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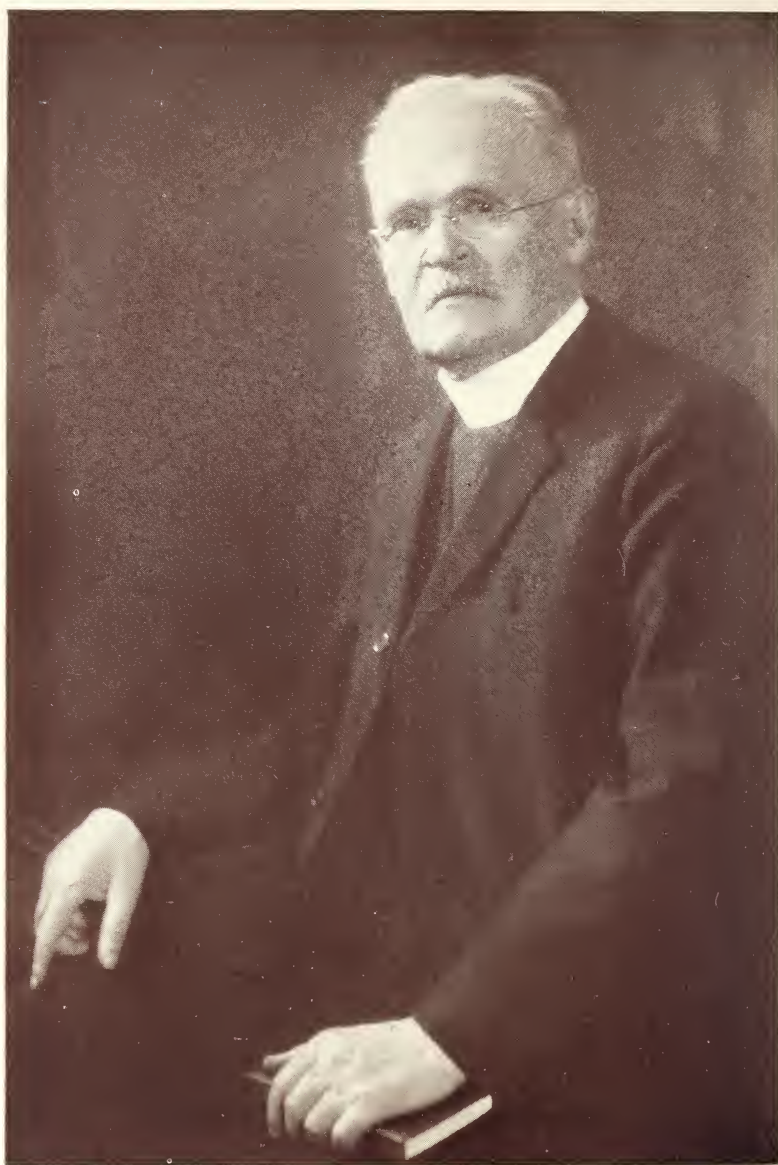
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SIR JAMES EWING

## By ROBERT E. SPEER

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JAMES C. R. EWING

*For Forty-three Years a Missionary in India*

# Sir James Ewing

A BIOGRAPHY OF  
SIR JAMES C. R. EWING  
M. A., D. D., LL. D., Litt. D., C. I. E., K. C. I. E.

By  
ROBERT E. SPEER

WITHDRAWN



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## I

### “HE MAKETH THE OUTGOINGS OF THE MORNING TO REJOICE”

**O**N two occasions some years ago Dr. Ewing set down in writing two quite different and supplementary accounts of his ancestry and boyhood and early education and of the earlier years of his life and work in India. As the purpose of this memorial is to let the rugged and virile personality of the man stand forth in its own character the best service that can be rendered to the reader is to weave these two autobiographical statements together. They were prepared, as he says, not for any such use but for his own family and friends. He expressly disavowed the idea that they would ever be seriously used. They breathe throughout his firm and modest temper.

“Having been frequently requested by friends to jot down something in the way of notes of my life, especially of the years spent in India, I take advantage of a brief period of comparative inactivity to make at least a beginning of that task, which has been suggested to me. Let it be clearly understood that this is not with the view of these notes ever being put to any serious use but rather with the thought that they may at some time be not altogether valueless, if taken in connection with the persons who shall be mentioned here and whose lives may be worthy of study, and that these comments of mine may throw some light upon the lives of some of those whom it has been my good fortune to know during the course of my own life.

"One meets, from time to time, with persons who appear to place their chief reliance, in so far as worldly advancement and usefulness are concerned, upon the character and reputation of their forebears. The great name or fame of an ancestor may, it is imagined, condone the deficiencies or even serve to excuse the most reprehensible conduct upon the part of one who has descended from him. Others again place an entirely inadequate estimate upon the stock in trade possessed by the youth who begins life equipped with such advantages as are due to his descent from a line, longer or shorter, of industrious, frugal and God-fearing ancestors.

"The right view as to the extent of our individual indebtedness to those who have preceded us, and the degree in which our lives are shaped by what their lives were, is unquestionably to be found somewhere between these extremes. Upon the one hand, it is not easy to conceive of greater folly than is involved in the assumption that true worth and accomplishment are hereditary, or that the child does not derive from the composite of his ancestry such quality as mightily affects the entire process of personal character building. It by no means follows inevitably that he who inherits from a composite largely formed of that which is good and strong and beautiful will invariably develop into the likeness of that; but of this we may safely rest assured that he who begins life destitute of this advantage suffers from the outset a heavy handicap and merits our fullest approbation and esteem, as he is seen to overcome it. 'Good family' is an expression frequently used and often curiously misapplied. Most commonly it is supposed to connote something above that which is usual in the way of social status, whether that status is derived from the possession of wealth, one's relative standing in a particular community, or from something still more substantial. It is also employed to indicate a certain mental or moral quality frequently discernible, to an eminent degree in groups of persons connected by ties of consanguinity. Used in this particular sense, the majority of people will perhaps agree

that membership in a ‘good family’ is a privilege which, while not furnishing a man with even the slightest reasonable ground for pride or boastfulness, is nevertheless, a cause for deep thankfulness to God, and a perpetual suggestion of the obligation under which he rests to utilize to the fullest possible extent all of the unearned advantage possessed by him from his earliest days.

“These observations were suggested to the mind of the writer at the moment when he was about to introduce this narrative by a sentence descriptive of what seems to him the general type to which the majority of his relatives belonging to the generation preceding the present one might be assigned. That type might be described as the Scotch-Irish Presbyterian. It contributed, as is well known, a large and extremely influential proportion of the early settlers in New Jersey, Pennsylvania, Ohio, and Maryland. The religious, political and economic conditions in the mother country, in the sixteenth and seventeenth centuries, furnished that apparently irresistible impulse that resulted in the gift of a multitude of her best sons and daughters to the New World. Of worldly possessions they brought but little, yet they came bearing with them that which was of vastly more value, for they had strong hands, a willingness to work, a keen sense of their duty to God, and a firm reliance upon the promises of His Word.

“Concerning my family and my birth that description, which has been given of not a few persons, namely, that I was born of poor but respectable parents, is unquestionably true in both particulars. I was born in Rural Valley, Armstrong County, Pa., on June 23, 1854. My parents were James Henry Ewing and Eleanor Rhea Ewing. In so far as I have ever been able to discover, my family was of un-mixed Scotch-Irish descent.

“The earliest immigrants from the north of Ireland to which my own lineage can be clearly traced founded their first home in New Jersey, early in the seventeenth century. From them and some of their immediate connections who

arrived at a slightly later date has sprung a great multitude bearing the name of Ewing who reside not only in the Middle States which first received them but are to be found far to the west and south, and are, indeed, so widely scattered that many offshoots of the original stock have apparently lost all trace of their descent or interest in it.

“ My own more immediate ancestry were from amongst those whose parents or grandparents had braved the perils of migration across the Allegheny Mountains to a region comparatively unknown and still full of danger to life and property from the near neighbourhood of the Indians. In the region covered now by the counties of Westmoreland, Indiana and Armstrong in Pennsylvania, those Scotch-Irish families to which ours came to be more or less closely allied, founded their homes. There were the Rheas, Harts, Henrys, Moores, McCurdys, Findleys, Caruthers and Harbisons. They were all Presbyterians and a large proportion of them were also Christian people. The predominant profession in those early days was that of farming. As the years passed and opportunities increased and widened, the younger generations heard the call to other walks of life. Lawyers, physicians, professors and ministers of the Gospel began to spring from those farmhouses and to take their places in the thick of the life of the world. In this matter those families of whom mention has been made were in no sense unique. They merely constitute a type of what has been the history of all who were carried by those early waves of migration beyond the Alleghenies and the Blue Ridge, where they lodged upon the extreme fringe of the mighty nation which was still to be.

“ They were people of excellent education, reckoning education as it then was, both in secular and religious subjects. Both my parents were possessed of sufficient ‘ book-learning ’ to justify their appointment as teachers in the common schools of their respective neighbourhoods. They were not only possessed of a type of culture, which gave them a leading place in those communities in which they lived, but were recognized, I believe, universally as those to whom the most

## “ THE OUTGOINGS OF THE MORNING ” 11

important thing of all was the earnest study of the duty which they owed to God and to man. My mother's father, Isaac Rhea, was a farmer in comfortable circumstances, whilst my father, owing chiefly to the serious ill health of his father, was compelled to pass through very severe financial struggles from his early youth. As a consequence of these circumstances their children, of whom eight lived to reach years of maturity, were familiarized from their earliest days to the necessity for rigid economy and the fullest appreciation of the need of diligent and almost uninterrupted toil. Their seven sons and one daughter were all, I believe, wont to look back at the end of their formal preparation of their life-work with satisfaction rather than regret upon the privations through which they were called upon to pass during the process of securing an education. The house, in which I was born, was a small stone-house situated on the pike between Kittanning and Rural Valley.

“ Rural Valley in Armstrong County, Pa., was one of the most prosperous and enlightened of the early settlements in western Pennsylvania. The home of my parents was upon a farm in that valley at the time of my birth. The home which they established was always a place where, through the aid of books and newspapers, an intelligent interest in the life of the great outside world was maintained. Religious instruction, including regular Bible reading and the memorizing of the Westminster Shorter Catechism was a prominent feature in the early experience of their children. Regular attendance at church service and Sunday School, in spite of distance or weather was habitual. The propriety and necessity of such training were assumed. The question never seemed to be open for argument. Even when having advanced to boyhood's years this discipline involved a long sitting every Sunday afternoon with the assembled family, during which period several chapters of the Scriptures were read and the entire one hundred and seven answers to the questions of the Shorter Catechism repeated. That would have been a rash child, indeed, who would have

ventured to cast doubt upon these methods of training children! In the light of the experience of all the years that have passed since then and in the fullest recognition of all that may be said for modern methods of developing child mind and character, I do not find it in my heart to-day to cast a single stone at the older method.

“The removal of the family to a farm in the vicinity of Saltsburg, Pa., is one of the earliest of the distinct memories of childhood. This occurred in April, 1860. I have still a very distinct recollection of the interest and excitement connected with this removal of all our household goods over a distance of twenty-eight miles in the early spring when the roads were in the state, which usually characterized country roads at that season of the year and in the conditions of community advancement or rather lack of advancement, which prevailed in those days. I also have a vivid recollection of the fact that a few months thereafter a terrific cyclone passed over the home, in which we had, before this removal, dwelt, and razed the house to the ground, from which several of the family who had gone to live in the house after our departure, narrowly escaped.

“It was here on the new farm that our family home was founded, the place that continued to be home to us all until 1890, when the daughter and seven sons having grown to womanhood and manhood, and some of them had been for years removed from that centre which meant so much to all, and when the frailties of age demanded a more restful spot for the parents, the farm was abandoned and home for us thenceforth was to be found in the neighbouring town.

“My mother’s great-grandfather, William Findley, was for many years a member of Congress from western Pennsylvania. An interesting circumstance connected with his daughter, Eleanor Findley, who married Richard Caruthers, was that they were founders of a family of twelve children, six sons and six daughters. When these young people were in the process of growing up in the home of their father and mother, there came to that community some travelling Meth-

odist preachers. A great revival took place and a wonderful effect was produced upon the people of the entire neighbourhood; six of the children referred to became members of the Methodist Church, whereas six remained in the Church of their fathers. Of the sons two became Presbyterian ministers, James E. Caruthers and John Caruthers, one became a Methodist minister and of the remaining three one continued a member of the Presbyterian Church and two became Methodists. Of the daughters four married Presbyterian elders. The fact that my own grandmother was one of the last mentioned four accounts, I suppose, for the fact that my life has been passed in connection with the Presbyterian Church. Rev. James Ewing Caruthers, who spent his ministry in Leechburg, Pa., and in Illinois, was greatly admired and beloved by his niece, my mother, and when the time came for his parents to choose a name for their eldest son, the one given was James Caruthers Rhea. Of my father's immediate relatives mention may be made of his grandfather, John Ewing. I am led to speak of him here because on the occasion of my licensure in the old Ebenezer Church in April, 1878, a number of members of the Presbytery, notably my father's cousin, Dr. Robert L. McCurdy, were moved to trace to him much of the influence which led to the choice of the Christian ministry by so large a number of his descendants, and not only of the Christian ministry but also the fact that a still larger number held places of prominence in the Church. Of my great-grandfather it was said that he was preëminently a man of prayer, and that he was still remembered by the older members of that Presbytery for his earnest pleadings in prayer for the salvation of the non-Christian world.

“ From the month of March, 1860, there began a life on the old farm near Saltsburg, which was a period for us of an almost uninterrupted experience, for a number of years of hard work and of exceedingly little leisure for play. No family of children was ever blessed with more loving or more faithful parents. As we grew toward youth and manhood,

each was expected to take his share in the duties of the farm, and while there was little thought at that time of the privilege, which we enjoyed, I am sure that there was not amongst us all one who did not in after years recognize the discipline and the toil intermingled very sparingly with times of recreation, which fell to our lot. Every form of labour fell to us to perform and one of the secrets of our pleasure in our home was, I believe, in the warm appreciation that was always manifested by our parents of every task that was performed by their children.

“ Early school education was obtained in a country school known as ‘ Clawson’s,’ about a mile from home; the building consisted of a single large room, into which were crowded children and youth of all ages between six and twenty-one. The school term was of four, or later of five months’ duration, usually beginning about November 1. The daily sessions began at nine A. M. and closed at four P. M., an hour of respite being given from twelve to one o’clock and also ten minutes in the middle of the forenoon and the same period in the afternoon. Our teachers were of varying degrees of efficiency, their own education being largely confined to the three R’s. The training was decidedly rudimentary but the arts of spelling and mental arithmetic were most effectively taught. Marvels of skill in these branches of an education were produced in those early days. It was all very primitive and yet the outcome of that system, or lack of system, as judged from the subsequent attainments of many of the boys and girls of such schools, can hardly be said to compare unfavourably with the more elaborate methods of modern times. The evenings and mornings of the winter school-going months, and the livelong day during the remaining months of the year, were largely spent in the work of the farm. The devotion of so large a portion of our time to work and so little to play was accepted as a matter of course, it did not occur to us that there was any hardship in such a condition. The father of the family was remarkable for his industry, the mother for her efficiency in all household



duties, and they expected their children to be useful and active. There was no harshness and I have no recollection of their having ever made unreasonable demands upon us. Both had the faculty of inspiring their children with a desire to earn commendation for tasks well done. As I have said, the mother's power of accomplishment was extraordinary. With the exception of the very brief period when, owing to the arrival of a new baby in the family, a hired household assistant was called in, she performed all the tasks of the house for many years, aided only by the hands of her still blundering and somewhat ineffective older children. These tasks included cooking, washing, ironing, cutting and sewing all clothes for the family, milking, churning, baking, and yet everything was ordinarily done so swiftly and promptly that she could find time to spend an hour or two every afternoon in reading or conversation with friends. In addition to the direct influence of the home, I attribute to the following a very distinct part in suggesting the best ideals of early childhood: 1—My mother's sister, Miss Annie M. Rhea, who died at the age of 32. Her character was very beautiful and her great desire to become a missionary to the American Indians was only frustrated by the illness which resulted in her death. The triumphant faith of her death bed left an abiding impression upon the boy who witnessed the scene and listened to the words uttered during the days immediately preceding her departure. 2—Mr. Daniel Rhea, my mother's cousin, and a near neighbour, of whose Sunday School Class I was a member between the age of eight and fourteen. He was a man of deep piety and beloved and honoured by all, he knew the Scriptures well and taught well, but it was most of all his great character that impressed the members of his class. 3—My grand-uncle, Rev. James Ewing Caruthers, whose name was given to me in childhood and who was a frequent visitor in our home. 4—In later childhood, I had the inestimable advantage of the helpful friendship of my uncles, Rev. W. F. Ewing, Rev. T. D. Ewing, D. D., and the Rev. T. R. Ewing, D. D., the two latter being my

father's cousins. 5—Of my teachers I recall most vividly Miss Margaret Walkinshaw whose methods in some particulars I unconsciously imitated when the time came for me to take charge of a school and, indeed, the impression of those methods has, I am quite sure, remained with me ever since.

“ I must mention here one circumstance, and, that is, that both parents and children, the latter as soon as they were able to walk were to be found not only at the morning service on every Sunday but also at the Sunday School.

“ The day school which we attended was about a mile and a half from home in a territory known as Dutch Flat. The teachers were not learned people, and corporal punishment was of frequent occurrence. I recall one occasion when my brother Alvin by pure accident caused a fall to another boy, who was on the ice with him. The boy was of delicate build and was temporarily rather severely hurt. The teacher, who was a relative of the boy, flew into a rage and began to threaten my brother with a whipping. At this stage my sense of the gross injustice being perpetrated so aroused my wrath that I rose up in the schoolroom and declared that he should not be beaten. The only result of this declaration on my part was that the teacher seized hold of me and beat me until his great arm was weary. This is not the only time of my life when I have regretted an inconsiderate word. The school term of that particular institution of learning, where there were to be found boys and girls ranging in age from six to twenty-one, lasted usually only four months in the year. At an early age I became very proud of my choice as a speller and also as an expert in the solution of mental arithmetic problems. Eight months of the year were spent in the work of the farm and one is prone to wonder sometimes, when we compare the progress made in such schools with that in modern schools, how it came about that the desire for knowledge was not thoroughly killed within us at an early day.

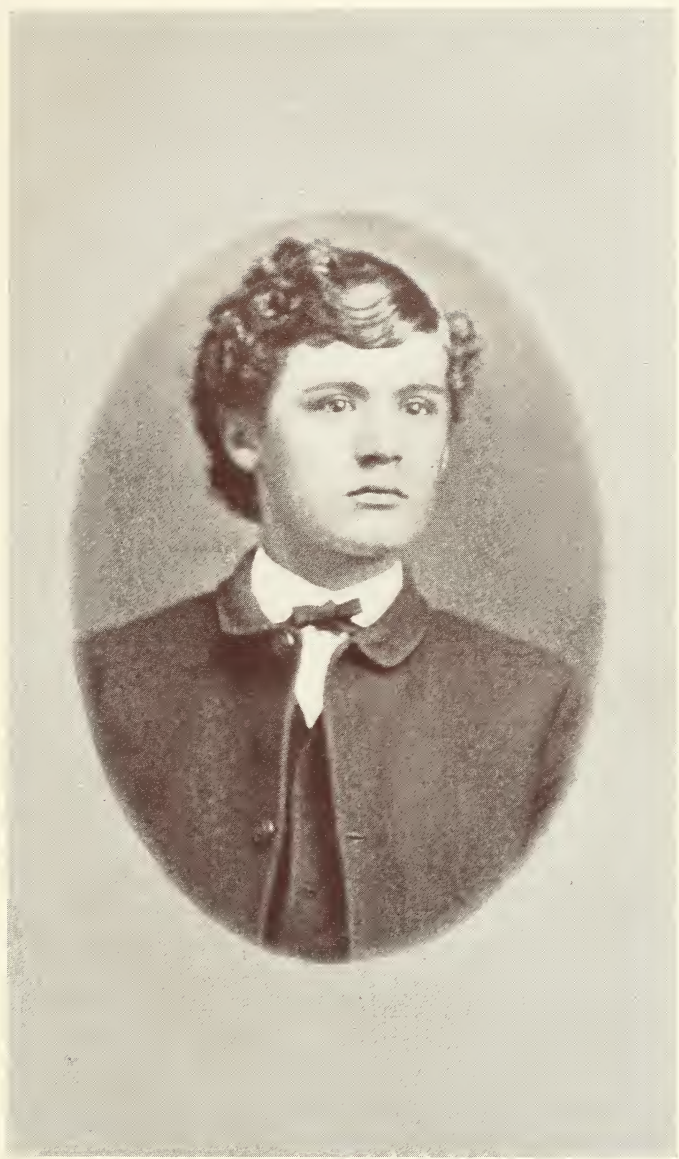
“ In early childhood, I was not ignorant of the fact that

my parents had consecrated me to the Lord's service and hoped that I might enter the Gospel ministry. In the winter of 1864-65 a great revival took place in the Saltsburg Presbyterian Church of which Dr. Woodend was pastor and my father a member of the Session. It was then that I was converted and on the last Sunday of March, 1865, that I stood with more than a hundred others, in the old church, and made a public profession of my faith in Christ. In spite of numberless failings and inconsistencies that have characterized the intervening years, I have never seriously questioned the quality of the change which then took place. It was at about that period, when my dear father, temporarily overcoming his constitutional reluctance to speak of the closest personal affairs to his children, in a very few words—all the more effective because of their fewness—told me that should I desire to enter the ministry, he and mother would be glad; but he added that which I already knew, that I should be obliged to depend largely upon myself for the means to pursue a course of preparatory study. From the age of twelve onward he encouraged me to begin the work of preparation and though he could not furnish money, he relinquished all claim upon my time for work upon the farm, except during the school vacations, and throughout all the years of my youth, I enjoyed the inestimable advantage of a welcome and a full place in the home, at all times when I was not absent teaching or continuing my studies. From the age of fifteen onward I never asked from my parents or expected from them any direct financial assistance, but they gave unstintedly to me things which were far better.

“ At the age of thirteen and for two or three successive summers I attended the Academy at Saltsburg. At the age of fifteen my ambition was aroused by noting the success of some of my class-fellows in passing an examination for certificates to entitle them to become teachers in the Common School, and I appeared in that examination in September of that year with excellent success. My ambition was further aroused by this fact and I made application for a

position as teacher in one of the schools of Conemaugh Township, Indiana County. Being conscious of my extreme youth I had little hope of success, but was greatly rejoiced when the result was made known and I was found to have been appointed a teacher of the No. 1 School in that Township. Then began a both new and trying experience. There were some forty-five young people ranging in age from six to twenty-one. The school had a reputation for disorderliness and occasional rebellion against the authority of the teachers. Conscious of my youth and of the apparent assumption on the part of the students that they should not submit to control by such a boy, I went into the work fearing and trembling. An adequate supply of birch rods was placed by me on the morning of the second day in a corner of the schoolroom and within the first week I had tested my powers with the big boys to the extent of having whipped the majority of them. This state of unrest continued for two or three weeks, but from that time onward everything moved quietly and without open rebellion. From Friday until Monday morning I was at home with my parents, but during the remainder of the week boarded with a family near the school. The tremendous sense of the responsibility of this task bore upon me very much, and I have often wondered what indeed was the effect of that experience at that formative time in my life. The term ended with good feeling on the part of all and I was surprised to find myself regarded as an exceedingly successful disciplinarian. A large part of the next summer was spent at work on the farm and in plans for the future. My salary for four months of teaching was \$30 per month.

“On the 1st of September I went for two and a half months to my uncle, W. F. Ewing, who was engaged in teaching a summer school in Armstrong County, where at the same time I continued my own studies with him. Returning from there I undertook the teaching of a school at Tunnelton, where I spent a rather uneventful winter. At the end of this term I fell ill with an attack of rheumatism, but was able, after a short time, to attend the Academy. In



THE 16-YEAR-OLD SCHOOL TEACHER

the latter months of the year I again undertook a school near to the place of my birth in Armstrong County, where I was able to spend a part of my time with my grandfather and uncle and aunt. I remember that in that winter I used to vary the monotony of things by hauling coal from my uncle's coal-bank to the customers in the neighbourhood. This involved an exposure to the most inclement weather in the winter, and necessitated the shovelling of large loads of coal.

“ After that period of teaching I spent the next summer in the Academy, and relieved the monotony of my own studies by teaching a part of each day as an Assistant to the Principal. From October of that year until the middle of December I taught at Larimer station, but at the end of that time being offered a more remunerative place near home, I took charge of what was known as Stewart's School and continued there until the following spring. In this school there was a large proportion of most unruly and troublesome big boys, some of them older than myself, and it is not to be wondered at, perhaps, that they were restive under my control. I remember that on one occasion I felt obliged to rebuke one of these, a twenty-year-old young man, whereupon he burst forth in a torrent of profanity. Discipline seemed to be seriously threatened, so taking a substantial rod with me I walked to the door, opened it and ordered the young man out of the room. I was much more frightened than he was, I am sure, but as I showed no signs of it, he walked toward the door in obedience to my command, I holding it open. As he reached the threshold he prepared himself for a fresh outburst, but I too was prepared and without previous deliberation swung my right foot in his direction with such vigour that he landed outside the school-house. I refer to instances of this kind thus briefly to give some little idea of the possibilities in connection with some of the educational institutions of that day.

