine the organization had taken a more elaborate and compact form. A regular system of church

* Cowan, Rev.. Henry, Landmarks of Church History, p. 22

government had developed in order to control the erring, and expel those who brought disgrace upon their religion by notoriously bad conduct. * Bishops and archbishops thru their positions of authority in the church came to have great influence in the community as a whole. They exercised a few legislative and judicial functions, and prepared the way for the complete hierarchy and theocratic monarchy of the Roman Catholic Church.

One adverse criticism which can be offered on their method from a sociological point of view is that they preached on otherworldliness which made men despise this world and thus hindered material progress; but this very defect is essential to the wonderful zeal and material sacrifice by which they went everywhere preaching their message.

From the pedagogical point of view, one of the most striking things in the methods of the primitive Christian church is the whole-heartedness and enthusiasm of its advocates. With a profound conviction of the truth of their message, the Apostles preached so impressively as to win three-thousand converts on the first day they proclaimed the new Gospel. They defied priests and rulers. They were persecuted and some of them killed, but the survivors went everywhere preaching the Gospel.

Their impartiality both as to social classes and individuals was a great pedagogical advantage. People of exceptionally strong

* Robinson J. H. History of Western Europe, p. 20

religious tendencies are found among all classes, and by being impartial in their ministry, the Christian missionaries won the maximum number of enthusiastic adherents in every community.

They took advantage of whatever propitious mental preparation they might find on the part of those whom they wished to reach. When there was a national religious gathering of the Jews and their minds, free from the ordinary interests of life, were prepared to receive religious truths, the Christian workers were there to present their message. It was the same with reference to the synagogue worship. So long as the Jews were unacquainted with the new teaching and would allow Christians to speak in their Sabbath worship, they were there to preach and show how Christianity was superior to Judaism. So it was with Paul on Mars Hill. In a place where it was customary to discuss religion and philosophy, he presented his religion. If the people were in no mood to hear, they worked signs and wonders, both to show their benevolent intentions and to arouse the people's curiosity. Their care for the needy and unfortunate also won favorable reception for their teaching.

In so far as possible, they built upon foundations already established, just as Jesus founded his teaching upon Judaism. Thus they went from the familiar to the unfamiliar; from the law to the Gospel; from the fact of worship among the heathen to the worship of a God they knew and his son Jesus Christ. They presented God as a concrete personality in Christ. Thus, they avoided the

incomprehensible unattractive abstraction on the one hand and a material object or symbol on the other. They worshipped the Christ, concrete and comprehensible, materially absent and ideal, yet in spirit everywhere present. Thus they combined most of the psychological advantages of idolatry, Monotheism, and Pantheism.

They appealed to the heroic and daring element in man's nature. There is something attractive in suffering for principle. There is joy in enduring hardships if it wins approval from comrades and brings a reward besides. The Christian missionary invariably holds out the promise of an eternal reward to those he invites to accept Christianity. Martyrs demonstrate their faith in this promise. He appeals also to the instinct of fear by assuring those who have not accepted it that they shall suffer punishment for their sins both in this world and the next.

The early missionaries of Christianity introduced systematic organization into their work of teaching. They superintended the Churches which they had planted; they got the professors of Christianity to develop themselves by activity; they wrote circular letters to Churches, and personal letters to both churches and individuals. They established schools for those who were candidates for baptism and in some places extended the instruction to prepare young men for the ministry.

From 311 A.D. when Christianity began to be popular, down to the beginning of the eighteenth century, the methods of contemporary Christian missionaries differed widely. Some conversions

were made by force, some by teaching and persuasion, both at the beginning and end of this period. There was little progress from one generation of missionaries to another, so that all these centuries may be considered as one period. The best missionaries worked in the same spirit and largely by the same methods as those of the early church. In some things they anticipated the missionaries of the Modern Era.

Their literary method, conversion by coercion, and organization are the most important characteristics of the age from a sociological point of view. The literary method used to some extent in the earlier period was continued and its results are most important both from the sociological and pedagogical points of view. For some of the peoples to whom the missionaries went they invented an alphabet and gave them their first literature. The opportunities for progress thus laid before the people were of incalculable value. It made possible a record of their thoughts, and a translation of the treasures of knowledge found among other peoples in their own language. It gave them textbooks in their own language. In fact, written records are essential in every system of education which has any permanence. The literary work in the way of recording the history of the time, transcribing books and translating, which was done in the monasteries formed a link between the literature of successive ages. The method of coercion, practiced by Christian kings and approved by Christian missionaries

is no more to be commended in Christianity than in Mohammedanism. Even when followed up by systematic instruction in the Christian faith, it could result only in a formal profession, which is not Christianity at all. It could not enlist the affections of the people in the faith they were compelled to profess. Even to later generations the history of such an infringement upon the personal liberty of their ancestors was ground for prejudice and incentive to rebellion. This coercion, however, came about not from the nature of genuine Christianity, but from an idea that prevailed during that age that a subject could not be loyal to his king without professing the same religion.

