

CHAPTER TWO

GENESIS, RISE AND SOCIO-CULTRUAL DEVELOPMENT OF MAHARASHTRA

2.1 Introduction

According to tradition Christianity came to India in an early as the first century A.D. Apostle Thomas is supposed to have landed on the southwest coast of India at a place called Muzinis (Modern Cranganoor, north of Cochin in the state of Kerala in South India.) in A.D. 52. His work led to the establishment of Seven Churches on the Malabar Coast [Kerala State]. Evidently from Kerala he traveled east to the area of Modern city of Madras. Finally he is supposed to have suffered martyrdom at a place called Mylapore near Madras where there is a place called St. Thomas Mount dating to centuries back, and a Roman catholic church.

While clear cut evidence is lacking to confirm this tradition, there are strong indications in favour of it. A Christian community known as St. Thomas Christians has existed on the Malabar Coast from every early time, they strongly hold that Apostle Thomas founded the church there. There was a clear evidence of the existence of a Christian community in Malabar from the early part of the fourth century A.D. The strong trade relations that existed between the Middle East and the Malabar Coast and the existence of a Jewish community there even further weight to the tradition. In fact, Apostle Thomas is supposed to have come searching for Jews.

2.1.1 Roman Catholic Missionaries

Vasco da Gama from Portugal landed in Calicut, a port near Cranganoor on the southwest coast in the summer of 1498 and thus brought Roman Catholic Christianity to India. Till that time the knowledge of St. Thomas Christians of Kerala is scanty and fragmentary. The Portuguese soon established trading centers in places like Goa and to these settlements Catholic missionaries came. Francis Xavier, a companion of Ignatius Loyola, arrived in Goa in 1542. His extensive missionary activities in south India led to the conversion of many. In 1549 three Jesuit missionaries visited Emperor Akbar in North India and stayed in the Mughal Court for a few years holding discussions with the emperor and others. In 1606, an Italian Jesuit, Robert de Nobili , came to Madurai in South India(Madras State) and worked especially among the upper caste Hindus with some success¹.

2.1.2 Protestant Missionaries

Early in the Seventh Century the British and the Dutch came to India as traders and established their centers in various places along the western and eastern coasts. These centers had chaplain to care for the spiritual needs of the traders. However, they did not show much interest in evangelizing the local population. The Dutch brought as Missionaries Bartholomew Ziegenbolg and Henry Plutschau early in the eighteenth century. These two Lutheran missionaries began their work at Tranquebar near Pondicherry, South India. Translation of the New Testament and the establishment of a school were their first priorities. A far-sighted missionary, Ziegenbolg, unfortunately died after thirteen years of service in 1719 at the age of thirty-six.

Another great missionary was Christian Fredric Schwartz who arrived in Tranquebar in 1750 and worked till his death in 1798. In 1778, he had moved to Tanjore [Madras state], then capital of a small kingdom, and soon came to be known as the “royal priest of Tanjore” because of his close association with king.

2.1.3 William Carey

With the arrival of William Carey from England in 1793 at Calcutta, a new era in Christian missions began. In 1800, he was joined by Joshua Marshman and William Ward creating the Serampore Trio. William Carey’s contribution to the missionary work and other fields such as education and social reforms, literature and the like was remarkable. In 1806, Henry Martin came from among the Muslims. His translation of the New Testament in Urdu was a remarkable achievement².

The Indian mutiny of 1857 led to the taking over of the Indian Government by the British Crown from the East India Company. The years that followed saw greater progress in the work of Christian missions in India.

2.1.4 Missionary Educators and Medical Workers

The nineteenth century brought some great missionary educators from England. Alexander Duff in Calcutta, John Wilson in Bombay, Robert Nobili in Masulipatnam, Stephen Hislop in Nagpur, and Anderson and Braithwaite in Madras are names to be

remembered. Today there are nearly 150 Christian colleges in India out of which nearly fifty of them are for women.

The first American group in India was the American Board of Commissioners for foreign missions which came to Bombay in 1813. In 1835, John Scudder came to Madras and set up the first medical mission in India. This developed into the now famous Christian Medical College, Vellore. American Presbyterians worked in Punjab and in the United Provinces, now Uttar Pradesh. Among them Charles W Forman was the best known missionary³.

2.1.5 Anglican Bishopric

The first Anglican Bishopric was found in 1813 with Bishop Thomas E Middleton in Calcutta. The Anglican Church missionary society carried on an aggressive missionary programme in Northern India. The Basel Mission which had co-operated with the Church Missionary Society began its separate work in 1834 and made a substantial contribution in the field of industrial education and development. They established major industrial units in Mangalore. In 1841, the Welsh Presbyterians started working among the Khasi; people of Assam.

2.1.6 Pandita Ramabai and Narayanrao Tilak

One of the notable Indian Christian figures of the nineteenth century was Pandita Ramabai. Born in a Brahmin family, she became a Christian, established the Mukti mission in Maharashtra, and did pioneer work in the field of education and emancipation of women.⁴ Maharashtra has also produced another great Indian Christian, a poet, Reverend Narayanrao Vaman Tilak. He attempted to see the message of Jesus Christ in the context of Indian life and culture.

2.1.7 Medical Missions

It was after 1858 that Christian Missions became conscious about the place of medical missionary work in India. In 1854, the London missionary society opened a hospital at Neyyoor in south India which grew to be one of the largest in India and famous under Dr. T.H. Somervell. The church missionary society opened a range of hospitals along the northwest frontiers. In 1872, Theodore Pennell served at Bhanu and he

followed by Sir Henry Holland who served for sixty years. About fifty miles from Calcutta in a malaria-ridden area in 1892. The Ranaghat Medical Mission was opened by James Muriro. Its hospital at Doyabari called “The House of Mercy” became well known for its great service.

The first fully qualified woman doctor to come to India was Clara Swain, who came in 1870 and opened a hospital for women at Bareilly in 1874. Next year came Sara Seward to Allahabad to train women medical personnel. The Medical Missions Training Institute of the United Presbyterian Mission was opened at Agra in 1881 by Dr. Valentine. The North India School of medicine for Christian women was started at Ludhiana by Dr. Edith Brown in 1894. In the south Dr. Ida Scudder started at Vellore an institution for training women doctors. Both of these institutions became full-fledged colleges training both men and women.⁵

2.1.8 Latter Protestant Groups

In the second half of the nineteenth century and in the early part of the twentieth, a number of Protestant Societies came to India. The American Methodist Episcopal Church was established in 1856 which opened up extensive work especially in Northern India. The American Lutherans worked in the Telugu areas and other Lutherans groups in Tamil Nadu.

The Salvation Army began their work in 1883, especially for the underprivileged groups. A former member of the Indian Civil Service Fredrick Booth-Tuchar was a notable early leader. Among the aboriginals, the Grossner Mission in Chota Nagpur, the Santal Mission, the work among the Khonds of Orissa, the gonds and bhils of central India, the Khasis and Lushais, and Nagas of Northeast were met with success both by the Protestant and Catholic Missions.

By 1914, the Christian population of India was about three-and-a-half million of these about two thirds were Roman Catholics. Much of the work of the Christians was carried on through their institutions: Schools, Colleges, Training institutions, Clinics, hospitals, Orphanages, Vocational and industrial training centers, and homes for the aged and destitute.

2.1.9 Ecumenical and National Movements

The formation of the National Missionary Conference in 1912 was an effort to bring about some co-operation among Protestants. This was recognized in 1922 as the National Christian Council of India.⁶ A move toward unity among certain protestant denominations was evident in as early as the beginning of the twentieth century. In 1901, the first South India United Church was formed by the union of three Presbyterian missions. This union was further expanded in 1908. In North India the Congregationalists and Presbyterians came together in 1924 to set up the United Church of North India. And finally in 1947, the Church of South India was formed by the Union of Anglicans, Presbyterians, Congregationalists and Methodist denominations.

National independence in 1947 ushered in a new era of the Churches in India. Administration and work of most of the Churches had fallen into the hands of nationals. Even in financial matters many of the Churches had become independent. Greater concern to express Christianity in the Indian Cultural framework has been evident. Indian Christians have played an increasingly significant role in many areas of community and national life.

Today, close to three percent of the population of India is Christians. This numbers about 25 million Christians contribution to the national life in the areas of Education, Medical and Social work is very significant.

The life and Teaching of Jesus Christ are highly regarded by many in India. Many non-Christians have been influenced by that life. In the development of modern India, Christianity has played a major role. The Christian witness in India is a relevant today as it was when Apostle Thomas came in the first Century AD, and as it was when William Carey landed in Calcutta in 1793.

2.2 Christian Missionary Movement in India

The missionaries first came to India in the 19th century. They entered India not only as evangelizers but as erudite scholars, ideologists, grammarians, historians undertaking public health, education and social services.

2.2.1 The Missionary

Christianity was a missionary religion. It had a mission and the missionary was to fulfill this mission. A missionary was a religious worker. His main responsibility was to organize a group of believers, establish churches and develop the local leadership. After accomplishing this he moved on to another place. St. Paul, the greatest missionary, followed this pattern. He kept establishing churches and did not stay at any one place for more than two to three years.

The missionaries were involved in the transmission of culture. Prof. Latourette writes, "Missionaries who labored among the primitive tribes did not hesitate to make use of their cultural advantage. They also took advantage of most opportunities to demonstrate their higher civilization. This process unfortunately continued on into the colonial period of modern times. This laid the people of Asia to identify Christianity with Western Civilization. But the truth is that Christianity was born in the Near East and transported in the west".⁷

The nineteenth and twentieth centuries were epoch –'Making age' in the history of Maharashtra. It opened new vistas in many fields and helped create a civilization based on western culture and education. Thus the Christian missionaries were the pioneers who dauntlessly labored to introduce Western education and modern allopathic treatments. This activity helped to bring fermentation with Maharashtra. The missionaries used western education, social services, medical services, social reform as a means to spread Christianity. The task undertaken by them was not easy. They confronted many problems and faced lots of opposition. But they continued their efforts ceaselessly. The missionaries were the first reformers of the nineteenth and twentieth centuries. The zeal of the missionaries influenced and inspired the natives to launch a reform movement. The economical condition of Indian church during these days was not good. This was the main reason the churches in India welcomed foreign missionaries.

Western education, western culture, medical and social revolutions were introduced in India by the missionaries. Many educated Indians realized that the western culture and the rising tide of Christianity posed a challenge to their age old traditions and

beliefs. Many Indians reformers came forward and began searching ways to rid the society of its evils. Such as caste-distinction, pardah system and the custom of Sati. They wanted a new social order in keeping with the traditional values and modern development. Many Indians were impressed by the progress made by science as well as the doctrine of reason and humanism of the west. The social condition of the 19th century led to the socio-religious reform movements. Some reform movement was the Brahma Samaj, the Ramakrishna mission and the Arya Samaj. Among the great social and religious reformers of the nineteenth century, the name of Raja Ram Mohan Roy, Dayananda Saraswati, Mrs. Annie Besant, Ramakrishna Paramhansa and Swami Vivekanand deserve special mention.

2.2.2 A Definition of Christianity

It was in Antioch of Syria that the term Christianity was first used. Christianity is a Greek word derived from Latin. The term refers to group loyal to 'Christ' to those who are its devotees. For many the term is a 'nick' name for them who are the followers of Christ and their feelings towards Christians express contempt. But to the Christian 'Christianity' became a name of honor.