“ At the end of March, 1873, I entered the Freshman Class of Washington and Jefferson College, and thus became

a member of the Sophomore Class of 1876. I was conscious then, and have continued to be so ever since, that my preparation for college had been exceedingly inadequate. However, I was examined in the necessary subjects by individual professors, who decided to accept me as a member of the class in the hope, I doubt not, that I should be able to proceed with the class and make good certain deficiencies. During my first term, which was the last term of the Freshman year, I busied myself in the necessary work in the effort to adjust myself to the class and its degree of progress. At the end of the term my report was not such as to minister to any great degree of self-appreciation. Matters improved much during the Sophomore year, and in subsequent years, so that my rank in the class was rarely below that of second. Progress in study during my college course was very considerably interfered with, first, by illness, which rendered me unfit for study for about half of the Sophomore year, and again necessary absence during one term of the Junior year, when with the permission of the Faculty I taught an Academy at Worthington, Armstrong County, and was permitted at the opening of the succeeding term to take an examination on the work of the summer. My college course was for such reasons, as these, not at all satisfactory to myself. Really the greatest difficulty from which I was never free was a financial one. My father told me, when at about the age of thirteen I confessed to him that I greatly desired to secure a college education, that he would be able to do very little for me in the way of providing for my expenses, but that he would try his utmost to give me as much time from the work of the farm as he possibly could. This he did, and although he was able to do but very little in the way of help with money, he made it possible for me to devote a great portion of my time, after the age of fifteen, to alternately teaching and attending school. Vacations were spent at home and a share borne in the work, which was always in need of helpers. Although as I have intimated, a lack of money for college expenses was keenly felt, yet I have

sometimes wondered whether, after all, it was not under all circumstances better for me that I was compelled to struggle against difficulties of this sort. Home during all these years was a place in which there was always a warm welcome and every evidence of hearty sympathy constantly afforded by our parents. In this connection I may mention the fact that that home remains in one's memory still as not only the centre of a very happy life, but also as characterized by the godly influence and example of the father and the mother. However busy the season of the year, nothing was ever allowed to interfere with family prayers, morning and evening, and no member of the family was allowed to pass from the home without having committed to memory the whole of the ' Shorter Catechism.'

“ Among the healthy influences of the life at college I shall always remember my life as a member of the First Presbyterian Church of Washington, of which Dr. Brownson was pastor, and as a member of a really wonderful Bible Class conducted by Mr. John Aitken, a prominent lawyer of the town. I was fortunate in becoming a member at a very early day of the Phi Kappa Psi Fraternity. Since that particular time in my life it was to my very great advantage that I was thrown thus into the contact with a considerable number of students, who were rightly recognized as leading men in the College, both as to character and scholarship. I shall not attempt to enumerate the names of all these men, but may mention a few :

a. ' Harry ' McClelland, late a distinguished pastor and a Professor in the Western Theological Seminary.

b. ' Jim ' Snowden, still living, and Professor of Theology in the Western Theological Seminary.

c. Judge Acheson, later a member of Congress.

d. ' Jim ' Brownson, now Judge Brownson, of Washington, Pa.

e. ' Jim ' McJunkin, later a well-known minister and Secretary of Home Missions, Pennsylvania.



f. 'Duffie' White, for a brief period a pastor in Iowa.

g. 'Sut' Robinson, later a devoted and effective minister for some years.

h. 'Sam' Howard, later entered the ministry and was regarded as of high promise, but his life was darkened and he died at an early day.

Of the above, White and Howard long years ago passed away, and Robinson in middle life after years of terrible suffering. None of the whole number, except Snowden and Brownson, now remain. Our Graduation Exercises took place on June 23, 1876, and the members of that class were soon scattered abroad throughout the entire country, very few of them being still alive at the present time.

"During the interval between graduation from college and entrance upon the study of theology I spent the vacation at home engaged in work on the farm, helping my father and brothers with the harvesting and also, I distinctly remember, hauling logs from the farm to the sawmill, some two miles away.

"From September 5th I entered the Theological Seminary at Allegheny and I may incidentally mention, on that self-same day I came to the stage of an engagement of marriage to the one who has companied with me ever since 1879, but of this I shall have occasion to speak later. I never regretted having chosen 'Western' as my Seminary. How could one do so, remembering the fact that we had as our guides and models during those three years or at least part of them such men as Dr. Samuel J. Wilson, Dr. Jacobus, Dr. B. B. Warfield, Dr. S. H. Kellogg, and last and greatest of all, Dr. A. A. Hodge. The first incident in my Seminary life, which occurs to me, was the death of Dr. Jacobus, when in company with two others, representatives of their respective classes, I was appointed by my class to accompany the funeral from Pittsburgh to Newark, New Jersey. During the Christmas week of my first year at the Seminary I made my

first attempt to preach; the sermon was based upon Hebrews, 11: 17, and I distinctly remember having been impressed by the time that sermon was written that I was not likely to be able to write another, as it appeared as though I put everything into the first sermon, which I should ever be able to write. This first attempt to preach was made at Bucyrus, Ohio, where I by invitation occupied the pulpit of Rev. J. H. Sherrard, the father of the one with whom I, for some months previously, had entertained the hope of being united in marriage.

“ Between the first and the second years at the Seminary I taught in the New Alexandria Academy. I should have mentioned above that I had previously taught in this place in association with Mr. Howard, a college friend mentioned above. New Alexandria has always had a very vivid place in all my recollections, largely because it was there that my cousin, Rev. T. R. Ewing, D. D., was pastor during the first term of teaching there, and also because of many warm friendships formed there.

“ Before the middle year at the Seminary nothing very specially noteworthy, of which I have now any recollection, took place. In the summer following that year I served as stated supply, in the old historic church of Congruity, Westmoreland County, Pa., where I had a very delightful summer. I learned quite as many things from the congregation as they could possibly have learned from me.

“ During the senior year my Sundays were largely occupied in preaching in vacant churches, and various parts of Western Pennsylvania. The people of Congruity gave me the honour of calling me as a pastor of the church, but my mind had already been made up as to what it seemed clear that we should do. Early during that winter I made a formal application for appointment as a missionary by the Board of Foreign Missions. The appointment was made in March of that year, and henceforward all plans very naturally centered largely around the great enterprise of entering upon Christian service in a foreign land. During that

summer the Session of my home church at Saltsburg asked me to become stated supply, as Dr. Woodend, who had for many years been pastor there, and who was the only pastor of whom I had any knowledge from my childhood onward, had resigned. I had no such stock of sermons as would have enabled me to provide anything in the way of fresh material for all the successive Sundays of that summer, but the Session very kindly gave me authority to make exchanges with other ministers, and I was greatly disposed to do so.

“ On June 24th of that year I was married to Miss Jane Sherrard at her father’s home in Prosperity, Washington County, Pa. On September 5th a special meeting of the Presbytery of Kittanning was held in my home church at Saltsburg for the purpose of setting me apart for the Gospel ministry. By special arrangement the various parts of the services were taken by the Rev. S. H. Kellogg, D. D., Rev. T. D. Ewing, D. D., Rev. J. H. Sherrard, and Rev. John J. Francis. There was a great gathering at the church morning and evening, and a wonderful spirit of friendliness and interest was manifested by the whole community. I was, I believe, the first member of that church to go forth to a foreign country, which will partly account for the interest manifested both in myself and in my wife.

“ The above is a very meagre outline of the events and experiences of my life up to the age of twenty-five and it has perhaps given no hint of the reasons which led us to choose India rather than America as the scene of our life-work. Some statement as to these will here be attempted.

“ 1. My knowledge of the fact that my Aunt Annie Rhea and my mother’s uncle, James Caruthers, had greatly desired to be foreign missionaries, had an undoubted influence in shaping my earliest ideals as to Christian service. Throughout my earlier years I seem to have almost unconsciously dwelt upon the idea of work somewhere amongst non-Christian peoples, rather than amongst the people of my own country.

“ 2. In a great revival in Washington, in the winter of ’75-’76, my convictions, desires and duty as related to Chris-

tian service were greatly clarified, and from that period the question of *where* I should work often arose for consideration.

“ 3. During my course in the Seminary, the pastorate never acquired any attractiveness for me, although I enjoyed preaching. The idea of being limited to a country or city parish seemed less and less to appeal to me. At that particular time, a new missionary interest was awakened in the Seminary by the entrance into the faculty of the Rev. Dr. Kellogg, who having spent some active years in North India had been obliged to decide upon remaining in America for a time because of the death of his wife and the necessity of providing for the care of their young children. He was full of missionary enthusiasm and this had its influence upon the students. During my middle year, it became clear to me that I should offer my services to the Board and this I did with the very hearty sympathy and concurrence of her who was to become my wife. Our offer was unconditional and we were ready to be sent wherever the greatest need might exist. Dr. Kellogg was specially interested in India and urged the Board to send us to that field and it was, I have always believed, his influence that determined finally our location.”

He preached his ordination sermon from the text “ The Son of Man is come to seek and to save that which was lost.” He preached the same sermon again, with more power even than at the first, to a very different congregation in India a few months after his arrival in Mainpuri.

## II

### THE PRESBYTERIAN MISSIONS IN INDIA

**D**R. EWING was assigned to the North India Mission of the Presbyterian Board. Within a few years he was to be transferred to the Punjab Mission and the last years in India were to be spent as Secretary on the field for all three of the Presbyterian Indian Missions. To apprehend the relationships and conditions amid which he lived and worked for forty years in India it will be well to sketch the founding and development of the work of the American Presbyterian Church in India.

The first missionaries of the American Presbyterian Church to India sailed from Philadelphia on the *Star*, on the 30th of May, 1833. The party consisted of the Rev. John C. Lowrie and the Rev. William Reed and their wives. "Never, it is believed," says the Second Annual Report of the Western Foreign Missionary Society, which sent them, "was the mind of the Christian public in that city more deeply interested in the foreign missionary enterprise." And Dr. Irenæus Prime has told of the crowd of students at Princeton Theological Seminary, whose shouts aroused him as he lay sick, and whose meaning was explained to him, when he arose to inquire, by the words, "Lowrie is off for India." Lowrie and Reed were the first missionaries who offered their services to go abroad, and they were received under the care of the Society, January 16, 1832, and the Presbyteries to which they belonged, New Castle and Huntingdon, undertook their support. Leaving Philadelphia, on May 30th, of the following year, they reached Calcutta

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on October 15th. Mrs. Lowrie had been ill on embarking, and failed rapidly on the voyage. She died and was buried in Calcutta on November 21st, "there to proclaim as she sleeps on India's distant shores," as the Report of the Society undauntedly declares, "the compassion of American Christians for its millions of degraded idolaters; and to invite others from her native land to come and prosecute the noble undertaking in which she fell." Shortly after, Mr. Reed's health began to fail, and on July 23, 1834, he and Mrs. Reed sailed for America. He died at sea and was buried in the Bay of Bengal, near the Andaman Islands. The solitary survivor of this little band was not dismayed, and as soon as he could wisely proceed he passed on alone into the far northwest, where no missionary had ever gone, to lay there the foundations of the great missions of his Church.

Of course there had been Protestant missionaries in India for many years. The first ones were two Pietist students from Halle, Ziegenbalg and Plutschau, sent to Tranquebar in 1706, by Frederick IV of Denmark. One of their greatest successors was Schwartz, a man trusted and beloved by all, foreigners and natives alike. The first American missionaries were the fruit of the work of the little band that under the shelter of the haystack at Williamstown resolved in prayer "to effect in their own persons a mission to the heathen." Judson, Gordon, Hall and Nott, began the work in 1812, the former in Burmah, and Hall and Nott in Bombay. To the northwest of Benares, however, in the regions to and beyond which Mr. Lowrie desired to go, there were only five missionaries, at Chunar, Allahabad, Delhi, Meerut, and Agra. Carey, Marshman, and Duff, were among the missionaries Mr. Lowrie met in Calcutta, and they sympathized with his desire to press on into the untouched

fields. The home Church, as in the case of the Africa Mission, was not content with small plans. Afghanistan, Kashmir, and Thibet, were fields which it expected to enter, and even Eastern Persia. There was a great optimism about the beginnings of our missionary enterprise; some of it not justified by subsequent experience—for example, the opinion that Islam was peculiarly tolerant in the lands beyond India, and that India was on “the eve of a great revolution in its religious prospects.” Two missionaries sailing in 1837 were actually designated for Kashmir and Afghanistan. Yet it was not a careless or small-hearted optimism. There was a Christian large-mindedness about all their designs. With the party of new missionaries which went in 1834, the Hon. Walter Lowrie, whose son had established the Mission, sent a valuable set of philosophical apparatus for the use of a high school, with the hope that “by the blessing of Heaven it might prove the means of undermining the false systems of philosophy adopted by the heathen, and consequently their false systems of religion, with which their philosophy is intimately if not inseparably connected.”

With large minded ambition, fashioned after that of the great apostle who made it his aim to preach the Gospel not where Christ had already been named, but where no tidings of Him had come, the lonely missionary started from Calcutta, for the far northwest. “There were few facilities in those days for communication between one part of the country and another. The Grand Trunk Road, which began at Calcutta, and in after years extended all the way to Peshawur, reached, at the time now referred to, only as far as Barrackpore, a few miles from Calcutta. In the absence of regular roads, such as wheeled carriages required for easy locomotion, the first

missionaries had to make their way up the country in palanquins, or by the more tedious process of sailing up the Ganges in native boats, which, except when there was a favourable wind, had to be drawn by two ropes; and woe to the vessel when, through the force of a strong current, the rope happened to break! The time required for such voyages had sometimes to be counted by months. In the rainy season the Ganges is navigable by native boats as far up as Garhmuktisar Ghat, some thirty miles from Meerut. But this is often accomplished with difficulty. As an illustration of this it may be mentioned, that the second party of our missionaries, having arrived in India in the beginning of 1835, sailed from Calcutta on the 23d of June, reached Cawnpore about three months later, were obliged then, on account of the usual fall in the river at the end of the rains, to change their boat for a smaller one, and finally to stop at Fatehgarh. From this place the journey was accomplished in a palanquin carriage drawn by oxen. In some places the road was fairly good, but in others certainly bad enough, and intersected every now and then by unbridged streams. Ludhiana, the place of destination, was reached on the 8th of December; so that the whole journey from Calcutta was accomplished in just five months and a half." Ludhiana was the city Mr. Lowrie selected as the first station. It was one of the two cities in this district under the East India Company, whose officers here were very friendly, and it was near the centre of the Sikh people, a people of fine physique, who were a sort of reformed Brahmanists, having discarded the old idolatry and in some measure broken the bands of caste, and who, it was hoped, would be open to missionary influence. Mr. Lowrie arrived in November, 1834. The first reinforcement, consisting of the Rev. John Newton and the Rev.



James Wilson and their wives, arrived in December, 1835. Six weeks after their arrival, Mr. Lowrie, whose health had been failing, was obliged to leave, never to return.

It was thus the Presbyterian Missions in India were begun. The India of that day was very different from the India of this. The British Government had not formally taken over the country. The East India Company still controlled it, though much of the land now under British rule was independent. In the northwest, Oudh and Rohilcund were under independent native rule. Runjeet Singh ruled the Punjab north of the Sutlej, while Sindh was subject to Mohammedan Nawabs. The Mogul Emperor was still treated deferentially as a king, though stripped of power outside of his own palace at Delhi; but the old days of native power were almost over.

Among the Sikhs at Ludhiana, and also among Hindus and Mohammedans, the work was solidly established in 1835, by the coming of Mr. Newton and Mr. Wilson. The following year a larger reinforcement was sent, including three laymen sent out with the hope that "these brethren by spending a few of the first years of their missionary labours as teachers in the higher departments of education in India, might promote the great object of its evangelization as effectually as any other." Two printing presses and fonts of type were sent, also, and a practical printer was sent out in 1838, who, in six years, trained native men who carried on the press work after he had withdrawn. In 1836, a station was opened at Saharanpur, one hundred and eleven miles southeast of Ludhiana, on the invitation of the British Collector and Magistrate, who arranged for the purchase of a large house for Rs. 400. The large purposes of the Church

in the work are illustrated by the Report of the Society for 1835, describing the reasons for occupying this field: "Saharanpur, distant 130 miles southeast from Ludhiana, 100 miles north of Delhi, is situated within twenty miles of Hurdwar, that great rendezvous of pilgrims from all the surrounding nations. The annual fair at Hurdwar is attended by hundreds of thousands of all classes; and hitherto, with the exception of a few transient visits of a single missionary from Delhi, Satan has had the undisputed possession of this great field to himself. No place affords more advantages for the dissemination of the sacred Scriptures and religious publications than the fair at Hurdwar. From this point they will be carried into the surrounding countries, and to all parts of Northern India, and even to the tribes beyond Kashmir, inhabiting the high tablelands of Central Asia."

The next station was Sabathu, 110 miles east of Ludhiana, and 4,000 feet above the sea, where the temperature seldom rises above 90 degrees Fah. and rarely falls low enough for snow. It was deemed desirable to have one such station so healthfully located, even though the surrounding population was not as dense as on the plains, and hopes were entertained, subsequently disappointed, that the Hill tribes would prove simple-minded and teachable, and yield readily to the Gospel.

In 1836 work was begun in Allahabad, in 1838 in Fatehgarh, and in 1843 in Mainpuri and Furrukhabad. The next station occupied was Jullundur, in 1847. The work was begun by Mr. Goloknath, the first convert and minister of our Church in India. He was a Brahman, and son of a tea merchant in Calcutta. He had been a pupil in the school of Dr. Duff, who had come to India in 1830, and he had become so interested in Christianity that he could not stay at home happily, and wandered

off to the Northwest. He was then nineteen, and he appeared in Ludhiana at the door of the Mission house, well dressed, very respectable in appearance, and with a small English Bible in his hand. He and his wife died recently, after more than sixty years of noble service. Jullundur was the first station occupied beyond the river Sutlej in the Punjab proper, which the missionaries had from the beginning desired to enter. The Punjab includes now the whole northwestern corner of India beyond the Northwest Provinces up to Afghanistan. The Northwest Provinces received their name before British rule was extended beyond the Sutlej. The Punjab is a great plain intersected by five large rivers, the Sutlej, the Beas, the Ravee, the Chenab, and the Jhelum, these rivers giving its name to the country—The Punjab, that is, The Five Waters. The population of the Punjab is now about twenty-one millions. It is made up of Mohammedans and Hindus about equally, including, among the latter, the Sikhs, some of whom, however, scorn to be called Hindus, and the outcastes, who have scarcely any religion, and are called “some of them Ramdassies (followers of Ramdass) and some Muzkubies (people having a religion), according to the grade of outcastes to which they originally belonged.” “The Hindus, on account perhaps of their long intercourse with Mohammedans (most of whose ancestors were themselves Hindus) and on account of their subjection, successively, for many centuries, to Mohammedan and Sikh rule, are less bigoted than their brethren in some other parts of India, and they have not so strong a caste feeling.”

The Punjab had been divided among a number of independent princes, but Runjeet Singh, “The Lion of the Punjab,” at the time the Mission was founded ruled the whole from Lahore. Mr. Lowrie had not been long

in Ludhiana when Runjeet Singh invited him to visit him. Mr. Lowrie accepted the invitation and was the Maharajah's guest for several weeks, treated with every courtesy. The Maharajah's object was to have a school established in Lahore for the English education of the sons of the nobles. Mr. Lowrie insisted, however, that he could not undertake it without including the teaching of Christianity, and the plan failed, though the Maharajah sent the missionary away in splendour, and was greatly astonished when he learned that the present he gave, consisting of a horse, pieces of silk and cotton goods, jewelry and money, in all more than \$1,100, would all be transferred to the Mission treasury, and not kept for Mr. Lowrie's personal use.

This negotiation having failed, the missionaries were obliged to wait, no European being allowed in those days to cross the Sutlej without permission from the Lahore Durbar (court of the chief). In 1839, however, the Maharajah died, and the country fell into a state of anarchy. When attacks were made on British territory south of the Sutlej, the wars were begun which ended in the annexation of the Punjab. The government of the new province was in the hands of a Board of Administration, of which the two most prominent men were Henry and John Lawrence, the latter afterwards Viceroy, and both splendid Christian men. Lahore was taken possession of in 1849, and before the end of the year, at the urgent request of some of the British officials, the Rev. John Newton and his wife and the Rev. C. W. Forman arrived to establish work in the new field. These two men have left an indelible impress on the Punjab. Dr. Newton spent fifty-six years in India, and Dr. Forman forty-six, and each of them spent more than a generation and a half in Lahore. Dr. Newton was

a powerful preacher, both in English and in the vernacular, and he had a patience and tact which melted opposition and indifference, and won for him and his Master the admiration and love of thousands. Both he and Dr. Forman were men of exceptionally powerful and spiritual personality. A missionary of the Church of England, recalling the effect produced upon his mind by Dr. Newton's reading a part of the first chapter of Acts at the Lahore Conference in 1865, said, "The impression made by his merely reading a few verses has not been effaced by almost thirty years." He was a man of deep piety, blameless and most winning character, and rare catholicity. He invited the Church of England Mission to the Punjab in 1850, and it was largely due to his influence that such warm fraternal relations were maintained for forty years between the American missionaries and those of the Church of England; and one of the latter said of him that he was "one of the holiest and best beloved men the Punjab has ever seen." All of his children, four sons and two daughters, came back to labour with him in India. He said once that it was his mother's prayers that took him to India. Little did that one woman know of the immense work she was doing for the Punjab.

Of the other stations of the Punjab Mission, Ambala was occupied in 1849. It is a walled city, doubled by the cantonments, or quarter which has grown up round the soldiers, and about seventy miles southwest of Ludhiana. In 1853 work was begun at Dehra, like Saharanpur in the Northwest Provinces, and situated in a beautiful valley or doon, between the Himalayas and the Sewaliks. It is the seat of a famous Sikh shrine, the mausoleum of one of their gurus or religious guides, visited by many pilgrims. Roorkee and Rawalpindi were occupied

in 1856, the former eighteen miles south of Saharanpur, and the latter one hundred and seventy miles northwest of Lahore, and on the main road to Kashmir. The Mission pressed on even farther, and stationed at Peshawur, on the border of the Afghan country, the Rev. Isidor Lowenthal, a Polish Jew born in Posen, who had had a most romantic history and had been obliged to flee from Poland because of his liberal political views. He was converted by the example and conduct of a minister in Wilmington, Del., who took him in on a cold, wet night, and secured for him a position as tutor at Lafayette College. He was a man of iron will and unresting intellectual power, and although he was shot by mistake by his own watchman at Peshawur, when he was but thirty-eight, and had been only seven years in India, he had already translated and published the whole New Testament in Pushto, and had nearly completed a dictionary of the language, and could preach with facility in Pushto, Persian, Kashmiri, Hindustani, and Arabic, besides being an accomplished musician and mathematician. If he had lived he might have carried the Gospel to Cabul and on to Persia. The money for this attempt to reach the Afghans (rupees 15,000) had been given by Major Conran, an earnest Christian officer. With Mr. Lowenthal's death the attempt was given up. The Church Missionary Society of England, however, which then had a station at Peshawur, continues the work, though it has been unable as yet to get beyond the Peshawur valley. Roorkee and Rawalpindi have since been transferred to other missionary societies, the former to the Reformed, and the latter to the United Presbyterian Church.

Hoshiarpur, the chief town between the Sutlej and the Beas, save Jullundur, was occupied in 1867. That station was for many years under the charge of a converted

high-caste Brahman, the Rev. Kali Charan Chatterjee, a man of fine culture and devotion, whose daughter has taken a medical course in the United States. The Rev. Isa Charan, whose name means "One who is at the feet of Jesus," was put in charge of Ferozepur in 1870, and twelve years later it was made a station under the Rev. F. J. Newton, M. D. The population of the district is about fifty per cent Mohammedan, and twenty-five per cent each of Sikhs and Hindus. In 1899 the Rev. Robert Morrison occupied the city of Kasur, forty miles from Ferozepur, while resident missionaries had already settled at Jagraon and Khanna, both parts of the Ludhiana station. Moga was occupied as a station in 1911. There are eleven regular stations, and connected with them thirty-nine out-stations, with 241 native workers.

