CHAPTER V

CHRISTIAN MISSIONARIES AND THE AREA BAHAJ
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This chapter aims at examining the relations between Christian missionaries and the Arya Samaj. The Christian missionaries were actively engaged in the work of the spread of Christianity. With the birth of Arya Samaj, an effort is made to resist the attempt of the Christian missionaries. Hence, there was conflict, mutual condemnation and derogatory pamphleteering.

Christian missionary activity has a long history in India going back to first century A.D. By the time Swami Dayanand embarked on his public life, Christianity had taken great strides in India. The country was dotted with Christian schools and colleges and covered with a net work of Christian agencies. Christian missionaries also wielded considerable political influence on the British administration in India. They exercised a predominant influence on Government policy. They wanted to Christianize India by stamping out Hinduism. "British Government during the period under review, freed from nervous scruples about its association with the Christian faith, offered a fair field and
all necessary protection and opportunities for mission work.¹
This was the general conclusion reached in the report of the international conference of missions at Edinburgh in 1910 which examined carefully the attitude of Government towards missions in all parts of the world.

The first reaction of the impact of the West and of Christianity on Hinduism were defensive. The educated classes especially in Bengal felt the need for reform within the framework of Hindu philosophy, and they accepted the new ideas. The Brahmo Samaj of Sam Heman Hoy is the outstanding example of this reaction. "More significant as a genuine reaction to outside pressure was from Arya Samaj."² Dayanand was the first, after centuries of abject passivity, to take the offensive against the Christian missions and others who had been battering the vulnerable outskirts of Hinduism. Other reformers had been on the defensive and more or less apologetic in their defence of Hinduism. "Dayanand conducted aggressive operations against these assailants and achieved such a success that they still smart under the lashes of his trenchant criticism."³ Under the circumstances a conflict

³Warang, C.C., Real Hinduism (New Delhi, 1947), p. 163
between the Christian missionary and the Arya Samaj was but natural. Right from the life time of Swami Dayanand, Christian missionaries opposed Arya Samaj for obstructing the spread of Christianity, spread of Western education and creating anti-British feelings in the country. Alarm by these fears they began to give out that Arya Samaj was a 'political body' aimed at the subversion of the 'Raj'. Thus British policy towards the Samaj was, to a great extent, guided and influenced by the writings of Christian missionaries.

Christian missionary activity in India in modern times was resumed with the advent of the Portuguese on the Malabar coast. "The early Portuguese missionaries went amongst the heathen armed with the sword and the fire-brand in place of the Bible and the Cross." The Roman Catholic enterprise of Portugal suffered a collapse with the rise of the Protestant states of Europe as colonial powers in the 16th century. The wave of religious revival in Protestant Europe induced Frederick William IV, the King of Prussia, to undertake the responsibility of sending missions abroad. He invited two Pietist Ministers of Germany namely

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Capper, John, The Real India, (New Delhi, 1972), p. 441
Ziegenbalg and Plutarchan to proceed to India. The Protestant mission had some success in as much as it converted a considerable number of persons from the lower classes and opened mission stations in Madras and Cuddalore.

In the early stages the English East India Company did not take any interest in evangelical activity. After the battle of Plassey, Protestant missionary activity began in earnest in Bengal. The Chaplains of the Company also started missionary work in India before the arrival of the English Church missionaries. They were the products of the British Universities, and consequently they took interest in educational matters. The batch of Sermore missionaries made considerable efforts in introducing India to the thought of the west. Their successors were John Clark Marshman (1794-1877), Felix Carey (1780-1829), William Yate (1792-1843). Whatever the standard of their literary achievements, the fact remains that they gave a powerful stimulus to Indian thinking and helped the Indian mind to break the shackles of medievalism.\

In the year 1793, when the renewal of the East India Company's Charter came before the house of Parliament, strenuous attempts were made at home by a philanthropist, William Wilberforce, who spared no effort or argument to

induce the Government of the day to introduce into the new Charter, clauses directing that Christian education be provided for the natives of British India by school masters and missionaries, but with no results. The Charter having been thus renewed unconditionally, as regards religion, "no pains were spared by local authorities to set up to the spirit of the home legislation and to hinder any agitation upon points of Christian doctrine which might unsettle and alarm the native mind. With this feeling amongst them, some religious tracts printed and circulated in the native tongue by the Protestant Damas of Serampore were called in and destroyed and the missionaries at that settlement given to understand that no such steps could be permitted; they were moreover requested to state where and to what extent, their Christian publications had been circulated, in order that the Governor General and his Council "might be enabled to counteract their dangerous effects." Not content with this step, the Governor General prohibited the printing of books of any kind at Serampore, and subsequently becoming alarmed at the labours of the few British missionaries in Calcutta, issued instructions that public preaching to natives should at once cease, as well as works having any tendency to promote conversion to the Christian religion. "To the Earl of Minto belongs all the credit, all the honour, of crushing the mission

\[6\] Capper, John, op. cit., p. 443.\]
work of India in the commencement of the 19th century and
equal honour and glory of encouraging and promoting, by all
means in his power, the study of Hindoo Literature, laws
and religion.7

In 1913, a new Charter was granted to the East India
Company which marks a fresh era in the history of missionary
enterprise in India. Powerful friends of missions, like Charles Grant and William Wilberforce succeeded in
persuading the Parliament to include the clause in the
Charter whereby "facilities shall be afforded by law to
persons desirous of going to or remaining in India for the
purpose of accomplishing those benevolent designs namely the
introduction of useful knowledge and religious and moral
improvement."8 For the first time the "Government ceased to
oppose the diffusion of Christianity in the East."9 With this
the first Bishop came to Calcutta in the year, 1818. In that
year, there were "seven hundred thousand Christians in India."10

But still, as regards all the educational establishments
connected with the Government, it was "positively forbidden to
introduce the subject of Christianity in any way."11 The

7Ibid., p. 444
8Tara Chand, op. cit., p. 179.
9Sapper John, op. cit., p. 444
10Chatterton Frye, History of the Church of England in
11Sapper, John, op. cit., p. 446
missionaries however did not despair. They knew that their work was progressing. According to the census, the total number of Christians all over India, including Burma, had risen from 17,12,977 in 1872 to 26,01,355 in 1891, showing an increase of 43.6 per cent. In British India and the feudatory native states the increase was from 15,17,977 in 1872 to 22,64,380 in 1891, over 50 per cent. In the British territories alone the number of Christians increased from 6,97,662 in 1872 to 14,91,612 in 1891 by 66 per cent. The following table shows the total Christian population in India in 1872, 1881, 1891 according to census returns.

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<th>1872</th>
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<td>Total</td>
<td>17,62,977</td>
<td>21,46,228</td>
<td>26,01,355</td>
<td>20.4%</td>
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The most noted of the churchmen who came out after the charter of 1813, was Alexander Duff (1806-78). He felt that English language alone could be the reliable means for conveying the Christian culture of the West to the Indians.

13 Ibid.
14 Ibid.
Ruff came to the conclusion that the new line of missionary work will not only attract upper class Hindus but also "the youth of India under Christian influence by means of schools and colleges." 15

Ruff contested Raja Ram Mohan Roy. The two agreed to cooperate for their immediate objective, namely the advancement of western learning. Ruff organized a new work of mission schools where western knowledge was imparted along with the teachings of the Christian religion. He succeeded in converting a number of Indians belonging to the most noted families of Calcutta. All over the country, colleges supported by missionary societies, sprang up to teach western literature. The education of women and the provision of hostels for their residence were largely their concern. In 1630 Mr. Ruff opened the General Assembly's School in Calcutta on Christian principles; and with so much ability and earnest zeal was this establishment conducted that "it very shortly rivalled the Hindu College in the number and qualifications of its students." 16 Since then various missionary bodies were found labouring to impart education to illiterate Indians. These societies numbered twenty-two both

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15 Richester, J., A History of Missions in India (Quoted by Tera Chand, op. cit., p. 130)

16 Capper, John, op. cit., p. 482
English and Foreign. These bodies number amongst them not less than 1100 day-schools, with 9400 pupils, who were instructed in their native language and literature, as well as in the knowledge of the scriptures, through the vernacular medium. They had also 67 boarding schools and 91 English establishments, with 14,800 pupils. Madras took the lead by far in the number of establishments which amounted to 920 with 66300 pupils; Bengal had 71 schools, with 13,000 scholars, and Bombay 78 establishments and 5000 scholars.18