It's well-known and universally accepted belief that St. Thomas, who was one of the twelve apostles of our Lord, was the founder of the Church in South India.⁸ However; some historians do not accept the credibility of this version. Several Western Historians feel that the foundation and the truth of this version are very flimsy. Some discard the story as not worthy of serious consideration. However the people of India strongly believe that it was St. Thomas who first brought the message of Christianity into South India and it was he who established the first south Indian Church. This theory has been accepted all over the world.

2.2.3 Tradition in a nut shell

It is believed that St. Thomas first landed in Cranganor, a famous ancient port on the coast of Malabar in the year A.D.52.⁹ He preached the Gospel of his master and won many followers. He worked among the highest caste of Hindus, namely the Brahmins and established seven churches at the following places, Malankara a Suburb of Cranganor, Kottakyal, Patur, Kokkamangalam, Niranam, Quilon and Chayal. He

ordained several clergies to carry out the duties of the church. It is believed that later St. Thomas went to Mylapore which presently is a part of the Modern Chennai City. As a result of the massive conversion carried out by St. Thomas, the Hindu community was angry and St. Thomas met his fate. He was found dead on a mountain some 12 kms. Away from the city of Chennai. He had laid down his life as a martyr. The hill where St.Thomas was found dead still bears the name, “St.Thomas mount”. It is believed that his body was buried at Mylapore, and over the tomb today stands the Roman Catholic Cathedral of “San Thome”. The supposed fragments of the bones of the Apostle are kept there for the Veneration of the believers. Christianity was present in India much before the missionaries came to India. Legends say the Jews and the Christians who came to India because of the persecution brought Christianity to India.

2.3 Christianity came to India: Evidences

There are ample of evidences to suggest that Christianity came to India in 1st century A.D. The evidences are as follows:

2.3.1 Christianity is the upshot of Judaism

In the Bible we find the mention of India. The following Bible verses from the book of Esther have the references of India. This book was written during 473 B.C.

Esther 1:1, “Now it came to pass in the days of A-has-u-rus,(this is A- h a s – u – e ‘rus who reigned from India even unto E-thi-o’pi-a, over an hundred and seven and twenty provinces.)

Esther 8:9..... It was written according to all the Morde-cai commanded unto the Jews and to the lieutenants, and the deputies and rulers of the provinces which are from India unto E-thi-opi-a.¹⁰

2.3.2 Reasons why people considered that St. Thomas could have come to India

- 1 Coins have been found in India bearing the name of Gondopharus and are dated 1st century A.D.
- 2 Inscription & Cross in the Gondopharus language found in India.

- 3 In the 1st century A.D. South India and the Roman Empire had regular trade. Ships sailed between these countries. Thus it was possible for St. Thomas to come by ship to south India.
- 4 Some coins belonging to the Roman Empire were found in South India dating 1st A.D. Even in the 1st century A.D. people knew about monsoon wind and a marine compass was used.

2.3.3 The Malabar Christian Tradition

The Malabar Christian tradition suggest that St.Thomas came to Cranganoor and built seven churches.¹¹

2.3.4 General Tradition

Church Fathers who lived in the 2nd and 3rd centuries believed that St. Thomas had lived in foreign lands. According to them St. Thomas went to North India or Parthia and not to South India.

2.3.5 The Apocryphal Tradition

In the book of the Acts of Thomas, there are links between the eastern churches and India. This book supports the theory that St. Thomas had come to South India.

2.3.6 Council of Nicaea

The next record of the existence of the early Indian churches at the Council of Nicaea in 325 A.D., Where a prelate of Indian Church, Johannes was present and signed his name as “Metropolitan of Persia and of the great India”. The early Indian church maintained cordial relations with the church in Persia, from which bishops continued to come to them for many centuries.

2.4 Christians and the Adventist mission in Maharashtra

Adventist missionaries faced many problems in Maharashtra. It was difficult for them to adjust in the hot climate. The Brahmin opposed the missionaries. The Peshwa ruled the state. The system was rigid and conservative. People did not change their old traditions and customs. All these factors made it difficult for the missionaries to work. But the missionaries did not give up. They worked hard and maintained excellent

relation with the local rulers. They mastered the local language. They engaged themselves in social welfare work. They established a number of Adventist Schools, hospitals, hostels for poor students.

2.4.1 The American Marathi Mission

The American Marathi Mission was the oldest mission in the Bombay Presidency. Its constituents were congregational bodies of the United States then the official name of the Home Society was “The American Board of Commissioners for foreign missions”. Its headquarters was in Boston, Massachusetts. Its pioneer missionaries went first to Calcutta. But The East India Company did not permit them to work in Calcutta. However in 1813 three missionaries came to India. They were the first Protestant Missionaries in western Maharashtra.

The American Marathi Mission started the first printing press in Maharashtra. It also began to publish periodicals in Marathi language. “Dnyanodaya” published in 1842 was the first Mission Magazine. The purpose of the Magazine was to promote missionary activities in Maharashtra. Mahatma Jyotiba Phule was influenced by the activities undertaken by the American Marathi Mission. In 1917 the first Methodist came to Maharashtra. With the establishment of Church Missionaries Society (C.M.S.) several missionaries came to Maharashtra. Dr. John Wilson (S.M.S) a Scottish missionary arrived in Bombay in the year 1918. He started the Wilson High School in Bombay which emerged into the now famous Wilson College of Bombay. Sir Stephen Hislop in the year 1845 landed in Nagpur and established the Hislop School and college in Nagpur.¹²

2.4.2 The Baptist Presbyterian Methodist

The Baptist Presbyterian Methodist missionaries had its headquarters in America. It sought Western Maharashtra to be the center for their missionary activity in India. In 1874 Father Kawale of the Anglican Church worked hard in Bombay, Pune and Ahmednagar. His contribution was great.

2.4.3 The Salvation Army

In the year 1882 the Salvation Army began its work in Bombay and Ahmednagar. The American Board of Missions started its work in Ahmednagar. Later missionaries from Australia established their work in Ahmednagar, Nashik, Aurangabad and Kolhapur. German Missionary Gosner worked in Nagpur. Nazarene Mission concentrated their efforts in and around Buldhana, Pusad and Vasimyeotmal became the center for Methodist mission. The Biblical Seminary at Vetomal gained approval. In 1828 society Propagation of the Gospel (SPG) began its work in Western Maharashtra, the work spread in the interior areas. Rev. C.Royal Wilder came to India through American Marathi Mission in 1852. He worked in Kolhapur until 1870. Kolhapur received Presbyterian Board status during his tenure. Later it was named Presbyterian Indian Mission. The work spread in Miraj, Sangali, Kodoli, Panhala, Venguir, Islampur and Ratnagiri.¹³ A number of schools, hospitals, hostels and orphanages were established. Through his Highness Shri Shahu Maharaja's favorable outlook, the Missionaries could do a splendid work. Rev. E. Burgess of American Maratha Mission came to Satara in 1851 worked up to 1893. Rev. Wood also worked in Satara.

On October 1st, 1812 a treaty was signed between the British and Chatrapati of Kolhapur. Accordingly British troops were established in Kolhapur. D'souza a catholic Father was the chaplain of the troops.

2.4.4 Medical Mission

The American Board of Commissioners for foreign mission was the first group to come to India in 1813. Its headquarters was Bombay in 1835, John Scudder landed in Madras. He set up the first Medical Mission in India. This later developed into the now famous Christian Medical College, Vellore. American Presbyterians worked in Punjab and in the United Provinces. Charles W Forman was one of the most popular Missionary.

After 1858 the Christian Missions became conscious about the importance of Medical Missionary work in India. In 1854, the London missionary society opened a hospital at Neyyoor in South India which grew to be one of the major and famous hospitals of

India. The church missionary society opened a range of hospitals along the Northeast boundary. In 1872, Theodre Pennell served at Bhanu. Sir, Henry Holland who served for sixty years in a Malaria-ridden area. Ranaghar Medical Mission was established by James Murriri. The hospital at Doyabari called 'The House of Mercy became well known for its great service.

The first fully qualified women doctor to come to India was Clara Swain, who came in 1870 and opens a hospital for women at Bareilly in 1874. In 1875 Dr. Sara Seward came to Allahabad. She trained women medical personnel. The medical mission training institute of the United Presbyterian Mission was opened at Agra in 1881 by Dr. Valentine. The North India School of Medicine for Christian women was started at Ludhiana by Dr. Edith Brown in 1894. In south Dr. Ida Scudder started an Institution for women doctors at Vellore. Later these institutions became full fledged colleges.

To sum up, the medical work was not a part of missionary activity in the early 19th century but it gained prominence at the end of the century. The Indian society required medical facilities. Epidemics, particularly Cholera and Small Pox were frequently and caused wide-spread misery. Cures for diseases common to tropical and sub-tropical climates were known to some Indian hermits.

2.5 Influence of Adventist Missionary movement on Maharashtra

The Portuguese were over enthusiastic to convert Indians to Christianity. This made them blind to the Biblical principles of conversion. As a result there arose a common feeling of hatred towards them and it affected their trade adversely. However the British learn a lesson out of the experience of the Portuguese and followed the policy of non-intervention in the religions of India at least in the early stage. However in 1813 the British Parliament made it mandatory the East India Company to permit missionary activities as a result of this change in the policy, missionary movement became stronger in India.

2.5.1 Missionaries and their Contribution in Marathi languages

Before the end of Peshwa Power in 1818, William Carey had already started publishing books in Marathi language from Serampore in Bengal. In 1800 he started a printing press. The works under taken by him are as follows:

1. Grammar of Marathi in the year 1805.
2. Dictionary in Marathi language in the year 1810.
3. Sinhasan Baltisi Marathi in the year 1814.
4. Panchtantra in Marathi in the year 1815.
5. Hitopadesh in Marathi in the year 1815.
6. Biography of Raja Pratapditya in the year 1816.
7. Chronology of Raghynath Bhonsale in the year 1816.

With the help of a Marathi Pandit Vaishanath Shashtri he had printed and published these books. The Missionaries were the ‘first’ in bringing out the following:

1. The first printed book in Marathi.
2. The first Grammar in Marathi.
3. The first dictionary in Marathi.
4. The first printing press with Marathi printing.
5. The first school for the women.¹⁴

2.5.2 The American Mission and its contribution

The American Marathi Mission began in Bombay in 1813. They started the first English Medium School in 1815; followed by few Marathi medium schools. This mission started a printing press at Bombay in 1815. They brought the types from Serampore press and printed books in Marathi language. The American Marathi Mission started eleven schools the enrolment in 1818 was 600. The missionaries contributed much to the development of Marathi language.

The literature was in the day to day language used by the common people. Baba Padamji enriched Marathi by his writings. He was the first to write a novel in Marathi. By 1873 missionaries started series of articles for the children in “Balbodhmeva”. Missionaries encouraged natives to compose Christian Hymns and music on local tradition. Narayan Waman Tilak composed hundreds of hymns in Marathi, which are

widely sung in churches of all denominations through out Maharashtra. However the literary work of the missionaries could not make an impact upon Marathi literature of that time because its motive was gospel propagation. The British utilized the services of Shri Krishnashashtri Chiplunkar for translation of literature. The missionaries had an advantage of being associated with the scholars of Marathi languages and Marathi culture.