In the field of what is now the North India Mission, the first station occupied was Allahabad in 1836. The Rev. James McEwen of the party who arrived in India that year was left there on the way to Ludhiana, to get for the press some parts which had been lost by the upsetting of a boat in a storm, ascending the Ganges. The opportunity for work was so bright that it was decided that Mr. McEwen should return to settle there. When the Rev. Joseph Warren came in 1839, a press was established in a bathroom of his bungalow, and he instructed a native boy, who with a sister had been left destitute and brought up by the Mission. This boy became later one of the proprietors of the press, and an elder in one of the Mission churches. One of the most useful men of the Presbyterian Church, Professor Archibald Alexander Hodge, of Princeton Theological Seminary, was for two years, and until his wife's health required his return to America, a member of the Allahabad station. John H. Morrison was at first a member of this station,

but after his wife's death and a furlough in America, he joined the Punjab Mission. His missionary life covered forty-three years. On account of his fearlessness in preaching, he was called by Runjeet Singh's title "The Lion of the Punjab." It was he who led the Ludhiana Mission after the Mutiny, to issue the call to Christendom to the annual week of prayer. His last words as he lay dying were, "It is perfect peace—I know whom I have believed."

In 1838 work was commenced at Fatehgarh, where seventy orphans previously supported by two devoted Christians among the British officials, fifty of them at Fatehpur and twenty at Fatehgarh, were gathered and taken charge of by the Rev. Henry R. Wilson. These children were the nucleus of the useful Christian community now to be found at Fatehgarh. In 1843 work was begun in Mainpuri, forty miles west of Fatehgarh, and at Furrukhabad, the native city of which Fatehgarh is the cantonment, in the same year. Ten years later Fatehpur was opened. In 1844 the seat of government was transferred from Allahabad to Agra. This led to the removal of many English friends who urged the Mission to open work in Agra. It led also to the government's offer to the Mission of leave to use the government school building in Allahabad, with the furniture and library. A good school was also built up at Agra, with the aid of generous donations from British friends, but after some years the seat of government was removed back to Allahabad, and the work in Agra was transferred to other Societies.

In the year 1845 the first meeting of the Synod of India was held at Fatehgarh, in the chapel of the orphanage, and the senior missionary, James Wilson, preached from the text 1 Timothy 4 : 14. There are now five



presbyteries of our Church in India—Ludhiana, Lahore, Allahabad, Furrukhabad and Kolhapur.

In 1857 the foundations of the missionary work and of British rule also in North India were shaken by the Indian Mutiny, when the native troops, roused by the belief that the cartridges supplied to them were greased with animal fat, which was repugnant to their religious scruples, revolted and massacred their officers and all the foreigners in their power. Fifteen hundred were butchered, including thirty-seven missionaries. All of our missionaries escaped save those at Fatehgarh—Freeman, Johnson, McMullen, Campbell and their wives, and the two little children of the Campbells, who were captured with British refugees as they tried to escape down the Ganges in boats, taken to Cawnpore, and at Nana Sahib's order, at seven in the morning, were all taken to the parade ground and shot, Mr. Campbell holding one little child in his arms, and an English friend the other. How calmly they met their fate, their last words show. Mrs. Freeman wrote:

“ We are in God's hands, and we know that He reigns. We have no place to flee for shelter but under the covert of His wings, and there we are safe. Not but that He may suffer our bodies to be slain. If He does, we know that He has wise reasons for it. I sometimes think that our deaths would do more good than we would do in all our lives; if so, His will be done. Should I be called to lay down my life, most joyfully will I die for Him who laid down His life for me.”

Nana Sahib was Prince of Bithoor, an educated gentleman, polished and refined, trained in a government college, and he shot down the European women and little children like dogs. His external culture had left him at heart the same cruel and dastardly man he was before.

Many of the mission stations had been wrecked by the mutineers, and had to be built up again, but soon the work had recovered all that had been lost, and grew out into new fields—Etawah, thirty-two miles southwest of Mainpuri in 1863, Morar, in the native state of Gwalior, in 1876, Jhansi, two hundred and fifty miles west of Allahabad, in 1886. Etah was occupied in 1900 and Cawnpore in 1901.

One other Mission in India was undertaken by the Church in 1870. It is located many miles to the south of the northern missions, in the Bombay Presidency, in the Kolhapur native state, with a population of 800,000, with a population of 1,700,000 in adjoining districts, and about 1,500,000 in the Konkan, the region between the Ghats, or hills, which lie along the western coast, and the sea. Of Kolhapur city it is said: "As seen from a distance the city is beautiful for situation. The most commanding object, next to the king's palace, is the towering white dome of a very large temple. Few cities or places in India have so high a reputation for sanctity. The favourite legend among the people is that the gods in council once pronounced it the most sacred spot of all the earth." The work in Kolhapur was begun by the Rev. R. G. Wilder, in 1852. When the Board undertook the Mission in 1870, there were twenty-one communicants. The number has grown but slowly, though the work has enlarged, and now embraces stations at Ratnagiri (1873), in the Konkan, Panhala, fourteen miles north of Kolhapur, Sangli (1884), with a Boys' Boarding and Industrial School, Miraj, occupied in 1892, and the site of a large and efficient hospital to which patients come from towns and villages hundreds of miles away, Kodoli occupied in 1877, and Islampur in 1919, though previously worked by Miss Wilder and the Village Settlement.

One great service rendered by the Presbyterian Missions in India was the call to the Christian Church to the annual Week of Prayer. This call was issued by the Ludhiana now the Punjab Mission in 1858. Though the Mission felt that it was a humble body to call the whole Christian world to such prayer it yet adopted in faith this resolution :

“ WHEREAS, Our spirits have been greatly refreshed by what we have heard of the Lord’s dealings with His people in America, and further, being convinced from the sign of the times that God has still larger blessings for His people and for our ruined world, and that He now seems ready and waiting to bestow them as soon as asked ; therefore,

“ *Resolved*, That we appoint the second week in January, 1859, beginning with Monday the 8th, as a time of special prayer, and that all God’s people, of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in the petition that God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation.”

Why shall we not believe and work toward the fulfillment of this prayer, that at last it may be answered for India and that the long work of preparation that has now been done, may issue in the result prophesied by Sir Charles Trevelyan, who was not a visionary or careless man, who was the Governor-General’s Secretary when Dr. Lowrie reached Calcutta, and who helped him in his plans, and advised him as to his location at Ludhiana :

“ Many persons mistake the way in which the conversion of India will be brought about. I believe it will take place at last wholesale, just as our own ancestors were converted. The country will have Christian instruction infused into it in every way by direct missionary educa-

tion, and indirectly by books of various sorts, through the public papers, through conversation with Europeans, and in all the conceivable ways in which knowledge is communicated. Then at last when society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, they will come over by thousands."

### III

#### FIRST YEARS IN INDIA

**M**R. and Mrs. Ewing sailed from Philadelphia on October 2, 1879, on the American Line steamer *Illinois* with a party of missionaries old and new, including Dr. E. M. Wherry, who had gone to India in 1867 and with whom Ewing was to be later associated as a fellow theological teacher and with whom a warm friendship lasted throughout life. After some profitable days in London the party sailed for India on the S.S. *Singapur* on October 31, and arrived in Bombay on the first day of December. Dr. Ewing proved a poor sailor and was comfortable only in the Suez Canal.

His first term of service in India covered eight years and was spent at Mainpuri, for but a few months, then at Fatehgarh for two years, Allahabad for three and Saharanpur for three. These first years foreshadowed all that came after. They revealed his sound, deliberate judgment, his ability to work with others, his understanding of the people, his mastery of his implements, his work and himself. He at once set to work on the language, acquired it thoroughly and was preaching in the vernacular in eight months. From 1883 to the end of his stay in India he was on the Urdu examining Committee of his Mission. He found himself, as he did all his life in India, in easy and happy relationship with the British people with whom he came in contact, including the army officers and soldiers, to whom he preached at Fatehgarh, and the warm personal friendships began then which later

made him the most trusted and respected American in India. He began as an evangelist and yet almost at once was thrown into educational work, but he bound the two forms of work together then as always. He took it for granted that when school vacations commenced he should go off to the district on itineration, just as though he were a district evangelistic missionary. There are available the outlines of these trips, the first one in November, 1880, and careful memoranda of accounts. He was always frugal and absolutely conscientious in all money matters. And he began from the outset intimate and mutually respectful friendships with Indians. Of this beginning of close contacts with Indian life and thought and of his re-preaching his ordination sermon Mrs. Ewing wrote in the journal which she kept for over twenty years:

“Mainpuri, Dec. 28, 1879. To-day Rhea preached at 9 A. M. on ‘For the Son of Man is come to seek and to save that which was lost.’ It was the same sermon he preached at Presbytery, Sept. 4th. It seems as if it was written specially for the needs here.

“There is a class of persons here called ‘Brahmo Samaj’ who believe just about what we do except the redemption by the death of Christ. They are in fact Unitarians. One of them called to see Rhea the other day. He is a Bengali, and came here to practice law in the courts. He is very intelligent and speaks so well. There are so many things in that sermon that impress me now as never before, and I am certain that Rhea when he wrote them did not realize their applicability as he can now. Illustrations of those lost at sea, of looking for water in the desert, of the poverty of our Saviour in His lowly birth, of the woman coming to the well to draw water. And the whole plan of redemption seemed as never before unspeakably precious.”

For these early years also we have some of his own autobiographical notes beginning with an experience on the railway journey from Bombay up country :

“ I recall one interesting circumstance of the journey to Allahabad. I was travelling in a compartment with an English officer, and at one of the stations had noticed some unusual looking people, and heard some rather vociferous conversation in an adjoining compartment. For some reason the persons, whom he had known, came into our compartment from that station onward, and we had the full benefit of hearing what they said and did. It transpired that they were the notorious Madame Blavatsky and Colonel Olcott, who had with them as a servant a very weazened-looking Madrasi, and our attention had been first directed to them while they occupied the adjoining compartment by the violent scoldings administered by the Madame to this unfortunate servant. She was overheard to scream at him words to the effect that if he were to sit upon her hat box she would cut his heart out. We had heard of the delectable pair and were not unnaturally somewhat surprised to hear such language coming from the lips of one who was posing at the time as the great advocate of the brotherhood of man. Later on we had some conversation with her and the Colonel, who treated us very well, but did not hesitate to say that they were profoundly sorry for us because of the wild goose chase upon which we had come to India. I never saw either of them again, but of course heard much of the various experiences through which they passed in the following years.

“ My own time was spent during the first year very largely in the study of Hindustani. I had the advantage of the help of the Rev. J. J. Lucas and also of an excellent Maulvi. The rule providing that all new missionaries should pass an examination at the end of first and second years had just been passed, and together with that rule it had been decreed that any one who wished to do so might devote his whole time during the first year to language study. This work of mas-

tering a new language so as to be able to speak it was entirely a new experience to me, but upon the whole a very agreeable one. During those early months I read not only the course prescribed, but also quite a number of additional books including the whole of *Bagh o Bahar* and the *Alaf Lela*. On the 3rd day of June, 1880, I made my first attempt at taking a service in the church at Rakha, and though my use of the language was, as a matter of course, exceedingly halting, from that time it gradually became my habit to engage very constantly in preaching both in the church services and in the bazaars. I have during all subsequent years felt that the presence of Mr. Lucas in that station during our first year was an inestimable advantage to us, as friendship, sympathy, Christian fellowship and constant help were always available and very keenly appreciated by us both. It was my habit to accompany him to the preaching places, even when I could understand very little indeed of what was said, but the benefit, which I derived from that, was so decided that I have never hesitated since to urge upon new missionaries the importance of habitual hearing of the language spoken. There has been to my knowledge an enormous waste of time on the part of many, who were aiming at acquiring the language in devoting themselves to the mere study of principles and rules without practice in the use of their vocal organs as well as in the habitual hearing of the sounds of the language. During this year there were of course a multitude of new experiences and a great many new lessons to be learned. First of all there were the people, who were strange to us, and it became necessary to make a beginning at understanding their point of view regarding a multitude of things. However, as one looks back upon the first year from the standpoint of forty-one years later one cannot but feel thankful to God for the circumstances, in which we were placed, in which we had every possible advantage of learning the things which were most essential for the years which were to follow.

“The second year of our life at Fatehgarh was spent in



the further work of acquiring the language, and it was at that time that being encouraged by the members of the Mission in general I reopened the Farrukhabad Mission School. This school had at one time been a strong and important institution, but there came to the Mission one of those waves of sentiment, which led to the change in policy, and it was resolved to discontinue all educational work, which involved the study of the English language. The school in accordance with this plan had been transformed into a purely vernacular school with the inevitable result that in both numbers and quality its efficiency had greatly decreased, and it was in 1880 little more than a place where old teachers were provided with a means of livelihood. An attempt was made to reopen the institution, and one of the items in this attempt was the recommendation of certain English classes. During the year 1881 there was not anything very great accomplished, but what was done constituted the beginnings of a school, which before many years became one of the leading features of the work of that station. During the winter of 1880-81 I was led to venture upon a rather risky experience for so inexperienced a missionary. I became impressed with the idea that I should do something to help in the work amongst the villagers; and so, though I had only twelve months' experience of the country behind me I went upon a long itinerating tour in the direction of Cawnpore. I had as companions four of the Indian brethren and we spent a number of weeks in moving from place to place, visiting amongst others such places as old Kanauj, Kanya Kubja of the Ramayana. The weeks spent on that tour were, I have no doubt, very helpful to me in the way of enabling me to gain valuable experience of the people, but I could not at any time claim that the days spent contributed any great pleasure. It must be remembered that I had absolutely no company other than those preachers referred to above, none of whom could speak more than a very imperfect type of English, and the people of the villages were naturally not particularly edified by my special type of Urdu. I have,

however, always been glad that I ventured upon that journey.

“ I should have mentioned above that in September, 1880, I passed my first examination in the language, and the second at the time of annual meeting in 1881. My first attempt at taking a public service was made on June 3, 1880, and from that time onward I endeavoured from time to time to address the people in congregations and in bazaars.

“ The above I fear is a very inadequate statement as to the experiences of the first two years in the country, but I shall close this statement regarding them with a reference to several minor matters, which were of no little interest to us. Immediately after our arrival at Fatehgarh I began taking a regular part in the conduct of services at the Fort in Fatehgarh, and later at the Rakha Church for the benefit of British soldiers. We still have a vivid recollection of the delightful Christian fellowship we enjoyed with such friends as Dr. and Mrs. Jameson and Col. and Mrs. Mackenzie. Mrs. Jameson was a wonderfully beautiful Christian character. We had only known her and her husband about a year when she was taken away from her husband, and little boy and friends. I recall having been summoned to her bedside a few hours before she died, and shall never forget her words of farewell and her injunction to ‘ preach Christ, that is the only thing that is worth while.’

“ Our work in Allahabad consisted from the beginning of Principalship of the High School and some bazaar preaching. From the beginning there were many general station duties connected with the community of the Church, also charge of the Blind and Leper Asylums. These were largely supported by the Allahabad Charitable Association but under the supervision of our missionary. During the first and second year in Allahabad I began a certain amount of writing work under the inspiration of Mr. Johnson and continued the more or less careful study of both Urdu and Hindi. When Mr. Johnson and his family went home in the beginning of 1883 I took over the editorial charge of

the *Makhzan i Masihi*, which was then a 32-page Roman Urdu Monthly Magazine, and continued in charge of it until my transfer from Allahabad. I had also supervising charge of the Fatehpur out-station, shared in the work of the Jumna Church and also from time to time took a part in the English services of the Kirk and of the English Baptist Church. Those years in Allahabad were very strenuous ones, particularly after the departure of the Johnsons for America. To-day as I write, the fact is not without great interest that Dr. Johnson is still with us in the Mission, having reached the age of eighty-four years and still in possession of his faculties, except that his eyesight has seriously failed. He came to this country in 1860, and has therefore been connected with our work here for sixty-one years, always recognized by us all for his ability, diligence and perhaps most of all for his remarkably sound judgment. He has been one of the most efficient workers that our Church has had in this country."

These notes were written by Dr. Ewing in 1922. Dr. Johnson lived on until 1926, dying at the age of eighty-eight after sixty-two years in India. He had gone to India to take the place of his brother who had been killed in the Mutiny in 1857. Probably no other foreign missionary has ever turned out such a product of literary work as Dr. Johnson. The titles of his publications, ranging from tracts to large volumes, number over six hundred. He had made unique collections of Indian proverbs and aphorisms and had cast Christian teaching in the most ingenious prose and poetical indigenous forms. He knew also the most wonderful snake story in the world, which he would tell only to the point where its unequalled wonder had become clear and then he would begin to smile in the most tantalizing way and stop, and no argument, expostulation or appeal would draw the conclusion of the amazing tale from him. I tried with every device I

knew, in vain. The old man was thought sombre by some, but behind the reserve and in spite of the night of blindness which shut in upon him, his soul was full of a gentle and tender and whimsical radiance. But this is another story. Dr. Ewing could no more get the snake tale out of Dr. Johnson than I, and he soon left Allahabad. His notes proceed:

“During a meeting of the Synod of India, held at Saharanpur in 1883, action was taken looking to the establishment of a Theological Seminary for the training of a ministry for North India, and Rev. E. M. Wherry and myself were elected to take charge of this institution at Saharanpur. I accepted the call and we removed from Allahabad for Saharanpur in November, 1884, only a few weeks after the birth of our eldest son, which took place on the 18th of October, 1884. That was the year in which was held the Jubilee Meeting of our Missions in commemoration of the founding of the Mission at Ludhiana in 1834. The meeting on this occasion at Ludhiana was one of very great interest and significance, and it is of great interest to those of us, who still remain, to recall the forms and faces of the fathers and mothers in Israel, who were still on the field at that time and present on the occasion, but who have long since entered upon their reward.

“Dr. E. M. Wherry and I began together the work of the Theological Seminary in the same week, in which the Jubilee Meeting was held at Ludhiana. It is not my purpose here to enter into any full detail of the work and circumstances of those three years spent at Saharanpur. We enjoyed the delightful fellowship of the Wherrys and Kelsos, and that station in those days being the railway terminus for people who were going and coming to Landour, we had much pleasure in coming to know a great number of American and British missionaries. The work was interesting and we began with twenty-eight students, this number being gradually increased thereafter. Of our first class there still re-

main Rev. Rallia Ram of Jullundur, Rev. John Chester of Mainpuri and Rev. Jayaram of Etah. During these years I prepared and had published a number of small books, among which may be mentioned a Greek-Hindustani Dictionary of the New Testament, the compiling of a book of Hindustani Hymns and Bhajans, and several translations of books written in English by Miss Tucker (A. L. O. E.).”

His work in Allahabad had been solid work. Government educational visitors, including W. W. Hunter, later Sir William Hunter, were deeply impressed and got for him enlarged government grants for his High School.

With all the work of learning language and life and India, he and Mrs. Ewing found time for reading aloud together and his notes in Mrs. Ewing's journal for the period mention Motley's "Dutch Republic," Martin's "Life of the Prince Consort," (four volumes) Carlyle's "Life of Frederick the Great" (four volumes) among the books read.

In February, 1885, he wrote to the Board at home, a phrase in the letter revealing old human troubles in missionary service to which he would never be a party and which his influence always dispelled.

“The Semi-centenary exercises at Ludhiana were delightful, and all were sorry that you could not be with us. The spirit was present in power, and all seemed to gain spiritual strength and fresh courage. The old strife seemed to be nearer the vanishing point than we had dared to hope a year previous. The Theological School opened Jan. 1st with twenty-six students, twenty-two from our own Presbyteries, and two from the Scotch U. P. Presbytery of Rajpootana, and two from Roorkee. Two classes were formed from the beginning. Each student spends five hours daily in recitation. But I trust you won't think we are proposing to copy

Princeton or Allegheny! We try to bring the students in contact with ourselves constantly. Five days in each week we go with them to the bazaars and villages and try in every way to make their education a practical one, and spiritually elevating. The task of such a school is certainly very great. No missionary burdened with the multifarious duties of a station can give his helpers anything beyond a very desultory training. As is proved by the marked deficiency of many faithful men who have served long with faithful missionaries. I feel that the time has come when we should pray rather for a consecrated efficient native ministry here, than for more foreign reinforcements."

An appeal issued by Dr. Wherry and Dr. Ewing in June, 1885, indicates the general scope and purpose of their institution:

"The subjects of the course comprise: 1—Textual study of the Old and New Testaments, with Introduction and Canon. 2—Evidences of Christianity. 3—Ancient, Sacred and Church History. 4—Systematic Theology. 5—Homiletics. 6—New Testament Truth. 7—Hinduism and Mohammedanism in Their Relation to Christianity. 8—Moral Science. 9—Hindi, Urdu, Sanscrit and Arabic.

"All instruction is communicated through the vernacular; indeed, the primary and, at present, sole aim of the institution is to fit men to be really good *vernacular* preachers.

"We have thus endeavoured to show, in brief, what has been undertaken, and what is contemplated for the future. The institution will, we are convinced, with the divine blessing, do much toward the accomplishment of an object greatly desired by every friend of Missions, *i. e.*, send out into the wide field before us here, band after band of men intellectually and spiritually equipped

for the mighty work which our Presbyterian Church, in common with other bodies of Christians, has undertaken in India."

A letter from Dr. Ewing of July 17, 1886, speaks of his satisfaction with his work in the Seminary:

"By the way, we think we cost very little. Indeed, in comparison with the sums expended on educating Hindus and Mohammedans, and in supporting schools for the education of Christian Youth who generally do not enter the ministry, our expenses are a mere trifle. The time is, I think, near when missionaries will appreciate more even than now how radically important this work is, if the foundations are to be laid broad and deep. Many of our students are very promising. We have been cheered by seeing evidences of real spiritual growth in a number of them. We have set the standard high, and have diligently weeded out and sent away from the schools those who, in our opinion, lacked the essential elements of success as Christian preachers.

"The work is very heavy, as you who know the climate, can well imagine. Brother Wherry and I have each taught five hours each day during the year. The result is that now that the strain is over I am feeling very much worn down. Physically I am not ill, it is only a decided 'goneness,' of both mind and body! The brethren have been kindly urging me to take a vacation in the Hills, but as my wife and children are well and I hope to be soon, and, besides, our going would involve the renting of a house, since 'Upper Woodstock' is full, we are bent upon remaining on the Plains. For the vacation time I have laid out an abundance of work in the way of preparation for next year. Then, too, the students who do not return home will accompany me in daily preaching work."

During this first term Dr. Ewing struck his roots deep into India. He was in far interior stations where he was

thrown intimately with his Indian associates and with the few British residents. Some of these were impossible people, no less impossible than bad missionaries, and a few of them were bitterly anti-missionary, as the civil-surgeon who would treat no missionaries, but most of them were of the finest type and the friendships began which issued at last in the real adoption of the Ewings as of the British household, though no sturdier Americans than they could then or ever have been found. Through the older missionaries of whom he has spoken he came into an inheritance of wide knowledge and traditions which gave him an exhaustless stock of information about India. Mrs. Ewing writes in the diary for August 1, 1883, at Allahabad:

“ Mr. Woodside arrived this morning on a little visit on his way to the Hills. He is a most interesting talker, and the experiences of his long lifetime in India would make a most entertaining volume. He was telling Dr. and Mrs. Johnson, Rhea and me about Mr. Frederick Wilson, commonly known as ‘ Pahari ’ Wilson, who died recently. He came to India first as a soldier, and went shooting in the Hills. He was an enthusiastic sportsman, and as soon as his regiment went home, he resigned from the army and worked his way out on a ship (having as his most valuable possession a rifle), walked from Calcutta to Chakratte, and spent his life among the paharis. He shot musk deer and sold the musk from each one for at least Rs. 16/- and all sorts of fine birds and beasts. He at a fortunate time bought up a large tract of land from a rajah, and became a lumber contractor. When he died he was said to be worth sixteen lakhs of rupees. He had a native wife, a common pahari, whom he married after he had lived with her many years. They had two sons, both of whom have families now. Both sons have been in England and at least one married a gay English girl.”



Again on October 5, 1884, Mrs. Ewing writes :

“ Last night Rhea had a singing at the church for the young folks as he has had for several Saturday afternoons. On his return there came with him a strange gentleman who we found was Rev. Dr. Vinton, of the Baptist Mission, Rangoon, Burmah. His father was missionary there from 1824 to 1858. This Dr. Vinton was then at home in America at his studies. His mother kept things going for two years when he returned to the country, at the age of twenty-three, and has been in charge of a large district of the wild hill tribes of Burmah called the Karens. No other European missionary is in his district and he travels all about superintending everything. He has 100 native ordained assistants, ninety organized churches and 4,500 communicants. He has schools, high and low, all sorts of industrial operations going on and the natives themselves give nine-tenths of the funds required for the support of everything. The Karens are demon worshippers. They have our account of creation and all exactly down to the flood, and say that all this revelation was first given to them, etc., but that they sinned, and God gave it then to their younger brother the white man, and they were given over to demon worship, but all look to a return to the old worship, through the agency of the white brother. This knowledge and belief is traceable back 300 years. About that time, all these wild hill tribes went down to Burmah from the Himalayas and Dr. Vinton's theory is that they must have met Nestorian missionaries on their march. There is no caste, but strong tribal feeling, but having these traditions they are prepared to receive Christianity.”