Whilst all this had been done for the male population, the female education was not ignored. Madras presidency had 200 day schools, and 41 boarding schools for females, against 67 day schools and 45 boarding schools in the whole of remainder of the Company's territories. In Punjab and U.P., it were the Presbyterians who met with success. The educational work carried out by them in this region, "gave the Presbyterians prominence and influence out of all proportions to their numbers."19 An opportunity was there among the lowest castes

17 Ibid. p. 438 (At present there are 79 missionary organisations, operating in India. The Tribune 16 April, 1981. Information supplied by Mr. Yogendra Mantria, Minister of State for home, in the Lok Sabha- 18 April, 81

18 Ibid.

19 Seabeter, John. O.B., The Christian Community and Change in the Nineteenth Century North-India (Macmest 1976) p. 9
in the Punjab and U.P. to better their lot. The sense of equality and security leading to an appreciable solidarity among the Christians and the idea that the missionaries could secure employment led the weaker and particularly depressed classes embrace Christianity. The Presbyterians did not miss the opportunity. "The Presbyterian mass movement work led to enormous increase in the size of community."\(^{20}\)

Ganga Prasad Upadhyaya has given various causes for Christianity becoming popular in India. They include some basic defects in Hinduism i.e. class hatred; no provision for the teaching of the beauties of Hinduism; non-proselytising policy of the Hindus; political depression of the Hindus; social weakness of the Hindus; famines and criminal tribe settlements etc.\(^{21}\) According to Lajpat Rai, "Their greatest weapon is the ample provision they can afford to make for the Corpus Sanaum of their converts... but what the Hindu reformer craves is the political argument."\(^{22}\) Most missionaries took advantage of their political supremacy and told simple folk that the "British Government and Christianity are identical." This sort of practice had been in vogue for

\(^{20}\)Ibid, p. 19.

\(^{21}\)Upadhyaya, Ganga Prasad, Christianity in India, (Allahabad, 1941) pp. 151-49.

a long time, and Raja Ram Mohan Roy complained of this in bitter language.

In Bengal where the English are the sole rulers, and where the mere name of Englishmen is sufficient to frighten people, an encroachment upon the rights of her people, timid and humble inhabitants and upon their religion, cannot be viewed in the eyes of God or the public as a justifiable act.23

An estimate of the missionary work must take into account its dual character - reformative and evangelistic. On the reformative side important fields are education, literary work, social work and medical relief. On the evangelistic side include the preaching of the tenets and principles of the Christian religion and delivering polemical onslaughts against Indian religions. Even in education the real object was never lost sight of. For it was believed that "every teacher whether Hindu, Muslim or Christian, when teaching science and Mathematics, is breaking to pieces with a rod of iron the earthenware vessels of Hinduism."24 J.P. Leonard, Archbishop of Madurai expressed, "If we should reveal our intentions without hiding it at all we hold that the Hindu Pures and Hinduisms must disappear from this land and the sooner they disappear the more welcome."25


Thus systematic efforts were made by Christianity to uproot Hinduism. This would be clear from what another Christian missionary F.J. Wilks says in his book "Daily Life and Work in India."

If this faith in the Divine origin in these books (The Vedas) could be destroyed, they could reasonably hope that the people would listen with unprejudiced mind in their statements depicting Christianity. With this object in view, Christian schools were opened.26

Pandit Nanak Chand once came across F.E. Holland, a Christian missionary in India. Holland asked the Pandit, "Why India should not accept Christianity?" The Pandit replied that there was nothing new in Christianity which Hindu religion did not possess. At this, Holland said, "we accepted Christianity, what it came to us from Rome, England did not hesitate at all." The Pandit replied, "England did not possess the culture and religion which we have."27 Even Max Muller wrote to the Duke of Argyll, the Secretary of State for India in 1866, "the ancient religion of India is doomed and if Christianity does not step in, whose fault will it be."28

26Pandit Dass, Oyani, Ved Vittoda Anvvasin Key Panch Bakkar (Hindi) (Amritsar 1973) p. 17.

27Nanak Chand Papers, No. 23, Autobiography of Nanak Chand Pandit (1866-1966), Typed script, HMI.

28Ibid, Article, Political Awakening in the Punjab, p.10.
Throughout, the charms of official praise and benediction swelled in volume and intensity. John Lawrence at the close of his Indian career paid the following tribute to the mission work in India. "The missions have done more than all other agencies combined." Lord Basy, Governor of Bombay, introducing to the Prince of Wales in 1876 a deputation of Indian Christians, said that "they were doing for India more than all these civilians, soldiers, judges and Governors when your Highness has met." Sir Charles Elliot, Lt. Governor of Bengal in 1891, happily described their work as "an unrecognized and unofficial branch of the great movements that alone justifies British rule in Asia." Sir Hackworth Young, Lt. Governor of the Punjab, a few years later called them, "The most potent force in India." Lord Curzon devoted some of his most effective phrases to the missionaries who had stood for months "between the dead and the living" during the great famine of his viceroyalty.29

Although some "Majest British statesmen always repudiated their claim to christianising India, declaring in clear words their unconcern to religious affairs."30 British


30 Upadhyaya, Ganga Prasad, 2d ed., p. 120
Government "offered a fair field and all necessary protection and opportunities for mission work." This was despite religious neutrality guaranteed by the Queen's Proclamation of 1856.

John Lawrence as Chief Commissioner in the Punjab and then as Viceroy of India, insisted on this reminder that, "he represented a Christian queen." His successors, more or less, followed in his footsteps. Of course some people were not fanatics. Sir Hugh Daly, Resident and Chief Commissioner Coorg, says that "at the joint session of the Economic Conference a proposal had been made that religious instructions in colleges should comprise a course of lectures on religious morality drawn from the highest sources such as the Bible, The Koran and The Bhagavad Gita." But regarding the policy of religious neutrality for Greece, the Commander-in-Chief of India wrote to Harding that, "It really means indifference towards the religions of the people which I believe has helped to spread disloyalty and anarchist plotting. To continue it will lead to disastrous results. To revoke it openly is impossible."
But there seems to be no denying the fact that the British Government helped the Christian missionaries in more ways than one. The Akbar-i-Am of 6 September, 1919 reproduces an article, published in the "Arya Masafir," written by Fattan Lal. The writer reported how Christian missionaries were encouraged by Government patronage and now they were exhorting the depressed classes. They provoked them that "The Aryae, Hindus and Muslims are opposed Government and spread sedition. Government is therefore arresting them and sending them to jail. The big men among them are already under arrest or are being daily arrested. Government is partial to us because it belongs to our fraternity. Your king is a Christian, you also should turn Christian . . . . Government will help you on your conversion to Christianity . . . say how, we can live in the river and be at enmity with the shark."35

Till 1834 the orders of the court of Directors forbade grants of money in aid of secular education carried on in schools established and conducted by Christian missionaries.36 But after that, Christian missionaries got large grants from

35 The Akbar-i-Am, 6 September, 1919 (MSPR, Punjab, 1915-20).

the Government compared to other such bodies. Arthur
Hayhoe admits that figures collected in 1889 showed that
mission institutions in Madras presidency were receiving
five times as much grant as all other private
institutions put together. Almost all the aided secondary
schools were under mission control.37 There was an
ecclesiastical establishment. Sir Theodore Hope, Member
of the Viceroy's Council made special study of this
department of Finance. He calculated "the gross average
amount spent on the Indian Ecclesiastical Establishment
at Rupees 2,29,740, besides pension charges in England
of £ 45,076. This would give a joint total taking the
rupee at 15.3 d. of Rupees 3,62,000 or say £ 1,69,000
sterling per annum."38 The Bishops of Calcutta, Madras
and Bombay were entirely paid by the Indian Government.
Thus the money which came out of the pockets of the
people was used in making Hindus and Mohammedans abjure
their religion.39 The Bishop of Lahore, on the question
of large grants, they received from the government remarked,
"that aid is very welcome... it is the very largely
increased measure of financial help, which we are now, as