2.5.3 Missionary literary works and Social Reforms

The Indian Society was dominated by Hinduism it had a number of Socio-religious evils. Some of the prominent evils in the society were the caste System, child marriages, Sati, etc. The British tried to abolish these evils of the society by converting the masses into Christianity. As Christianity did not have any such practices. The drawbacks of the Hindu society now became prominent to the Hindu scholars. This paved way for Social reforms in Maharashtra. Thus Several Social reforms took birth in Maharashtra. There was a positive and progressive outlook towards life in all its aspects.

The Marathi literature of this period encourages ideas such as equality, brotherhood, empowerment of women, religious freedom, individuality, and remarriages of widows, abolishment of Sati, Caste System and other social evils. This brought a revival in the society. Men like Baba Padamji advocated these issues in their writings. While orthodox Hindus like Vishnubuwa Brahmachari opposed this ideas and condemned the influence of Christian literature. The reconversion movement of Balushastri Jambhekar was an attempt to lessen the influence of Christian on the orthodox Hindu Society. Morbhatt Dandekar and Krishnashashtri Chiplunkar mark the revival in the 19th century.¹⁵

The British ruled India for a long time. This gave them an opportunity to observe and evaluate the drawback of the Hindu Society. They were smart to introduce Christianity as a solution to the evil practices and drawbacks of the society. As a result of this various socio-economic reforms within the Hindu society became inevitable.

2.6 Early Adventist Missionary work leading to establishment of churches and institutions

Based on the survey by Elder E.F. Hanskell and P.T. Magan in 1893, Plans were laid down for the work of Adventist church in Western India. Elder C.F.Hansen and his wife arrived in Bombay in 1905. They mainly worked among the higher class of the society. During the same period Dr. Lucinda Marsh came to Bombay and started a sanitarium to work among the Parsee community. After treatment room were constructed by R.L. Kimble. Sister Kurtz, sister Haegret. And Mrs. C.F. Hansen worked as active colporteurs since Literature evangelist work was getting stronger in Bombay. Unfortunately Mrs. C.F. Hansen fell ill and her family left Bombay in 1906.

This family was located in the best part of Bombay in 1906 with a rent only Rs.60 per month. God has moved the hearts of people towards this family. Many times in kindness they had given Bible studies to many familiars. Sister Haegret has placed the ‘Oriental Watchman’ magazine in many homes in Bombay They consider this a great boon to the Bible work. Many books were printed and distributed to the people in around Bombay. The Sanitarium is doing well. Patients are coming in among the Parsee people.

According to survey conducted by Elder E.F. Hankell and P.T.Magan. The following missionaries worked in Bombay as it had become the epicenter for the Adventist church work.

- Elder C.F. Hansen 1905 - Missionary.
- Mrs. C.F. Hansen 1905 - Colporteur.
- Sister Haegret 1906 - Colporteur.
- Dr. Lucinda Marsh 1906 - Medical work.
- Sister Kurtz 1906 - Colporteur.
- Brother Haga 1906 - Assisting the medical work.

Elder and Mrs. G.F.Enoch arrived in Bombay in early 1908 with their two children. They were asked to go to Poona. From there they went to Satara to learn Marathi language. Elder G.W.Enoch writes “Satara is the ancient capital of the Marathi Country and the most favorable place to study the language. We have been fortunate

in securing one of the Pandits who is a Brahmin and is much interested in us because of our vegetarian principles".¹⁶

Elder G.W. Enoch, in 1911 after the completion of his studies in Marathi language he came back to Poona. But his son Gerald died and the family had moved to Bombay. This dedicated family gave faithful service to the church for about a quarter century. In fact the plans and programs revolved around this family. This family became a pivotal point in the development of Advent movement in Western India. This family stayed at Bellasis Road, Byculla, and Bombay.

2.6.1 Panvel-Kalyan-Lonavala work

Two missionaries G.F. Enoch and J.L.Shaw moved to Panvel city and rented a bungalow that belonged to a Parsee family. Perhaps it was due to the contacts of the early missionaries namely Dr. Lucinda Marsh. It had ample space and adequate furniture in it. The rent was very moderate. Perhaps this is the first headquarter of out work in western India. By this time sister Kelsey also joined this team. She kept herself studying Marathi language.

The Alliance mission had a rest home in Lonavala, Elder G.F. Enoch and other started work from this place. Elder G.F. Enoch writes "Lonavala has an elevation more than 2000 feet. We met two sisters who had recently begun to observe the Sabbath. A meeting was held in the home of these sisters. Here we met Brother Balwantrao who had worked with other missionary". Then G.F.Enoch visited Mukti Mission Kedgaon, and gave a copy of 'Steps to Christ' a Bible book to Pandita Ramabai. She appreciated the book very much and invited him to start church work in Kedgaon.

Few days later Mr. &Mrs. G.F.Enoch, Elder S.A. Wellman and Mr. &Mrs. Kelsey conducted meetings at Lonavala and given "Oriental Watchman" magazines to the people. After reading many were ready to join the missionary work. These meetings held four times a week and called 'Lantern meetings.'¹⁷ There was a need of hour to choose a center or missionary work. Therefore Kalyan was chosen as a center for

work as it was an important railway junction with hundreds of villages around. Two schools were started here. These schools were managed by Elder and Mrs. Wood who knew the Marathi language well. It was discovered that the book 'Steps to Christ' was published and sold for one paisa each.

As the missionaries done their work, there was a need for bigger organization to be established. For the first time an organizational set up was formed in western India. Bombay as its headquarters was been decided. The committee formed 'Bombay Presidency Mission Section. Its territory being the West Coast, Panvel and Kalyan as two mission sections with two vernacular languages, mainly Marathi and Gujarati. Churches were organized at Bombay, Panvel and Kalyan. Many schools too were organized. Brother and Sister Kelsey had set up a clinic at Panvel where in the very first year 11,376 patients were treated. Under the leadership of pastor and Mrs. French and Miss. Bose as Bible Workers. The work in these areas among the English speaking people in Bombay was Strengthen.

“As work was growing in Panvel and Kalyan a nine acre piece of land was purchased. 'Kalyan mission station' was established over here. This work here was largely carried out by Elder G.W.Pettit and M.D. Wood who were stationed at Kalyan. First Marathi Quarterly was printed which had 24 pages beside the cover page. This quarterly had the theme, signs and coming of Christ.”¹⁷

2.6.2 New Schools

It was found that Elder G.F. Enoch paid much attention is establishing schools in western India. The Adventist organization gives credit to him of starting the following schools in the region:

- Girls school at Panvel in 1911.
- Boys school at Panvel in 1911.
- School for higher Caste students at Kalyan in 1914.
- School for lower caste students at Kalyan in 1913.
- School for training for evangelists at Kalyan in 1913.
- Marathi nurses training school at Kalyan in 1914
- Lasalgaon Boarding school at Lasalgaon in 1919.¹⁸

2.6.3 Boys & Girls School at Panvel

There was a small community of Jews in Panvel. On their request this school for the Jewish girls was started at Panvel. Elder G.F. Enoch reported “These Jews because of our Sabbath keeping gladly welcomed us and requested us to start girl’s school. It had enrolled 53 girls from Jewish, Hindu, Muslim, and Christian community. In addition to this a boy’s school was opened with enrolment of 20 students from all communities. All these children about 70 in number gathered regularly and learned school lessons, Bible stories, Bible songs and Scripture’s.”¹⁹ During this time evangelistic work had been persistently carried on in the town and surrounding villages. Hundreds scripture portions were sold.

2.7 The Patronage of Ruling family, Christian leaders, writers and their support for the growth of Adventist mission in Maharashtra

Most of the Adventist schools are new functioning with good fame and are recognized by the society. The credit goes to the Royal families who supported the growth of Adventist schools. Many schools in their early days were established by the Patronage of Ruling families. They donated huge areas of Land, money and moral support.

2.7.1 Raja Shri. Chatrapati Shahu, Maharaja of Kolhapur

As a great inspirer of the Indian social revolution, the work of Rajarishi Shahu Chatrapati was unique. His thoughts and initiatives were all his own. He took inspiration for his activities in social enlightened from his various experiences in life both good and bad. Experience was his sole mentor. The Maharaja was confronted with as completely hostile social, religious and political situation in Maharashtra. Generally in Kolhapur state when he had ascended the throne in 1894.²⁰ It was certainly a saving grace that the Maharaja was adopted in the Chatrapati family from the Ghatage family at Kagal. He became the Ruler of Kolhapur state. But there were naturally some limitations on his work and ability. Because of the fact that he was a princely Ruler under the British Hegemony.

It is not a surprise such a great soul came in contact with Rajarshi Shahu Maharaj, who was also a kindred soul holding aloft the flag of social revolution in Maharashtra.

Rebelling against religious slavery and fighting for social equality and justice. One was a great medical missionary bringing solace to the ailing humanity. The other a great social missionary compassionately devoted to alleviate the miseries of the socially afflicted. One resided in Sangli, the other in Kolhapur. An environment of just 30 miles. Each one was aware of the achievements of the other.

Dr. Wanless was an eminent and skilled surgeon; whenever there was any seriously ailing person among the Maharaja's household his relations, or servants, the Maharaja used to send them for treatment to Miraj or he used to call specially Dr. Wanless. The Maharaj himself used to take medical treatment from Dr. Wanless. The Maharaj also had given two big donations to Mission Hospital at Miraj. From A.D. 1903-04 to 1910 Dr. Wanless and from 1910 till his death Dr. Vail were the family Physicians of the Maharaj.²¹

The ordinances issued by Shahu Maharaj was the first attempt at abolition of untouchability on the administrative level in India. Dr. Wanless writes in his autobiography about these ordinances as follows:

“I had never heard of such a proclamation in the history of native state during my thirty-six years in India, nor had I know of it in Indian history”. When the Maharaja issued these ordinances they caused a great deal of stir among the obscurantist and the traditional Hindus. They met the Maharaj and asked him as to scriptural basis of his ordinances. The Maharaj replied: “I have not taken these rules from any Hindu scriptural basis for his ordinances. I came across these rules for the first time in practice for a number of years. I felt that it was most important to enforce similar rules in my state on this”.

When one considers the social revolution set in motion by Maharaj during his life time. One realizes that he thought and inspirations behind it were his own. His endeavor was self-propelling. Even then it must be said that his thoughts were influenced more or less by Mahatma Phule and his satyashodhak Samaj, Swami Dayanand and his Araya Samaj, Raja Ram Mohan Roy and his Brahmo Samaj, Justice Ranade and Dr. Bhandarkar and their Prathana Samaj, Dr. Annie Besant and

her theosophical society. Along with these the Maharaj was also deeply influenced by the humanitarian service of Dr. Wanless and Dr. Vail and their American Mission. No student at the social movements in Maharashtra and the life of the Maharaj can afford to forget this.

2.7.2 Contribution made by other Christian leaders

The Christian community of western Maharashtra was the fortunate to have outstanding leader who left a lasting impact on the life, literature and society in Maharashtra. Those who enriched Marathi literature by their contributions were Baba Padmaji and Narayan Vaman Tilak. In the field of social reform, Pandita Ramabai became a pioneer in organizing a windows Home for destitute upper Caste widows. Nehemiah Goreh was an outstanding intellectual who had developed deep knowledge in the Vedas and the Bible. In promoting the Women's cause and their education, Susie and Cornelia Sorabji had carved a place for themselves. The Sorabjis were Parsis while Narayan Vaman Tilak, Pandita Ramabai and Nehemiah Goreh were Chipawan Brahmins. Among these the names of Narayan Vaman Tilak and Pandita Ramabai are well known. In fact, Ramabai is known both nationally and internationally.