The method of offering worldly inducements and rewards to savage and barbarous men who would become Christians, is open to objections also sociologically. He who becomes a Christian for such considerations will give up this profession for some other when greater rewards are offered.

Excepting the missions of the Celtic Church in the earliest centuries of this period and the few Protestant missionary efforts at its close, the work of the period was done by Roman Catholic missionaries. They built up a strong church organization wherever they labored and secured the loyalty of the people to the pope. As the head of the church and vicar of Christ on earth the pope claimed authority over kings and lords. In some instances he prevented wars between petty princes, absolved the allegiance of the people to an unrighteous king, and caused the repeal of unrighteous laws

by his disapproval. However, the conflict between civil authority and the religious authority embodied in the church organization was a fertile source of war and social turmoil. Moreover the church was often a drag upon intellectual and social progress by its ultra-conservatism, and its organization enabled it to enforce its decrees. Hence the method of organization employed by these Roman missionaries had a great sociological effect both for good and evil.

An indirect sociological effect of this method of organization was the encouragement it gave to the spirit of democracy. With the Roman Church as the model of representative government and limited monarchy, the people came to expect the same form of organization in political government.

From a pedagogical point of view the distinguishing features in the methods of this age were the destruction of the objects of pagan worship, the use of relics, the self-inflicted sufferings of the missionary as an object lesson to the people, monasteries and communistic missionary settlements. The organization of preaching orders of monks recruited the missionary forces, but does not hold a place as a method on the field. The other methods used were common also in the period preceding or in the one following and received attention in the treatment of those periods.

Destroying idols and the temples of pagan worship seems to have been an effective way of destroying faith in pagan gods and superstitions. It left no material thing to remind the people

of their former faith, and so made conditions more favorable for the new religion to gain a hold upon their affections. Where the people were willing to have the power of their god put to the test by seeing whether he would protect his temple or image from destruction, there could be no objection to this method from any point of view. The missionary was there, ready to give the people a better system of worship. But the people attributed other qualities than the power of self-defense to their gods and when many of the worshippers were unwilling for their gods to be put to this test, as in Rome, this method could not but engender in many of the people a deep hatred to the new religion. Christianity itself would not allow anyone who could destroy its temples and acknowledge that its god does not exist because he would not protect his places of worship.

The use of sacred relics was a means of arousing the curiosity of the people and so drawing their attention to the gospel story. The story of the crucifixion seemed more vivid when a piece of the actual cross on which Jesus was crucified was in the hands of the speaker. The people of these times were extremely credulous. Pretended relics were to them a material proof that the Gospel story was true and so confirmed their faith and enlivened their zeal.

The spirit with which missionaries worked during this age probably did not excel in self-sacrifice the work of missionaries

in other periods; but one manifestation of self-sacrifice peculiar to this age was the self-inflicted suffering of the missionary before the people. Anchieta flogged himself and told the people he was taking upon himself the punishment for their sins. Xavier and others punished themselves with a similar object in view. It touched the hearts of the people. It was a good method for the times. No one likes to see the innocent suffer on any account, much less for his own short-comings. The only reason this method is not effective to-day is the strong general belief that no one can ease another of the consequences of his sin. To attempt to do so seems foolish.

Monasteries were not founded primarily as missionary institutions, but frequently they served important missionary functions. They were often missionary training schools and the men who went out from their walls trained to a life of poverty and service were generally the most consecrated and effective missionaries of the period. Their poverty brought them into sympathetic contact with the poor. Their vows and their garb demonstrated their sincerity. Another missionary function of the monastery was to afford an object lesson of Christianity in the midst of barbarism. By their example in the careful cultivation of the lands about their monasteries the monks not only helped to rescue manual labor from disrepute, but introduced better agricultural methods into the regions where they settled.

* Robinson, J. H. History of Western Europe, p. 59

In the communistic industrial settlements of this period formed by the Jesuits among the Indians in South America and by the English Protestants in North America, there is exemplified a method of civilizing savage and barbarous peoples, which has many advantages. It brings converts together in one community where they are free from the temptations of the surrounding paganism. Being of the same mind and having passed thru the same experience, they strengthened each other in their new habits of life; there was companionship and fellowship to take the place of former associations. Persecutions and hardships are reduced to a minimum. The new converts are all together under the care of the missionaries where the instructions of the latter can reach the largest numbers. The communistic plan puts the labors of the converts for a livelihood under the immediate supervision of the missionary as they could not be otherwise. This gives opportunity to train the native members of the community in the industrial arts of their teachers. With so many new interests awakened,-religious, educational and industrial, the native becomes anxious to put in all his time in self improvement. A genuine desire for civilization is generated and this is the primary desideratum in all missionary efforts.