37 Hayhoe Arthur, op. cit., p. 196.
compared to previous years, resolving from government. That the government in its new attitude, doing so very much more for us then they were willing to do in the past." 40 Dr Timothy Leav of Yerushah University, Paking, analyzing about the position of Christianity in India came to the conclusion that, "one of the features in the special government protection that surrounds Christianity." 41 Han-O'Reil a French man said that "English Christian missionaries are the agents of the British Government." Mr Dicky, an Englishman of note said in his 'Prosperous British India', that "Christian missionaries have caused greater injury to this country than anyone else." 42

The Government had a hand even in the appointments of Bishops etc. in India. In a private letter, the Marquess of Crewe, wrote to the Secretary of State for India: "If a Bishop from this country were to be appointed to Calcutta, the Bishop of Lahore would be the best selection. He is a remarkable preacher." 43

40 The Civil and Military Gazette, 14 December, 1906.
42 The Akaah (Delhi), 22 April, 1909 (NIRC-PP, 1909).
43 Chelmsford Papers, Marquess of Crewe's Letter to the Secretary of States, Letter No. 51, 27 July, 1911, Microfilm, Reel No. 15 (NIRC).
In an address of welcome to the Viceroy from the All India Christian Conference, it was disclosed that "the Indian Christian community was threatened with extinction during the days of Indian Mutiny, but through the grace of God it has more than doubled since 1851, the number of Christians has multiplied nearly three fold since 1872. . . . Indian Christians acknowledge with gratitude the recent decision of the Government to recruit an Indian Christian Battalion in the Punjab."44

The missionaries did not confine themselves to the urban areas alone. The missionaries in the towns trained men to take up evangelic work in the villages which was a more challenging work. It was because of their all out efforts that the Indian Christians increased by half a million in 10 years. In the Central Provinces they had doubled, while in Madras the increase was 16 per cent, in the Punjab 30 per cent, in the Bengal 40 per cent, in the N.W. provinces 75 per cent and in Assam 130 per cent. And while the total population increased only by 7 per cent the number of Indian Christians increased by 30 per cent.45

In 1921, the total number of all classes of Christians, Europeans, Anglo-Indians in British India was 47,54,064 of whom nearly 30 lakh were in the Madras Presidency (and southern states alone). The Roman Catholics in the whole of India numbered 18,22,079.46

The increase in the number of Christians alarmed the Arya Samajists. "The Christian threat was real,"47 so, "The Arya Samaj developed missions and considered that a part of its duty was to combat Christian missions and Mohammedans."48

Swami Dayanand had come in contact with the Christian missionaries much before the establishment of the Arya Samaj. During two years 1866-68, he held discussions with several missionaries and received a copy of the New Testament from Rev. T.J. Scott. "From his contact with the Christian missionaries and their literature, Dayanand formed his opinion and acquired information used later in attacking both Christian theology and proselytization."49 In May 1866, Swami Dayanand had taktharth (religious debate) with

46. Lajpat Rai, Unhappy India. (Calcutta, 1926) p. 93.
49. Jones, K.W., op. cit., p. 34.
the three European missionaries namely Grey, Robson and Schoolbred at Ajmer. "During the discussion Rev. Schoolbred became angry with the frank and outspoken expression of Swami Ji's opinion, threatened that Swami Ji may have to go to prison for saying such things."\(^{30}\) In fact, "In his defense of the Vedas as a sufficient basis for faith the Swami came into conflict with Christianity and thus gave the Aryas its first taste of aggressiveness which made it an expression of Indian nationalism."\(^{51}\) Similarly, about 40 Hindu students of mission school at Siritar, after listening to the Padreon began to believe in Christianity and went so far as to call themselves unbaptised Christians. "But when they attended Swami Ji's lectures, they were disillusioned and remained Hindus."\(^{52}\) The Christians invited P. Khadagasinh, who had been converted to Christianity twelve years back by Rev. Baring to come and have a Satsang with Swami Dayanand. P. Khadagasinh came. He was taken to the "swami. He was so much impressed by Swami's personality that he "there and then lost his faith in Christianity and became a follower of Swami Ji." Rev. Baring became alarmed at this and sent for Swam.

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\(^{52}\) Sarda, Har Biles, op. cit., p. 196.
K.B. Bannerjee, a famous Indian Christian of Calcutta, to come and save Christianity in the Punjab. But he could not come because of the illness of his daughter. The Padres were disappointed. Thus several people, who had become inclined towards Christianity became members of the Arya Samaj. Several Christians were reconverted to Hinduism. In Kasud the Rao Behadur tried to organise two debates. He invited Dr. Schoolbred for that purpose, but the clergyman was satisfied just to listen to Dayanand's lectures and declined to debate. Swami Dayanand had also meetings with Rev. E.G. Wherry at Ludhiana, who belonged to American Presbyterian mission; Dr. C. Cooper, Principal of Lahore Divinity College and who later established Allahabad Divinity School, and Rev. C.B. Forsman of the American Presbyterian mission. The Swami also met Robert Clark, the eminent leader of the Church Missionary Society in the Punjab since the early fifties. When at Dehradun, Dayanand resided in the house of a Christian, Miss Dick "owing to Swami's condemnation of Christianity, she asked to vacate her house at once."
Swami Dayanand in his chapter on Christianity in the *Satyarth Prakash* writes that, "This review is only in the interest of the propagation of truth and the suppression of falsehood and not to offend the feelings of anyone or to injure him or to impute false faults to him."55 But there is no doubt that Dayanand’s approach towards other religions was offensive. He calls upon the Christians. "Listen ye Christian, now abandon this barbarian religion and accept the truly civilized religion of the Vedas which will give you happiness."56 That is why Macdonald wrote, "Dayanand was no smooth tongued controversialist, and his attacks upon our faith have been quoted to our annoyance and the detriment of his society."57

But all the Christian missionaries and leaders of other religions did not hate Swami Dayanand. Rev. Scott, Clergyman, in-charge of the Church of Barailly, was so deeply impressed by the Swami that he showed him great reverence. The Swami gave him the title, Bhaat Scott. Swami Dayanand even delivered a lecture in the Church of Bhaat Scott.58 Similarly Sir Sayed Ahmed Khan was among

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devoted admirers of the Sami. He never lost an opportunity of seeing him daily, whenever his presence in the same town or city made such visit possible. In fact the Sami was not only out spoken against Christianity but he was equally so against Islam and orthodox Hinduism. Regarding Arya attacks on Christianity, R. Burns writes in the census report of India 1901 that, "in their opposition to Christianity, they go no further than they do in their opposition to Hinduism." So much so that when Sami Rayanand's lectures were stopped by the District Magistrate of Benares, The Pioneer, took up the cause of the great reformer, and the supreme government reminded the order of the Magistrate by note. "The orthodox priest set afoul the rumour that he was an emissary of the government deputed to convert the Hindus to Christianity by slow degrees and gradual steps." In fact, Rayanand sought to reform the abuses of Hinduisms in order to protest the latter against the impact of western and Christian influences. He also wished to unify India around Hinduisms and secure the expulsion of Islam and Christianity as alien faiths.

59 Ibid.
60 Census of India, 1901, Vol. II, pt. 2, Oudh, pt. 1, p. 91
61 Samshri Ram, Ram Deva: Arya Samaj and Its Reformers — A vindication (Surukul Kangri, 1915) p. 10.
62 Graham, J. Reid, 22, cit., (Introduction).
Three bases worked as points of conflict between the Christian missionaries and the Aryas viz., religious attacks, conversion and social work. As far as the first cause of conflict, Aryas had a deep-seated conviction that their religion and their culture were superior to those of any other people. In religious controversy they return blow for blow and catching hold of the many vulnerable points in their adversaries position succeed as a rule in flooring them. They often make aimed shot of Christian missionaries and when attacked they retaliate by ridiculing the Christian theories of creation, Eve’s birth from Adam’s rib, Eve’s temptation, origin of sin and Adam’s fall and the doctrine of redemption involving the doctrine of immaculate conception, vicarious sacrifice and Jesus Christ’s self-sacrifice on the cross, the Resurrection and such other vulnerable points of Christianity.  

For this reason, Dr. Farnen, the famous American missionary, whose name the Mission College of Lahore bears, had warned all the workers of his mission not to engage in any controversy with the Aryas. But on the other hand Rayand and his followers always welcomed to debate on the points of conflict in public.  