2.7.3 Narayan Vaman Tilak

Among the three outstanding Maharashtrian Christian leaders' (Ramabai Tilak and Goreh) who came from the Chitpavan Brahmin caste, Narayan Vaman Tilak was the most gifted in terms of his contribution to Marathi literature. In 1997 when the Marathi Sahitya Sammelah met at Ahmednagar, the gathered literate offered floral tributes at his grave before commencing the proceedings. These first generation Christians were initially attracted to Christ intellectually and when they grew spiritually, they accepted him as their saviour. The new spiritual experience changed the course of their life. During the first thirty-two years of his life, Narayan Vaman Tilak lived like a true Chitpavan Brahmin learned in Sanskrit and Vedic literature. He had discovered his literacy talents even before he came to Christ. His writings which included his translation of Goldsmith's *Deserted Village* (1886), *Sangita Anandavan* (drama) (1886) and *Sri Devica Prasad* (1891) bore the mark of the influence of Sanskrit Poetry.

Narayan Vaman Tilak's most creative work as a poet was accomplished after he came to Christ in 1895. During the five years that followed. His poems on flowers and children (Phule-Mulanche Kavi) broke new ground in Marathi poetry and made him a trail blazer along with Keshavsut, his younger contemporary. Like Wordsworth, he sang about the breathless beauty of nature in pure Marathi uninhibited by Sanskrit. "The school to which they belonged brought poetry down from heaven to this world or rather brought the poetic muse to find her delighted abode as much on earth as beyond it. Like that Lark of Wordworth, Marathi poetry in their hand came to be true both to heaven and home. While Keshavsut has often been compared with Shelley, Narayan Vaman Tilak may be called the Wordsworth of Maharashtra". Twenty two Maharashtrians discovered that Marathi poetry had found a new expression and Vigour which brought artistic gems to them in their family's daily spoken languages, thus appealing to them directly. Narayan Vaman Tilak had dared to make departures in Marathi poetry from the classical models which had made gods and semi-gods their main themes. He elevated simple villagers to the central place in many of his poems such as "Sushila".²²

I.C. Winslow, his English Biographer, divides Narayan Vaman Tilak' poetic career into four periods. The first two have been described above already. During the third period that lasted for twelve years [1900-1912]. Narayan Vaman Tilak was diversely creative, producing both devotional and secular poetry on themes of life, home life nature, nationalism and patriotism. His devotional poetical writings are found the Bhajan Sangraha. During the final and fourth stage of his literacy life, he wrote mainly on devotional themes that included christoyana, an epic like Ramayana on the life of Christ. He left it incomplete, but his son and wife completed it later.

Narayan Vaman Tilak had a great fascination for journalism and started 'Christ' in which he wrote articles on the Christian faith for his non-Christian readers and on Indian culture for his Christian readers. The newspaper 'Christi' did not last long. Tilak still pursed his interests with the co-operation of Bhaskarrao Kotak of Pune and in December 1905, started another paper called Christi Nagarik. Kotak was its Managing Director; Ganpatrao Navalkar became editor of its English section while

Tilak himself edited the Marathi section. During the three years it lasted, it created a sensation and rudely shook up the Marathi Christian community. When he became the editor of Dnyanodaya in 1912 he left his indelible mark on it.

Narayan Vaman Tilak along with his wife Laxmibai who elevated not only Marathi Literature by their pioneering contribution but also helped to elevate Marathi Christian literature to a level of high literary excellence. Tilak's Abhangs, kirtans and Hymns have such rich spiritual appeal that they have continued to help uplift the spiritual experience of Marathi speaking Christians.

Narayan Vaman Tilak was too a good true patriot. His spirituality was genuine and his patriotism was no less intense than that of his namesake Bal Gangadhar Tilak. He expressed his intense love of motherland in popular hymns- our Beloved Hindustan (Priyakar Hindustan), Our Bharat (Amucha Bharat), My Country Dearer than life (Swadesh hitachintan) and others.

Like Mahatma Gandhiji and many who liked Christianity even Narayan Vaman Tilak had high respect towards Christ and Christianity. When he read the New Testament, he found the Sermon on the Mount most satisfying. He said "In three chapters I found answers to the most abstruse problems of Hindu Philosophy". He continued, "Five points in regard to Jesus Christ impressed me most deeply. First, I found in him the ideal man. Second, it is He and he alone who makes love to God to man of the same importance. Third, His perfect identification with his father. Fourth, His inconceivable faith in himself as the life and the light of the world. Fifth, cross and the whole history of his crucifixion".²³

Narayan Vaman Tilak who had a deep understanding of Sanskrit and Hindu scriptures. He brought this rich knowledge to strengthen Indian Christianity in his efforts to indigenise it. His uncertain and weak spirituality with its roots in the Hindu Bhakti movements was transformed by Christ into a definite, strong and luminous spirituality that expressed itself in his selfless and humble life.

It is universally acknowledged that Narayan Vaman Tilak's greatest contribution towards indigenisation of the Christian church in India. "Lay in the treasury of glorious devotional lyrics. Marathi Christians had no way expressing their devotion and praise in worship until, Tilak poured forth the hearts devotional and the offering poured fourth the hearts devotional and the offering of praise." Macnicol also highlighting this contribution of Tilak. He said "He brought to the Maratha church a renaissance not only of religion but poetry and literature". Their language took a new birth. Even outcaste Christians newly came up from slavery. They had some glimpse as they sang of the possessions that were there to explore and appropriate not only in Christ Jesus but also in their own Indian past.

Narayan Vaman Tilak's Christ Darbar was in innovative indigenous efforts to present Christ to Indian and to relate Christianity to India's dominant faith. Tilak was trying an interesting experiment of bringing together all those who believed in Christ whether baptized or not. This was a laudable and unique effort to make other Indians, especially the majority community of Hindus, to understand and accept Indian Christians as India's very own.

2.7.4 Pandita Ramabai

"Pandita Ramabai [1852-1922] was the greatest woman reformer produced by modern India and one of the greatest Indian in all history. Her achievements as a champion of women's rights and as a pioneer in the fields of education and social reform. They remain unrivalled even after a lapse of nearly a century since she first appeared on the scene. She was a Sanskrit scholar who at the young age of twenty was publicly honored by the Shastris of Calcutta as a Pandita and a women incarnation of Sarswati, the Hindu goddess of learning. She was the first to introduce the kindergarten system of education and also the first to give a vocational base to school education in India. Most important of all, she was the first to rebel against the inhuman slavery to which widows were subjected in Hindu society and to lay the foundations of a movement for women's liberation in India."²⁴

Born in the Chitpawan Brahmin family in 1852. She was nurtured in a liberal atmosphere at home by her father Anant Shastri Dongre. He was a renowned Sanskrit Scholar and reformer. He strongly believed in the education of women. He personally educated first his wife and then Ramabai's elder sister. Thus rebelling against the prevailing taboo regarding teaching Sanskrit to women Pandita Ramabai's mother taught her Sanskrit. By the age of twelve, Ramabai could recite about twenty thousand sacred verses. Anant Shastri's dogmatic advocacy of education of women against the age old custom and his determination to face the social protest from the orthodox Brahmins were qualities which Ramabai, his youngest daughter inherited.

Her family background and wandering with her family in different parts of India had strengthened her determination to fight for the liberation of Indian women. Her father did not give her away in marriage in childhood. Her parents died within two months of each other when she was 16 years of age. Soon she lost her sister.

Along with her brother she traveled for six years to various parts of India. In their travel they were obliged to go on foot, not having the means to afford themes conveyance. In this way they went a distance of 2000 miles. Thus they had a good opportunity of seeing the sufferings of Hindu women and were much touched by their sorrows. They served and established many churches and schools in many parts of India such as Madras Presidency, Bombay Presidency, Punjab the North-west province, Bengal, Assam and so on. This made them think much of how it was possible to improve the condition of women and raise them out of their degradation. She and her brother learnt their Hindi and Bengali and addressed gatherings of people, impressing upon them the importance of educating girls and women.

Ramabai's life had been a life of struggle all along. When her brother died in Decca in 1880, leaving her alone in the world. Bipin, belonging to the scheduled caste was an orphan. He had raised himself in life by his bootstraps and had become a lawyer after acquiring M.A. and B.L. degrees from Calcutta University. "It was against the Hindu religion for me being a Brahmin to marry a Shudra", Ramabai wrote. "But neither my

husband nor believed in the Hindu religion. So we married under the Civil Marriage Act.”²⁵

It was this new found faith that gave her the power and source of inspiration to undertake a task revolutionaries the life of women in India. Her greatest accomplishment was to conscientise the country about the rights of women as human beings with the same needs as men. After returning to India. She opened Sharada Sadan, a widow's Home at Girgaum in Bombay on 11th March 1889. It was named after the first widow Sharada who joined her Home. At the opening ceremony Justice K.T. Telang and M.G. Ranade and others eulogized her effort. The number of widow's in the home increased from 2 to 22 in three months. She was encouraged further by her friend Francina Sorabji and Social reformers like D.K.Karve, M.G. Ranade, R.G. Bhandarkar and other leaders of the social reform movement. Agarkar put his sister in Ramabai's Sharada Sadan. R.G. Bhandarkar complemented her for her pioneering effort.

Mukti Mission at Khedgaon is a unique institution where female infants and women of all ages are sheltered and taken care of. Whether it is the abandoned girl child or abandoned widow or wife. All can find a heaven there. Beginning with two upper caste widows when Ramabai opened her Sharada Sadan. The Mukti Mission today serves hundreds of intimates coming from all communities and castes. They are here brought up in Christian atmosphere. Mukti Mission is a mini self-contained village where the ignorant are educated. Sick are provided with medical care. Helpless babies are nursed. Destitute are looked after. Jobless women are trained in skills. Animal husbandry, horticulture and agriculture are practiced to provide sustenance for the inmates. For over a hundred and ten years this noble task of providing hope for the hopeless women has been going on. After Ramabai founded and molded its destiny during the first 33 years between 1889 and 1922.

Though Ramabai wished that her daughter Manorama whom she had brought up with love and great care would wear the mantle after her. Manorama unfortunately was called to her eternal rest a year by love Ramabai's end came. But she had created an

institution under divine guidance and had provided it a strong Christian basis with a constitution. A set of rules and means of support so that it is still going on today. Seventy-seven years later with hundreds of inmates standing witness to the revolution which Ramabai had begun.

The uniqueness of Mukti Mission is that it is an Indian enterprise, conceived, planned and executed by an Indian woman inspired by Christian faith and Christ's compassion for the lowly and the downtrodden. "Pandita Ramabai was a special instrument raised up from the most unlikely soil. India's women were desperately ignorant, bound by custom and condemned by both Hinduism and Islam to the narrow, round of domestic duty. One single enterprise could set the example for the whole country."

2.7.5 Sundarabai Powar

She received an invitation from the women's Anti-opium league to visit England to enable her to study how the league worked among opium victims. Sundarabai Powar's two visits to Britain on behalf of the league were fruitful. She fully used her knowledge in helping the opium victims in this country.

Pandita Ramabai needed some able assistants when she started Sharada Sadan at Pune. She turned to Sundarabai and invited her to join her in her challenging work. She stood by her during the first seven crucial years of the Sadan, both at Pune and Khedgaon. In the absence of Ramabai, Sundarabai was in charge of the Sharada Sadan. She left Khedgaon to be at the bedside of her dying father at Sasvad. Then she returned to Pune to carry on the Zenana work on her own. She also took up the translation of some of the good English books into Marathi.