I have spoken of Dr. Ewing's scrupulous carefulness about money. He would never borrow and he would not use money without authority. He had grown up with a stiff conscience in such matters and he knew how to make every anna and pice count. At Allahabad he needed

sorely a hall for school prayers with his 400 boys and a fellow missionary urged him to go on and build without asking the Board's permission, or to ask for it and assume it would be given and to proceed without waiting for it, but the diary says simply, "that is not the principle upon which he works."

In some of the notes made in later years Dr. Ewing recalls these first experiences in India, the want of proper vacations, his grapple with the language and his work in Allahabad:

"Our eldest child, Eleanor Elizabeth, was born on May 24, 1880, and a few weeks thereafter was baptized by Mr. Lucas. During that summer, my time was given very sedulously to language study and to English preaching to a small audience of European and Eurasian peoples. There were not a few trials connected with those early days. We had to learn that missionaries were, after all, very human, and it became very obvious to us that untold injury to one's self as well as to others could be wrought by indulgence in petty criticisms of one's brethren and sisters in the small and intimate circle of a Mission. We saw how some indulged in this, and by doing so caused suffering to themselves and to others, and we also found others who resisted this tendency and were, as a consequence, happy in their own lives and honoured by their associates. Nothing seems to blast the spiritual life of good men and women more surely and effectively than indulgence in this habit of uncharitable criticism, and it is none the less deadly because it is indulged in without any serious thought of injury to any one.

"In those earlier days, it was not the custom to make an annual visit to the Hills. This was due largely to the difficulties of the journey and also to the fact that these changes of climate and scene had not then come to be regarded, as they now are, as essential to the best and longest service of the individual. During the first five years of our life in this

country, we went but once to the mountains, and that was in the summer of 1881, when the health of both my wife and myself seemed to demand this change of scene. On August 10 of this year, our second daughter Anna Keziah, was born in Upper Woodstock, Landour.

“A rule requiring new missionaries to pass examinations in the Urdu and Hindi languages had been adopted by the North India Mission, a few months before our arrival, and Misses Hutchinson and Perley and I were the first to be subjected to such test. My first attempt—it was only an attempt—at preaching in Urdu was made on June 3, 1880, in the Rakha Church, when I, after very careful preparation, made a few desultory remarks upon the parable of the prodigal. The examination was held in November at Mainpuri by Messrs. Ullman, Lucas and Alexander, where I, without any thought that the Committee would be present, conducted the Wednesday prayer-meeting service. I can still recall the horror with which I witnessed the entry of Messrs. Lucas and Ullman. Great was my relief when, as we left the church, Mr. Ullman kindly informed me that in so far as he was concerned my examination was over!

“In November, 1881, we were transferred from Fatehgarh to Allahabad. During 1881, my time had been occupied with the High School in Farrukhabad, which with the consent of the Mission, I had reopened, preaching in villages and in Station. In Allahabad my first duty was connected with the Jumna High School, an old institution in which had laboured such men as Dr. Owen, Dr. A. A. Hodge and Mr. Heyl. In point of general equipment the School was at a very low ebb but there was a gradual, though not striking improvement visible from that time onward. It was our good fortune to be associated from '81-'83 with Dr. and Mrs. W. F. Johnson. In 1883 they returned to America and we were alone at the Jumna until October, 1884. For two years of our period in Allahabad, I was editor of the *Makhzan i Masihi*, a Roman Urdu Magazine of thirty-two pages.

“In October, 1884, we removed to Saharanpur having been called by the Synod of India to work in connection with the Theological Seminary, which was established there in that year. Our son, John Sherrard, was born on October 18 of that year in Allahabad. Little could we foresee when the time came for us to leave that station, that in coming years, my brother Arthur should be stationed there,—this occurred in 1901—and should upon those old foundations build up the College there, and from that work, in the prime of his usefulness, be called away, leaving the memory of his deeds and character and his name, as well, attached to the Institution.

“As this record aims to be one of facts of importance in the eyes of my family, it may be pardonable to mention that it was at Allahabad in 1883 that I first became a member of the Urdu Examining Committee, and that I continued uninterruptedly to serve in this capacity, barring absences on furlough, ever since.”

The first of the three decennial missionary conferences in India was held in Calcutta, December 28, 1882, to January 3, 1883, and the Ewings, though among the youngest missionaries, were sent. There is no record in the Report of the Conference of any participation by Dr. Ewing in the discussions but he had a conspicuous part in the Bombay Conference in 1892-93 and helped to prepare for the Madras Conference in 1902 though he was not present. Mrs. Ewing's diary gives some refreshing account of their impressions at Calcutta :

“The whole Conference was most enjoyable. It was held in Dr. Thoburn's church, Dhurmtullah Street. We generally walked over for the morning prayer-meeting at seven o'clock, walked back home to breakfast at nine, then by a short walk took the street cars direct to the church door. The morning session began at ten A. M. and lasted

till one o'clock. From one till two was the lunch hour. Everybody had free lunch at the old M. E. Church, a short distance from where the Conference was held. That was always a most enjoyable hour, as it was very informal, and taking a cup of tea or coffee and sandwich and fruit one could walk about talking to this one or that one, or sit down at one of the many little tables. We did not pretend to see much of the city, as the days were so fully occupied with the sessions of the Conference. The afternoon meeting was from 2 till 4:30 and there was a general missionary meeting, a temperance meeting, and a ladies' meeting on different evenings from 5:30 till 7 o'clock. At the temperance meeting Mr. Rivers-Thompson, Lieutenant-Governor of Bengal, presided. There were the names of 460 delegates on the paper and there were a number besides in attendance. Our missionaries who spoke or had prepared papers, were Dr. Forman, whose paper was read by Mr. Newton, Sr. Mr. Forman was married December 22nd and did not go to the Conference. His paper was on 'Preaching to the Heathen.' Mr. Wherry had one on 'Distribution of Vernacular Literature.' The favourite speaker of the Conference was Dr. Phillips, a medical missionary (Baptist), Midnapore, Bengal. He is a most entertaining impromptu speaker and a real orator. He is the son of a missionary. His mother is still a worker and so are three unmarried sisters, and a fourth sister is the wife of a missionary. The bore of the Conference was a Rev. Mr. ——. He spoke on every occasion where he could possibly get a hearing, to the disgust of everybody. He rolled out his words in a most bombastic way, and would start everybody in roars of laughter with his spread eagle style. He is doubtless a good man, but is very certainly lacking in common sense."

It was shortly after returning from Calcutta that the first health warning came to him. "This morning," writes Mrs. Ewing, February 2, 1883, "Rhea called on

Dr. Deakin and had his heart examined. Dr. Deakin says that it is considerably affected, gave him medicine and a plaster, and leads him to suppose that an entire cure is quite possible, that the heat will be hard on him and that he must not worry over things." Again and again in the coming years this dread was to come back. Increasingly the hot season on the plain bore him down and yet he could not later risk the high altitude. Many men would have found ample reason in the conditions for a permanent withdrawal from the mission field. As we shall see he had to face this possibility more than once but invariably rejected it until a full forty years of service had been rendered, and his work had been done and the time of honourable retirement had come. This became possible for him partly because of his iron determination and partly because he conscientiously sought, as long as he was able, to get the summer time exercise and relaxation he needed, and in this effort he made many excursions into the hills and to Kashmir and far places. One of the first of these was a walking trip of 324 miles with Henry Forman and one other companion in September, 1885, to Gangotri, the source of the Ganges. They gave an interesting lecture on their experience on their return to Woodstock, the hill station from which they had set out, and at the close, to confirm their veracity, Mr. Woodside, who was always full either of warfare or of fun, rose to support their claims as to what they had done and displayed Dr. Ewing's heavy army shoes, which he had smuggled in, completely used up, the soles flapping off and the uppers dilapidated and worn through.

Even with conscientious care, however, Dr. Ewing was not able to go on after 1887 without a longer rest and had then to go home. His notes report:

“ In those days the length of the term of service of our missionaries was ten years, but at the end of our eighth year my health had shown definite signs of breaking down, and so on the recommendation of the Mission and with the approval of the Board, we prepared to leave for America in August, 1887. On our way to Bombay all three of our children were seized with an attack of measles, and we were compelled to remain in Jaipur for several weeks, awaiting their recovery. We sailed by the *City of Canterbury* of the Anchor Line on August 23rd, and again from Liverpool to New York by the *City of Rome*, arriving at the latter place on October 2nd, the eighth anniversary of our sailing from Philadelphia in 1879. This period of eight years' absence from our native land had not witnessed as many changes in the circumstances of our immediate relatives and friends as one might have anticipated. One feature of this holiday, which made it to differ from any subsequent ones was the fact that the homes of our parents were still unbroken and were open to us for as much of our time as we were able to spend in them. Consequently considerable time was spent at the old home near Saltsburg and also at Delphos, Ohio, where my wife's father was pastor of the Presbyterian Church and also at the Washington Ladies' Seminary, which was always open to us as a home. Miss Nancy Sherrard was still Principal of that institution, and we both enjoyed unfailing evidence of her interest and affection for ourselves and our children as long as she lived. Shortly after reaching America I found myself again in the enjoyment of excellent health, and spent practically the entire time of our furlough amongst the churches, giving missionary addresses in many States from Nebraska in the West to Massachusetts in the East. We found this opportunity of coming into touch with the churches most helpful to ourselves, and we had reason to believe that some good was done. I attended the General Assembly of 1888 in Philadelphia and enjoyed the privilege of addressing the popular meeting on the subject of foreign missions.”

## IV

### THE COLLEGE IN LAHORE

THE family, Mr. and Mrs. Ewing and the four children, sailed for India again in October, 1888, in the old *City of Rome* from New York and the *America* from London. When they arrived in India a meeting of the Synod of India together with joint meetings of the two Missions, the Punjab and Allahabad (or North India), were in session at Ambala, and to these meetings they went immediately. These gatherings led to a complete change in plans and began Dr. Ewing's great work in the field of higher education. He writes:

“ On our way out, at Port Said, we had received word that we had been appointed to return to our former work at Saharanpur, and were greatly pleased at the prospect. However, an entire change was to be made in the plans affecting us. The Mission College at Lahore had been revived after a period of years, and Dr. C. W. Forman had begun to find himself unduly burdened by the Principalship of that institution, and desired to withdraw from it. As the Punjab and North India Missions had at Ambala an opportunity of meeting together the discussions which took place at that time concerning the future of the College at Lahore resulted in our being transferred from the Farrukhabad Mission, of which we were still members, though working at Saharanpur, to the Ludhiana Mission with a view to work in the College. This involved an almost entire change in our outlook. Up to this time we had rejoiced in the fact that we had been permitted to engage in a form of work, which seemed to us of the most directly evangelistic



character, as it consisted in the definite preparation of young men for the Ministry. Now we were by the apparently unanimous desire of our brethren directed to a kind of service, which was from some points of view much less direct in its bearing upon the upbuilding of the Church in India. However, we could not question the fact that Providence seemed to be guiding us into this latter form of service and so prepared to remove ourselves to Lahore without delay. This we did and became residents of that city from December 4, 1888, from which date until the present time Lahore has been our home."

To understand the new work and the field of influence which it opened it is necessary to turn back to note the character of British and missionary influence in the Punjab and the character of the Punjab people and the beginnings and the ideals of missionary educational work. I have already spoken, in the account of the foundation and development of the Presbyterian Mission in India, of the missionary occupation of the Punjab and the work and personality of Forman and Newton. They were scarcely more pronounced and influential as Christian forces than the group of British administrators who were in charge of upper India. Of all these men and what they were and wrought, Sir W. Mackworth Young, later a Lieutenant-Governor of the Punjab, a devoted Christian man, and a close friend of Dr. Ewing, spoke with deep feeling in an address at St. Michaels, Cornhill, in London on March 4, 1902:

"As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province

which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teachings of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labours of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honoured God by their lives and endeared themselves to the people by their faithful work; but I venture to say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences.”

No nobler group of true, courageous, outspoken Christian men ever wrought together for human welfare and justice than the British administrators of the Punjab before and after the Mutiny—John and Henry Lawrence, Robert Montgomery, Herbert Edwardes, Donald McLeod and a great company of subordinates. They were men who utterly disbelieved in the East India Company's policy of religious compromise and disloyalty and they rejected Lord Ellenborough's position and convictions and contempts. They were Christian men and while they held an even hand of absolute justice and tolerance, they openly avowed their Christianity and used their personal influence in every way to promote it. They contributed their own money to establish and support missions. They themselves spoke about Christ to their servants and their

friends. They opened every door to the missionaries and they let it be known to all that they were religious men and wanted to see India Christian.

In December, 1862, and June, 1863, there was held in Lahore the first Punjab Missionary Conference. It was made up of thirty British civil and military officials, thirty-two missionaries representing the Church of England, the Church of Scotland and the American Presbyterian, United Presbyterian, Reformed Presbyterian and Methodist Episcopal Churches and of ten Indian Christians, including the Rajah of Kapurthala. Donald McLeod, C. B., was president and C. W. Forman, secretary. Among the members and speakers were Sir Herbert Edwardes, K. C. B., Col. R. Maclagan (whose son was later Lieutenant-Governor and one of Dr. Ewing's greatest admirers and friends), Capt. C. A. McMahan, H. E. Perkins, one of the purest and most devoted of Christians, a great friend of Dr. Chatterjee, and R. N. Cust, always one of the most earnest supporters and intelligent critics of missions.

And so far from resenting this Christian profession and activity on the part of the British rulers the people of the Punjab only the more respected and trusted them. It was this respect and trust alone which enabled Great Britain to repress the Mutiny. Many believed that it was the religious untrustworthiness of the Government, as the people viewed it, which in part produced the Mutiny and it was certainly the Punjab Christian Englishmen, aided by Punjab soldiers, who suppressed it. When Dr. Ewing came to Lahore, accordingly, to build up a Christian college he had behind him a tradition of confidence and honour.

And the Punjab people liked the type of men who made up the so-called Punjab School of the Lawrences

and Montgomery and Edwardes because the Punjabis themselves were a virile, courageous race or mixture of races. Moslem and Sikh alike were men of conviction and principle, self-respecting, holding firmly and openly their own faith, and liking and trusting Englishmen and Americans who also had a faith to hold and held it as tenaciously and avowedly as Moslem or Sikh held his. The student body of the college was to be drawn from such stock.

Two other considerations were to be of great help to Dr. Ewing. In the first place the college was to have a fair chance to justify itself and do its work. The field was as open to it as to any other institution. All was new and undeveloped. And, secondly, no prejudice or opposition from government or from other institutions was to antagonize it. It began with good will, thanks to the type of government official which had prevailed and with few exceptions was to continue to prevail in the Punjab, and thanks to the amazing influence of Mr. Forman. He began the first school in the Punjab in January, 1850, with three pupils under a tree in the Ajit Singh compound in Lahore. Mr. Forman's son, Henry Forman, himself for forty years a missionary in India, writes of these beginnings in an article on his father in the Founders' Number of *The Forman Christian College Monthly*, March and April, 1921:

“Ten days later the number of boys had increased to seven. Here Mr. Forman taught for four and one-half hours a day and Mr. Newton for two and one-half hours—two trained men, come all the way from America, sat thus day after day teaching seven suspicious and indifferent boys. But it was the ability to see the invisible in that school and the faithfulness from start to finish that accounted for the 2,000 boys in Mr. Forman's schools in Lahore twenty years

later, and for his influence in that city, signs of which can be found among the people at every turn to-day.

“The summer of 1850 was an exceptionally hot one, and the usual fever of August and September was most severe. Nearly a tenth part of the British soldiers quartered at Lahore died of it. Mr. and Mrs. Newton and their children and Mr. Forman living within the city were repeatedly, and some of them desperately, ill. The Civil Surgeon, the good Dr. Madden, said they must get out of the city for a time at least, and himself took Mr. Forman into his bachelor quarters, while Sir Henry and Lady Lawrence took the Newton family as their guests.

“Mr. and Mrs. Newton had to return to America that year as a result of their serious illnesses during the summer—their first furlough, taken after over sixteen years in India. Mr. Forman did not go back to the Ajit Singh house in the city. It was given up. As no house was available for him outside the city walls, he took up his residence in a large tomb some three miles from the city in the midst of desolate ruins. Few things in his life seem to me more noble than his living thus, though brought up in a home and community where plenty and good cheer abounded, self-contained and quietly firm, alone in that old massive tomb with its desolate surroundings, walking each morning into the city to teach full hours in his school, then to return in the evening alone to his uncheerful dwelling, ever quiet, staid and purposeful in spirit, following steadily the Christ to whose service he had given himself when a youth of twenty.

“The school had been moved during 1850 to a small chapel outside the city walls. In three months the number of pupils had increased to 57. There was then little desire for the new education for its own sake. The one question was, Is there money in it? And the prospect for billets in Government service for English-knowing young men was the drawing power.

“Mr. Forman writes of the boys and their parents being

afraid of the religious teaching. But he counted rightly on this not being a hindrance for long. Meanwhile he wisely planned his religious instruction so as not to give needless offence.

“ Mr. Guru Das Maitra, a young Bengalee Christian of marked ability, was engaged as Head Master, and his salary was soon raised to Rs. 50, which was looked upon as very extravagant by some in the Mission with whom ‘economy first’ was the rule of life. Mr. Forman had to write to the Board in New York defending himself for this extravagance. He did so in a characteristic letter in which he insisted on the need for liberty in such matters, the importance of carrying on the school effectively, and the disagreeableness of having to defend himself. And he adds in a humorous vein that as such criticisms of him are likely to occur periodically, it might be well to keep his letter to be read again in reply to them. He was also charged with extravagance in having a thermantidote to cool the air in the school where he was teaching four and one-half hours a day. His reply was that he would not be justified in not providing in this simple way for efficiency and health and pointing to the enormous expenditures caused by the breaking down of the health of missionaries.

“ In 1850 he ordered six hundred dollars’ worth of scientific apparatus for his school, saying to the Secretary, Dr. Lowrie, that if payment were not provided by contributors he would send an order on his small patrimony in America. The following year he wrote: ‘The apparatus has been received. I have worked with it a good deal. If you could have heard the “Wah wah!” which came from every part of the room when the pith figures commenced dancing under the influence of electricity you would have been pleased. The microscope and compass are beautiful instruments. I trust Hinduism will be made to feel their power. Geography has already given it a blow in the minds of some of our pupils. Please send me the following articles at my expense: astronomical telescope, price one hundred

and fifty to two hundred dollars; globes and low stand, diameter thirteen inches; magic lantern, size, etc.'

"I speak of these incidents because they show the nature of the man. As to the reference to the effect of geography and the microscope on Hinduism, it serves to show how far the thought of Hindus has travelled since then and striven to harmonize through new interpretations its old books with the new knowledge.

"The Rang Mahal, a large house in the heart of the city, was purchased in 1852. Its name was given to the school that was now moved there from the chapel; and there has stood, and still stands, the Rang Mahal School, so well known by Lahorites and by all who have taken an interest in mission work in Lahore. In 1856 the enrollment of pupils had reached 750. Government officials had learned to have confidence in Mr. Forman as a true educator. He was asked to begin a school in Gujrat, seventy-five miles distant, the officer in charge of the district offering to support the school if he would superintend it. Then the Gujranwala people asked him to become superintendent of their school also, which he did. As if this were not enough, when he was visiting Rawalpindi on one of his preaching tours, 150 miles to the northwest of Lahore, the Deputy Commissioner with the coöperation of the leading Hindu and Mohammedan citizens put the three largest schools in that city under his superintendence. He was in reality, as one of his old pupils said, the first Director of Public Instruction in the Punjab, though never a Government official.

"Limitations of time make impracticable the following further in such detail my father's life, even though you are gathered to-day to do him honour and want to hear of him only. I have been asked to speak especially of his work as an educator. If that means his work within school walls, it would cover a large part of his almost daily occupation for the forty-five years he worked in Lahore. But to tell of this only would leave untouched his chief interest in life. He was a daily preacher of the Gospel. He was no orator,

but in preaching as in the school he was preëminently the teacher. As the years passed he had preaching places at the Lohari Gate, the Delhi Gate, Hira Mandi and other points, and preached to the people day after day in his chapels and in the open air. He loved this work of talking to the people, in later years much as a father to his sons, on the chiefest interests of their lives. It refreshed and renewed his strength when tired and almost ill. Times without number when worn and tired with his day's work he would go, against the urging of those who would have him more careful of himself, into the city for the evening's preaching, and come back to his supper, refreshed and cheered. He too had meat to eat that others knew not of. His position in the Lahore community in his later years was one that no other man has ever enjoyed. When his schoolboys had many of them risen to high places, it is told how he would hail a passing Justice in the Supreme Court or a leading administrator by name, and ask him to help him carry benches into the preaching hall when the outside preaching was over, and how those who were to the last proud of being his boys would cheerfully respond while people looked on in wonder. He was impatient of being thought of as merely an educational missionary. When asked by some one in his old age what kind of mission work he believed in, he replied: 'I believe in every kind.' And his hand was ready to help in every kind. Besides his daily work in schools and in preaching, he distributed tracts and books without number in his walks through the streets of Lahore. He conversed at shops with the shopkeepers and with men of all classes. He had a leading part in the establishment of the Punjab Religious Book Society. He secured the services of an Indian Christian doctor, and for many years had a dispensary near the Delhi Gate; also he established a medical work for women. He loved to itinerate, to preach among the outlying towns and villages, going in the early years in his longer trips as far as Hurdwar, 250 miles to the east, and to Rawalpindi, 150 to the northwest, and all over the



Lahore District. Quiet, persevering, loving his work for the sake of the people he might help, strong in body and spirit, though not a brilliant man at all, he worked on, in season and out of season, with the result that his life was to many a savour of life unto life, and he is thought of to-day with loving reverence by great numbers in the city."

Mr. Forman saw the necessity of a college which would carry the work on where the Rang Mahal School left off and in 1862, the same year of the Punjab Missionary Conference, of which he was the secretary, he founded the College which was years after to bear his name. At this Conference he presented a paper on "Schools: How can they be made in the highest degree auxiliary to the work of evangelizing the country," in which he set forth certain positions which had the warm support of Donald McLeod and on which Dr. Ewing was always to take his stand and which it is well to quote:

"The fact that schools for the education of heathen youth are absorbing much of the energy of missionaries, and of their best educated assistants, and are, at the same time, yielding but little fruit in the way of actual conversions renders it important to inquire how these institutions can be rendered more efficient auxiliaries to the work of conversion.

"In reply to the assertion, that few converts have been made by our mission schools, it may be said indeed, that efforts made in other directions, *e. g.*, the preaching of the Gospel to the heathen, have been as unsuccessful in this respect, and more so in others; that we could not estimate the results of our work from the number of baptisms, and that schools are doing a great preparatory work. All this is doubtless true; but we cannot be satisfied with any amount of mere civilization, enlightenment, or general elevation of character, united with the profoundest respect for Christianity. Our great object is the conversion of India; and,

as little success has heretofore attended our efforts to make converts by means of schools, the inquiry forces itself on us, 'What more can be done?' We are now to seek an answer to this question.

"We must keep more steadily in view the conversion of our pupils, the fitting of them for extending still further the work of conversion, as the great end at which we are to aim.—The desire to see our pupils make progress in secular knowledge, and compare favourably with those of other schools, the interest we ourselves feel in science, literature, etc., and the desire to see the number of our pupils increase, will all combine to tempt us to neglect this one grand object for which our schools were established.

It is not an uncommon fear, that, if great prominence be given to purely religious studies, it will tend to reduce the number of our pupils. My own experience convinces me, that this fear is almost or quite groundless, and confirms the opinion, so often expressed by the friends of Christian education, that the people are more afraid of 'groundbones,' than of the Bible. There should be no attempt to conceal the truth, that our schools were established to make converts. Such an attempt will only result in our sincerity being called in question. When the Government School was opened in Lahore, it was rumoured that the Mission School, having failed in its open efforts to make Christians, Government had resolved to try clandestine means. Let the education given in our schools be thoroughly, manifestly Christian, and let everything else be subordinate and contributory to this.

"The whole school should be assembled for worship every day. An opportunity is thus obtained of performing the part of a pastor to the school, which can be obtained in no other way; and the circumstances call forth the same feelings which a pastor has toward his flock. We come before the pupils, as a father before his children, to teach them, and to entreat them to be reconciled to God; and what Christian parent could deny himself the privilege of worshipping with his family every day? I consider it a

matter of great importance, that we should thus teach our children what true worship is, and that they should constantly have it before their minds, to contrast it with their own lifeless forms and ceremonies.