63 Nerang, C.C. ; REAL HINDUS. (New Delhi, 1947) p. 186.  
64 Ibid.
Chandrapur (District Shahjanpur) held a regular Hola with the sanction of the District Magistrate of that place in March, 1877. Eminent preachers of all-religions were invited in order to give discourses on the doctrines of their different creeds to the assembled thousands. Some person went to Swami Dayanand and said that the Hindus and the Mohammedans should jointly refute the religion of the Padre. But the Swami replied that in the Hola it was proper that there should be no partiality; on the contrary, "in my opinion it is better that we, the Maulvies and the Padre should together investigate the truth with love and should not set in a spirit of antagonism to anybody." Chamupati has remarked that "The Maulvi, the Padre and the Swami speak out all their minds freely. The theories of opponents are examined and discussed by these threadbare but personalities as also the dignity of the faiths they profess, are left completely untouched." But despite all this a Christian missionary T. Williams accused Swami Dayanand, "of having scant respect for the Vedas, of preaching the astounding grossly immoral and monstrous doctrine of Niyoga... of telling lie, a deliberate lie, a terrible lie... and a scandalous falsification and of idiocy." From the

66 Chamupati, op. cit., p. 66.
fact that Dayanand stood on reason and was always prepared for debates, William seems to be labouring hard under Christian prejudices and cannot be viewed in anyway as a unprejudiced, impartial student of the Vedas. On the other hand, Remain Holland said, "Never since Sankara had such a prophet of Vedas appeared." Dayanand attracted large crowds in his lectures, compared to those of the missionaries. The Bishop of Lahore admitted, "I was quite sorry that the audience at the lecture which I gave in your large Delhi School was one evening to the Hindustani speaking labour was not quite so large as might have been hoped in consequence of another lecture being on at the same time by Dayanand Sarasvati, a Hindu reformer. . . . ."

Similarly J. J. Lucas expressed his surprise at the "enthusiastic welcome for the Sankar and at the clarity and forcefulness of his speeches at Fazlukhabad." The Arya Samaj had excited hostility all around by its aggressive propaganda and militant methods. In the Punjab, Dr. Henry Martyn Clark and Rev. T. William were quite active

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in publishing tracts "exposing the Arya Samaj." The latter was "particularly vicious in his attacks." Even Christian missionaries who when back in Britain spread among ideas about Hindus and their religion. They also misrepresented the Vedas as containing legends and stories, and boldly declared that India could not be saved but through Christ. Some native gentlemen imbued with true Aryan spirit tried to remove such false ideas produced by the Christian missionaries from the minds of the English public.

Christian missionaries regarded the Arya Samaj as their avowed enemy. J.N. Farquhar calls "The Arya Samaj, the most vehemently anti-Christian body in India." Mr. Martyr Clark's *The Principles and Inheritance of the Arya Samaj* fully corroborates the opinion expressed above of the attitude of the missionaries towards the Arya Samaj. A review of the pamphlet could suffice to show his opinion. Clark has a very low opinion of the literary attainments of the Arya Samaj. He thinks that, "It is for the most part composed of boys who hope to pass their entrance and middle school examination

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same day." But Clark seems to be labouring under a wrong
notion on this point. "The Arya Samaj counts as its
members the pick and cream of the educated society of the
Punjab. The best educated men, men of consequence and
influence are its members." Secondly, Clark, in the
pamphlet, wanted to prove that sacrifice was enjoined
in the Vedas and in support of his assertion quotes a part
of a mantra from the \textit{Ug-Veda} which means \"sacrifice is the
navel of the world\". He has thoroughly mistaken the import
and purport of the mantra. He takes the word \textit{yajya} in its
literary sense. \"Sacrifice here does not mean shedding of
blood, it does not mean the destruction of life,... The
destruction of the animal life is most emphatically denounced
in the Vedas. The word sacrifice here means \textit{naval}
sacrifice.\" The \textit{Arya Patrika} held Clark \"guilty of a
gross blunder when he calls the Aryan religion false.\"
He displays the most deplorable ignorance of actual facts
when he calls in question the truth of the Vedic
doctrines.\" While dwelling on the myriad difficulties
which the mission work faced, the \textit{Punjab Mission News}
reported that, \"there is the multiplicity of the false creeds,

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74 \textit{Arya Patrika}, 26 July, 1887.
75 Ibid, 11 November, 1887.
\end{flushright}
which confront us. In H.B.P., the old Hindus is foul and Islam as bitter as ever. But here in the Punjab we have there the Sikhs and the Aryan Samaj also to reason with, to study and oppose.... Christian missionaries and Indian Sanskrit scholars who agreed with them extremely useful in deciding Arya claim to Vedic civilization. But Pandit Curudette made the discrediting of western Sanskrit scholarship his special mission.... In speeches, in the pages of the Vedic magazine, and in tracts, Guru Tuss rejected European scholarship as of poor quality and prejudicial. Even Prof. Max Muller agreed, "The Vedic literature opens to us a chamber in what has been called the education of the human race to which we can find no parallel anywhere else." He Hunter says, "in the history of the world, the Voved fill a gap which no literary work in any other language could fill." The age of the vulnerable hymnal (Rigveda)," says Sir R.H. Hunter, "is unknown."
Christianity provided the Arya Samajists with a clearly-defined enemy. While Dayanand spent little time speaking against Christianity, his writings show great concern for refuting Christian claims of superiority. Seventy-seven pages of the *Vayu Brahmana* are devoted to a discussion of the Christianity based on the Bible, which Dayanand had read in both its Hindi and Sanskrit translation. He attacked Christianity on two levels, first for its belief and practice of custom repugnant to Hindus and, second, for a theology based on superstition and irrationality. Christianity taught not only sacrifice in the Old Testament, but cannibalism in the New. Examples of animal sacrifice produced deep feelings of revulsion. On the other hand, Swami Dayanand expressed that "Vedic theology was in many respects superior even to the theology of Islam and very much superior to dogmatic Christianity." He regarded the Vedic self-evident truths admitting of no doubt and depending on the authority of no other book, being represented in nature, the kingdom of God.

63. *Ibid.,* p. 139.
Islam and Christianity were both proselytising religions and Swami Dayanand and his followers thought that to assign the same character to Hinduism and create in it a conscious and active proselytising spirit was imperative necessity. It was achieved by Arya Samaj by means of *shuddhi* movement. It was in the sphere of proselytising that Arya Samaj came into direct conflict with Christianity. It tried to re-convert, through *shuddhi*, the Hindus lost to Christianity. They also tried to prevent any more conversions. In this way their means were offensive but their aim and approach was defensive. J. G.oman, questioned Lala Lajpat Rai in England, "The Samaj is said to be aggressive anti-Christian. Is this so?". Lala Lajpat Rai, replied, "Certainly, on the defensive." Similarly, E. Allum, head of the Delhi Mission in the first decade of the 20th Century in an article, *A Brush with the Aryans*, writes, "Arya Samaj which has long been quiescent in Delhi, has recently been displaying renewed activity... The object of the *samaj* may be said to have been defensive rather than aggressive."  


Another missionary report also establishes the defensive approach of Arya Samaj towards Christianity. It says, "In doing evangelistic work even of the most simple kind one cannot help being struck by the active hostility of the Arya Samaj.... As a rule Christians are not attacked, nor is any attempt made to prosecute them but should any Hindu show signs of being influenced by Christian teachings, the Arya Samaj brings to bear on him every possible influence.... They try therefore to prevent all conversions, especially among the more influential classes."\(^{58}\)

According to Sir Herbert Risley, "It is a notable fact that the Hindu sectarian movement which appeals most strongly to the educated classes is bitterly opposed to Christianity and lays itself out not merely to counteract the efforts of missionaries but to re-convert to Hinduism high caste men who have become Christians."\(^{59}\) In fact, in the Arya Samaj and among the Hindus in general, there was a keen determination not to allow the untouchables to be considered as anything but Hindus. This attitude stemmed


largely from political considerations. The Hindus required these people to keep up the numbers for political claim. Similarly, Miss Rayo insinuated that the concern being shown by the Hindus of upper caste for their low-caste brethren was due, not so much to humanitarian feelings, as to the consciousness that in neglecting the untouchables lay a political danger to their community. When the Gait circular threatened the Hindus that in the Census of 1911, the untouches might not be classified as Hindus, great was the consternation of Hindu society. Lala Lajpat Rai agreed that, "The Gait circular had a quite unexpected effect and galvanized the dying body of orthodox Hindus into sympathy with its untouchable population." Even as far back as 1900 the Aryas "were called upon to ask the Superintendent of Census operation to show them in the Census Papers as belonging to a separate religion and not as a sect of the Hindus."