Training Bible women was indeed her outstanding service to the Church. She opened the Zenana Training Home at Poona to train Bible Women. The Boarding Home began to overflow with destitute and abandoned girls. As the work grew Miss. Barder, a missionary willingly joined Sundarabai in her work. The Bible women trained at this Home were invited and appointed by various missions in Maharashtra to serve as Bible women. Her training schools thus met a crucial need of the growing church.

2.7.6 Gurubai Karmarkar

Dr. Gurubai Karmarkar, wife of Rev. Sumantrao Karmarkar went to the U.S.A. along with her husband. She took her M.D. from women's Medical College Philadelphia. Thereafter she served for over thirty years in Bombay and worked as a doctor in a dispensary run by the American Marathi Mission. She represented India at international conferences such as the world YWCA conference held at Stockholm and the congregational women's Board of Missions at Philadelphia. Her son Dr. Viswas Karmarkar gave his life in the service of the people of the U.S.A. and died while ministering to them during the flue epidemic of 1818. After her retirement she went to live in Belgaum, her native town. A dispensary was opened up with her donation of Rs. 60,000/- which she gave to American Marathi Mission. It was named as "Dr. Gurubai Karmarkar Wing" at Lincoln House, now called Nagpada Neighbourhood House in Bombay. There were many Maharashtrian Christian women in rural and urban churches who made their own distinct contribution for the promotion of Christ's kingdom. However, it is possible to mention only a few, depending upon the impact of their work on a wider section of life.

2.7.7 Many Christian Writers

Maharashtra had a number of Christian writers who were responsible for producing Marathi Christian literature. Thus opening a new chapter in the history of Marathi literature. Ram Krishna Modak contended in the Annual report of the Bombay Bible and Tract Society of 1858. Those who have contributed original tracts or made translators into Indian Languages were : Baba Padmaji, Dhanjibhai Naoroji, Narayan Sheshadri and Shaik-Dawood. "So many Indian Christian writers could write in one year. There were still more who were left out. If Europeans were driven out, the seed which has been sown has taken root, and would be able to produce Christian churches and schools throughout this land".²⁶ But the Marathi written by missionaries and the Indian Christians was different from the Marathi in common use in Maharashtra. Therefore, Christian Marathi was criticized and ridiculed as half Marathi and half English. While Lele, a gifted Brahmin convert wrote Marathi Christian lyrics and also set them to familiar local melodies to be sung during the village preaching tours. Ganpatrao Navalkar wrote a Marathi grammar which was widely used.

Most of the ministers in various missions in Maharashtra came from two castes. Especially in the urban centers, during the early decades came mostly from the upper castes. While in rural churches, the pastors and elders came from the local converts who mostly came from a low caste background. They worked under the Supervision of the missionaries. Some of such urban pastors included Ramakrishna and Shahu Rao Modak, Haripant Khisty, Vishnupant Karmarkar, Narayan V.Athawale, Appaji Yardi, V.M. Gadre, T.A. P.Acharya, D.L.Joshi and Harish Chandrarao Navalkar and Narayanrao Navalkar, Sadashivrao Ramachandra Lele, Balwant Lotlikar and others. Navalkar was however critical of the missionaries. Even wrote about it in local papers condemning them for their life of Luxury while Indian Christian live in poverty.

The missionaries made the upper caste convert the front runners in their evangelistic work. Most of them being first generation Christians. They were not only totally committed to the cause of Christ, but were also enthusiastic about telling what they had found in Christ. A mention may be made here among others of Bishop J.R. (Jaswant Rao) Chitambar, the son of a Brahmin convert Rev. RajaRam Chitambar from Nagpur. He became the first Indian principal of Lucknow Christian College and the first Indian Methodist Bishop.

2.8 Adventist Movement and Nationalism

In Britain nationalism is based on language. While in India nationalism is based on religious. “Nationalism imparts a new interpretation to religion. Instead of being an insulated and isolated factor in people’s lives, largely other worldly and spiritual, religion is made part of this worldly and secular force of nationalism.”²⁷

2.8.1 Revivalism and Nationalism

The aggressive protestant missionary often propagated Christianity by criticizing Hinduism. This stimulated religious hatred between the British and the Hindus. Religious detestation became an important factor for the growth of Indian nationalist movement. In this respect the British made their contribution to the rise of Indian nationalism. The British had started a number of English schools. The Indian students

were imparted western education. The Indian youth gained enlightenment through education. This gave rise to various social reforms. This resulted in India became aware of terms like brotherhood, liberty, freedom and nationalism. Thus the British in some way were responsible for the national and political awaking Indians. This resulted in the revolt of 1857 and later in independent India.

In India, the idea of nationalism was itself a result of cultural contact between the Indians and the British. “Indian nationalism soon came to feel that its moral mission was to protect national customs and destiny of the country from the pernicious influence of British culture.” India was divided into two groups called the extremists and the moderates. Bal Gangadhar Tilak from Maharashtra believes the Hindu middle class had become denationalized under the powerful influence of missionary educational institutions, western education and British rule. “He therefore supported the anti cow-slaughter society; opposed the Age of Consent Bill; was hostile to government and mission schools.” As a militant nationalist, B.G. Tilak believed that it was only the revival of Hinduism that India could regain its dignity and independence. Gandhi believed that Indian’s Salvation lay in a revivalist and conservative approach to religious matters. He held the same view in economic matters as well when he advocated the revival of India’s traditional handicrafts and a ‘peasant golden age’. He rightly understood the psychology of the India. This rapport with the masses made them follow Gandhi simplicity.

The Indian national congress founded in 1885. It was liberal and secular in its outlook. It symbolized the rising patriotism of the Indian middle class. The early leaders were liberal in their approach to religion, life culture and emphasized the urgency to attend to the political, economic and religious sentiments of the unsaved festival beginning in Poona in 1896.

2.8.2 Indian Christians and the Indian National Congress

An Indian Christian is always an Indian in blood, colour, thinking and way of life. Christianity is as much as Indian religion as any other. When an Indian Christian goes

abroad he is identified as a Hindu not as a Christian. One of the reasons for development of such a misconception about an Indian Christian was the increasing identification of religion with nationalism in the 1890s. This trend began to grow in Maharashtra with Bal Gangadhar Tilak's laudable effort in galvanizing the Indian people. This identification of religion with nationality produced the intended result of uniting the Hindus against the British rule. But it brought communalism in Indian politics. Any non-Hindus nationalism became suspect in the eyes of the Hindus; the nationalism of Indian Christians came under suspect.

Protestant Christian leaders like K.T. Paul and S.K. Datta were closely involved in the nationalist struggle. They made a common cause with the Indian National congress. They rejected the demand for communal electorates and advocated joint electorates. They represented the protestant Christian community at the Round Table conference held in London. S.K.Datta arranged a meeting between Gandhi and the British leaders. The aim of the meeting was to persuade and influence the British government to advocated joint electorates.

Complimenting the Indian Christians for identifying themselves with the nationalist congress, K.Natrajan said in 1922: "Constitutional reforms established the theory that there is no dominant race in India. The handicap of Christian missions as representatives at dominant race has consequently ceased to exist to a large measure. The new angle of vision of Christian scholars, thinkers and workers in approaching Indian life and thought as contributories to world's spiritual heritage. The national spirit, so prominent today among the Indian Christian community which by declining communal electorates for the new councils and in other ways. It has effectively swept aside the long standing impression that the Christian missions were activated by the policy of denationalizing converts to Christianity and their descendants.

Nationalist and patriotism among Christians was seen before the founding of the Indian National Congress. In 1871, an indigenous Christian association of all Christian Alliance was established. It consisted of representatives from all Christian denominations throughout Maharashtra. Around 150 members including 16 Indian

pastors attended a four day conference. During the conference various patriotic topics were discussed. One of the topics discussed was “Our duties to our Country”.²⁸ The Christians always supported Indian nationalist leaders.

The Indian National Congress was founded in 1885 at Bombay. Many Indian Christians attended the annual congress sessions. Appaji Yardi, in his report of 1889, wrote: “Caste was breaking down, prejudices were lessening, and there was a growing respect for Indian Christians and trust them. This was shown in the selection of 55 Christian delegates to attend the National Congress Session held in Bombay in 1889. Some of whom were converts from the lowest class.” The number of Christians who attended the Congress Sessions seemed to have dwindled in the late 1890s as nationalism came to be increasingly associated with religion.

The Swadeshi and Boycott movements further strengthened the nationalist favor of Indian Christians. It encouraged them to free themselves from dependence and subordination to foreign missionaries. It increased the Cleavage between the missionaries and Indian Christians. The Indian Christians began to identify themselves with nationalist aspirations. It became clear to the missionaries that they could not remain indifferent to the political aspirations of the Indian people. By the second decade of the 20th century, the nationalist movement gained a mass support. Christian began to express their anger against the west-oriented church. They wanted the church to be the model Indian church. The mission work came to be divided into “Mission” and “Church”.

The church in India faced a problem. The Hindus felt the Indian Christians were denationalized. The aspect could no longer be taken lightly. The Methodist church in its Central Conference held in 1920, urging all its members to do everything possible to get rid of the dales impression that Indian Christians were denationalized. The order passed by the Church reads as follows: “To this end we recommend that, in our schools we teach our pupils that which is best in Indian art; sculpture, literature and history; that they may grow up to know and loyally love their own country.” It was further stated that, “It is their duty to take an active share in the present national

development of their country. With this in view every encouragement to be given to them. To take their stand was members of a community among the sister communities for the betterment of India.”²⁹

2.8.3 Social Reformers and Reforms Supporting the Adventist Mission in Maharashtra

The missionaries, the British officials and few liberal Indian reformers like: Raja Ram Mohan Roy, M.G. Ranade, G.K. Gokhale believed that British rule was providential.

During a lecture in August 1878, M.G.Ranade explaining the benefit of English education said “the important thing about any body of knowledge is that it should tell us that we are. Such like matters.....now that knowledge has been more or less discovered by the European learning. Where as even in the flourishing times of our Indian learning, there is no trace of it..... The English rule should be regarded as fortunate occurrence for Indian. It should not be reason for refusing the preferred knowledge..... Japan and China and other nations seek with great expenditure and labor to acquire this knowledge India is in a fortunate position as compared with Chinese and Japanese. Since she is so favorably situated for acquiring it without difficulty. Instead of decrying the impact upon India of western thought the True lover of India will rejoice in it. He will himself acquire as much of it as he can, will get acquainted with his rights, and by means of the modern knowledge will remove that cloud that has enveloped his country for thousands of years.”³⁰

The impact of Christianity was such that the orthodox Hindu leaders from renounced Hindu organizations like the Paramhansa Mandali and Prarthana Samaj were influenced by ideas like secularism, freedom, and liberty. This led to various socio-religious reforms. The people were influenced by the idea of liberation and this gave a new approach to life. The common man broke the generation old traditions and accepted new notions which made life easy, beautiful and better. Thus Christianity was responsible to induce in the common man an awaking to various social and religious changes.