The only objections which can be made to this plan is that the communistic life does not cultivate the kind of economic self-reliance which is needed for the ordinary environment, nor does it train new Christians to endure the hardships and tempta-

tions incident to a life in the sinful world.

The results of the missionary methods of this period were extremely varied. Where the missionaries labored honestly and faithfully with a sincere purpose to Christianize and enlighten the people, a great reformation was brought about, resulting in a higher degree of civilization. In many instances a great deal of paganism was incorporated in the new faith. Much of the work was superficial. The French Catholics sprinkled a great many Indian babies in order to save their souls, and the Spanish and Portuguese missionaries believing in the saving efficacy of baptism whether the subject was willing or not, moistened the sleeves of their robes and deftly squeezed out the saving drops upon many unknowing subjects.*

Conflicts between religious workers is always deplorable, but especially so upon the mission field where the simple natives do not comprehend the small differences which caused them. Various Roman sects opposed one another during this period even to thwarting and destroying one another's work; nor were the Protestants of New England free from the same spirit in their labor among the Indians.

From a sociological point of view the distinguishing methods of this long and chaotic period may be summed up in three sentences, namely, - literary work was continued and broadened in scope, conversions were made by coercion; loyalty to the Roman Church was secured by extending its organization to the new converts. Some of

* Barnes, L. C. 2,000 Years of Missions before Carey, p. 378

the methods classed as pedagogical have also a large sociological import. Such are monastic and settlement methods. The other pedagogical methods named were the destruction of objects of pagan worship, the use of relics, and self-inflicted vicarious punishments.

In the modern period, some of the best scholars and teachers of the most advanced nations have engaged in missionary work themselves, or directed the work of others. Hence the modern up-to-date missionary is striving to work by methods approved by modern sociology and pedagogy.

The evangelistic method in some form will always remain the primary one in the missionary's efforts to civilize savage and barbarous peoples, for by it he endeavors to transform the aims and purposes of the individual from those of a savage or barbarian to those of his ideal civilized man. It is obvious that a transformation of this kind in some degree at least is essential before the uncivilized man can be profited by the learning or the customs of civilization. It is a sociological method in that it introduces new ideals and aspirations into uncivilized society, creates new types of character and works toward the transformation of public opinion. The evangelist is working an approved sociological method when he tries to make his religious work self-perpetuating and self-sustaining. The ideal measures of reform are not those which must always be imposed from without but those which bring about changes for the better and become permanent. Christianity must become a living force, self-

sustaining in the foreign soil in which it is planted. This result must be the final test of its adaptability to the religious needs of foreign nations.

Christian evangelists work with all classes of society, men, women, and children of all conditions of life. They work according to pedagogical methods. They prepare their hearers to receive their message by arousing their curiosity and by connecting what they say with what their hearers know. They present the message they bring in as vivid a way as possible by employing both the eyes and ears of those to whom they bring their message. The stereopticon views are a continuation of the same method the missionaries used in the Middle Ages when they painted pictures of Bible scenes and illustrated their teachings with images and relics. The evangelist compares his own teachings with the ideas already accepted by the hearer, and compares the ideal state of life with the actual one so that the hearer may get the meaning of what he says. Then he applies the truths he has arrived at to the moral character of his hearers with the purpose of getting them not only to see their shortcomings but of moving them to accept new principles and ideals and begin new habits of life.

The educational work of modern Christian missionaries is a method which yields great social results. Even a rudimentary knowledge of the immortal three R's serves the practical purpose of giving the savage youth an intelligent efficiency as a factor in the growing civilization about him, creates wholesome thought-

life and stimulates him to employ his time in a way to escape the demoralization of idleness. * Industrial education yields still greater returns in the improvement of savage and barbarous society.

Among savage races, slavery and war have generated many foolish misconceptions concerning labor; it is beneath them to engage in it; no one does except by necessity. The missionary strives to correct such misconceptions. Nature has provided so abundantly for the wants of some nations that there has been little necessity for foresight and enterprise and industry. But with a widening of knowledge comes an increase in the number of wants and a purpose and effort on the part of the native to supply them. This forming of purposes and seeking to realize them, the native develops. The missionary helps the native to set his mind on high things, to elevate his desires, and the industrial training directs his self-activity to the most elevating methods of achieving his purposes. Often the new convert to Christianity is ostracized from his own society and unless he is given special training in some industrial line, he can hardly live; even if he is at no disadvantage on account of his being a Christian, a little training above that of the average of his own race increases his economic efficiency, increases his influence among his fellows and is thereby in an important though indirect way a means of education and evangelization.