Literally, shuddhi means purification, but when used by Arya Samajistes it also included renunciation and conversion. In this undertaking Arya Samaj came into direct conflict with

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91 Lajpat Rai, Unhappy India, (Calcutta, 1928) p. 93.


93 The Santh Dharad Parmeshar (Jullundur) 23 October, 1930
the prescrying work of the Muslim Mullah and the Christian missionary. Yet the Samaj had achieved considerable measure of success in reclaiming Hindus converted to other faiths, and in stemming the tide of conversion. Great interest was taken in the social uplift of the lower castes. True to its tenets, the Arya admitted outcastes to membership, allowed them to perform rites like Homa, invested them with the sacred thread. Thus the sub-mingence of caste in the Arya Community appealed most to the lower-classes, who regarded "the new system as improving their position and bringing them on a level with the upper classes." Their admissions sometimes were also of the nature of mass conversion. In the territories of the Maharajah of Jammu and Kashmir 10,000 and in District of Sialkot 36,000 were admitted en bloc, into the Samaj. The Rajput Shuddhi Sabha, formed by the Arya for the purpose of reconverting to Hinduism, Mohammedan Rajputs, is said to have won for the Arya the conversions of as many as 370 in one day. Between 1907 and 1910 it reconverted 1022. "It is estimated nearly two-thirds of the Arya members in the Punjab were of the depressed classes." The number

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95 Macdonald, J.R., O.P. All., p. 267.
of depressed classes in India according to the Census of India, 1921 "amount up to nearly 58.7 million." 96

The British Government also realised their importance "as a weapon against the Indian aspirations for freedom". In their name they could reserve some seats for their own nominees in the legislatures. Christian missionaries did not lose sight of the situation and tried to capture the depressed classes to their fold. For this they opened their schools, orphanages and hospitals. It was in these institutions that the people of Hindu origin were influenced by the Christian missionaries and after a passage of time brought them to their fold. In fact the Christian missionaries were trying to employ all sorts of methods to bring Indians to their fold. They "hit upon the device of dressing themselves like the Hindu sadhus and organised the Salvation Army. They even went to the extent, "as to follow Hindu customs in the matter of wearing the holy thread etc. in order to convert Hindus to Christianity." 97

P. Thomas, Bishop of Guant expressed that, "Christianity must be presented in Eastern clothes, in a way suited to the imagination and temperament of the Hindu race, Hindu systems


of philosophy and institutions can be studied and an entrance can be affected into the stronghold of Hinduism in the terms of Eastern Philosophy, without sacrificing the integrity of Catholic doctrines or whittling down Catholic dogmas.

In the Punjab, "The innate institution of Mirudhi was wisely adopted as the keystone of the Christian community. The Chandipah of the recognised caste elders were installed as officers of the new church as far as possible. The Alkhan-4-Ah condemned the tactics adopted by Christian missionaries to impress upon the people and remarked that, "The name assumed by certain Christian associations and newspapers such as Dharea Sahba Hitam and Dhaura Dinka are calculated to deceive the Hindus." The writer suggested that the Hindus should invite the attention of the government to the conduct of the Christian missionaries who are acting against a provision of the Indian Penal Code which renders a person criminal who deceives the people by change of dress or name." 99 Hasley felt that if Christianity been presented in a form more congenial to the mystical Indian temperament, with the Iqra as a humanized version of the Parmesara, one can imagine that it might have stood a better chance of success. 100

99 The Alkhan-4-Ah (Lahore) 8 May, 1900 (NTP-Pb-1900).
100 Hasley, Herbert, The People of India, (Delhi, 1969) p. 252.
As regards their attitude to conversions, the Christians held that "their campaign to convert the Indian people was a civilizing mission." But in reply to this, The Arya Samaj wrote, "As a matter of fact heinous crimes prevail there (in Britain) to a great extent than in India. How is it that the Christian missionaries do not endeavour to reform their own." Christian missionaries also tried to exploit all types of situations to convert Indian people to Christianity. They had hit upon a novel method of spreading their religion. "They entice many people by offering them money and take young children and orphans under their protection without the knowledge of their parents or guardians and bring them up with a view to converting them to Christianity." The Arya Samaj published an article written by Lala Lajpat Rai through which the writer appealed to the Hindus to take charge of the 50,000 Hindu orphans starving in the Central Provinces to prevent them from falling into the hands of Christian missionaries. The appeal had the desired effect and the Punjab Hindus and the Aryas made strenuous efforts to prevent any orphans in the Central Provinces

102 The Arya Samaj (Lahore), 17 May, 1897 (SNP - Punjab, 1897).
103 The Punjab Samachar (Lahore), 9 January, 1897 (SNP - Punjab, 1897).
104 The Arya Samaj, 17 May, 1897 (SNP - Punjab, 1897).
from passing into the hands of Christians."105 The News Afsan of the 10 February, 1997 took the Akhbar Gazette to task for falsely charging missionaries with baptizing a boy named Asand Sarup, son of Lala Raja Lal." The paper felt sure that "nobody will believe such a statement as it is known throughout the world that the missionaries do not resort to such underhand means for propagating Christianity."106 But the claim of the News Afsan seems to have no legs to stand. Newspapers were full of reports of conversions made by Christian missionaries through underhand means. A boy named Ramraker aged fifteen, caste Kohli, was kidnapped by Christian missionaries from Hazipur (Nazarah).107 "The boy Ramraker embraced Christianity at the instigation of a Christian teacher of the Hazipur Board school."108 "S. Thomas of the Protestant Mission, Delhi instigated a lad named Shirin Lal son of Pandit Kishori Lal to embrace Christianity and took him to his house. The father of the boy prosecuted the missionary, but before the court passed an order for production of the lad, Mr Thomas sent the latter away and denied all knowledge about him."109

105 The News Afsan, 13 April, 1997 (SNP - Punjab, 1997).
106 Ibid., 10 February, 1997 (SNP - Punjab, 1997).
So far as the attitude of Christian missionaries towards their fresh converts, The Faies Akbar (Lahore) of 6 January, 1939 reported "that so long as an intending convert is not baptized he is treated with consideration, but when once he is admitted into the fold of Christianity, he is treated even worse than a slave." But Ridley does not agree with it. He says:

"Once a youth among these people becomes Christian his whole horizon changes. He is as carefully educated as if he is a Brahmin he is put in a trade or obtaining one appointment as a clerk he is treated with kindness even familiarity by missionaries who barely is the ruling race, he takes equal part within and better in the services of the Church, and in due time he can change from among the next-handed girls of mission a wife skilled in domestic affairs and even endowed with some little learning."

Naturally the sense of equality and security leading to an appreciable solidarity among the Christians, and the idea that the missionaries could assure employment led the weaker and particularly the depressed classes embrace Christianity. The zeal and the help of the missionaries, the medical and schooling they readily provided were added attractions. But Christianity, so far, had not shown sufficient


111 Ridley, Herbert. The People of India (Delhi, 1939). p. 220.

112 The Sunday Standard, 19 April, 1981, Article "Church in Punjab" by P.C. Roy Chaudhary.
adaptability to attract educated converts. For the Christian convert, there was no future outside the mission fold. Originally of low caste his social position in the native community became after conversion still more degrading. His family treats him as an outcaste and disowns him, while the Christian rulers ignore his change of creed as a matter to them indifferent. Many trades and professions are closed to him by simple process of boycotting which flourishes in India as luxuriously as in Ireland; while the Europeans do not care to employ him. 