One of the greatest achievements of the missionaries was the awareness they created among the Mahars and Mangs in the villages in Maharashtra. This growing awareness sowed the seeds of unrest leading to the liberation movement of the Dalits. Bishop Whitehead explaining this wrote, "Two things have greatly struck me during the last few years. The first is that in the villages, where our work among the outcastes has been most powerful and most successful. There has already begun a movement among the caste people. Already, the leaven is beginning to work, and the influence of the elevation of these poor, degraded people is beginning to have its effect upon the caste people themselves. Then the second thing is that there is no part of the work of the church among the outcastes. When they see that the church has held out to them the right hand of brotherhood and raised them out of their misery and despair, they are obliged to admit that there is something in Christianity which Hinduism can never hope to gain. It wins their admiration but now it has aroused their fears." A leading Hindu paper from Madras wrote, "We must remember that the conversion of the outcasts to Christianity spell the downfall of the hoary civilization of India."³¹

Jyotiba Phule contribution towards the Dalits movement was immense. Shahu Maharaj of Kolhapur did all he could to support this reform. Dr. B.R.Ambedkar fought for the rights of backward caste and his efforts yielded great fruits. He was successful in liberating the Dalits in India from shackles of the caste system. In 1950 when the new constitution of India was adopted a guarantee for removal of untouchables was provided. In 1955 by an Act of Parliament, the practice of untouchables was made a criminal offence.

The contribution of the missionaries towards women liberation is immense. The Christian mission schools were the first to educate women and created in them a consciousness of their rights as human beings. It is necessary to highlight the role of women missionaries. Especially of the single women missionaries NAME who, as teachers, nurses, doctors, Bible women reached to women of all castes and creeds. Enlightened them of their roles and rights as human beings in the society. These missionaries women taught that marriage, child bearing women and working were not the only vocations for the ordinary women. This gradually inculcating the idea that in marriage a woman does not become the property of a man but she has her own dignity and individuality. Educated Indian girls could now become teachers; establish schools and colleges for women. The first women graduates of India universities were the

products of Christian educational Institutions. One of the most conspicuous achievements of Christianity has been women liberation through education.

The missionaries established a number of hospitals exclusively for women and children in Maharashtra. One of the most prominent is the Miraj Mission Hospital. “Nursing as a profession was considered low and beneath the dignity of women of respectable standing. The working of a midwife was related to women who were normally shunned. Childbirth was considered an unholy.”³² But the Christians proved this wrong. Above so percent of all trained nurses and midwives in India are Christian the influence of the Miraj Medical Hospital in Maharashtra was far reaching. It served not only as a hospital that healed the sick and brought relief to the suffering, but it also served as an agent of Social revolution. Dr. William Wanless wrote: “When we opened our hospital, for two months, only the lowest castes availed themselves of the benefits. But in less than Six months, half a dozen different castes could have been found in the same ward at the same time, and now, not infrequently one may find Brahmins, Mahars, Chambars and the intermediate castes, side by side in the same ward. We have been treated with the same Christian Consideration and Sympathy, without respect to their creed or position in society.” The Mission hospital was the only places where leprosy was treated. Even today the hospital treats 90% of the leprosy patients in India.

2.9 Introduction of Social cultural Development of Maharashtra

The history of Christianity in Maharashtra is viewed as an integral part of the socio-cultural history of the Indian people rather than as a separate body from it. The history will therefore, focus upon the Christian people in Maharashtra; upon their social , religious, cultural and political encounters , upon the changes which these encounters, upon the changes which these encounters produced in them and in the appropriation of Christian gospel, as well as in the Indian culture and society of which they themselves are a part.

“The Christian mission has been one of the potent factors that have produced modern India. They have played a large part in the great intellectual and spiritual evolution

that has slowly gone in this country during the past century.... how grateful we feel...for valuable lessons we have learnt about love and service in the direction of organized charity. ...how lives of men and women have to be dedicated in the service of God and man, and how the possessions of this world are to be held as “trust” for the furtherance of human welfare.” Said G.K. Devadhar.³³

The reawakening of society leading to the social reform movement in Maharashtra. Since the third decade of the century, was the result of a new spirit of enquiry and criticism that engulfed the elite in the cities of Bombay and Poona. Impressed by the achievements and superiority of the new rulers and challenged by a new band of Christian missionaries, the elite in the Bombay Presidency, as in Bengal, Stressed the need to critically examine the social system, religious beliefs and cultural heritage of India.” This made them aware of the short comings of the Indian society.” In the 19th and 20th centuries Maharashtra played a vital role along with Bengal in the representation of Indian society and political liberation of India.

The social reform movement of 19th century in Maharashtra was a mixed result of indigenous traditions and western education. The impact of western education led to the establishment of Adventist education. This was the evident on the educated people of mostly Bombay and Pune. The mass movement was carried by other leaders inspired by traditions of saints like Dnyaneshwar, Eknath, Chakradhar, Tukaram etc. and Kings like Shivaji. In the 19th century Maharashtra reformists tried to examine critically their social system and religious beliefs. They gave priority to social reform as against political freedom. In their reform efforts. They had to contend with stiff opposition from the conservatives. Foremost among the reformists were Balshastri Jambhekar (1810-1846), who condemned the evil customs of sati and female infanticide, Gopal Hari Deshmukh(1823-1892) who, through his shatpatre (a bunch of letters numbering 100 exact no. is 108) attacked orthodox Brahmans opposing social and religious reforms and a system, and upheld the cause of untouchables and education of women of lower castes.

Ramakrishna Gopal Bhandarkar (1837-1925) and Justice Ranade (1842-1901) were the pioneers of Prarthana Samaj, an organization for general, social and religious

reform. Gopal Ganesh Agarkar (1856-1895) gave priority to social reform. Dhondo keshav Karve (1858-1962) devoted his life to the cause of women's education. Behramji Malbari (1853-1912), a Parsi of Bombay, started Seva Sadan for the care of women of all castes. Pandita Ramabai (1858-1922) founded the Sharada Sadan in 1890 to help upper-class widows. Mahatma Jyotirao Phule established Satya Shodhak Samaj, Vitthal Ramji Shinde (1873-1944), fought for the eradication of untouchability through his Depressed Classes Mission. Chatrapati Shahu Maharaj of Kolhapur (1874-1922) also plunged into this movement and defied the caste system, championed the cause of the untouchables and promoted education in his state. Karmaveer Bhaurao Patil (1887-1959), the architect of the Rayat Shikshan Sanstha, followed in the footprints of Phule, Shinde and Shahu Maharaj. Maharashtra will always remain proud of Dr. Bhimrao Ramji Ambedkar (1891-1956), the chief architect of the Indian Constitution and the creator of a social and political awareness among the scheduled castes of India.³⁴

The Social reform measures brought about a renaissance and social-awakening in Maharashtra. The efforts of D.K. Karve to improve women's education, of Bhaurao Patil, Dr. Babasaheb Ambedkar and Dr. Panjabrao Deshmukh and Dr. Abasaheb Gopal Rao Khedkar who championed the downtrodden people, as well as those of Tarabai Modak in Vidarbha and Anutai Waugh in the Adivasi areas, have set an example for other states. The services rendered to victims of leprosy by Dr. Shivaji Patwardhan and Baba Amte perhaps have no parallel. Vijay Merchant fought relentlessly for facilities for physically handicapped. Vinoba Bhave, the spiritual heir of Gandhi, sacrificed his life for Sarvodaya.

Thus, the works of the saint –poets, the social reformers and social constructive workers have made Maharashtra a progressive state. That is the one face of the coin. The other face of coin was the Adventist schools which gives Adventist education to Maharashtra state. With the above two theories Maharashtra has fully developed into all-round socio, cultural ways of socio-educational life.

2.10 General Features of Maharashtra

It is necessary to know about the local people, their history and culture in order to understand the conditions and the kind of people among whom the Christian missionaries worked and led to establishment of Adventist schools and Adventist education. This would help us to comprehend the difficulties and obstacles the missionaries faced in their mission task and establishing Adventist education to Maharashtra. When it comes to Indian states, one of the largest and commercially advanced states is that of Maharashtra. The name itself implies its largeness:-‘Maha’ means Big and ‘Rashtra’ means state implying that it is one of the largest state in India. Maharashtra has an area of 307762 sq.kms. With a population of 90 million. The languages used in Maharashtra are Marathi, the mother tongue and other languages used are Hindi, Gujarati, and English.

The picturesque state in Western India, with a 720 km. coastline is dotted by rugged forts standing as mute witnesses down the ages to the march of warrior’s kings, foreign trading vessels and invaders from across the seas. A large area of the state rests on high plateau, historically the main centre of the Maratha Empire, which successfully defied the might of the Mughals under the fearless rule of Chatrapati Shivaji. Many of the Island and Coastal forts of Maharashtra are a legacy of Shivaji rule. Running parallel to the coasts are Western Ghats, which harbor some of the most scenic and inviting hill stations, particularly Matheran and Mahabaleshwar. The Ghats divide the Deccan from the Konkan coast, with its unspoilt beaches, today being developed as modern resorts, like Ganpatipule and Sindhudurg. Mumbai, the booming capital of the state and the economic powerhouse of India, is the most affluent and industrialized city in the country today. The people of Maharashtra are tough, hard working and cheerful. Maratha peasantry has always shown an innate native shrewdness and common sense. The Western Ghats or the Sahara Mountain ranges rise majestically to heights of 3500 to 4000 feet along the west coast of the Arabian sea, separating the Deccan also called Desh, from the narrow coastal strip called Konkan. Konkan gets heavy rainfall on an average of 100 inches per annum and helps paddy cultivation. The rainfall in the Deccan plateau is moderate to scanty ranging from 15 to 45 inches annually. Larger part of the Deccan plateau lies to the east of the Sahyadris. Agriculture is the main occupation of the people and is totally dependent

upon the monsoons. The life of the Maratha farmers is not easy. The Deccan red trap soil is hard and they have to struggle round the year to raise enough to sustain themselves. When the monsoon fall, life becomes more difficult. However, most of the rivers that flow across the Deccan from west to east, (originating in the Sahyadris and joining the Bay of Bengal) have provided deltas that water the Deccan. These rivers are the Krishna, the Godavari and the Bhima. They flow full during monsoons but almost dry up during the summers as the flow is reduced to a trickle. However, modern dams provide water through irrigation for a better agricultural yield.

Maharashtra has seen a lot in its history right from the ideal rule of the Great Maratha Ruler Raje Shivaji till the paradoxical ending of Chatrapatis, the period of unstability, the loyalty of Peshwas, their reign of the Supreme power, to their total disasters and eventually the fall to the British. The Further rise of leaders like Lokmanya Tilak, Agarkar, Savarkar, their varying ideologies but their same significant aim of achieving independence for their country and the people, birth of the Ganesh Chaturthi festival and much more.³⁵ The state and its movements still echo the glory of its history.

The state of Maharashtra has everything for a visitors right from pristine beaches, impressive forts and monuments, cool hill station retreats, pilgrimages, sanctuaries and lastly but not the forget its cities like Mumbai, Pune, Nashik, Aurangabad, Kolhapur, of which Mumbai is the economic capital of our country that give a tourist a fulfilling experience.

When its comes to education, Maharashtra now ranks one of the top educational activity state. The Maharashtra state Government right from its formation on 1st may 1960 committed itself to planned development of primary education. The planning process in the country started in the year 1951 with the First Five Year Plan. Maharashtra joined this process of socio-economic development through planning from the Third Five Year Plan onwards. At the village level, Village Education Committees have been established as bridges between the schools and society. The objective of establishing these committees was to get the cooperation of influential and educated villagers in the implementation at the various Government schemes for

primary education. To raise resources for maintaining schools, to participate in the socio-cultural activities of the school, to supervise the attendance of the students and teachers, to make available educational material and help the sale of crafts prepared by students, to maintain the school property through repairs and helping the students to gain from their knowledge and experience.