“Grants-in-Aid. Many good men have feared the influence of Government aid upon the religious character of our schools, and have thought it inadvisable, on this account, that it should be accepted. My own opinion is that these fears are not altogether groundless. It is much to be regretted, that Government agents should have a right to visit, examine and report on our schools, officially and authoritatively. It seems to place us in a false position before the native community. We appear to them to be Government servants under these officers, and our schools too, I fear, lose something of their character as institutions supported by Christian benevolence. Still, I am not prepared to say we should decline Government aid, as the receipt of it is not wrong in itself, and as it enables us materially to enlarge our educational operations. But if an undue interference with our modes of instruction, or an undue authority over our schools is attempted, it must, by all means, be resisted. Far better would it be to give up Government aid, than thus to encourage the belief that our schools are under Government control; or so to modify our system of education, with a view to meeting the wishes of an educational officer, or securing a name for our schools by the superiority of our pupils in secular knowledge, as to render them less efficient in spreading the knowledge of Christianity, or in making converts.

“Prayer for the conversion of the children. However thoroughly they may be instructed in the Bible, and however amiable their dispositions may be, without converting grace they cannot be saved. Christ must be formed in them. This is a divine work, and we should be much engaged in intercessory prayer on their behalf. And I would, in conclusion, ask every one present, who knows the value of prayer, to pray earnestly every day, to the God of all grace,

that He would grant His Holy Spirit to the thousands of children, who are gathered into Christian schools throughout the length and breadth of the land; that it may again be said, 'Out of the mouth of babes and sucklings thou hast perfected praise.'"

On these principles Mr. Forman began the College with eight students, six from the Rang Mahal School and two from Jullundur. But the staff available was wholly inadequate and it was necessary to close the institution in 1869. In 1885, however, largely under the leadership of one of the new missionaries, only three years on the field, the Rev. J. M. McComb, it was voted to reopen in 1886 and Dr. Forman was reappointed principal. The College charter had not lapsed, and the Lieutenant-Governor of the Punjab, Sir Charles Aitchison, approved the action of the Mission. Dr. Forman wrote to the Board at home on February 20, 1886:

"Before this reaches you you will probably have heard that our mission at its last meeting resolved to reopen the college at Lahore which was closed in 1869 soon after the death of Mr. Henry, and that Mr. Velte was to be assigned with me in the College. We were encouraged to take this step by the favourable reply you gave to what Mr. McComb had written to you regarding a Christian College, and we confidently expect your coöperation and support. I did not advocate this measure, nor even vote for it, because I doubted whether it was our duty to begin an enterprise in which so much money and work would have to be expended while there were multitudes of ignorant villagers more ready to receive the Gospel than those on whose education we bestow so much. As my mind was not clear, I took no part in the discussion on the decision of the question. I can only trust that the decision was a wise one, and do my best to make it a success.

“You will see that we have asked for three thousand rupees for the College in our estimate for '87. I did not suggest this amount and do not know how much we shall want, but think it was wise to ask for that sum. I wish to tell you a little about our prospects: Last year the number of students who entered the Government College at Lahore was one hundred and ninety. To accommodate this number of new students additional room had to be provided, and the class had to be divided into sections. The numbers who pass the Entrance Examinations will no doubt go on to increase and the great majority of those who pass it wish to go on and get a college education. The only other college in the Province is that of the Cambridge Mission at Delhi, three hundred miles away. So there is abundance of room for us. Then if we have a good staff of teachers and take only half the fees charged in the Government College, no doubt we shall get a good many students, most of them probably from our own and other mission schools. I think we shall begin with a class of not less than thirty students.

“Our wants. We shall have to employ one good native assistant professor from the beginning. Next year I hope you will be able to send us another missionary to take part in the work. I need not tell you what kind of a man he should be, but would only ask you to send us the best man for the place you can get. I don't think the institution need ever cost the Board more than three to five thousand rupees besides the salaries of two missionaries. As for buildings, a few rooms added to our present school will, I think, be sufficient for some time to come. If the Board or any kind friends are inclined to present us with chemical and philosophical apparatus, it will, no doubt, be very useful. We have a good microscope and air pumps, a small telescope, also a poor magic lantern, and an electrical machine which your father gave us about thirty years ago. Since then we have added little to our apparatus except a good magic lantern.”

And again Dr. Forman wrote on March 13, 1886:

“ Since I last wrote to you I have seen the director of Public Instruction and spoken to him about reopening our college. He thought the time had come for doing so and seemed quite ready to recommend the Government to give us a grant-in-aid. It is now too late to apply for aid for this year, and I do not know that we shall need any, but I hope to send in an application toward the close of the year for a grant to begin on the first of April, '87,—the beginning of the financial year of Government. I found the director more favourable than I expected he would be; and he spoke encouragingly of the prospect. The demand for higher education has increased very rapidly of late, and will no doubt, continue to increase. I do hope you will try to interest the Board in this enterprise and lend us a helping hand in every way that you can.”

And again on May 22, 1886:

“ Within a week we may hear the results of the last Entrance Examination of the Punjab University and as we shall then know who are considered fit to enter college, we expect to begin our first class at once, and will probably have to do so without knowing positively what the wishes of the Board are. Then we shall want a grant-in-aid from Government, and our application should go in before the first of July. But, of course, Government does not wish to sanction grants to institutions which give no promise of stability. Won't you please let me know as soon as you can whether the Board approves of the undertaking or not? The Board need not hesitate on the ground that the undertaking will be very expensive. Even when we have the full complement of classes, if you will let us have three good men for Lahore I don't think we shall have to call upon you for any money for the College, as Government is most willing to help us in such work. Last week and the week before there

was an Educational Conference at Lahore assembled at the request of our Lieutenant-Governor consisting of educational officers, native gentlemen and missionaries, to revise the proposed Educational Code for the Punjab and I believe the proposals of the missionaries were agreed to in every point in which they agreed among themselves. I hope to send you a copy of the Code as soon as it is ready. During the sitting of the Conference, Sir Charles Aitchison (the Lieutenant-Governor) said to a missionary of the C. M. S. that he was prepared to close all Government schools just as fast as private parties were ready to take them up and could give assurance that education should not suffer by the change. So we may look for encouragement and did for that quarter to a very considerable extent. For our schools at Lahore, we now get 840 rupees per month from Government and fifty from the Municipality. So I think we can calculate on getting as an equivalent for the services of three missionary teachers enough to pay all the other expenses of the College."

All who were concerned for the College were concerned equally for its true Christian character and influence. At the annual meeting of the Punjab Mission, Dr. Kali Charan Chatterjee, who was for twenty-five years, until his death, Chairman of the Board of Directors, presented the Report of the Committee on the College in which he said:

"The work appears to me to be most interesting. It offers a splendid opportunity of influencing the most interesting portion of the native community to Christianity—the rising generation of young men who will ere long become heads of families and societies and exert an immense influence in both. To be successful we must from the beginning insist on imparting religious instruction. It must be a part of the regular studies and an hour daily should be devoted to it. The work must have vim, I mean, the whole

of the missionaries' full sympathy and support. The Government College is overcrowded with students. There are upwards of 250 students in the first and second year classes. These are divided into many different sections. Still the professors find it inconvenient to impart instruction, and the pupils feel that they are neglected. A good proportion of the latter is sure to come over to us if we can make satisfactory arrangements in our College."

This was the new work to which Dr. Ewing now gave himself for thirty years, and which he carried, accordingly, until 1918. Under his principalship the College was lifted to the highest place in education in Northern India, while he himself became the acknowledged leader of education and the best known and most trusted foreigner in the Punjab.



## V

### HIS FIRST DECADE AS PRINCIPAL

**H**E settled in Lahore, as has been said, on December 4, 1888. His notes outline very briefly his thirty years' service by decades. We may preserve his division but shall need to supplement his account.

“Lahore seemed of course more or less strange at the outset, but within a few weeks we found ourselves very happy and very busy in this new sphere. The College had been reopened in 1886 and had more than 100 students in attendance. The staff at that time consisted of Rev. H. C. Velte, Rev. J. H. Orbison, M. D., Mr. J. G. Gilbertson, Mr. M. C. Mukerjee, Maulvi Muhammad Hussain, Maulvi Muhammad Bakar and Pandit Ganesh Datt. Mr. Velte had been transferred from Ambala, especially for College work, and had from the beginning taken a most important share in the development of what was after all a new enterprise and to him the College, as it exists to-day, owes a very great debt for all that he did between the years 1886 and the time when he was called at the close of one of his furloughs to America to take charge of the Theological Seminary at Saharanpur. Dr. Orbison continued in the College for twenty years, and was then transferred to Jullundur City. Mr. Gilbertson retired from the Mission after a number of years as also did Mr. Mukerjee and Pandit Ganesh Datt, but the two remaining teachers, Maulvi Muhammad Hussain and Maulvi Muhammad Bakar, are still in their old posts. It may be well to mention here certain facts regarding others, who have shared in the work of the College. Rev. J. M. McComb was for two years Professor of Philosophy, at the end of which period he was transferred to

Ambala. Several members of the Punjab Mission spent brief periods in the College before entering upon other spheres of labour. Amongst these may be mentioned, Rev. H. A. Whitlock and Rev. F. B. McCuskey. There is another and much longer list, of whom very special mention should be made, and that is the list of those who were known as 'Short-Termers.'

"In order that a proper perspective may be maintained I shall henceforth deal with the several periods spent in Lahore. These periods consist of the years between our several furloughs, namely, 1888-1897; 1898-1907; 1908-1917.

"1888-1897—This period was one of fairly rapid growth in the numbers and influence of the College. During this period the name of the institution was changed from Lahore Mission College to the Forman Christian College in honour of Charles W. Forman, who founded our educational work in Lahore. In the year 1889 the original of the building, as it now stands, was erected and was opened by His Excellency Lord Lansdowne in the month of March of 1889. The Government aided us liberally in starting the College work. Their gift consisted of the land, on which the buildings were erected, and which was then valued at Rs. 10,000 and a cash grant of Rs. 54,000. The buildings then provided were adequate for the needs of the time, but it was not long until more were needed. It was in 1889 that Miss Mary L. Kennedy of New York in making a journey through India called to see us. An episode connected with her visit seems worthy of record here. After looking through the institution she remarked that she was herself too old to be a missionary, but that she believed in this work and would like to help it, and asked what items we needed most. I replied, a Hostel for the Christian students. She asked how much it would cost. I said about \$3,500, having in mind that it would require that many dollars to provide the Rs. 10,000 needed for such a building as was wanted. Arrangements were made for the erection of a building and a portion of the money was provided at once. Later on it

transpired that she supposed herself to have promised a gift of Rs. 3,500, whereas I understood her to promise Rs. 10,000. The mistake was entirely due to her difficulty in hearing and she recognized that fact at once, and furnished the total amount needed without demur. The building then erected was later on enlarged through the help of a second gift of Rs. 3,500 from Miss Kennedy, and was from the beginning given the name of Kennedy Hall, which has been one of the most distinctive and useful features of the College from those early days until now having furnished, as it has, residence to many scores of Christian boys and young men.

“ My first direct connection with the Punjab University was in the early months of 1889 when I became an Examiner in English in the Entrance Examination. Shortly afterwards I was appointed a Fellow and Secretary of the Arts Faculty and subsequently Dean of that Faculty, which office I held for some fourteen years in all. From the very beginning of my connection with the University I was by election a Member of the Syndicate, this connection lasting for full thirty years.

“ In the year 1910 I was appointed by the Lieutenant-Governor, Sir Louis Dane, Vice-Chancellor of the University. The duties involved in these offices were important and very varied, as I had to do with the making and amending of rules relating to standards of examinations and the general control of the work of the University. It was a great privilege to be associated in these tasks with such men as Sir William Rattigan, who was during those years Vice-Chancellor and the most conspicuous member of the Bar of the Lahore Chief Court, Sir P. C. Chatterjee, the leading Indian citizen of the Province during those years, a gentleman whose friendship it was my privilege to enjoy for many years; Dr. John Sime, later on Director of Public Instruction of the Province, and many others, who might be mentioned. Shortly after coming to Lahore I became a member of a variety of organizations besides the one referred to

above. Of these may be mentioned the Punjab Text Book Committee; the Punjab Public Library, the Punjab Tract and Book Society, the Punjab Bible Society. The duties involved in membership of these organizations did not necessarily interfere with what was regarded by myself as well as others as my main work. This principal work consisted of the general management of the College and the business connected therewith together with regular teaching in the Department of English for some three or four periods daily as well as one period which was devoted to Bible teaching. In addition to this it was my practice during those earlier years in Lahore to devote an hour or two on two days of every week to preach in the vernacular in the Lohari Gate and Delhi Gate Chapels. I for some time acted as stated supply of the Naulakha Church and of the English Presbyterian Church. My life during this period was an exceedingly busy one, as in addition to the items enumerated above there was the work involved in my membership in the Punjab Mission and a certain amount of activity called for by an attempt to help the public in general ways by sharing in the activities of such Societies as the Temperance and Social Purity Organizations. I found great pleasure in this type of work as it brought me into constant and very pleasant relations with the best element of the educated non-Christian community, and I may mention here that I found not only warm friends but very effective co-workers upon certain lines in many of these gentlemen, notably in those who were connected with the Brahma Samaj. Notably amongst these were Mr. A. C. Mozumdar and Mr. Kashi Ram."

On assuming the principalship Dr. Ewing at once gathered the whole work and administration of the College under his complete oversight. With no fuss or pretensions or promise he quietly poured a tide of power, of sound judgment, of living interest into the institution and it straightway forged forward with a movement that

never slackened or receded. In April 1890 his health broke and the family went up to Woodstock in the Hills where their little daughter Margaret, the fourth child, born Jan. 14, 1889, died on May 24. The sorrow was heavy but he rose from it and from his breakdown and returned to Lahore on July 15. All his life in India he was never free to forget his health, yet he never in the slightest degree spared himself.

As his own account indicates he carried his full share in the evangelistic work of the station. He conducted the Sabbath evening service and he took the Wednesday evening Bible reading at the English Church. The College teachers also maintained the daily evening preaching at the Lohari Gate Chapel. Dr. Forman had established this and it may be doubted whether anywhere in the world there has been a more able and sustained presentation of the truths of Christianity than in this little chapel in Lahore. As at the beginning in Fatehgarh, he kept up sympathetic contacts with the Brahmo Samaj and the men who were ready to come so far in their approach to Christianity. In November, 1890, Mrs. Ewing writes: "We had lectures from Ram Nandra Bose, six of them, two in the Rang Mahal, two in our college and one in the Government College. They were attended by large audiences. On last Saturday night (15th) we had a lecture in the College Hall, by an advanced Brahman, a Mr. Banarji from Hyderabad, on 'The Hindu Incarnations, and the Christian Incarnation.' It was an out and out Christian lecture. Rae Maya Das had come up for Presbytery, and was there, and at the close, he gave a stirring little appeal to the audience to consider Christ."

In January, 1891, Mr. Luther D. Wishard, founder of the Intercollegiate Young Men's Christian Association, visited the College on his tour around the world which

left its mark indelibly on every continent. Mrs. Ewing writes :

“ Mr. L. D. Wishard, Secretary of the College Young Men’s Christian Associations of the U. S. A. and his wife arrived here on Saturday A. M. (3rd). He spoke on Saturday evening at 6:30 at the Rang Mahal, on American College Life, physical, social and moral aspects. Yesterday A. M. at 10 o’clock he preached at the Methodist Church. At 2 P. M. he addressed educated natives at the Mission College Hall on ‘What the Educated Men of America Think of Christianity.’ In the evening at vespers he preached in our English Church. He is a most interesting preacher. On Saturday evening, 4-6, we were at Miss Kenny’s at a Christmas tree and feast to the Native Christian children. January 8th: Mr. Wishard spoke on Monday evening at 7 o’clock to Christian people at the College Hall. Very poor audience. On Tuesday night to a large audience of non-Christians, on the ‘Best Evidence of Christianity.’ ”

The second Decennial Missionary Conference was held in Bombay in December, 1892 and January, 1893. Dr. Ewing was one of the strong figures in it. He preached at the Temperance Meeting, although that is a subject none too popular with foreigners in India, and he spoke briefly on the Arya-Somaj and its influence in the Punjab and on the appeal of love. On this he said :

“ To those who work among the educated people of Lahore the Arya-Somaj is an institution of no small importance. The organization may be described as partly religious, but more largely social, while a political element is in some cases conspicuously present. Its membership is generally speaking characterized by its antagonism to Christianity. In endeavouring to influence them or indeed any class of the educated non-Christians, nothing is more important than

that the missionaries entertain and manifest sentiments of genuine sympathy for that which interests them in connection with their social and moral life. In Lahore there exist a variety of societies, such as—'Social Purity,' 'Temperance,' 'Female Improvements,' and a society for the promotion of friendly relations among all classes of the people. Missionaries belong to these societies and a missionary is president of two of them. The people are pleased to find us taking an interest in them, and are gradually thus led to reveal to us the thoughts of their hearts. My greatest difficulty is to know what they are thinking about. In addition to what Dr. Weitbrecht said about our Students' Prayer Meeting, I may say that, when the founder died, a meeting was held and a missionary was asked by the non-Christians to lead in prayer, which he did in the name of the Lord Jesus Christ. The secret of success lies in the spirit in which our work is done. Love, not affected sympathy, is what we need. One who is now a bright Christian testified that he was brought to Christ through the long-continued, disinterested kindness of Mr. Bateman, who wrote to him, went seventy miles in the hot season to see him, and in other ways revealed to him the Spirit of Christ. Let us give them openly the pure Gospel of Jesus. None can detect more readily, or despise more thoroughly, than they any attempt to gloss over or conceal the truth. They will respect us most when we hold up Jesus Christ before them at all times, because they know that we believe ourselves to have been sent by Him and that we claim to give our undivided allegiance to Him."

But his chief contribution was his paper on *Educational Work as a Missionary Agency*, and here he expressed the convictions which governed all his missionary life and work. It will be well to quote the paper in full. Like all his writings it was condensed and solid:

"If in our discussion of Educational Mission work, we

include all that has been done in schools of every grade, there will possibly be entire unanimity of opinion amongst us as to the very decisive results which have accrued from this form of labour. That the village and the bazaar Mission school has by its fruits justified its right to exist, we possibly all agree in believing. That the Mission High School and College are equally important and indispensable, some have dared to doubt.

“ Side by side, however, with these honest doubters, there is to be found a great, and I believe, increasing number of men and women who, after all that has been and can be said against higher education as an evangelizing agency has had its utterance, are profoundly convinced that amongst all the forms of work which the great Head of the Church has guided us in undertaking for Him in India, there is no one that bears a more important and apparently necessary relation to the evangelization of the entire people dwelling in this land than does this.

“ It is this distinct conviction that has made many willing to undergo the incessant toil of the classroom, and has given them the grace hopefully to continue the concentration of their energies upon the field furnished by the school or the college.

“ That all such effort has proven distinctly successful, is claimed, I suppose, by none; that some of it has produced but little in the way of tangible results will be sorrowfully admitted by all.

“ The same may with perfect truthfulness be said of every form of evangelistic agency. How often has the apparent paucity of visible and immediate fruit of the work done by the bazaar preacher, the zenana teacher and the tract writer saddened our hearts and tried our faith?

“ The educational missionary who with heart and soul believes in his work and who has an intelligent grasp of the situation in India, has the utmost confidence in the coming of the harvest. It may be delayed, but if so the fact should not surprise nor overwhelm us. He works in a soil distinct



in some of its characteristics from all others. True it is only the human heart after all with its sin and weakness and unbelief, and yet it is the heart subjected to a host of special and subtle influences which are calculated to keep it back from the unreserved acceptance of the truth as it is in Christ Jesus.

“That these influences may be effectively resisted and more of the boys and young men of our educational institutions brought to the position of definitely deciding for Christ there are certain things which seem to me of essential importance.

“The first of these is that the College or school be permeated by Christian influence. As necessary to this I would urge first of all that definite Scripture teaching have a prominent place in the work of every day. I have somewhere heard that the greatest of all educational missionaries testified that of all those who were brought to Christ through his instrumentality every one traced his conversion to the impression made by some particular passage of Scripture. It is the Gospel of the Old and New Testaments, and not our thoughts about it that should be given the place of prominence.

“It is a Bible in which we thoroughly believe that we are to teach, and if men are to be saved by the power of Jesus of Nazareth, it is surely of the utmost importance that He be held up before them not merely as a Teacher of the highest possible type of morality, but also as One who is able to deliver from the guilt and the power and the pollution of sin.

“Nothing in this connection is more trite than the remark that Scripture teaching is not in all of our schools in the hands of those who are duly qualified for it. The man, who through mental, or it may be moral, weakness has failed to pass his trials for licensure and ordination, sometimes has been thought fit for the work of a Bible teacher. We do not dream of sending him forth to preach in the villages, but we set him down as our substitute, to teach and to live Chris-

tianity in the presence of the wideawake young minds of the classroom. This practice may not be so prevalent as some would lead us to believe, but wherever it or anything like it prevails at all, can we wonder that there should be the report, at the end of each year, 'no baptisms'?

"Such a view will possibly be condemned as extreme by some, yet I venture to think that it is *always* a mistake to allow a non-Christian, and usually such to allow a merely nominal Christian, to undertake the teaching of the Word of God.

"The mere perfunctory memorizing of Scriptures, where there is the absence of the personality and warm words of one, who having himself passed from death unto life, commends the Gospel of the Son of God, is, I fear, often worse than useless.

"If missionary education is to be what it certainly may be, God's Word should, I venture to think, be the most prominent book, and the one to which the best time and best teaching at our disposal should be given.

"'But,' it will be urged, 'easier said than done,' and right true it is that an adequate supply of duly qualified Christian teachers is hard to secure. Let us then have fewer schools and colleges until such time as we can provide for the sympathetic loving thorough study of the Bible, for where that is non-existent the school or college might as well, and perhaps better be so also.

"Those who have personal experience of this work do not require to be reminded of the well-nigh irresistible tendency to perfunctoriness in our Bible teaching. After an hour and a half given to English or mathematics or philosophy, and before later periods to be given to other secular subjects, comes, in our college, the period for Bible study. This, for various reasons, we regard as the best time. It requires, I assure you, the most careful previous preparation and the constant remembrance that this is indeed Divine truth that we teach, and that these are needy souls before us, to enable one at all to even approach his ideal of the way

in which the Truth of God should be presented to an audience like that.

“The schoolroom is the educational missionary’s preaching place. Where has any missionary ever found a better audience? The objection that his audience cannot from the very nature of the case be in a receptive frame of mind is not a strictly valid one, since the student has voluntarily entered the class knowing that Christian teaching formed a part of the curriculum. Here the preacher has a most respectful, and usually an attentive audience every day, and if he is to thoroughly influence that audience he will never for a moment forget that he is a preacher, and what he sows is living seed in the hearts of his hearers, and that it is destined to spring up and blossom and bear fruit to all eternity. I do not think that the ordained missionary is out of place in school work. Here he has to preach at least once every day, and he might not be able to do more than this were he not a teacher, and whatever of theological training he has enjoyed, is of the greatest value, perhaps in no sphere more essential,—in aiding the accomplishment of what should be the paramount aim in all that he does, namely to win men to God.

“In so far as may be possible, intimate personal relations with students ought to be established and maintained. It is simply wonderful how this affects his attitude toward the message we have to put before him in class. It opens the way, too, to numberless opportunities of finding what is going on in his spirit. Every hour spent by the missionary with his boys outside the classroom may be of the greatest value—more peradventure from his own point of view, than many hours spent within it.

“This is not the place for, nor would time admit of, any attempt to justify the existence of what is technically known as higher education, as a missionary agency. Such argument is, I venture to believe, not necessary. The very circumstances in which we are placed, the condition in which we find the country, compel us to undertake the task—and

it is by no means a hopeless one—of bringing the influences of the blessed Gospel to bear upon the rapidly increasing numbers of those who are receiving Western education. This education they will have whether we take part in it or no. The question is—are we prepared deliberately to leave those who are destined to be the leaders of social and political life in this country untouched and uninfluenced by the faith we have been sent to preach, or shall we continue as we have begun—only God grant that it be with still more grace and wisdom—to gather one here and another there into the Kingdom from out of the multitude and to impress the truths of the Gospel upon the many until such time as the seed thus sown shall ripen into a far richer harvest than we have yet seen or, it may be, expected?

“We are all more or less familiar with the difficulties attendant upon any effort to influence the student class by means of bazaar or chapel preaching or by the press. I cannot of course speak with authority as to other large cities in India, but in Lahore we certainly find that the audiences at English lectures and sermons are very largely made up of those who have learned something, howsoever little, of the Gospel in the mission schools and colleges of the province. Others go their way unheeding and inaccessible to all effort made to secure from them a patient hearing of the claims of Christianity. Are we then to let all the youth thus go away? A thousand times, no!

“Many more of the educated are impressed with the truths of Christianity as a system than we perhaps imagine. Two months ago a student of the B. A. Class in our college, believing himself to be seriously ill, made in my presence and in the presence of a number of his fellow-students the declaration that for more than a year he had been fully convinced of the truth of the Gospel, acknowledged his personal sinfulness, and his entire acceptance of Jesus as his personal Saviour.