Both Tukker of the Salvation Army felt that at least 31,000,000 and 60,000,000 Indians would become Christians immediately but for the boycott.113 The Bishop of Calcutta wrote to Hardinge, "The great hindrance to missionary work has always been that Christendom has been manifestly so little Christian."114

Earlier the Christian missionary was looked upon with respect mingled with apprehension. The respect he commanded because of his work to uplift the down trodden, "a man of religion and, as was often the case, a teacher of youth," but apprehension was due to the possibility

113 The Maharatta (Poona), 2 May, 1886.

that any day in the neighbourhood, one may find one of its youth accepting the faith of his teacher.\textsuperscript{115} So in their attempt to convert the depressed classes to their fold, Christians not only had to face the opposition of the Arya Samaj but also of the high caste and socially superior classes. They regarded the "Christian mission as of an economical and political rather than of a religious character. They became apprehensive of what may happen if by means of mass conversions among the depressed classes, Christian missionaries obtain control of the labour market and organise the converts into a political mass movement hostile to their aspirations.\textsuperscript{116}"

The main aim of the Christian missionaries was conversion. They were prepared to use every soul and "unchristian means" to convert the people to Christianity.\textsuperscript{117} They considered famines, epidemics and earthquakes blessings in disguise for their mission work. That the belief is not unfounded will be clear from the third volume of the \textit{History of the Church Missionary Society} (pp. 172-73) which referred to the converts as "Rice Christians." "The year 1877 was the year of the great famine. In the course of a few

\textsuperscript{115} The Civil and Military Committee. 20 April, 1909.

\textsuperscript{116} Ibid.

\textsuperscript{117} \textit{Regeneration of Arya Means}. 3 September, 1963.
months, some 20,000 heathens in the S.P.C. Districts and
1,000 in the CMS Districts threw away their idols and
placed themselves under Christian instructions. The
real fact is that the missionary has funds and arrangements
ready to take charge of a moment's notice of large number
of orphans, or distribute food to large bodies of starving
people. Hindus and Muslims have no such instigation.
The orphan rescue moment in the Punjab only dates from the
last famine and before this the Christian missions were in
the field. Sir Herbert Risley, the then Home Secretary,
Government of India, writing about the secret of the
missionaries success says, "The remarkable growth in the
number of native Christians thus largely proceeds from
the natural and laudable discontent with their lot which
possesses lower classes of the Hindu." It was the
physical necessity bred which induced these persons to
adopt Christianity rather than spiritual yearnings for
salvation. A time of calamity for the Hindus was the
time for a good harvest for the Christian missionaries.
But when the Christians wanted to bring the educated
and the high-caste Indians to their fold, they largely

116 India (London), 2 March, 1900.
119 Ibid., 23 February, 1900.
120 Risley, Herbert, 25, All., p. 250.
121 Representative of ARMS Yatra, 10 February, 1893
(quotet by Jolly, 25, All., pp. 45-49).
failed. The Bishop of Madras ascribed this failure to
the operation of two causes, "The advance of higher
education" and "the influence of caste." He remarked,
"The social system inflicts such tremendous penalties
on conversion to Christianity that a convert from the
higher caste is truly a miracle."\(^{122}\)

But on the other hand, "It is a notable fact,"
says Tooley, "that the Hindu sectarian movement which
appeals most strongly to the educated classes is
bitterly opposed to Christianity and says itself not merely to
counteract the efforts of missionaries but to
reconvert to Hinduism high-caste men who have become
Christian." In this revival of Hinduism, touched by
reforming zeal and animated by patriotic enthusiasm,
Christianity is likely to find a formidable obstacle to
its spread among the educated classes."\(^{123}\) There was a
time when the faith of all educated Hindus in their own
religion had been shaken. Many, through ignorance,
embrace Christianity and many others were ready to follow
them. But tide had now turned. Now, it was a very rare
occurrence to see an educated Hindu embracing Christianity

\(^{122}\) Tooley, Herbert, \textit{op. cit.}, p. 250.

\(^{123}\) \textit{Ibid.}"
or Islamisation. The educated Hindus had now learned that the religion of their fore-fathers was founded on solid rock of truth. Moreover, Arya Samaj with the revolutionary epoch of the age of reason and free enquiry was bound to grow and leave its impression on Hindus. Where it was not able to transform it, in fact Arya Samaj was increasing both in numbers and influence. It had its influence among people of all walks of life. It was so among the depressed classes "due to a disinterested desire to help the down trodden, and the orphans and relief work and education they have provided."

The Christian missionaries did not lose sight of the situation. There was a strong feeling among them against the efforts of the samajists to win back to Hinduism those who had been recently converted to Christianity. There was considerable resentment around too by the attacks made on the Christian faith and the person of Christ. Allegations and counter-charges against the Arya impugning their sincerity, questioning their motives and accusing them of religious opportunism.

124 Arvind Pratima. 12 April, 1886 (Quoted by Jones, op. cit., p. 124).


were made by a number of Christians both western and Indian. The Arya Samaj was accused of copying Christian methods in order to turn people away from Christianity and keep them in a reformed type of Hinduism. The Samaj was charged with attacking the faith of others rather than building up and proclaiming a clear faith of its own. "The Arya Samajists on their part were not slow to reply in kind and the battle went on in increasing intensity." 127 The Director Criminal Intelligence reported that one, Pandit Sant Ram, spoke in the Arya meeting at Lahore. "His remarks against Christianity were most offensive and he continued by saying that the word of Christian rulers was not to be relied on and that in their treatment of their subjects they always made a distinction of colour, caste and creed." 128

As to the influence of the Arya Samaj, the reports of Christian missionaries reflect, how the work of Arya Samaj was a challenge to their work in India. The Arya Samajists also came in the field of education and social work to compete with the Christian missionaries. Lala Lajpat Rai, in a lecture at Ferozepore said:

127 Graham, op. cit., p. 403.

Children attending Government schools were liable to grow up devoid of religious principles and that those who attended mission schools were likely to be spiritually ruined. To avoid this, the Samaj had founded schools in which religion and love of country were thoroughly taught.

Lala Lajpat Rai concluded that,

The day would come when their children brave and resolute would stand in the field opposed to those who are, at the present time, preying in the wilds of Tibet and serving without payment in educational institutions.

Reports of utmost Arya Samaj hostility were pouring in from all missionary centres. A Christian missionary, Miss Carman, reported from Simla that:

Arya Samaj have opened a very flourishing school for Hindu children in a large and commodious building well equipped and with no lack of funds raised by subscriptions not only from their own adherents but helped by English Christian friends. Money does not flow in as it does to the Arya Samaj.

Similarly, another missionary, N.C. Barsh writing about mission work around Delhi and the impact of Arya Samaj reported:

129. See Political Department Proceedings-D, October, 1907, Nos. 40-49.

The rapidly spreading influence of Arya Samaj teachings, their insulating of rudimentary or rather of political ideas in now rising a feeling of hostility, and in several places we find it difficult to get a hearing. 131

Haulvi Ahmed Beelaj reported that:

They (Arya Samajists) have opened several poor boys' schools. Two of our girls' schools have had to be closed on account of their work. They have started in opposition to us at least five girls' schools perhaps more. 132

C. F. Andrews was of the opinion that, "since the Arya Samaj began to admit outcastes, this has tended to check in a certain measure the mass movement towards the Christian religion." 133

Thus the work of the Arya Samaj alarmed the Christians. A Committee in the United Provinces was established to consider the condition of work in the mass movement areas, and inquiries were sent to a number of places as to the effect of Arya Samaj propaganda on Christian work. But the conclusions were surprising to the missionaries specially when the reports of utmost Arya Samaj hostility were pouring in from all sides. It

131 Ibid., January 1914, Vol. 7 and 8 (1913-14), p. 57.
was surprising to the members of the committee that "out
of fifteen answers only three mentioned any definite
defeats on account of the Arya Samaj propaganda. The
general impression was given that in the villages
represented by those who wrote the answers, the Arya
Samaj could not attract the classes that Christianity
was drawing in, owing to its failure to exhibit brotherhood
practice." The study also concluded that "The Samaj has
renounced caste but the Samajists have not," that was the
general feeling. The discussion brought to light in a
vivid way "the tremendous attractive power of Christian
brotherhood in outcaste work." In the light of the
strength and limited resources of the Arya Samaj,
conclusions of the study are not unfounded. The Arya
Samaj was not so strong either in numbers or in resources,
to have spread its wings all over to compete the Christian
missionaries. In fact, Aryes also tried to concentrate on
only a few vulnerable points where they were able to give
some "definite defeats" to the Christian missionaries as
the study reveals.