The above efforts by Maharashtra Government shown a path to the establish many Christian missionary schools later on changed to Adventist schools through out Maharashtra. Seventh Day Adventist organization studied all these factors and decided to start Adventist education to the people of Maharashtra. The people of Maharashtra showed a great zeal in getting Adventist education. These encounters produced in them and in the appropriation of the Christian gospel as well in the Indian culture and society of which they themselves are a part.

One must not miss a great state like Maharashtra that has progressed in every sphere be it art and culture or economy. All these general features made Maharashtra a 'Maha' state.

2.11 Socio-Economic System in Maharashtra

The socio-Economic life of Maharashtra people, in general, was conditioned by geographical, physical and climatic factors on the one hand. By social organizations, age old customs and religious faiths on the other. Through the ages the basic ways of living were stabilized into fixed economic system which, more or less, maintained continuity from ancient to medieval times. Economic conditions also have presented certain paradoxical features at almost all periods of history.

The Maharashtra the religion and social life were inseparable, because of the Baluta System³⁶. The economic life of the people came to be closely woven with socio-religious life.

2.11.1 The Balutedars and Nature of Balutedari System in Maharashtra

It is important to understand the Baluta system that prevailed in Maharashtra besides the caste system. The Baluta System combined in itself the economic, political and social functions of the village. Balutedars were village servants and they were paid for the society was totally dominated by Brahmins. The caste systems were rigid and oppressive especially for the lower castes. In Maharashtra the main caste groups, in order of hierarchy were Brahmins, Maratha, kunbis, artisans and untouchables. During the Peshwa regime the Brahmins were not only the privileged priestly class but also the pampered class. Next were the Marathas who were landowners, Chieftains, warriors and village headmen or Patils. The Marathas has been the ruling class under the Shivaji and until the rise of Peshwas. They claim that they belongs to the four great Kshatriya Vavshas (Surya, Soma, Brahma and Shesha). They claim to have 96 (Shahnau Kuli) mythological Kshatriya families or Kulas; some of which carry the names of Rajput clans such as Chauhan, Solanki, Powar and like.

Meaning of Balute is given by Molesworth as follows: The term 'Balute' is used for a share of the corn and garden-produce assigned for the subsistence of the twelve public servants of a village.³⁷ Molesworth has given a meaning of the term Balutedar or Baluta as a public servant of a village entitled to ' Balute'. There are twelve Balutedars inclusive of the regular government officers like Patil, Kulkarni, and others as Sutar(Carpenter), Lohar (Blacksmith), Mahar, Mang, Kumbhar(Potter), Chambhar (Cobber), Parit(Washerman), Njawi(Barber), Bhat(Priest), Maulana, Gurav, Koli. Some papers included Veskar, Joshi, and Sonar also. Sometimes Ramoshi in the list of Balutedars.³⁸

There were variations in the recognition of Balutedars from region to region. J. Grant Duff, who wrote the History of the Marathas', gives a list of Balutedars. According to him, Sutar, Lohar, Chambhar, Mang Kumbhar, Nhawi, Parit, Gurav, Joshi Bhat, Maulana, Mahar were the Balutedars. It has been noticed that Balutedar of one district was the Alutedar of another district.

These institutions of village servants existed everywhere in India. Some western thinkers and scholars also thought over this system. Marx concluded in his work 'Das Capital', that dozen of individuals (Balutedars) were maintained with their whole expense by the whole community. German social thinkers, Max Weber, called this system demiurgic mode of employment in his work, 'General Economic History' (1924). According to him, Balutedars were the serfs. So he called them demiurgically labour. Another British historian Baden-Powell in his book. 'The Indian Village community' (1986) has discussed about village servants. He says that artisans and servants of the village received fixed payment of free lands for their services and this system was traditional in India. Farmers used to keep aside a share of Balutedars from their production before paying the revenue of the government, the villagers supplied raw materials to the artisans and the artisans produced the implements and other articles. The artisans were given remuneration of the harvest and not from time to time. Marx says that this was a traditional institution, and economic autonomy of village depended upon village servants and so Indian society became unchangeable.

According to Max Weber, "Magical traditionalism and caste institutions" gives stability to the Indian society. The theory of Demiurgic labour of Max Weber is not accepted by W.H. Wizar, an anthropologist. He studied the Economic condition of villagers in northern India and wrote. A book entitled "The Hindu Jajmani System (1925). This system was similar to Samantsnahi, but there are some differences between these two. In this system, every artisan or GramSevak served some families and received remuneration annually.

Dr. Hiroshi wrote research paper on "Rural Servants in the 18th Century Maharashtra Village- Demurring or Jajmani System." He raises a question in his article, "Balutedari System in Maharashtra." About demiurgic theory of Max Weber and Jajmani System of Wizar. He remarked that Balutedar System in Maharashtra was demiurgic system. Jajmani System could be applied to the Priest class and not to the twelve Balutedars. Element not both these systems can be found in the Balutedari system of Maharashtra. Division of labour also sometimes seems to be an important factor in Balutedari system.³⁹

Another document of the year 1799 gives the names of twelve Balutedars. This document moreover, tells about the gradation of Balutedars as following: Sutar, Chambhar, Mang and Mahar belong to the senior grade while Kumbhar, Nhawi, Parit and Lohar constituted the second grade. Gurav, Joshi, Sonar and Mulana are mentioned in third grade.⁴⁰

In another document a Yadi of the year 1818, the names of Balutedars are mentioned: Parit, Attar, Halalkhor, Maner, Pansare, Lohar, Chambhar, Mang, Mahar, Gurav, Shimpi, Burud and Wani. These are thirteen in numbers.⁴¹

In another unpublished document, mention has been made often of the Balutedars like Sutar, Parit, Kumbhar, Hajam(Nhawi),Chambhar, Gurav, Lohar, Mahar, Mang and Koli.⁴² It seems that the number of Balutedars varied from ten to thirteen and in the above mentioned three lists, the names of Chambhar and Gurav are common.

We find that the names of Balutedars vary from list to list. The name of Balutedars has been mentioned in the list of 1765 also. This list mentions eleven Balutedars like Sutar(Carpenter), Njawi(Barber), Chambhar(Shoemaker), Gurav(Priest), Kumbhar(Potter), Parit(Washerman), Sonar(Gold-Smith), Lohar(Blacksmith), Wani, Dhangar(Shepherd), and Teli(Oilman).⁴³

Thus with the above account of Balutedar System in Maharashtra, Seventh Day Adventist Education has always formed a continuum and basis for the development of human society. As an organized social institution, Adventist education can be looked upon as a process of inducting the younger generation of society into a kind of life that is thought to be desirable both for the individual and the total group, civilized society conceives this something in terms of kind of knowledge , skills attitudes, values and behavior patterns. Through development of attitudes, values, capabilities and skills, this Adventist education provides the strength and resilience to people to respond to changing situations and enables them to cause and contribute to society's development. Seventh Day Adventist schools as specialized agencies of education can therefore play a crucial role in providing the environment that would help nurture capabilities of younger generation in accordance with the aims and aspirations of society.

The political, social as well as the religious fields of the life of Maharashtra after conquering it.

2.11.2 Caste Taboos and other social practices

The caste system, through predominantly a social phenomenon was closely connected with economic activities. The caste was the operative wheels which moved the village community to action. The disadvantages and drawbacks of the caste system apart, it carried with it a definite economic purpose, namely to give to each caste a hereditary profession. Thus the village community was divided into a number of castes. Each caste working as an economic unit.

One of the vital aspects of the social system was the caste rules that regulated human relations in the villages. The caste rules were based taboos relating to inter-dining, inter-marriage and social contacts. The higher castes practiced these taboos relating to lower castes according to the accepted system of caste hierarchy. Dining or drinking water by an upper caste person with a person of lower caste led to pollution of the upper caste person. This was a taboo that a person of higher caste should not eat with person of lower caste.⁴⁴

A number of social inhuman evil related to women were prominent in Maharashtra during the Peshwas regime. Practices relating to women were particularly degrading and dehumanizing. Practices such as polygamy, child marriage and prohibition of widow remarriage, degraded women. The practice of sati prevailed among the upper castes. However, women in general were otherwise treated well in Maharashtra and they enjoyed a certain dignity and respect in their homes. The Maratha rule which inherited the legacy of ancient regimes of Maharashtra also added something of its own to the society of Maharashtra and bequeathed its own system of society to the modern Maharashtra which roughly began in the first quarter of the 19th century. For the purpose of review of the spread of Christianity in the 19th century, it is worth investigating into the details of the society of the caste taboos and other social practices found at the beginning of the 19th century in Maharashtra.

In the Hindu society thy religion dominated. The idea of God was all powerful and everything else was subordinate to it. Hindu system is based on the castes whose origin again is believed to be Divine. The first principle of a Hindu was that the social organization cannot be changed. Each caste was assigned its own duties and social customs and The maintenance of the social system of the castes was one of the duties of the King.⁴⁵ There can be no change in the said structure whatever may be the political change.

At the top of society in Maharashtra stood a cluster of Brahmin caste of which the most important were the Konkanastha and the Deshastha.⁴⁶ The Deshastas were numerically the most significant of the Brahmin castes and they regarded themselves as the first settlers in the region. They also believed that they were the highest of all Brahmins. The Konkanasthas who came into prominence after the rise of the Peshwas, looked down upon others with contempt and did not associate on terms of equality with noblest of the dvijas.⁴⁷ The Deshasthas were closely integrated as Kulkarni's and Joshi's. They figured more prominently in the eyes if the peasants than other Brahmin groups.

During Peshwa rule the Brahmins came to regard themselves as the governing class with special privileges and exemptions which did not exists under the system founded by Shivaji.⁴⁸ The Brahmin Sovereignty created naturally a pride among the Brahmins and disappointment in personal ambitions led the contemporary Marathas to exploit⁴⁹

Another important class in the society was Marathas it included peasantry, the shepherds, and cowherds. They were also known as kshatriyas because they participated in the military activities.⁵⁰ With the exception of a few prominent families they were looked on as sudras, the fourth class in the society.⁵¹ Colonel Tone, who was an officer in the Peshwas army, writes, "the Maratha holds a very inferior situation in the scale of rank and eminence of Hindu institution. He is happily free from observances in the respect of washing, praying and eating. He can eat all kinds of food with the exception of beef, can dress his meals at all times and at all seasons can part take of rituals dressed by any caste superior to his own ; washing and

praying were not indispensable in his order. These advantages qualified for a military life. Marathas everywhere were Patils at villages and Deshmukhs in districts or chief land holders. Their total strength was about one third in the entire population and besides the Brahmins they were a powerful element in the population".⁵²

The Vaishyas the third caste also was dominating in the society. It was known as the Mercantile in the society. It was known as the Mercantile community. Gujarati and Marwaris who were from Gujarat and Marwar were interested in trade only.⁵³ The untouchables in Maharashtra were divided in five groups in the 19th century and all these lived outside the villages. They were Cobblers, Tanners, Mahars, Mangs, and Scavengers. The Mahars and the Mangs were much larger and had a status in village system.

The caste of Mahars was the largest. Its members considered impure, had definite duties in the villages. They always the village watchmen.⁵⁴ They had the duty of removing and disposing of dead cattle and other animals.⁵⁵ They had land in the village area called watan land. The watan land remained with the number of the families wherever they might be so long as some members of the family were there to perform the duties in his term.