“The numerous half-way houses which have in these latter days sprung up between old Hinduism and Christianity,

constitute the greatest hindrance to the natural and legitimate outworking of the plan of missionary education. It is hardly to be expected that a thoughtful youth should pass any of them by in his progress upward from old Hinduism; indeed, some pause for a while at all, and very many, as we know, permanently remain in one or in another. This, while it does add tremendously to the difficulties of our task, is still by no means a reason for the relaxation of effort. We are filling the Somajes, and whatever of odium there is in that, let us cheerfully bear our share. The very fact is in itself a proof of the efficacy of the agency through which we work, and we have reason, and analogy and revelation—all to assure us that this process in which Mission education has borne so large a part is to end in the final acceptance of Him who was crucified, by many who are now fain to be satisfied with the mere husks and fragments of truth.

“As we compare the present with the past, and note how that, within a decade or two, great changes have taken place in the attitude of educated non-Christians toward the Gospel; when we see hundreds of intelligent well educated people, evening after evening for weeks together, eagerly listening to the most uncompromising Christian addresses, the conviction comes to us, that in this all those who are giving their lives to educational mission work may find abundant cause for thanksgiving and rejoicing. When we inquire whence have come very many of the most efficient preachers and teachers in our Missions, and whence many of those Indian Christians in business or professional life, who are by their lives commending the Faith of Christ, we discover in answer to our question a proof of the most decisive character that the work of the school and the college has been by no means in vain.

“If our schools have not shown the results we desired to see, the reason is probably to be found in the fact that our work has not been as well done as it ought to have been. But because we may have toiled clumsily or even carelessly, shall we despise and condemn the instrument which even

in spite of our inefficiency has wrought such wonders in the land?

“Fathers and Brethren, fair and candid criticism let us warmly welcome, defects in our methods let us be ready to recognize and remove, and with unshaken confidence in the power of the Truth committed unto us, why should we not share more largely in the promised endowment of power from on High, and even from this time forth enter upon the reaping of an abundant harvest?”

The chief recreative incident of the first decade in Lahore, made necessary by the condition of his health, was a long walking trip in 1893 through Kashmir. His heart was at this time still able to stand the higher altitudes. His brother Arthur, who later founded the College which was to bear his name at Allahabad, had come out to India this year and he and Rhea left Murree by tonga for Srinagar on August 14. They were gone until October 5, walking 710 miles. They reached Srinagar on August 19 and left on the 23d for Leh. They got to the Indus near Khalsi on September 5 and were surprised to find it such a large stream thus far back in the Himalayas. They arrived at Leh on September 8. They came back to Srinagar by difficult roads and lost their way on the Pass near Shargat on September 20 but reached Lashgar on September 22 and Srinagar again on September 28. He wrote full letters along the way of the scenery and the people. Kashmir was not then as accessible as it has since become and the trip was very rough. He wore out two pairs of boots and was glad to come down to native chaplis or sandals. One is tempted to reproduce here his full journal of the trip but many books of travel which have appeared make it needless to give his vivid, picturesque account of the fun and the hardships of the ex-

perience to him and to Arthur. Years later Tyndall Biscoe made the same trip and tells of it and the fascinations of Leh and of Dr. Ewing's friend, Dr. Neve, and of the life of Kashmir, which Dr. Ewing visited again and again throughout the years, in his delightful book, "Kashmir in Sunlight and Shade." Just before getting home from this trip Dr. Ewing camped by a riverside in dense vegetation and drank of the water and bathed in the stream. As a consequence he came down with a fever soon after he reached home and was unable to break it until a trip to Ludhiana to the Annual Meeting of the Mission in December.

On August 23, 1894, Dr. Forman died at the age of seventy-three and it is hardly an exaggeration to apply to him, in part at least, the words with which Morley refers to William the Silent in closing "The Rise of the Dutch Republic," "As long as he lived, he was the guiding star of a whole brave nation and when he died the little children cried in the streets." His funeral was a great demonstration of his hold upon the city, and when a rumour of his death went abroad, an anti-Christian paper in Lahore, in an editorial of commendation of his life and work, declared: "No foreigner has ever entered the Punjab who has done so much for the Punjab as Padre Forman Sahib." That was saying a good deal in a province that had been ruled by John Lawrence. "None who saw the great concourse of Hindus, Mahomedans and Christians who gathered on that sultry afternoon in August to express their love and reverence in the last solemn act of taking the body to its resting place; who saw young men who without regard to religion or caste carried the coffin that contained all that was mortal of the man who had so long shown himself their friend, —those who saw all this can never forget it, or fail to

give thanks to God that among men faith and love still answer to love and faithfulness.”

In honour of Dr. Forman the name of the College was changed. It had been “The Mission College.” It was proposed now to call it “Forman College,” but the Board at home insisted on including the word “Christian” and “Forman Christian College” it has been ever since. Dr. Ewing at first disapproved, “because,” as he wrote, “I think it is likely to mislead by making people think that all the students are Christians. Otherwise every missionary will, of course, rejoice in the name.”

It will be best to refer later to the work and policies and influence of Dr. Ewing as a teacher and educational administrator, but something of the freshness and originality and power of the new educational force now released in the Punjab may be suggested by a reminiscence of later days from K. L. Rallia Ram, Esq., a graduate of the College, for some time a member of the Provincial Legislative Council, principal of the Rang Mahal School, and one of the Christian leaders of the Punjab:

“It was in October, 1905 that the writer of these lines sought admission in the first year class of the Forman Christian College—three months after the regular enrolment had ceased. The present stringent rules did not exist in those days. Dr. Ewing’s office was reached with some difficulty, but with more trepidations. Dr. Ewing’s fame had reached far and wide, the two eldest brothers had already sat at his feet and had told many stories of their Principal. Filled with awe and bewilderment, the candidate for admission reached the door of the Principal’s office, and there he stood for full ten minutes not daring to knock. Dr. Ewing was busy writing. At last he lifted his eyes and said ‘Do you want to see me?’

“‘Y-y-y-y-yes yes s-s-s-Sir! May I come in?’



“ ‘Come in, Rallia Ram.’

“All fears vanished. Dr. Ewing knew his name though he had never met him before. A smiling face, and a few witty remarks at once put the freshman at his ease. He had expected a stern, relentless, unhuman official at the Principal's desk. He found a strong but altogether human person at the head of his Alma Mater to be. Dr. Ewing was a typical father and therein lay his strength. He was a great disciplinarian, but his discipline was tempered with love. The eyes were that of a lion, and the heart was that of a father. He was a real father to his students, to the members of the staff as well. Hence his never failing loyalty to them.

“Dr. Datta in writing to one of the alumni of the college on his appointment to a position where he had some responsibility over a few of his colleagues wrote words to this effect: ‘Remember Dr. Ewing's example. He always trusted his colleagues and his students, and he was loyal to them. Therein lay the secret of his greatness and success. He knew their failings and their shortcomings, and he knew how to deal with them too, but woe betide the man who dared to say a word against them in his presence.’

“He loved his students, and loved them with a forgiving father's love. One Sunday morning just after breakfast a crazy ‘Newtonian’ who had his meals at Kennedy Hall came out with a new song of his composition. It was funny and his singing made it funnier still. The mania caught on and within a quarter of an hour the whole Kennedy Hall was walking in procession after the illustrious composer of the new ditty, singing lustily at the top of their voices and creating unearthly noise. The comedy went on smoothly for a while, till another well-known figure of those days, now a doctor who is more concerned with the physiognomy of plants than the anatomy of human beings, arrived on the scene. Mistaking the merry advances of his fellow hostellers for a premeditated act on their part with an evil design on his popular personal self, he gave a shriek, and what a shriek! It took everybody by surprise, and be-

fore they could recover from their bewilderment, an excited low voice announced, 'Dr. Ewing.' The magic word caused still greater consternation and within twinkling of an eye Kennedy Hall looked deserted. The 'Newtonian' gentleman had reached Newton Hall in record time, others had vanished. They were not to be found in their rooms, at least not till one looked down under the beds, under the big dining table or under other places of equally comfortable repose. There was dead silence. A pin drop could have been heard.

"The storm had blown over. One by one the runaways began to come out in the verandah from their places of hiding. Three had already come out and were ridiculing their compatriots who were still lying low, when they heard a lion roar. 'Here are the men I want. You were making noise on Sunday afternoon. . . .'

"'You are expelled from the College. . . .'

"'You must leave the hall within half an hour. . . .'

"'It is Sunday to-day, so I will not ask you to move out immediately, but early to-morrow morning you leave the Hall. . . .'

"'You must see me just before the first period and I will let you know your fate.'

"Thus only a partial verdict was passed and the following twenty-four hours were spent in agony and in distress. Where will the accommodation be found? What will parents say? What a disgrace it would be! Apology was carefully drafted and on Monday morning the offenders were found standing before the College house to know their final fate. A few minutes before ten Dr. Ewing came out, looked at them with a smile, and said, 'I thought you committed a murder in Kennedy Hall yesterday.' He looked at the written request for apology, waved the paper aside, patted them in his own fatherly way, had a joke ready for each one of them, cheered them up and disappeared in his office. He knew that they had been punished beyond their desert in the shape of a sleepless night. He knew that his look had done its work, the offence will not be lightly repeated. He

not only forgave, but put a new heart in them not to incur his displeasure again. And this because he was so father-like in his dealings with them.

“One more incident might also be mentioned. Is it illustrative of Dr. Ewing’s sense of humour or his ‘diplomacy’? Perhaps of both. It was All Fools’ Day, April 1st. Fourth year Chemistry students had earlier played a practical joke with success upon Professor P. G. Shah. One of them suggested that a similar trick be played on Dr. Ewing in the English period. Various suggestions were made and rejected. At last it was agreed to bolt all the doors of the classroom from inside. The class was to pretend to be so busy in studying ‘Hale’s Longer English Poems,’ that Dr. Ewing’s knocks were not to be heard for a few minutes. The duty of opening the door was entrusted to a particular student who was to wish many happy returns of the day on behalf of the class. The doors were bolted and the class was seen diligently at work, fully absorbed in studying one or other of the English poets. Dr. Ewing’s footsteps were heard in the corridor and in a moment he was at the door. He had seen through the whole thing. ‘Open,’ said he, and gave such a tap on the door that the student sitting nearest, trembled, jumped up and opened the door. Dr. Ewing walked in and began to call the roll. ‘So and So.’ No answer. ‘Absent?’ This thing can’t be allowed to go on. He might as well leave the college.’

“‘So and So.’

“A faint ‘Yes Sir.’

“‘I don’t want female voices here. You must learn to answer properly or you go out of this college.’

“Roll Call over. The lesson commenced and volley of questions began. On every wrong answer a strong rebuke was administered. Dr. Ewing was not in good mood. He was asking too many questions. The class trembled throughout the period till the last five minutes were reached, when Dr. Ewing for the first time that day made one of his characteristically witty remarks. Then in the last two or three

minutes he related a story. When he was a teacher in America one of his classes played a joke on him on April Fool's Day by closing all the doors of the classroom. There was a chimney in the room in which fire was lit. So the teacher climbed up on the roof of the classroom, closed the air-holes of the chimney and so directed all the smoke in the classroom, and before long the classroom was thrown open. 'Gentlemen, many happy returns of the day.' The bell rang and the students walked out in a much happier mood than they had expected to, and realized that in Dr. Ewing they had a match for the combined wit of all of them put together."

## VI

### THE SECOND FURLOUGH AND THE SECOND DECADE

**M**RS. EWING and the children returned to America in October, 1895 and Dr. Ewing followed in April, 1897. He was "Dr. Ewing" now, his old College, Washington and Jefferson, having conferred on him the degree of D. D. in 1887. He was disposed at first to decline this on account of his youth but friends advised him to accept. His notes give an account of the furlough and of the grave problems which he was called upon to face in connection with a call to a college presidency at home and of the two main incidents of his next term of service:

"We spent the greater part of our furlough from March, 1897 to October, 1898 in Wooster, Ohio. During that period in America my time was spent, as indeed it has been in every furlough, almost exclusively in travel amongst the churches and in the effort to stimulate interest in the work in India. It was during that furlough that I was compelled by circumstances to make a very important decision. Dr. Scovil, the President of the Wooster University, resigned his office and the Board of Trustees of the institution elected me to succeed him. This election was made in spite of the fact that I had assured those, who consulted me, before any action was taken, that I could not think of accepting this office if the doctors should be of opinion that I could safely return to my work in India. When news of my election reached me I took steps at once to reach a decision upon the question of health and it being favourable to my return I notified the

Trustees of my decision to do so: I appreciated profoundly the confidence shown by the Board, but it was borne in upon me so clearly that I ought not to forsake the work in India unless compelled by Providential circumstances to do so, that there remained no doubt in my own mind as to the life course to be pursued. This decision we have never regretted. I may mention here that another call was informally given me to become President of the Centre College at Danville, Kentucky, practically simultaneously with the one given by Wooster. There was great conflict of opinion amongst our advisors in those days, some thinking that we were making a mistake in not accepting one or other of these important openings in our native land, but the majority, including the officers of our Foreign Board, were strongly in favour of the course, which was eventually followed. One well-to-do lady was so pleased with the decision to return to India that she wrote offering to provide the salary of an assistant for me in Lahore. Mr. D. J. Fleming, who had just graduated at Wooster, was chosen by me, and came to India with us when we returned during that time. His services as well as those of Mr. Murray S. Frame, Mr. R. G. Caldwell and Mr. C. H. Rice, who succeeded him, were invaluable both to me and to the College. I may mention here in passing that this plan of securing well chosen graduates to serve for brief periods has proven a most advantageous one inasmuch as it furnished a decided stimulus to the staff of the College by providing fresh and active colleagues, but chiefly in the fact that our College became in this connection a sort of training school for men, who became eventually some of the most useful and active of the regular members of our Mission. I should pause here only to mention the names of Messrs. Fleming, Frame, who went to China, Rice, Wilson, Collins, Donaldson (Mr. Donaldson went to Persia), Weir and Mowbray Velte. Mr. Caldwell was prevented from coming by the circumstances of his family.

“As I look back upon the decade, under review, I do not seem to see many events or circumstances which call for

special mention. In 1901 I was invited by the Board to proceed to the Philippine Islands to give such assistance as might be possible to the brethren there in the opening up of the work of our Church in those Islands.

"I was absent from March, 1901 to October of that year, and spent some three months in visiting the stations of our Mission, and later on in a brief visit to Japan. As I have watched the progress of the work in those Islands it has been of special interest to me to recall the fact that I had some small share in the founding of the great Silliman Institute at Dumaguete. The visit to Japan was most interesting and helpful to me, giving an opportunity, as it did, to meet many of the missionaries from both that country and China. During this decade the College continued to grow in size and influence, and some important additions to our equipment were made, such as the purchase of the Abbey property, and the erection of the Newton Hall. Besides this there were also added five additional Lecture Rooms to the main College building, and besides these and most notably of all the large Hall in front of the Main Building.

"But I must not forget also to mention that I was given an opportunity to contribute something to a very interesting and important task connected with the great earthquake of April, 1905, when in the Kangra Valley many thousands of people lost their lives in the greatest earthquake that has visited this country in recent times. The destruction of life and property was terrible. Sir Charles Rivas at once proceeded to organize relief. Public meetings were held in Lahore, and a committee consisting of four Indians, of whom two were Hindus and two Mohammedans, four European and one American (myself) was appointed. Of this Committee I was appointed President. The need of the occasion stimulated liberality in many quarters, and about thirteen and a half lakhs of rupees were collected. To this committee was committed the charge of the distribution of this large sum of money. This involved many months of work. I may mention that the work of the Committee was fortunate



ON SECOND FURLOUGH IN AMERICA, 1897



enough to secure the approval of the Government, and, I believe, also of the public who were interested. Following the completion of this work I was recommended to King Edward for the Kaisar-i-Hind Gold Medal, which I received on January, 1906."

On this second furlough he attended the Third Quadrennial Convention of the Student Volunteer Movement for Foreign Missions, held in Cleveland, Feb. 23-27, 1898, and made four addresses on "The Aim of Educational Missions," "The Intellectual and Practical Preparation of the Volunteer," "Work for the Educated Classes," and a "Farewell Word in Behalf of the Foreign Missionaries." The aim of educational missions he defined as follows:

"The great aim of all missionary effort is the bringing of the individual into personal relations to the Lord Jesus Christ. No school or college in non-Christian lands which is satisfied with less than this has any claim to represent the true missionary spirit which burns in the heart of the Christian Church.

"It has been said that the true method of missions is to take the ethnic religion of a given non-Christian country as a basis and upon that to build our better ethical teaching, and for this constructive process the school and college are the natural and necessary agencies. But this, I protest, is not the theory of him who sees in Jesus Christ the world's only Saviour.

"Regarding the educational institutions established for the distinct purpose of imparting an education to Christian youth, and thus fitting them for Christian service, there can be no question as to aim. As to that other class of institutions into which are gathered many thousands of non-Christian youth in the various missionary fields what shall we say? What is their aim? Does this aim justify the outlay

of all the lives and money devoted to its accomplishment? Western literature and science and civilization are being, in these institutions, brought to bear upon the lives of those who are taught. But it is not for the sake of these that we teach. In at least some countries it is only by gathering the youth into school and college that great sections of the people can be brought under Gospel influences at all. The missionary sees in the school and college his only door of access to the life of great masses. He is none the less a preacher of the Gospel because he has a share in the impartation of secular knowledge. In school and out he meets with his pupils, and no man on earth has a field in which he is more free to use all the power which the Holy Spirit may give in pointing sinners to the Lamb of God. I do not believe that a knowledge of Western lore ever works more than a surface transformation in such peoples as those of China or India. The man underneath remains the same. The only thing which really transforms is the touch of Jesus Christ. Hence I would say, let the school and college be regarded as perhaps second in promise to no other single agency. Mighty and far-reaching in influence because of the wide field which they open to us, their legitimate aim is nothing less than the manifestation of the living Christ to the great multitude of boys and girls and men and women who resort to them. It is my conviction that he who regards the school as primarily a civilizing agency errs most grievously. Instances might be cited to show how even the highest intellectual culture when imparted to the individual has still left him as incapable of appreciating the things which we most prize as he was in the days of his mental darkness. The Indian who after his return from England with honours from one of the British universities cheerfully undergoes the loathsome process of purification is a case in point. His intellect has been strengthened. He is master of a store of facts, but his moral perceptions are even duller than at the outset.

“The missionary teacher should ever keep before him the fact that Christianity is not primarily a theory or system of

ethics, but a life. In his task of winning his pupils for Christ he will constantly strive to arouse the sense of sin and then to point men to the Deliverer, to Christ as all-powerful to transform the life of the individual he points. Relying upon Him to work the same mighty work in the hearts of the Buddhist or Mohammedan that has been wrought in himself, he rejoices as he sees one after another of his pupils bow in obedience to the will of Christ. Educational missions are for the sake, not of civilization, but of Christianization. To this end let the missionary reverently, prayerfully, devotedly use the implements which are ready to his hand as he lives amongst his pupils and great results will follow. He has the Word revealing the world's Saviour and he can claim and realize the presence and power of the Holy Spirit. Through these the Light of the World will be recognized and lives be transformed."

Of work for educated classes he said:

"There are 288,000,000 people in India. This is a population equal to that of Great Britain, France, Germany, Russia, Turkey proper and the United States combined. The great majority of the people are without the education which comes from books. These millions of India have been likened to a pyramid, of which the sides and base and contents are the unlearned and the lowly, and the apex the educated.

"Of the learned there are two classes, partially, at least, distinct from each other: (1) Those familiar with the lore of the East. (2) Those having a knowledge of English and of Western learning. These of the first class number, perhaps, 20,000,000, and those of the second some 3,000,000 or 4,000,000. These educated people constitute there, as do the learned everywhere, the leaders of the people. As they are in the years to come so will the masses be.

"The very existence of such a class constitutes a challenge to the Church of Christ. In the schools and colleges established by the Church the very fundamental beliefs of

many a young mind have been swept away. The incoming of English literature and Western science has created a new order of things. To this the Church must needs adapt herself. Let us recognize the existence of a rapidly growing body of bright, thoughtful men, for whose conversion to the faith of Jesus Christ most systematic, persistent and enthusiastic effort is demanded. The missionary must understand them, their modes of thought, difficulties and perplexities. He who goes to them must go, if he is to succeed in his effort, with a heart full of sympathy for them, as well as with the profound conviction that he bears with him the remedy that they need. The college lecture room, the public hall, the primary school, personal associations and friendly intercourse in the home or on the street, in each or all of those spheres the Christian missionary finds an open door. Results have already accrued which have cheered our hearts and which give bright promise for the future.

“Those people have minds quite as capable of profound thinking as our own. They are not waiting to accept Christ merely because we call Him Lord and Saviour. The distinctive doctrines and principles of our blessed faith must be put by the missionary in contrast with the faiths of those whom he would lead to Christ. This contrast will inevitably bear its lesson and intellectual assent be secured, provided that the missionary go to his task armed with the intellectual and spiritual equipment which he dare not, if he be wise, ignore.

“No more promising field of effort was ever open to the educated Spirit-filled believer. The best minds of Hindustan have begun to bow in reverence to our Lord. Great multitudes are in a condition ripe for the reception of Christian influence. Delay means spiritual death to millions. Prompt responses to His call of the hour means, I solemnly believe, the turning of great numbers to Him, who alone can dispel the mists of superstition from the minds of that thoughtful people. Keshab Chandra Sen, who himself touched but the hem of our Saviour's garment, said: ‘None but Jesus, none

but Jesus deserves to wear the bright and glorious diadem of India, and Jesus Christ shall have it.' I believe those words. Do not you?"

He counselled, accordingly, the thorough preparation of missionaries for their work, referring particularly to the mastery of the language, "a good degree of familiarity with the faiths" of the people, ability to meet intellectual difficulties and to reason persuasively with them. Regarding "the great fundamental truths of Christianity," he said, "the young missionary should have definite, settled views. We cannot afford to export doubt to foreign countries. Those lands have enough and more than enough religious speculation of their own. Faith and a system of vital truth as opposed to doubt and profitless speculation must be the substance of our message. In a very real sense must the messenger speak that which he knows and testify of those things which he has seen. If it be otherwise, how pitiable his blind attempt to lead the blind!" And he closed by pointing out the magnitude of the task and the duty of building wisely a solid and real Church. For years afterwards he heard echoes of this Convention and of the influence of what he had said. Three years later he met in the Philippine Islands one of our best missionaries who had heard him, and been affected by his words at Cleveland.

The invitation from the Board in 1901, that he go to the Philippine Islands came just at a time when the doctors were urging him to go away from India for a rest. He had been back only two years and was altogether reluctant to leave but was forced to recognize that he must, and was rejoiced to hear of the Board's desire that he should go to the Philippines. On Dec. 26, 1900, he wrote:

“Your letter suggesting the matter of my going to the Philippines reached me recently. Since I wrote you before, I have been getting on fairly well as regards health, and Dr. Hendley of the Medical College is evidently of opinion that he may discover the source of all my trouble to be the liver, and be able to set me right again. As you will understand I do not want to leave here until all other plans have been found to fail. Were it clear that I could not go on here, I should at once accept the proposal as to the Philippines as the right thing. The doctor and many of my brethren have suggested this plan:

“First, I take from three to six months’ leave out of India and go to Australia or the Philippines, thus having the advantage of a sea voyage together with an entire escape from the Lahore routine. I might be able to arrange for my work for a period beginning from March 1st. I am quite certain that my brethren will unanimously approve of this, including our medical men. It may be that my general health will so improve that any such rest and change may be unnecessary, in which case I shall, of course, rejoice, but I should now like to anticipate by securing the permission of the Board to take such a trip if it be regarded as wise by the best medical advice I can secure. Dr. Hendley and Dr. Newton say that they believe that such a plan would probably result in such benefit as would enable me to remain here for years. Will the Board approve and authorize the necessary expense? The latter I should make as little as possible. If you agree, will you send me a cablegram with the one word, ‘Yes.’ ‘Ewing Lahore’ will reach me. In case the Board should be of opinion that by going to the Philippines I could be of service, please add to the cable any necessary words and I shall prepare to go at once. I should certainly feel better in going on a trip which could include some useful service.”