As to the methods adopted by the Arya Samajists to
check Christian influence, "The work was done through
preachers who used to go to Christian houses, read books,

134 Delhi Mission News, January 1916, Vol. VIII,
No. 1, Article "Aryes and Christians," by Rev. C. Hibbert
preach, exhort and invite them to join the Arya Samaj,...

In the schools they teach the ten commandments of Rayand, and an Arya Catechism. They have a debating club near the mission house, where debates are held, as a rule, every Monday. They have two others in Delhi. On Sunday morning, they have Arya Services.135 Sydney Cave has expressed that, "The opposition offered to Christianity is more determined and articulate than it was a generation ago and no section of Hindus is more hostile to Christianity than the monotheistic Arya Samaj."136

That the attitude of the Arya Samaj to other religions was often objectionable, cannot be denied. Rayand in his published works attacked them with vituperation and subsequent Arya authors followed his lead and occasionally outdid him. Christian missionaries were not slow in their replies. The compiler of the Census Report of the United Provinces, Agra and Oudh, 1911 points out, "I have read an old tract by a Christian missionary on the Samaj which differs from Arya attacks on Christianity only in the degree of its violence."137


The \textit{Nitru Vilas} explained that, "the conduct of Christian missionaries in their country has become simply intolerable. They abuse the Hindu Mohammedan religions to their hearts content but when any Hindu or Muslim endeavours to answer they call in the aid of the police to silence them."\textsuperscript{136} They also did not spare Swami Dayanand. Frank Lillington wrote, "The character of the Founder of the Samaj was very different... he seems to have been by his own admission, both untruthful and addicted to intoxication."\textsuperscript{139}

Christian missionaries gave out that Aryan Samaj was, "A Political Body" determined to "upset the British Raj." Whenever a zealous missionary or an orthodox Muslim toady met a \textit{Kayur}, he never missed the chance of indulging in slanders against the common people. Thus the virus was imperceptibly injected and germs of suspicion were bred.\textsuperscript{140} They (British officials) seek to do all that lies in their power to cooperate with the men and women whom we call missionaries because they have been sent out with the distinct object of making India

\textsuperscript{136}The \textit{Nitru Vilas} (Lahore), 16 June, 1884, NWIP, 1884(Punjab H.R. Province, Oudh, U.P. and Rajastan).

\textsuperscript{139}Lillington, Frank, \textit{The Aryan Samaj and the Aryan Samaj in their Bearing upon Christianity} (London, 1901), p. 105.

\textsuperscript{140}Runchal Ram, Ram Dowe, \textit{op. cit.}, p. 16.
Christian country."141 Lajpat Rai observed that Aryan Samaj was considered "anti-British because it was anti-Christian."142 But F.S. Hunt called Lajpat Rai's view "a fallacy."143

But there is no denying the fact that "Christians began to poison the authorities against it (Aryan Samaj) in which efforts they achieved a large measure of success owing to their close touch with the rulers."144 It is but natural that they should try to crush a society in regard to which they had come to believe that their progress is likely to be weakened or to put an end to their power. Christian missionaries forged fresh weapons to fight the Aryas. Trusting to his influence with the authorities and believing that on account of the intercourse between the ruler and the ruled being limited, he would succeed in poisoning the ears of the Government against the Aryas, the Christian missionary gave out that the Aryan Samaj was a political body which aimed at the subversion of the British rule. As early as 1869 a paper conducted under

141 The East and West, 1915, p. 28.
144 The Era, Lahore, 24 November, 1906, SEP, Punjab, 1906.
Christian influences charged members of "the Arya Samaj with even the worst enemy of boyanand's dust...harbouring political tendencies." 145 Refuting it, the *Arya Magazine* of December, 1883, wrote:

This piece of information is quite new to us and must have been obtained from new dispensationistic inspiration. The society is of religious and social reform, but has no hand in political matter, and he who in the face of its printed and widely circulated principles asserts it to be a political body is either a malicious person or one whose shade ought to be in the lunatic asylum. 146

Lala Lajpat Rai remarked that, "it has become quite a fashion with the enemies of Arya Samaj (particularly College Section) to charge it with the heinous crime of being a political body." 147

Success always excites jealousy and jealousy breeds hatred and opposition. The Arya Samaj had been successful and as such was bound to arouse jealousy, hatred and opposition of its opponents. They had always shown a bold and uncomplaining front to the Christian missionaries and had, whether by reclaiming the Hindu converts or by starting orphanages or by taking other steps by which Hindus

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145 Runali Ram, Ram Reva, pp. 615, p. 15.


could be guarded against the onslaught of Christianity, insured the direct displeasure and hatred of the Christian missionaries as well as the native Christian.

Outside Christian circles Arya Samaj was the first purely Indian association to organise orphanages and widow homes. It was also the first non-Christian private agency which started a non-official movement for the relief of the distress caused by famine. A time of calamity for the Hindus was the time for a good harvest for the Christian missionaries. The Arya Samaj considered it its duty to serve their brethren and to save them from the clutches of the Christian missionaries. Their approach was quite different. Lala Lajpat Rai, general secretary of the Arya Samaj famine relief Committee, issued the following instructions to the volunteers:

Volunteers are requested to note that the work of the relief committee is purely philanthropic and that they should not carry on any religious or political propaganda with it.¹⁴⁸

According to the report prepared by Lala Lajpat Rai, in the first two famines dealt with by the Arya Samaj, the movement was confined to orphan relief and was called the Hindu Orphan Relief movement. This was started in 1897

¹⁴⁸State Political Department Proceedings, November, 1906 (Deposit), No. 7.
for the relief of Hindu children left destitute in the
famine of 1896-97.... About 230 Hindu children were
rescued by agents deputed by the movement and were
brought into the Punjab, where four new orphanages were
founded to accommodate them in addition to that already
existing one at Ferozepore.... In the second famine of
1899-1900, whose pirah began to be felt severely in
Rajputana, the Central Provinces, Bombay, Kathiawar and
parts of the Punjab. It was, therefore, resolved to
revive the orphan relief movement.... About 1700 children
were rescued in Bombay, Kathiawar and Central Provinces. 149

But even this social work of the Arya Samaj was
also suspected. J.N. Bose wrote from New Delhi to S.R. Stuart,
Secretary, Government of India, Home Department:

In spite of this there is reason to
believe that the work is not only
philanthropic but is intended to introduce
the seeds of the "National Development"
and in the rural tracts and to prejudice
the people against the efforts of the
government....the missionaries themselves are
known in many cases to be men of extreme
views and strongly against the government. 150

149 Lajpat Rai, A History of the Arya Samaj
(Lahore, 1932), p. 36.

150 Home Political Department Proceedings, November,
1909 (Deposit), No. 7.
But unprejudiced minds reported otherwise. A reporter of Criminal Intelligence Department from Mirzapur reported:

The organisation seems to have been at the largest scale and the attitude of the missionaries least objectionable. The Collector has several times reported that the missionaries have distributed in considerable amount of relief in money, clothing and medical comforts. They also stuck to the work throughout the Cholera epidemic. 151

In fact, Arya Samaj stood for service. Even they also appreciated the work done by Christians in this field. Lala Lajpat Rai wrote:

The Missions were waging a noble battle and it was not for us to stir up agitation against them in Rajputana, nor had we the means and strength to do so even had we the mind to try. We made no secret of our concern at the conversion of a large number of our co-religionists to an alien faith and we tried to arouse attention here and there. 152

The Samaj first evoked opposition from the Hindus, many of them were impressed by the Christian way of life listening to their sermons, others were against the Samaj because of their Shuddha campaign. But "The Arya Samaj dealt a most fatal blow to the interests of the missionaries

151 Ibid.
by disabusing the native mind of those wrong and
pernicious ideas, which it has been the constant endeavour
of the missionaries to instil into it, ever since they set
their foot upon Indian soil. These very Hindus began
to accept the Aryan ideology. At one time we find Swami
Shradhanand and the Aryan and Swami Dayanand of the Satyan
Shram at one platform performing the Shuddha ceremony.