The other caste which was commonly found in every village in the Deccan was that of the Mangas. They had no stated duties. Their two main occupations. Mang was a rope maker.⁵⁶ In return for his services rendered to the cultivating caste he received what was called Baluti. It was the duty of the Mangas to supply in demand traces for the cultivators, plough and bullock-cart, cards for the binding the Sheaves and for lowering the bucket in to the well, clings for driving the birds from the corn, a whip for his team a muzzle for his bullocks mouth. As musician he was brought into relation with the religious worship at the village. In some parts, it was his duty to beat the drum daily before the chief village temple. Everywhere his services were required in connection with marriage ceremonies. He frequently acted as watchman and by profession a chief executioner.⁵⁷

The Peshwas supported Pathshalas which were run exclusively for high caste children. These imparted religious education to young Brahmins. There were 164

Pahtashalas in Poona through the medium of Sanskrit. The Pathshalas were free institutions since the Shashtris were not expected to exploit their learning and scholarship for the sordid business of earning a livelihood.⁵⁸

The high caste pupil studied a few religious scriptures and memorized rituals which enabled them to conduct religious worship at temples and at private houses and ceremonies on occasions of births, marriages and deaths and so on. The rest of the Brahmins and Kayastha Prabhus were literate but their learning did not go beyond the knowledge of reading writing and a little arithmetic.⁵⁹ It was a period of moral stagnation, cultural demoralization and religious petrification. A period of decline and decay caused by intellectual and physical fatigue.⁶⁰

Thus, the people of Maharashtra in the beginning of the nineteenth century were backward in many respects. They neglected the western culture and knowledge. They were traditional minded praising only the achievements of their forefathers. Thus it was difficult for any new ideas to take birth in the society. The English people took the advantage of it and dominated

With the above account of caste taboos and other social practices, the spreading of Christianity and Adventist education was a great difficult task. The Maratha kingdom was the last major Indian state to fall before the establishment of British rule over Maharashtra in 1818 provided an opportunity for the protestant missionaries to start work in this part of India. The British found the Marathas the most defiant. It is always difficult to introduce a totally new religion in an alien socio-religious system and more so in a Brahmin dominated tradition bound society. The handicaps of missionaries were many. The people of Maharashtra identified missionaries with the British rulers and this became the first barrier between the missionaries and the upper castes. It was not easy for the people of Maharashtra to understand and appreciated the missionary's alien religion, culture and proselytizing zeal. Nevertheless the missionaries worked day and night to establish Adventist schools all over the Maharashtra state.

2.12 Socio-Political conditions in Maharashtra

Christianity came to India in two main periods: The first century missionary activity of St. Thomas, the disciple of Jesus and the western missionary activity from 1500-1975. But it is observed that the Western India which had thrown open its doors to gospel message could not focus its enough attention on the groups that were respective of gospel message during the early period of its history. They were content with partial success. Hence it is believed that various missions and churches that were then operating in Western India territory were satisfied with small number of people accepting the truth.

However, towards the end of 19th century the Christian periodicals played an important role in spreading the message of the Lord Jesus Christ. The outstanding journal introduced in 1842 by American Marathi Mission was called 'Dnyanodaya'. Even after 163 years this journal is still in print and it has become one of the most popular mouth-piece of Christendom in Western India. If one has to scan through the early issues of this journal it can be safely constructed that the socio-political conditions then prevailing in Maharashtra was not decisive for the growth of missionary movement.

The following reasons could be attributed to the socio-political conditions which slowed down the momentum of the missionary activity and sources for establishing Adventist schools in Maharashtra:

1. Many churches, schools in their zeal to spread the message of the Lord Jesus Christ to the masses of Maharashtra did not follow the spirit of gospel commission. That created a lot of disturbance in the minds of the people.
2. The battle of Vssaye gave a final death blow to the Peshwa rule and people realized that the end of the regime was inevitable. This created political instability in Maharashtra and in turn hampered the work of missionary movement in Maharashtra.
3. With the end of Peshwas rule in 1818 people realized that British Raj was the only possible answer to political instability in Maharashtra.
4. The war of Independence in 1857 another blow to the instability issue and

caused further chaos already prevalent in the region. Thousands lost their lives but the British were successful in crushing the revolt.

5. Brahmins enjoyed monopoly over education while the other classes were deprived of this region. Those who had tried to take education to the common masses had to face not only opposition but severe persecution. Anna Karve and Mahatma Phule are the characteristic example of this kind.
6. Women were neglected: they did not enjoy the basic rights in the society. Moreover the evil practices such as child marriages, child widows, sati was very much prevalent in those days.
7. The Indian society was divided into rigid compartments and it was not easy to accept the broad principles of love, peace and forgiveness. Strongly advocated and cherished by Christian religion. Infact Christianity was considered to be the western religion introduced in Maharashtra to undermine the eastern religious of this region.⁶¹

These major hurdles played an important role in restraining proper growth of missionary movement in Maharashtra.

REFERENCES

1. Rosenita Christo; **Adventist Mission Traditions**, *Journal of Southern Asia Tidings*, Vol. 7, July - August 1963, Madras, Pp.3.
2. Kedas R W; **Adventist Movement in Western India**, Western India Union of S.D.A. publication, Pune, 2005, Pp.6-10.
3. Secretariat; **General Conference of Seventh Day Adventists Church Manual**, Oriental Watchman publishing house, Pune, 1995, p.39.
4. Ibid. p.41.
5. Ibid. p.45.
6. Ellen G. White; **Christian Education**, Oriental Watchman Publishing House, Pune, 1949, p.63.
7. Ibid. p.65.
8. Moses K J; **Southern Asia Division Constitution, By- laws and Working Policy**, Oriental Watchman Publishing House, Pune, 2000, p.11.
9. Ibid. p.13.
10. Ellen G. White; **The Acts of the Apostles**, Pacific Press Publishing Association, California, U.S.A., 1911 Pp.30-33.
11. Berkouwer G. C; **The person of Christ**, Wm.B. Eerdmans Publishing Company, Michigan, 1954, p.105.
12. Ibid. p.106.
13. Francis.D.Nichol; **The Seventh Day Adventist Bible Commentary**, Review and Herald Publishing Association, U.S.A., 1949 Vol.2, p.39.
14. Ibid. p.40.
15. John M. Fowler; **IMAGES 1893-1993**, Oriental Watchman publishing house, Pune, 1993, Pp.03-05.
16. Ibid. p.7.

17. Ibid. p.10.
18. Lee J. Gugliotto; **Hand Book for Bible Study**, Review and Herald Publishing Association, U.S.A., 1995, Pp.196-198.
19. Ibid. p.200.
20. Graham Maxwell; **The Seventh Day Adventists Bible Commentary**, Review and Herald Publishing Association; U.S.A., Vol.6, Pp.206-208.
21. Kedas; Op. Cit, Pp.20-21.
22. Rosenita Christo; **Adventist Missionary Movement in Maharashtra**, *Journal of Tiding*, Vol. 4, September / October, Madras, 1988, Pp.14-16.
23. Ibid. p.18.
- 24 Francis; Op. Cit, Pp.73-74.
- 25 ark A. Finley; **Growing as a Christian**, *Journal Of Adventist World*, May 1985, Lee Jairyong Publication, Korea, 1985, Pp. 27-28.
- 26 Ellen; Op. Cit, Pp.161, 164.
- 27 Ellen G. White; **Testimonies for the Church**, Pacific Press Publishing House, U.S.A., Vol.9, 1920, Pp.258.
- 28 Ellen G. White; **The Desire of Ages**. Pacific Press Publishing House, U.S.A., 1915, Pp.642.
- 29 Norval F. Pease; **Think on These Things**, *Journal of Review and Herald*, Washington D.C., 1969. Pp.94.
- 30 Morris Venden; **J Faith That Works**, *Journal of Review and Herald*; Washington D.C., 1980 Pp.286.
- 31 Methuselah Y.S.; **Principles of Ministry**, *Journal of BARN*, Oct/Nov.2000, Watchman Examiner Publishing; Madras, p.22.
- 32 Kedas; Op. Cit, Pp.26-28.
- 33 S.D.A. Encyclopedia, Seventh –Day Publications, U.S.A Vol. 10, 1996.
- 34 Marvin Moore; **Motivation to Move**, *A Journal of Signs of the Time*, April 1927, Pacific Press Publishing Association, U.S.A. P.26 Western India Union Minutes, 1956, Pune.

- 35 Year End Reports, 1990, Pune.
- 36 Molesworth Marathi, English Dictionary, p. 564.
- 37 Molesworth idem.
- Grant Duff J. History of the Marathas, Vol-I, Pp 482-483
- 38 Kulkarni A.R.; Shivkalin Maharashtra, Pp 41-43.
- Goddin R. N. **A Report of the Village Communities of the Deccan**, Bombay Education Society's. Press, Printed for Bombay Government, 1852, P.10.
 - Hiroshi Fukazawa, **Rural Servants in the 18th Century Maharashtrian Village Demiurgle or Jujmani System**, Kunitach, Tokyo , Japan, Pp 14 - 20.
 - Hiroshi Fukazawa, **The Medieval Deccan, Peasants Social System and States**, Sixteenth to Eighteenth Centuries, Pp. 199-206.
 - Oturkar R.V.; **Peshwekalin Samajikva Arthik Patravvyavahar**, letter No. 75, p.55.
- 39 Sanshodhan Virtta, Vol. IV, p.60
- 40 Shahu Khand -1, Vibhag-2, Rumai No. 37, Pudake N.G., letter No. 54253.
- 41 Rajwade V.K. ; **Maratha Yanchye Itihasachi, Sadhane**, Vol.13 , Vol. 14, letter 103, Pp.80-81
- 42 Lee J. Gugliotto; **Culture Life of Maharashtra, A Journal of Review and Herald**, Washington D.C.; 1969, Pp.36-38.
- 43 Ibid, p-40.
- 44 Duff Grant; **History of the Marathas**, Vol. I , Delhi, 1971, Pp.5-6
- 45 Ibid, p.9.
- 46 Justice Randade; **The Miscellaneous Writings, Bombay , 1841, Pp. 350-352**
- 47 Nandkarni R.V.; **Lokhitwadhinachi Shatpatre**, (Marathi) Pp. 346.

- 48 Tone W.; **Illustrations of some institutions of the Maratha People**,
Vol. I, P.80.
- 49 Ibid, p.88.
- 50 **Shivacharitra Sahitya**, Vol. III, p.415
- 51 Dighe V.G. **Maharashtra State Gazetteer**, Part III, Maratha Period,
p.212.
- 52 Duff Op. Cit, p.483.
- 53 Bombay State Archives, General Department, Vol. 15/ 73. (Quoted in
Western India in nineteenth century – Ravindra Kumar, p.40.)
- 54 Dighe V.G. Maharashtra State Gazetteer, Part –III, Maratha Period, Pp.
234-235.
- 55 Keer, Dhananjay. M. Jotirao Phooley, Bombay 1964, p.5
- 56 Rajwade V.K. (Edited), Marthyanchya Itihasachi Sadhane, Vol. XV,
p.272.
- 57 Modok S. Directory of Protestant Indian Christians, 1900, Pp. 30-31.
- 58 Kedas; Op. Cit, p.32.
- 59 Ibid p.45.
- 60 Lee; Op Cit, p.42
- 61 Ibid p.46.