And Mrs. Ewing wrote confidentially by the same mail:

“ I do trust that you will see your way clear to sanction my husband’s request. I feel so thankful that he has come to the point of making it. I have longed very much that he should go to Australia, because he could not get in the thick of work and speechifying as we have no mission stations in that land. But I realize that his going away even with your permission will be very uncertain if he feels a shade better. If there were, therefore, something he was given to do in the Philippines, it would insure his going. He is never happy when he is without occupation, and while it would not pay you to take him from India for a few months to do the little he ought to be given to do in the Philippines, if the money must be spent at any rate, might it not be wise to allow him an object? ”

The Philippine Islands had just come into the care of the United States and missionary work, prohibited under Spain, had been begun. The Presbyterian workers wanted the counsel of older men and Dr. Ewing seemed to the Board an ideal man to go. He left Lahore on March 1, 1901, and sailed from Calcutta for Hongkong on March 13, and reached Manila on April 9. He was, as always, *persona grata* on the steamer with all the English passengers and with the two Americans, “ rich and cheap, who talk much and laugh more.” He sang at the concert and was known as the “ Archdeacon.” He wrote a very full journal of his trip for the six months he was gone in letters to his wife. I shall pick out a few of his incidents :

“ This morning we had service. All of the Christians (?) came. I preached upon Joshua 13:1. We are now passing through the Straits, though land is only visible on one side. Sumatra is off to our right, though we cannot see it. The sea is glassy and the day steamy and foggy. We are only three and a half degrees north of the Equator. Sun

rises at six and sets at six (approximately) the year round. Last night the sun, which was a blood red ball for half an hour before its disappearance, dropped like a ball into the sea, and five minutes thereafter there was no sign in the west to show where it had gone down."

A note of welcome from Mrs. Bino Bose Mitter met the steamer on arrival cordially inviting him to spend the time of the vessel's stay in Singapore at their house. So he at once set out and was not long in reaching their very pretty home five miles from the dock "He got rather homesick talking over all the Punjab friends, but greatly appreciated the kindness shown him by Captain and Mrs. Mitter, who, with their two little girls seemed to be thriving in lovely Singapore."

"In Singapore we entered the largest Temple in the city, filled with idols and containing about a score of altars. Here a man 'salaamed' to me and I addressed him in Urdu. He smiled broadly and told me that his home is in the District of Amritsar, that he, a Punjabi Mussalman, receives a salary of \$18 a month for acting as general caretaker of a Chinese Joss house!

"Almost every corner in Hongkong has its beautifully uniformed Punjabi policeman. These have a great attraction for me and I have had many a chat with them. To-day I met a Lahore man who recognized me. These men seem as much pleased as I with these meetings.

"The Happy Valley cemetery seems to be the memorial place for the whole East. Many gravestones are in memory of such as these: 'Whose body was committed to the sea in the Gulf of Siam,' 'Who was killed at Chefoo,' 'Who was drowned at sea,' etc., etc. One stone I noticed to 'Mrs. Henrietta Shuck, first American female missionary to the East.'

"En route Hongkong to Manila. There are seventeen



saloon passengers—a queer crowd—most of them hailing from our beloved country. Some are very nice and some are not. I have made the acquaintance of Mrs. and Miss Wright, wife and daughter of one of the U. S. Commissioners, Judge Wright of Tennessee. They are very cultured people, and most interesting. The young lady is about twenty, and has been teaching me the very latest home slang, much to her mother's horror! They have invited me to call at their home in Manila, which I shall do. We have two rather nice government contractors, one a grandson of Simon Cameron.

“Manila. The American soldier is everywhere, and a fine looking fellow he is. I attended a social at the Gelwicks' last night, where there were about sixty men, most of them *gentlemen*, educated polite young fellows, from good homes. Evening before last I attended and addressed, through an interpreter, a Filipino Y. P. S. C. E. meeting, where there were more than one hundred men and women studying their Bibles. The opportunity here is wonderful. The pathos of that meeting I shall not soon forget. The Protestant workers here are our own and the Methodists in Manila.

“At Haganoy we had a service for the soldiers in a big garden, where I preached, and at 7:30 Mr. Davidson preached in Spanish to a large audience of Filipinos. Our English service created an amusing episode. We were just beside the big parish church. During our first hymn the church people began to ring their three huge church bells, and we were deafened. On and on they went and soon it became evident that they were trying to prevent our service. We waited but nothing was said. At last four of our audience made a break for the church and the bells stopped. We heard afterwards that they had kicked the ringers down the belfry stairs. Captain Freeland shut his eyes to that part of the service. One meets here many good men among the soldiers, but oh! how the majority of them do swear. Mr. D. overheard one of them just after the service say to an-

other, 'That chap is a G—d—d—d good preacher.' That, however, is a very mild example of what one hears. Haganoy is a beautiful town and our work was most promising. It was a most cheering thing to see a congregation of some ninety men and women, with open Bibles, eagerly drinking in all that Mr. D. said. We slept on the bamboo floor with a rush mat and a pillow for bedding, and our night suits for covering.

"Sunday in Manila I attended the regular church services and the great theatre service. At the latter there were some seven hundred people present and Mr. Rodgers preached in Spanish, after which Señor Buencamino rendered the substance of the sermon into Tagalog. The movement represented by that meeting is a very interesting one. It is partly political, being composed of the people who belong to the new Federal Party. At every service, however, quite a number sign their names as candidates for admission to the Church. They are filled with hatred toward the Roman Catholic Church. I imagine that this feeling is much stronger than their desire for things spiritual and yet this is a marvellous opening for the pure Gospel. There seems no limit to the opportunity. Hundreds of little churches might be formed at once if there were men to carry the message to the outlying towns. The brethren here are overburdened with the responsibilities of the situation. I have just sent off a strong appeal to our Board to send out at once two men.

"At 8 A. M. we met and continued till 11 o'clock. There were present five M. E.'s, four Presbyterians, two United Brethren, one Christian Alliance missionary. There had been much prayer and the spirit throughout was good, though there was some very frank speech. Hitherto the M. E.'s have declined to enter into territorial comity. But the evils of such a course have become more and more prominent. Bishop Warne and I did the bulk of the talking, though others had their say as well. We (Pres.) proposed—(1) the formation of an evangelical Union; (2) territorial boundaries; (3) that

all churches should be called evangelical churches, only there being added the words in brackets 'in connection with \_\_\_\_\_' etc. The outcome of all was the acceptance of No. 1 and the appointment of committees to consider 2 and 3. These meet this P. M. and report on to-morrow or Monday. We are greatly rejoiced, for things look very hopeful.

"A good audience at the lecture last night. Regarding the three cuts in the paper one Yankee says—'Dr. Stuntz looks as though he were just out of jail, Dr. Warne as though he were in jail, and Dr. Ewing as though he ought to be.'

"I do not think that I could find a better resting and recuperating place than this—Guimaris—in all the world. Later. Have just been quenching my thirst by drinking cocoanut water. This is verily a new world to me.

"At 10 A. M. the five of us went down into the sea where we had a swim for an hour with much merriment. This is certainly a very healthy climate. I do not think that I have been so thoroughly well for years.

"Dumaguete is the prettiest place I have seen in the Islands. A high range of mountains, the summit of which must be some forty miles from the coast, at this point is the most prominent feature as observed from the sea. The inevitable palm trees are in abundance, but the rather rolling character of the landscape is a rest after the flatness of Iloilo. The huge church is here as everywhere the centre of everything.

"Manila, June 1, 1901. Yesterday was chiefly devoted to the making of calls. The first was upon Judge Taft. I was most cordially received and was greatly pleased with the man. He is obviously a clear-headed, strong man who is putting the very best of himself into the tremendous task given him to do in these Islands. He spoke very fully as to questions of policy, etc., and had I been a newspaper reporter I could have had some interesting items for the 'yellow' dailies."

His visit to the Philippines was of great service to the new Mission there. He gave wise counsel to the young missionaries. He aided in bringing the different denominations together in plans for territorial recognition of responsibility and in other arrangements as to comity, but he saw that organic church union was not practicable in view of the attitude of some of the other bodies and he accordingly advised the young Presbyterian missionaries to press forward with their own work while ready always for one "Evangelical Church," and he was glad that they called their Church by this comprehensive name. He helped to plan the new school, "Silliman Institute" at Dumaguete, which has become, next to the University in Manila, the best known and most influential school in the Islands, and he was very helpful in winning for the evangelical cause the large interest and support of the American element.

He wrote some interesting articles on conditions in the Philippines to the *Civil and Military Gazette*, the leading English paper in Lahore and at the close of his visit he sent a summary of his views and impressions regarding the missionary work to the Board.

"Before leaving the Philippines I desire to write briefly of several matters pertaining to the work in these Islands.

"The present need: The opportunity seems practically boundless. Everywhere people are found ready to join themselves to the Protestant Church. This is doubtless due, partly to the general hatred toward the Friars, but there is at the same time a real spiritual hunger on the part of many. In any case there is now before the Church an opportunity such as has been witnessed in no other land, save Japan. It is my conviction, after somewhat careful study

of the situation, that the movement is, upon the whole, a spiritual one—not even largely political, though in some instances that feature may predominate. Were there the workers, there might be a little church in every Pueblo in the Islands within a year. A time of reaction will come ere long, and for this the brethren are preparing. If the right men can be found and the funds at the disposal of the Board will admit of such extraordinary effort, I should urge the sending out of a number of men at once. If you could possibly arrange to transfer two or three men from Mexico or South America, who already know Spanish, the advantage thus gained would be very great. But if that cannot be done, the next best thing will be the sending of the best young men available.

“For Luzon, there should be three new men. For Panay there should be two new men. Great districts are open to them. The men here will do all that they can and do it well, but they must be reinforced.

“As to the sort of men required, I need venture no opinion, as you are sure to send the best available. One point, however, I venture to suggest: Generally speaking, I would urge the sending out of married men. This is a large subject, I know, and I am prepared to admit that single men should in some cases be preferred to those who are married, but in this Mission, with the conditions of life which here prevail, a man who has a wife is at an enormous advantage. The wife can reach the women while the men cannot. I have always believed that it was unwise to send unmarried men to India. I am convinced that the reasons against them here are much stronger. Even though you may not agree, I have adopted the only course open to me, and I may add that I believe this to be the opinion of every member of the Mission. The argument based upon expense is a strong one, and yet I am prone to think that for a given amount of work to be done the sending of married missionaries will be the more economical way.

“The missionaries: I want to say a word for these

brethren. In Messrs. Rodgers, Davidson, Hibbard and Hall you have four men admirably adapted to the work they have to do. Mr. Rodgers with his experience and admirable knowledge of Spanish, and his all round strength, is exerting a great influence in Manila. He is clearly the leading missionary in the city and we can only hope that the strain may not be too much for him. The Board was wisely guided in transferring him here from Brazil.

“As a personal opinion I may say that I think the call for Medical Missions here is by no means great as compared with the need for preachers and teachers.

“While in the South I visited Cebu and its capital. I wish the Dutch Reformed Church would take up that Island at once. The City of Cebu is likely to eclipse even Iloilo as a commercial centre. I shall be glad to have you pass on this suggestion to Dr. Cobb.

“And now it seems as if I had said all that I had to say. The experience of these two months has been deeply interesting to me. I have tried hard to be of some use. The brethren have dealt kindly with me and some of them will doubtless write you of our experience and conferences together. If I discover later that my visit has been helpful, the discovery will be one of the pleasant things of my life. There now seems nothing more for me to do here. I have called upon Judge Taft, Dr. Atkinson, Dr. Barrows, and had most pleasant interviews with them. I am hopeful that they may see their way to the adoption of something like our Indian University system, which will, if adopted, be a great advantage to missionary education.

“The fact that Government is giving tuition and books free is likely to be a hindrance to mission schools, as we can expect little support from fees, when Government gives all for nothing.

“In spite of the doctor's injunction that I go to Australia for a rest, I have decided not to do so on account of the expense. I have been fortunate enough to secure passage to Moji, Japan, on a Government boat, the only charge being

for food. This has decided the matter. I shall search for the coolest possible spot.

“I had thought of going to Korea, but feel that it is my duty to get quite away from all possibility of discussing missions. It is my purpose to reach Lahore in ample time for the opening of College, Oct. 1st. For the future I am hopeful. If I can endure any climate save America, that climate is, I think, India. The climate and life of America would, I am confident, keep me in working condition for many years. In the absence of any Providential leading other than that of working away in Lahore, I rejoice in the prospect that there is of my being able to do so.”

He was glad to get away from the heat of the Philippines on June 9 for Japan. There he was in the midst of friends and had a joyous time in Kobe, Osaka, Arima, Tokyo, Karuizawa and at Miyanoshta where he went as the guest of the same warm friend, Mrs. J. Livingston Taylor, of Cleveland, who had been so pleased with his rejection of American college presidencies that she had provided special assistance for him on his return to Lahore.

“Off Formosa, en route to Japan. It is splendidly cool and bracing here. Am dressed in my heavy underwear and flannel suits. Of how I suffered with the heat in the Philippines, I need not tell you now! Hitherto I refrained as I was in for it and did not wish to cause any one to be anxious over what was inevitable. More actual discomfort than in five years in India! That is not an exaggeration. As we passed Formosa we were in full view of the great mountain ranges on its eastern side. These are as yet little explored and are inhabited by wild and savage aborigines. These are of the same stock as the Filipinos, and Malays generally. On the west side the population is made up of

Chinese and Japanese. It is there that the Canadian Presbyterian Church has its great work. I am becoming quite a navigator. In this chart room I am surrounded by maps and instruments of all kinds. The officers are very kind and I have heard many a sea-yarn in the evenings. All of the officers are total abstainers and very nice men. These six days have been to me the most ideal rest and change, climate, etc. that I have had yet.

“Arima. These mountains are beautiful, but ridiculously small as compared with ours in India. They are thickly wooded and the whole surface is covered with a thick undergrowth of grass and weeds. Arima stands right in a little ravine, and the hills shut us in, save on one side. I am glad that I came here. It has been enjoyable, and as a means of gaining vigour nothing anywhere could have been better.

“Kyoto is very interesting. It is a great place for curios. Would that I had money wherewith to buy. I feel that I could do much to make many friends happy and thus add to my own happiness.

“The masses of the people are vastly better clad, neater and brighter looking than those in India.

“Karuizawa. The altitude here is only 3,500 feet but it seems to mean more than our 7,500 feet in Landour. Ever since my arrival I have been striving to get warm. Slept with three heavy blankets over me which after a hot bath in the evening had the desired effect. The atmosphere is fine, more like home than in any of our Hill stations in India. This is *the* missionary resort. By August the place will be full of them. Scores are here now. I think it will be very pleasant and helpful, as I shall not need to talk ‘shop,’ and what is talked will be matters for which I am in no sense responsible. Many are here who were in the siege of Peking.

“I am definitely conscious of every separate bone and muscle to-day! Began playing tennis two days ago and yesterday played five hard sets. This A. M. we had India *vs.* China, and India won! China was represented by Dr. Bab-



ington and Mr. Comford (C. M. S.) of Hangchow, and India by Major Southey and myself. This is our old Kasauli friend of 1892—then Lieutenant, now Major. He came to the hotel yesterday and after we had gazed at each other for a moment, he recognized me and asked if I had ever known a man named Southey! He is the same earnest godly man.

“Miyanoshita. This is the swell resort of Japan—hundreds of British, German, American residents and tourists are here. In expanse and grandeur the place is not unlike Glenwood Springs, Colorado. Splendid waterfalls at the back, pools of fish, great verandahs, easy chairs, huge parlours; all are on a scale of magnificence. The cost is nine yen a day, or \$4.50, but why should I care? I am here by compulsion of my kind hostess, and if she can endure it, I can! I am indeed glad of the opportunity to visit this beautiful spot before leaving Japan. Am not suffering from insomnia—slept without waking from 10 A. M. to 7 P. M. The altitude is only 1,600 feet but the air is deliciously cool. As the three of us are all out for a holiday we are a very hilarious party. Miss Strong is the leader. I am writing on the verandah, and from where I sit can look down upon the pool filled with multitudes of fish of all colours, which sparkle in the sunshine. The Japanese are certainly artistic and know how to make fairy-like palaces. Every spot of the place is absolutely neat and clean and made to look its very best. There seem to be a good many rather fast people here.”

In consequence of his tennis victory he umpired the annual Karuizawa tournament from first to last, to everybody's delight. He was fond of tennis until he had to give it up. Then he kept up Badminton. He thought missionary tennis in India far better than in Japan.

India was always in his mind. On July 17th he wrote to the Board about the absolute necessity of new land

and buildings for the College, promising to finance them on the field if allowed to retain the earnings of the College which, after current expenses had been met, had been turned over, to the extent of Rs. 8,000 annually, to the Treasury of the Board and not used for capital improvement, as later the Board agreed should be done. And on August 24, 1901, he sailed from Yokohama for Singapore and India, arriving at Landour (or Woodstock) on September 25.

On his return, perhaps as a result of his experience and observation in the Philippines and Japan, he became concerned, as the Board at home was increasingly concerned, over the want of adequate administrative scrutiny and supervision in the work of the Missions. The first step was a development of the functions and authority of the executive committee in each Mission. Dr. Calvin Mateer, one of the oldest and ablest of the missionaries of the Board in China, and one of the most individualistic and hard-bitted workers in earlier years, made a remarkable address to the Board in the winter of 1902-03, calling for more courageous and resolute direction of missionary work and this was reported in letters to the Missions. Dr. Ewing wrote, March 11, 1903:

“ I am greatly delighted with the Board’s approval of our Executive Committee scheme, and am glad of your extract from Dr. Mateer’s paper. Our plan is excellent in so far as it goes, but it does not go far enough! I wholly agree with Dr. Mateer that a concentration of responsibility is essential to any control worthy of its name. I could give you instances, were it proper to do so, where Mission control, except as to estimates, is absolutely lacking, and yet where supervision, guidance and restraint are greatly needed. However, I must not enlarge upon this subject, as my opinion is

already known to you. I only refer to it to express my satisfaction over the trend of opinion in the direction of effective supervision.

“We are planning for a special meeting of the Mission, here in Lahore, on April 7th. Such a thing has never happened before in this Mission, and it is not very easy to tell in precise terms why this meeting is to be held. The fact is that for a long while some members of the Mission have been very keenly feeling the burden of responsibility which is upon us. Very much prayer has been and is being offered, and a suggestion that we get together at a time when there is little routine business to distract our minds, and talk and pray over the situation commended itself to almost all at once. In the minds of those of us who have called the meeting, there is no thought of making extravagant demands upon the Church as to men and money. It is my impression now that we shall not feel justified in calling for such numbers at once as have been asked for in other quarters. But we shall try to get the situation before the Church, through the Board. Something must be done. It is simply heart-breaking to go on thus—hardly touching the outside of things. I feel that there is a spirit of prayerfulness abroad amongst many foreign and native workers, and I am sure that something is going to happen. There is much to cheer us here in the spiritual attitude of many native brethren. Your statement as to the fewness of the number of candidates is appalling. How I long sometimes to get face to face with young men at home, and tell them what this whole situation seems to me to mean.

“Our usual work is going on very prosperously. The ‘Newton Hall’ is a splendid structure. Government has given us Rs. 33,500 and the Rs. 20,000 which the Board permits us to retain from ‘savings’ will pay up everything, though it will be a year or two before the ‘savings’ will be in our hands. And now we sorely need an Assembly Hall. We have no room in which all our students can gather comfortably.”

At this time there was an able and forceful banker in the membership of the Board at home who was opposed to all use of education for evangelistic purposes and, indeed, in a measure to all higher education. He would allow the education of Christian students, but antagonized the idea of evangelism through schools. He had conceived the idea that the College at Lahore did not want to have conversions lest they should create disturbance. When he met Dr. Ewing he could not answer him but neither could he be convinced, and later he insisted on once having heard Dr. Ewing admit his contention which, of course, was absolutely impossible. Dr. Ewing writes of this, July 5, 1903 :

“ I am very sorry that Mr. ——— persists in that misunderstanding. I never *could* have said anything justifying his inference that we are not working for conversions. Everybody (even the students themselves) have been often told that *our object is to lead them to Christ* and to make open confession of their faith. Our work of past years—the whole spirit of it—is upon this basis. In conversation with Mr. ——— I may have referred to the importance of the preparatory work being done, and my conviction that this alone would justify the existence of the College, but the construction which he has chosen to put upon that, if I said it, is very hard to bear. Nothing can, I suppose, be done save to work away as faithfully and prayerfully as we can. I am very grieved, however, that this misunderstanding should injure the cause in any way. You will be glad to know that one of our men who has this year passed his M. A. Exam., after five years' study, has had a very genuine experience of the power of Christ, and expects to make a public profession as soon as he can find work making him financially independent of his father. The latter is a prominent official here. The College is fuller than ever,—there being 398 on our rolls to-day.”

No part of his work was ever more earnestly and faithfully done than his direct evangelistic effort. One of his annual personal reports (1905) is sufficiently typical:

“Throughout the College year I have taught from three to five periods daily, one of which has been devoted to Bible instruction. This, together with the work of the office, has served to very fully occupy the entire time during which the College is open for the work of each day.

“In addition to this, though directly connected with it, are the numberless matters of detail that are brought by individuals, out of hours, to my study for settlement. Then there are the personal interviews with students and others, where an attempt is made to explain and enforce the teachings of the Gospel, in their relation to the individual concerned. No part of our work is more important than this, and none, perhaps, so exhausting to the mind and body, as it is so very difficult to even approximate one’s ideal of the way in which it should be done.

“Much time has been given to duties quite outside the College. It was only during a few months of the year that I was able to engage in vernacular preaching in the Chapel, but I have been able to regularly take part in the English preaching service for non-Christians, which is held every Sunday evening, and which is very largely attended.”

There was never any repression of or apology for the direct offer of Christ and appeal for Christian faith and discipleship to the students. Every Christian visitor from abroad was welcomed—Mr. Wishard, Mr. Wilder and Mr. Max Moorhead, Dr. Pentecost, and on January 16, 1907, Dr. Ewing wrote of the visit of Dr. Howard Agnew Johnston:

“He delivered sixteen addresses, of which three were given

to the general public, three to the students of the College during the Bible hour, and the rest to the missionaries and Indian Christians. In all of these he did splendid service. His general addresses were delivered to very large audiences, each day excelling its predecessor in the size of its audience. He spoke with great power and held the people, so that you could have almost heard the traditional pin drop. I have never witnessed such attention by a non-Christian crowd to a Christian address. His clear, frank and eloquent presentation was most keenly appreciated. I believe that great good has been done and we are all very thankful that the Hindus and Mohammedans of the City have had these messages, and we believe that results of a tangible sort will surely appear. The students, too, were very deeply impressed. The meetings for and with Christians were exceedingly helpful, and many new lessons have been learned and in some cases real blessing received. These addresses have touched a different chord from that touched by the Barrows-Haskell lecturers, and do not therefore come into comparison with them. Still it is only right to say that we have never seen quite such evidence of the existence of a spiritual response on the part of non-Christians as has been seen during this visit. Europeans too were greatly attracted and attended in large numbers. Had it been possible for him to have continued longer, the crowds would undoubtedly have increased still further.

“We are thankful to God for the coming and the work of our brother, and are sure that the Evangelistic Committee of the Church has done a great service to the Churches in Asia in sending such a man as Dr. Johnston to their help. He has come at the right time. For many months there has been seen a rising tide of prayerfulness and expectancy, and in many places great blessing has come to the Churches.

“I am convinced that we are to see still much greater things in the near future. May God make us faithful, and teach us more and more clearly what should be, and may be, our part in the furtherance of His Gospel amongst the people.”

In 1905 occurred the disastrous earthquake in the Kangra Valley of which we have already spoken.

The earthquake struck Kangra at Dharmsala in the Western Himalayas with terrific force and caused the death of some 15,000 people. The Western Himalayas are in very unstable equilibrium, so that minor shocks are frequent; but the earthquake of Tuesday, April 4, 1905, was one of the most destructive that had visited India for many years. It is estimated that ten per cent of the total population of the area which suffered most must have perished. In the centre of the disturbance everything was levelled to the ground, even thick walls of masonry.

Two circumstances helped to swell the number of deaths. The earthquake took place at 6:10 A. M. when many people were still in bed. The loss of the Church Missionary Society was heavy. Several missionaries and Indian Christians were crushed to death and also many pupils in the Dharmsala at Kangra school hostels. Another cause of the heavy casualty list was that it was the time when many Hindi pilgrims were visiting the great temple at Kangra. They were crushed in large numbers beneath the buildings in which they were passing the night.

Even in far off Lahore the force of the earthquake was not slight. The walls and roof of the Naulakha Presbyterian Church were so shattered that they had to be taken down and reconstructed. When the shock took place Mrs. Carlton of Ani was in the railroad station at Lahore crossing over the tracks on the bridge. She thought the end of the world had come. The roof of a waiting room for third-class passengers fell in, but happily no one was in the room at the time.