The Muslims too were exasperated at the conduct of
the Samaj in "purifying" Hindu converts to Islam by
admitting them into the Aryan fold. They left no stone
unturned to oppose it by every means at their command. That
the Muslim officials also helped the Christians is clear
from the report of Miss Heming from Nisser, who reported,
our Deputy Commissioner, who is practically ruler of the
whole district in a Mohammedan - helped to lessen the Aryan
Samaj opposition. What was true about high Muslim
officials, was also true down to a police constable about
their attitude towards the Samaj. In fact the Aryan
Samajists incurred the displeasure of the Mohammedans not

133 Arva Patika. 26 July, 1867 (Quoted by Jones,
Nights, pp. 142–143).

134 A picture is given in the Modern Review,
vol. XXXIII, January–June, 1923 showing Swami Dayanand
Saraswati, Professor, Hindu Philosophy, Sri Bharat Gharan
Mohandai, Benares and Shradhanand performing Shuddhi

only by their attempts to convert Hindu youths, but the real reason of the hostility of the English educated Mohammedan to the Arya Samajists was to be sought in their belief that Arya Samajists stood between them and the pro-Mohammedan policy of the government. The educated Mohammedans believed that but for the Arya Samajist, the English who wanted to patronise the Mohammedans would have freer hand. 156 Lajpat Rai also wrote, "In my humble judgement the average Indian has been more tolerant of and more considerate to the Christian missionary than the latter has been to the Indian." 157

The Tribune was considered the "very soul of toleration." 158 But when Hundy a Christian joined it as the Editor, its attitude not only "became indifferent but also hostile towards Arya Samaj." Hundy told people that "he came to the Punjab with the express object of running down the Samaj and he would teach them such a lesson as they would never forget for all their lives." 159 It was perhaps with this express view in mind that "Hundy openly asked several gentlemen to suggest a person for the sub-editorship of the paper who should be an anti-Arya Samajist

156 The Panjab, 4 July, 1907, Article, "The Arya Samaj Politicised by Lajpat Rai.


158 India (London), 2 March, 1900.

159 The Panjab, 27 June, 1907 (Extracts of Mr Tek Chand's letter).
and should help in the holy mission against the Arya Samaj." When Kali Babu was asked by Lala Lajpat Rai, if he would publish the speech of Lala Lal Chand delivered at the Prize Distribution Function of the R.A.V. College, the latter said that "It was hardly possible as Sir Nundy was not likely to do it."

In fact the files of The Tribune of Nundy's period, gone through by the present author also testify that either there was no news about the Arya activities or it was quoted with hostility and express prejudice towards the Arya Samaj. Of course, there is no denying the fact, that at the back of it was also the hand of Lala Harishan Lal who was against Arya Samaj in general and Lala Lajpat Rai in particular.

But despite all this opposition to the Samaj and its activities, the Samaj was successful to a great extent. Christian missionaries themselves admitted that "The Arya Samajists are the most successful preachers of the day, and their mischievous teaching is fast spreading not only in large cities but in many villages." Similarly, Miss Snell reported from Pohtak that:

The Arya Samaj is gaining ground in the villages; we sometimes find it a great handicap and the men are inclined to be

160 Ibid.

161 L.R.D. Reports, (1909) (Report by Mr Joseph Jackson from Rewari).
argumentative in an offensive way; but in some cases it helps rather than hinders breaking down superstitions and letting in, at all even some light.

She further says that:

Where it has a little hold it helps; and where it has a strong hold it becomes more definitely anti-Christian. So far it has not very much held among the women but certainly more so than in former days. 162

There is no denying the fact that the Arya Samajists were generally the first in the field to thwart the Christian missionary from reaping his harvest. Where the misfortunes of the people favoured the chances of success to the Christian philanthropists and propagandists. The missionaries did not sit with folded hands. They never missed a chance to give out to the British officials that the Arya Samaj was a "Political Body." In fact Samaj as such was not so. Even prominent Arya Samajists like Mahatma Hansraj, Lala Ram Parshad, the Secretary of the Pratinidhi Sabha, Professors of the R.A.V. College, Lala Lal Chand and Lala Ishwar Bose, President of the R.A.V. Managing Committee, Lala Kanchi Ram and Ch. Dhiran Sahai never took part in politics. 163 In an interview, Prof. J.C. Oman asked Lala

162 C.M.I. Reports, 1913.
163 The Punjab, 4 July, 1907.
Lajpat Rai about the political aim of the society, the latter replied, "none at all." But the Government, under the influence of Christian missionaries and the reports of the Intelligence Department did not accept so. It was reported that "Swami Dayanand himself was an ardent nationalist and that political subjects were discussed at the Samaj anniversaries from the beginning. Besides there is one aspect of the Arya Samajists which cannot be separated from politics, and that is definitely "anti-Christian character of the society." However, there were some missionaries who were all praise for Swami Dayanand, his Samaj and its activities. At the great annual fair of Kakara, T. J. Scott had various meetings with the Swami, he had "great admiration for the Swami." He "presented him with a copy of the New Testament." Similarly, Dr Heermie had many meetings with the Swami and "gave repeated expressions of his admiration of him." "Dayanand gave him some autobiographical details." C. F. Andrews said that:

The Swami's teaching has loosened the bonds of caste and weakened the ties of idolatry by which the common people were

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165. Ibid.
bound. It has also lessened to a remarkable degree the sacred cow tyranny of the Brahmans.

He further says:

What is worthy of all admiration may be expected to survive, namely their splendid protest against idolatry, their selfless social work among the poor and depressed and their successful educational work at Lahore, Hardwar and elsewhere and their encouragement of female education.

About Swami Dayanand, Andrews has said:

He was a puritan to the backbone and lived up to his creed. He was a fighter, strong, single, independent if somewhat imperious in behaviour. He was a passionate lover of truth as far as he could see it.

About Gurukula, Andrews expressed, "If there was to be a renaissance in India, a true rebirth, it was from sources such as these it would spring.

But Christian missionaries admiring the Swami, the Samaj and its work were not many. The case of the Christian missionaries were definitely hostile to the Arya Samaj and its work. The missionaries who had a word of admiration for the work of the Swami and the Samaj were

167 Andrews C.F., OR, Ait. pp. 120-23.

suspected. It was rumoured that C.F. Andrews was going to become an Arya Samajist. 169 Of course he himself admitted in a letter to Mahatma Munshi Ram that he had been more impressed by the Vedic scriptures than by the Vedas. He wrote:

I do not find this picture as yet in the Vedas so clearly — but I do find it in the Upanishads — and out of Buddhists, and out of the character of Ram and Gita and the teaching of Krishna as revealed in the Gita, 170

But still, spies watched his movements. His letters were intercepted, his movements were restricted. But still he continued to have a word of praise for the Arya Samaj work. On the other hand C.F. Andrews was not satisfied with Christian work. He wrote:

What can we think of the Christian missionary in India who never raises his voice against Christian failure of justice, Christian tyranny, Christian repression and Christian high-handedness in this country. 171

In fact, in their attitude towards the Arya Samaj, Christian missionaries were hostile. They could not


170 Ibid., Letter No. 103, October, 1913.

swallow the bitter pill "shuddhi," initiated by the Samaj because that was likely to shatter their dream of making India "Christian," they could not relish the Arya entry into the field of social service viz., establishment of orphanages, famine relief; opening of schools and colleges etc., because these were the fields where Christians used to reap their harvest. The Arya Samaj thwarted their endeavours successfully. Arya danger to the Christian missionary was real. The Christian missionary's attitude towards Arya Samaj worsened. They began to call Arya Samaj a "seditious body."

Blunt, in the Census Report of the United Provinces of Agra and Oudh for 1911 had expressed:

There seems no reason to hold that Rayanand, in attacking Christianity had any thought of attacking the British Government and if he and his followers attacked Christianity, they attack Hinduism and Islam also. 172

Keranis, Kuranis and Puranis is the eponym list of their (Arya) opponents - namely Christians (Kerani being a corruption of Christianity and believers in the Koran and believers in the Puran i.e., the later Hindu books. 173


Unmindful of the rational views of men like Blunt, and influenced by the reports and views of the missionaries, innumerable British officials stood prejudiced against the Arya Samaj. They began to keep a close watch on this body and its activities. Christian missionaries' attitude towards Arya Samaj became in a large measure the basis for the hostile policy adopted by the British Government towards Arya Samaj. No wonder, Government began to regard it as a "dangerous" and "seditious" organisation in the garb of its semi-religious programme. This is obvious from the government's policy of suspicion and persecution carried against the cost of Dayanand.