* Naylor, W. S. Daybreak In The Dark Continent, p. 156

The fact is recognized by missionaries that industrial missions are not only an economic advantage to those rescued from savagery and barbarism, but that the very process of industrial education is morally uplifting. It develops will power, self-reliance, self-respect, gives a wealth of practical ideas and opens a field for constructive imagination. It develops the whole man. The conviction grows that the Gospel must go hand in hand with the inculcation of habits of industry, self-discipline and fruitful toil.

The literary method has continued from the first century of Christianity down to the present time with a widening diversity of forms. The teachings of the missionaries must be put into a recorded form so that they may be distributed more widely and may be studied by the subjects of his endeavor at their leisure. Books and tracts written in the right spirit disarm prejudice and arouse conscience. They are not so likely to arouse antagonism to the teaching as the presence of the missionary with his oral messages.

On the mission fields there are no public libraries, and books that will foster development can come from mission presses only. Often the missionary is the first to reduce a native language to writing, especially in such cases is it necessary for grammars and lexicons to be prepared. Textbooks for schools must be written or translated. The door to all the spiritual possession of the race is opened to many tribes by the literary work of the missionary.

Medical missions have far-reaching sociological effects and as a means of preparing the minds of the people to receive the Gospel message they are unsurpassed. The native doctors even among semi-civilized peoples have no knowledge of surgery and very little of remedial herbs. Even the common sense which they should exercise is practically made void by superstitious practices. They have no idea of sanitation or of the possibility of controlling the spread of epidemics. To stop a plague they make great sacrifices and demonstrations before the gods, but give no attention to drainage or decaying rubbish. Amid such glaring ignorance and neglect a little intelligent effort makes a great show. The work of the Christian physician is an object lesson to his ignorant patients in cleanliness and sanitation. It breaks down their foolish ideas of fatalism and so opens their minds to the possibilities of individual initiative. It breaks the tyrannical powers of witch doctors and superstition. It teaches that religion should be associated with the humane spirit; in fact, it quickens the compassionate spirit of the native society as a whole. Other religions which have manifested little of this spirit before begin to build hospitals also in emulation of Christianity.

Medical missions as far as possible become self-supporting, and are non-sectarian. Their work tends to destroy caste. All classes and conditions of humanity sit together and listen to the message spoken by the one who has come to heal their diseases. The work is far-reaching in its influences. Twelve hundred to fourteen

hundred towns and villages have been represented in a single year among the in-patients of a single hospital. Each one carries home some of the truth he has received. Medical missions lessen anti-foreign feeling, diminish the power of superstition and by their humane ministry commend Christian civilization.

They are no less important from the pedagogical point of view. The pioneer medical missionary like every foreigner is under the surveillance of the officials of the land to which he goes. Royalty knows his purpose as soon as he lands and frequently his first patients are among the nobility, and royal favor follows his success. Thus he gains the favor of the government officials for the whole cause which he represents. This commends the work of the missionaries to the common people. Diseases of the eye, such as cataract, are more prevalent in the Orient than in western nations and not infrequently the medical missionary actually opens "the eyes of the blind". Patients who have received such incalculable favors as this are always in a mood to listen respectfully at least to what the missionary has to say about his religion. Moreover diseases and spirits are very closely connected in the minds of savages and barbarians and to them it is the most fitting thing in the world that the man who can relieve their pains should be their spiritual teacher.

Much that has been said respecting medical missions applies to the philanthropic method also. Both are practical demonstrations of the benevolent spirit of Christian civilization. People

who have been rescued from death by starvation are sure to feel grateful to those who saved them. Likewise the blind and deaf who are cared for are grateful, and so are their relatives and friends. Thru winning the gratitude of prospective converts, the missionary obtains a key to their wills and their intellects. Orphans trained to be Christians become agents for the faith to which they are frequently indebted for all the education they have and even for life itself. Homes established by the marriage of educated Christian orphans are palpable object lessons to barbarous neighbors concerning improved conditions of domestic life and family training. The wife instructs the women of her neighborhood in domestic economy. The husband teaches his fellow artisans or tradesmen improved methods of working. All philanthropic labors on the part of missionaries break down prejudice and enlighten the native public sentiment as to the humane spirit of missionary endeavors.

The cultural methods employed, such as university missionary settlements, chautauqs, choral classes and museums are much the same as cultural methods employed in civilized countries. They combine and extend the educational and literary methods, in fact, when a people get far enough along to appreciate such institutions as these, they are at least within the suburbs of civilization.

The methods of Christian missionaries, on the whole, during the present age are approved by sociology and pedagogy. Evangelism, education, literary works, medical works, philanthropy, and the

culture method have each as important function in missionary activity. If these methods were always used wisely, the efforts of Christian missionaries would be above criticism. But they are not always used wisely.

One of the criticisms offered upon the work of the modern Christian missionary is that he does not work with the proper spirit. Too often he lives in comparative luxury near the coast where he is protected by the gunboats of his own nation. His fondness for comfort does not fulfill the Oriental ideal of priest, for the Oriental always begins to seek righteousness in self-mortification. * Missionaries are also criticized for calling upon their home governments to redress any damage they suffer to life or property, because this makes the natives fear to injure them and thus they practically force themselves and their teachings upon an unwilling people.

As to their methods of civilizing the savage and barbarous peoples, it is charged that they frequently put literary education before industrial, and thus cause the native to be discontented with the environment in which he is compelled, by his circumstances, to live. Often the native is constrained to accept the external characteristics of a civilized life without appreciating its meaning. There should be more training in practical life. "Ideas take root in a moment; habits only in generations". Some missionaries present Christianity in an aspect legal and exacting. They

* Stanley, Hall, Adolescence In the Child and In The Race, XVIII (Chap.)

teach too many subtleties of theology and not enough of life. Some believe the first thing necessary in presenting Christianity is to upset the native faith. They do not preserve its psychical and ethnical roots as a base upon which to graft the new teaching.

Doubtless, there are many cases to which these criticisms are applicable; but taking all things into consideration, probably the leading Christian missionaries come as nearly to reaching the sociological and pedagogical ideals in their work as teachers and philanthropical workers do in the home land.

This thesis has shown that there are three great missionary religions,-Buddhism, Mohammedanism, and Christianity. Each one had a great teacher or founder whose methods of work foreshadowed those of his disciples. Buddhism was commendable in its methods in many respects but the method which made mendicancy and celibacy the highest ideal of life is condemned by sociology; and its tolerance of other faiths led to compromises which rendered it largely ineffective as a civilizing force. Mohammedanism still approves of the proselyting sword, offers worldly inducements to make converts, does nothing to elevate woman, and is generally opposed to the study of modern science in its schools. Yet its methods seem effective in elevating the savage races of Africa. Christianity has employed all sorts of methods both good and bad, but at present is endeavoring with marked success to use the methods approved by sociology and pedagogy.

B I B L I O G R A P H Y

- Clarke, James Freeman, Ten Great Religions
- Menzies, Allen History of Religion
Encyclopedia of Missions
- Williams, Monier Buddhism
- Ferguson, Tree and Serpent Worship
- Zwemer, S. M. Religions of Mission Fields
New International Encyclopedia
Encyclopedia of Brittanica
- Walshe, W. B. The Mohammedan World of To-day
- Wherry, E. M. The Moslem World of To-day
- Goldsmith, M. G. The Mohammedan World of To-day
- De Macedonier, Missionary Review of the World
- Simon, Rev. G. K. Islam in Sumatra
- Grant, Rev. L. Missionary Review
- Miller, Dr. N. R. The Mohammedan World of To-day
- Smith, R. B. Mohammedans in Africa
- Wherry, E. M. Islam and Christianity in the
Far East
- Scudder, Mr. W. W. Nineteen Centuries of Missions
- Cowan, Rev. Henry Landmarks of Church History
- Kemp, E. L. History of Education
- Barnes, L. C. Two Thousand Years Before Carey



Historical Geography of Missions

Report of the Fourth International Convention of the Student
Volunteers.

Fisher, Geo. P.	<u>History of the Christian Church</u>
McLean, A.	<u>Missionary Addresses</u>
Tenny, E. P.	<u>Contrasts in Social Progress</u>
Martin, Chalmers,	<u>Apostolic and Modern Missions</u>
Thoburn, J. M.	<u>The Christian Conquest of India</u>
Perry, R. B.	<u>The Gist of Japan</u>
Naylor, W. S.	<u>Daybreak in the Dark Continent</u>
Dennis, J. S.	<u>Christian Missions and Social Progress</u>
Robinson, J. H.	<u>History of Western Europe</u>
Hall, Stanley,	<u>Adolescence in the Child and In The Race - Chap. XVIII</u>

-