A general relief committee was at once formed of Gov-

ernment officials and leading Indians, Mohammedans and Hindus and Sikhs, with two British missionaries and Dr. Ewing. All the work of the Committee was devolved upon a smaller executive committee. The problem was to find the right man to be the chairman of this committee and to be the head of the entire relief. The only person absolutely acceptable to every element was Dr. Ewing. British and Indian, Mohammedan, Hindu, Sikh, were all satisfied with him, and, with the competent service of British and Indian agents, a sum of over Rs. 1,350,000 was raised and expended in wise and effective measures of relief. In recognition of his services in this work King Edward VII conferred on him the Kaiser-i-Hind gold medal of the First Class. Commenting on the honour, the *Hindu Journal* of Lahore said, "The medal itself gains distinction by being associated with the name of our good Dr. Ewing." The Mohammedan organ of Lahore also showed its appreciation in the following words: "Among the recipients of the Kaiser-i-Hind Medal of the First Class the most distinguished and, of course, at the top of the list is our esteemed fellow townsman, the Rev. Dr. J. C. R. Ewing, President of one of the largest and oldest colleges in the Punjab, a gentleman long and intimately associated with the administration of the Punjab University and wielding strong influence in its counsels, the head of the Kangra Relief Committee and one of the leading citizens of Lahore. Dr. Ewing has done work of an unusually high character and it is no more than right that he should receive some tangible recognition of his service."

How much work he was carrying is indicated in his report for 1905 from which two paragraphs have already been quoted:



“Owing to the fact that the entire body of Regulations of the Punjab University had this year to be revised, it was necessary, as a member of the Syndicate, Dean of the Faculty of Arts, and member of many sub-committees, to attend an extraordinary number of meetings.

“A certain amount of time was also given to the duties involved as Hon. Sec. of the Z. B. and M. M. membership in the Provincial Text-Book Committee, the Committee of the Medical School, Ludhiana, and the Punjab Religious Book and Bible Society.

“It has also fallen to my lot to engage in a work of a very unusual character this year, which has involved much responsibility and no small amount of labour. At the request of H. H. the Lieutenant-Governor, I became, on April 16th, President of the Executive Committee of the Kangra Valley Earthquake Relief Fund. The committee consists of four Indians, four Europeans, and one American, and has had the task of distributing and arranging for the distribution of about  $13\frac{1}{2}$  lakhs of rupees.

“This necessitated a visit to the Kangra Valley in April, an average of one committee meeting each week, and an enormous amount of correspondence, the latter being specially heavy during the college vacation. It is hoped that the entire sum put into our hands will have been disbursed by the 15th of November.

“In the latter part of December and the first week of January, I attended the meeting of the Presbyterian Alliance, and the General Assembly of the Presbyterian Church of India in Allahabad, the National Y. M. C. A. convention at Bangalore, the Jubilee of the Arcot Mission at Vellore, and a meeting of the Central Board of Arbitration appointed by the Decennial Conference in Madras. In the summer I was absent in the Hills from July 24th to September 5th.”

The load was pretty heavy and he began to feel that it was growing too heavy. The letters for 1906 and 1907 discuss frankly with his friends in the Board offices the

possibility of his having to remain in America after his next furlough and to consider what work it might be possible for him to do :

“ I do not consider myself as yet an old man, being only fifty-one, and have every reason to think that I might do a good many years of my best service still. The case, then, stands thus—Are the reasons strong enough to justify our taking steps looking to a relinquishment of this work? I am not sure, but at such times as they seem most strong, I feel the importance of trying to so arrange matters that when I go, a permanent arrangement for the supply of my place might be made here. I also feel that I should try to find a sphere at home where I might begin, without delay, to do something. If it were clear that we should remain there, I should of course first of all greatly desire that I might devote myself to work directly connected with Foreign Missions, and, if there is any opening in that line which you might think me capable of filling, I should ask you to point it out to me. Failing this, educational work of some kind would be the best, or a Secretaryship in some office. It has fallen to me to be a good bit of a man of affairs and in the work of organization I might do my best service.

“ Your exceedingly kind and sympathetic letter has much touched both my wife and myself. That India is the place for us, unless there be some clear indication to the contrary, is something very heartily accepted by us both. That annually recurring question is the problem—Will my strength hold out through another season of this peculiar grind, in this extremely trying place? While it is true that I have a good deal of work and responsibility, I do not regard that as entering into the question very seriously; the real difficulty is—the summer heat. No man can do this work and run away from the heat. It is this consideration that has caused me to feel at times that in a very short time I should probably have to give up the College and go to some other form of work, and I rather dread that, having become

habituated to this, and scarcely know what I should attempt of another sort.

“That, in case we should have to give up this work, I should be thought of for so important a post as Secretary of our Board, has been very far from my thought, and something much less responsible and requiring less ability than that, would certainly seem to be more suited to me. I consider the task in the hands of our Secretaries second in importance to none in the Church, and we thank God very often that He has called the men who are there to that service. I felt rather overwhelmed, when reading your letter, by the mere mention of myself in such a connection, even though it was a strictly private letter. Of all things, that which I most desire is to be able to work on here, but if, after a time, it be found that that cannot be, the way will, we know, be made clear.”

His two last letters before leaving India on furlough in the spring of 1907 referred to a baptism in the College and to the unprecedented and unique reception given to him on leaving Lahore:

“The most interesting matter just now is the systematic persecution which ——, who was baptized in August, is most heroically enduring. I think I wrote of him before. He was the brightest man of his year (1905) in our College and graduated B. Sc. Was an enquirer during his last two years, but only came to the point of public profession this year. Relatives and friends are busying themselves with what seems almost fiendish skill in worrying him. Their latest was an attempt to kidnap and carry him away. Fortunately he managed to escape. The splendid part of it all is the beautiful spirit which he is showing throughout.

“I attended the Assembly at Indore in December. It was a good meeting, and some good plans were made, especially, I think, that of setting our Indian brethren to the task of devising plans for a wider union in this Country.

“The College is flourishing, but we are living in critical times. Things are moving rapidly. Violent opposition to attendance at our College is showing itself in some quarters, ‘India for the Indians’ is the new cry, and the spirit of unrest is the most marked feature of the time. It has not seriously affected us as yet, but I rather tremble for the future. . . .

“I left Lahore a week ago, my wife and children having preceded me to this place. It was not easy to break away from that place and work, and the extreme kindness of friends made it all the harder! There was one very unique function, of which I must tell you—just because it was so unique.

“Twenty-five Indian gentlemen—thirteen Hindus, eight Mohammedans and three Christians invited twenty-five Europeans to meet me at a banquet at the Charing Cross Hotel on the evening of March 4th. Amongst the Indians were included the leading men of the City, such as two Chief judges, one of whom, the Hon. Mr. Justice Chatterjee presided, several prominent lawyers, Nawab Fath Ali Khan, a member of the Viceroy’s Council, etc. Of Europeans there were the Hon. Mr. Gordon Walker the Commissioner of the Division, the Hon. Justices of the Chief Court, Robertson and Johnston, the Principal of the Government College, Sir Francis Younghusband of Tibetan fame, etc., etc.

“The affair passed off very pleasantly. I mention it only because I feel that it marks an era in the Punjab; indeed, I doubt if such a thing has ever happened before in India. It was a regular English dinner, the usual toasts, etc., etc., and several of the hosts were high caste Brahmans. The speeches were Oriental in their imagery as they dealt with my place and work in Lahore. And yet they meant it well, and I fully confess that their attitude has given me great pleasure. I, of course, long to have this feeling of cordial friendship tell greatly upon the real purpose for which I have lived amongst them.”

Professor D. J. Fleming, now of Union Seminary, but then of the College staff, who was present, writes in further description of this reception:

“A really unique gathering took place last week at one of the largest hotels in Lahore, in which all friends of this Station (Lahore) must be interested. It was a dinner party given by twenty-five Indians to twenty-five foreigners in honour of Rev. J. C. R. Ewing, the night before he left for his furlough in America.

“I wish you could have looked around the U-shaped banquet table at the English guests who felt it worth their while to honour one whose work had been that of an ambassador for Christ in this Province. There were two Judges of the Supreme Court, the leading Banker of the Province, the Vice-Chancellor of the University, a former Director of Public Instruction, the leading Editor of the City, professors from other colleges, and the leader of the famous Tibetan Expedition.

“But even more interesting and significant were the Indian hosts. To Dr. Ewing’s right was the leader of the Mohammedian community, while to his left was the leader of the Hindus, both members of the Supreme Court. Amongst the others were eight lawyers, influential Brahmō Somajists and Christians.

“The table itself had very much the appearance of a banquet board at home. If you could have looked at the menu card, you would have felt quite at ease with the fish, soup, fowl, mutton, peas, etc., a list by no means Oriental. But the first thought that entered my mind was, What will these Hindus and Mohammedans do with such a menu?

“At our College functions the Hindus have their refreshments of a different kind, and in a room apart. When not long ago our Hindu students gave a dinner to the Professors and other students, it was an amusing sight. The 100 Mohammedan students were lined up on one side, the 100 Hindu students were on their own carpet on the other side,

while in between were the Professors. Even amongst us there was division, for the three Hindus on our staff had to segregate themselves at a safe distance.

"You can understand why it was that we considered this dinner party an interesting and significant event. As nearly as I could see there were absolutely no caste lines in evidence. It stands for a change that is coming gradually on, so gradually and yet coming.

"The dinner was notable from another standpoint, for it showed the unmistakable honour and respect and love of the Indian community for Dr. Ewing. Dr. Ewing's services to Lahore have been many and varied, and in after dinner speeches they most sincerely expressed their appreciation of him, the college and his work."

He left Lahore on March 7, 1907, and as he entered the train he was almost buried under the garlands of flowers thrown on him by the hundreds of Indian friends who had come to see him off.

Friends of Dr. Ewing who read this memorial will wish to know a little more about his six children and a brief word about them may be included here:

Eleanor Elizabeth was born in Fatehgarh, India, on April 24, 1880, was with her parents on their furlough 1887-88 and returned permanently to America in 1892. She was married on June 24, 1908, on the twenty-ninth anniversary of her parents' marriage, to Mr. Vernon L. Jackson, a business man of Little Rock, Arkansas.

Anna Kezia was born August 10, 1881, in Landour. Took her college course at Wooster, Ohio, where she was graduated in 1901, and then taught at the Woodstock School at Landour, India, while her fiancé, Robert H. H. Goheen, was completing his medical college studies in Chicago. She returned to America in March, 1905, and she and Dr. Goheen were married by her grandfather,

the Rev. John H. Sherrard, in Wilksburg, Pa., on May 25, 1905; they sailed the same fall for the Western India Mission. In all the Goanese territory, Dr. Goheen's name is a name to conjure with. Dr. Goheen's father and mother had served as missionaries in Western India for many years, and Dr. Goheen himself was born on June 11, 1880, at Kolhapur.

Dr. Ewing's third child, John Sherrard, was born in Allahabad, October 18, 1884. John returned to America to stay in 1895 and was married in 1907 to Estelle Huston in Washington, Pa., after graduating from Washington and Jefferson College in 1905. After years of useful service in newspaper and civic work and in connection with Chambers of Commerce, he is now director of the National Travellers' Aid Society.

The fourth child, Margaret Rhea, was born at Lahore, January 14, 1889, and died in Landour, India, May 24, 1890.

Nancy Sherrard Ewing was born in Kasauli, India, September 9, 1892. She was married in Lahore, October 3, 1911, to the Rev. Edmund D. Lucas, who succeeded his father-in-law as Principal of Forman Christian College.

The last child, Rhea McCurdy, was born in Lahore, December 23, 1902; was graduated from Princeton University in 1924, and from Princeton Theological Seminary in 1928. On June 1, 1927, he was married to Margaret Elizabeth McCuskey whose parents the Rev. and Mrs. F. B. McCuskey and grandparents the Rev. and Mrs. R. Thackwell, D. D., had been missionaries to the Punjab Mission and is now under appointment with his wife to go to the Punjab Mission in the fall of 1928.

## VII

### THE THIRD FURLOUGH AND THIRD DECADE IN COLLEGE

THE family reached America in the spring of 1907 and made their headquarters not at Wooster as in 1897-98, but in Crafton, Penna., near Pittsburgh. Dr. Ewing was speaking often and attended the two meetings of the General Assembly which occurred during his furlough, at Columbus, Ohio, in 1907 and Kansas City in 1908. "On all his furloughs," writes Mrs. Ewing, "he was speaking and travelling constantly, keeping in touch with ministers all over the United States, so that his brother, a minister, said that, in spite of his absence from the country, J. C. R. knew the ministry of the Presbyterian Church better than he did. He studied the Minutes of the General Assembly when a new volume came with the deepest interest, and he had a wonderful memory, which followed his acquaintances from charge to charge."

He was especially anxious on this furlough to secure, if he could, some endowment for the College, both that it might continue to do its work and maintain its leadership and also that it might be more independent of fees, against the contingency, which he knew might come at any time and which he welcomed, of great defections of non-Christian students due to conversions and baptisms. Many of his furlough letters deal with this matter.

"There has undoubtedly come upon us a crisis in our work. All other colleges are advancing tremendously and



we *must* do the same and more. I am anxious, deeply so, to secure at least \$500,000. This would put us upon a sufficiently firm footing for all time. Up to this time I have been able to do nothing definite. Have spoken of India in the presence of a good many rich people, but that is all, save this that we have been led to pray very earnestly for direction. I should be most grateful for any suggestions that you might be led to make. The fact is that unless we can secure a substantial amount of money now, or soon, our work will fall behind.

“Very little encouragement has been met with in the matter of funds for the College. I cannot understand this. It is probably my fault. Nevertheless, I am increasingly impressed with the imperative nature of our need. It appears that if we fail to secure a goodly sum, we shall inevitably not only fail to advance in influence (which might be borne) but we shall fall back, and lose prestige which in all probability can never be regained.”

He found a few very loyal and faithful friends in Mrs. John S. Kennedy and Mr. N. G. Tooker of New York and Mr. Sheldon Parks of Cleveland.

He was much troubled over the campaign which missionaries from one of the other Missions of the Presbyterian Church were conducting in the interest of their field. With their purpose he fully sympathized but he expressed vigorous disapproval of their comparative statements and of their exaltation of the claims of their field at the expense of other Missions of the Church. He never did anything of this sort. He dealt fairly with all other fields and he never sought to promote the College either in India or in the United States at the cost of any other form of work.

The last weeks before he sailed were spent at Camp Diamond, New Hampshire, as the guest of Mr. H. C.

Coleman of Philadelphia, who has owned this camp for more than a generation. Here he took long tramps, joined in the baseball games and hilarities of the camp and presided over an outrageous mock trial. There are photographs in existence showing what a boy he was in all innocent joys. Of all these things his autobiographical notes make no mention :

*“1908-1917—*We returned to India in October, 1908. The furlough in 1907-08 was spent in the usual way in America, a considerable part of it being passed in Crafton, a suburb in Pittsburgh. It was during this furlough that our eldest daughter, Eleanor, was married from our temporary home in Crafton. Dr. Griswold officiated as Principal of the College during my absence. The usual duties in connection with the station, the College and the University occupied our time from the day of our arrival, and it is difficult at this date to recall any very special experiences of these years. In February, 1910, I was appointed Vice-Chancellor of the Punjab University by the Lieutenant-Governor, Sir Louis Dane, and the constitutional term of office being two years was reappointed in 1912, 1914 and 1916, serving until February, 1917, making, in all, a continuous term of full seven years. This appointment was in some respects entirely unique; in one particular especially, inasmuch as no other person—not a British subject—has ever held the office. In point of continuous service, my term was longer than any one except that one filled by Sir William Rattigan, and this was only a few months longer than mine. Amongst all the Indian Universities I was the third Christian missionary appointed, the others being Dr. William Miller of Madras and Dr. Mackichan of Bombay. Throughout my entire term I had occasion to appreciate very highly the confidence reposed in me by not only the Government but also the people, especially those directly connected with educational work. I was called upon to deal



AS VICE-CHANCELLOR OF THE PUNJAB UNIVERSITY,  
1912

very directly with diverse and sometimes conflicting interests involved in the presence of no less than nineteen affiliated colleges. These were the following: Government College, Lahore; the Forman Christian College, Lahore; the Dayan and Anglo Vedic College, Lahore; the Islamia College, Lahore; the Sanatan Dharm College, Lahore; the Dayal-singh College, Lahore; the Medical College, Lahore; the Law College, Lahore; the Oriental College, Lahore; St. Stephen's College, Delhi; the Hindu College, Delhi; the Gordon College, Rawalpindi; the Edwards College, Peshawar; the Islamic College, Peshawar; Murray College, Sialkot; Sri Partap College, Srinagar; Jammu College; the Randhir College, Kapurthala; and the Patiala College. Upon taking office I found myself apparently possessed of the confidence of not only the British educational officers of the College, but also of the heads of the independent and non-Christian institutions. It was during this term of service that the Great War began in Europe, and in view of the silence of the American Government and its failure at first to identify itself with the Allies there was, as all will remember, a certain amount of feeling prevalent amongst many English people against the American Government, and it would have been only natural had there been some resentment on the part of many against the occupancy of such a post by an American, and yet to their credit be it said that I never on any occasion saw any evidence of a feeling of this kind. It was my privilege and duty during these seven years to deliver all of the Annual Convocation Addresses except one. There were many important changes in the way of the development of the University courses and the system of examinations during these years. In 1912 I was appointed to represent the University in the Congress of the Universities of the British Empire, held in London, where I had the privilege of making two brief addresses and also of visiting Oxford, Cambridge and Birmingham Universities. Incidentally I was able at this time to make a brief visit to the United States, which extended only three weeks,

but afforded me the great privilege of visiting my aged mother for the last time and also of seeing those of my family, who were at that time in America. During this period the same general activities, which have been referred to before, as occupying my time in Lahore, continued to do so, as in the years already referred to.

“I must make mention here of the fact that in 1914 I received a call from the Committee on Reference and Counsel of the Foreign Mission Boards of the United States and Canada to accept the position of Director of the Board of Missionary Preparation in North America. After a careful consideration for an entire month, I was led to decline this opportunity, since I felt, as on previous occasions, that nothing short of some very clear indication of Providence would justify us in leaving the work, in which we were engaged.”

His return to Lahore on September 30, 1908, was in the midst of a time of bad fever. At Amritsar the fever was as bad as the plague with 120 to 181 deaths daily from the fever alone. But within ten minutes of his arrival he had taken over the College responsibilities from Dr. Griswold. His first letters home dealt with the position of the member of the Board, already referred to, who disbelieved in the missionary character of the Colleges on the foreign field.

“I have just seen a copy of a letter of Mr. ———, addressed to you, on the subject of educational missionary work. I wish to say just a word as to this. He says:

“1. ‘That there has never been a conversion within its walls.’

“a. In 1896, after four years of study here and having diligently sought to know the truth, *Sayad Siraj-ud-Din* was baptized by us. He is a Professor of Philosophy in this College, an Elder of the Church here, a leader in the National Missionary Society, and in our local evangelistic work.

“ b. *Bihari Lal, B. Sc.* Was baptized a few days after graduation in 1906. Is now Head Master of our Mission School at Ludhiana, the oldest work of the sort in the Punjab.

“ c. *Satya Prakash Bannerji.* Baptized while in our Freshman Class, and has this year graduated.

“ d. *Gyanendra Aditya.* Baptized in 1905, while a Sophomore, and is still with us. His Hindu father has also been baptized largely through the son's influence.

“ e. *Mangat Rai.* Baptized as a Freshman in 1895. Now holding a high post in Government Service, and shortly to be married to Dr. Dora Chatterjee, daughter of Dr. Chatterjee of Hoshiarpur.

“ Need I say more as to the truth of this statement?

“ 2. ‘That a large proportion of its teachers are pagans.’

“ Ten are Christians and four are non-Christians. Three of the latter are teachers of Oriental languages, for which Christians are not available.

“ 3. ‘That the Bible reading and teaching is a mere form.’

“ Upon what this statement is based I do not know, but it is no more true or well-founded than the previously noticed ones.

“ Personally I know of no place where the teaching of the truth of Christ is more thoroughly, prayerfully and constantly carried on. More I need not say; nor will I comment upon the value of heedless statements such as these, except to say that the malicious misrepresentations of avowed enemies are more easily borne, than such unfounded criticisms from professed friends.

“ I this morning came across an address delivered on February 13, 1909, in the Town Hall, Oxford, by Sir W. Mackworth Young, K. C. S. I., former Lieutenant-Governor of the Punjab, and for thirty years an official in close touch with the Province.

“ I have known him to say yet stronger things concerning our work here, from his standpoint as an eminently

spiritual Christian; but as this address has reached me simultaneously with the statement of the views of a member of our Board, I close what I have to say upon the entire subject, by quoting one small paragraph."

The statement from Sir W. Mackworth Young, who was Lieutenant-Governor of the Punjab from 1897 to 1902, was as follows:

"You see what special characteristics this kind of missionary enterprise demands. What faith, what patience, what self-restraint, what humility. The educational missionary must aim at influencing the generation more than the individual; he must be prepared more than any other to see no direct fruit of his labours, and yet to work on in hope. This kind of patience is not uncommon in aged saints. We may thank God that some who are not aged have possessed it in India. In my experience of at least two generations of educated Punjabis, I have no hesitation in saying that the two Mission Colleges at Lahore and Delhi, the one maintained by the American Presbyterian Mission and the other by the Delhi Cambridge Mission, though unable to show a long roll of converts to Christianity, have leavened Society with its principles to an extent far beyond what might be expected from their numerical importance. And it is my firm belief that at the present time nothing would contribute more to the capture of the National Movement in India than a large increase in the number of efficient and devoted educational missionaries, full of zeal, full of love, and full of patience."

Again on May 31, 1909, he wrote of the contribution of the College to the work of the new organization which the Indian Church was conducting as an indigenous missionary activity:

“ *The Forman Christian College and the National Missionary Society.* The first work begun by the N. M. S., was opened in the Montgomery District, Punjab, in a remote unoccupied territory. Three missionaries have been sent there, namely:

“ 1. James Williams, B. A., a graduate of F. C. College.

“ 2. Prem Chandra, a student of F. C. College.

“ 3. Dr. Dina Nath, a student of F. C. College.

“ In the organization of the N. M. S. the member of the Central Executive Committee for this Province is R. Siraj-ud-Din, B. A., a graduate of Forman Christian College. In the Provincial Committee the Honorary Secretary is K. L. Rallia Ram, B. A., LL. D., a graduate of this College, and of the nine members of the Committee six are Forman College men, namely:

Rev. Talib-ud-Din, B. A.,

Dr. Kashi Nath, F. A.,

Mr. K. L. Rallia Ram, B. A.,

Dr. S. K. Datta, B. A.,

Prof. Siraj-ud-Din, B. A.,

Mr. J. W. Peoples, F. A.

“ In a word, the men who are moving in this new enterprise of carrying the Gospel to the outlying regions through the agency of India money and men are largely men trained in this College. A few days ago I attended a meeting of the N. M. S. Committee for the Punjab as a member of the Advisory Committee, and as I heard these Christian men discuss plans for this work and joined them in prayer, I thanked God who had so richly blessed the College in making it so largely a centre from which there are already going forth influences so effective and far-reaching.”

There is no need to follow these years through in detail. They were rich in mature and solid service, wrought in spite of almost annual health vicissitudes. His personal report at Mission Meeting in the autumn of 1909 is sufficiently illustrative of all:



“ Upon our return to Lahore in the beginning of October, 1908, we found ourselves, within a few days, quite settled into the old routine. There has not much occurred to distinguish this year from its predecessors. The number of students has been greater than ever, and the steady growth of the past has resulted in making the College a vastly more complex machine and its management a much heavier responsibility than before. With 600 students in all and 295 students dwelling upon the premises, one never gets away from them, and with the spread of the spirit of antagonism between the two principal non-Christian sections of the student body, there is an ever-present sense of concern for the peace and order of the place. I have been able to continue steadily at my post throughout the year, not having been absent from the College, during term time, for even an hour. In the actual teaching I have been occupied for three periods every day; usually taking one section of the First Year in Bible Study, and the Third, Fourth and Fifth Years in English Literature. The office work ordinarily occupies practically the whole of the remaining hours of the College day.

“ Outside duties, most of them more or less directly connected with the College, fill many hours. Meetings of the University Senate, Syndicate, Arts Faculty and Board of Studies; Meetings of Special Committees; Meetings of Committees of the Y. M. C. A., and Y. W. C. A., Medical School, Z. B. & M. M., Punjab Text Book, Public Library, the Museum, the Industrial Exhibition, etc., contribute each a share in keeping me occupied.

“ I have given but little time to bazaar preaching; what I have done being confined to certain Sunday evenings at the Delhi Gate, but have not infrequently taken the Hindustani Service in the Naulakha Church during the absence or illness of the pastor. Since Dr. Griswold's departure, I have, when not preaching elsewhere, taken part in the Hiramandi Service on Sunday mornings. For six weeks of the summer I performed the duties of pastor of the St.

Andrew's Kirk. On August 2nd I went to Kashmir, whither my family had preceded me, and was absent from Lahore for eight weeks, the extra time being authorized by the Executive Committee on the initiative of the Lahore Station."

The outstanding experience of these eight years was probably his service as Vice-Chancellor of the Punjab. As he says, he and Sir William Miller of Madras and Dr. Mackichan of Bombay were the only missionaries ever chosen to the Vice-Chancellorship of the Indian universities and he was the only American ever so chosen. *The Tribune* of Lahore, an Indian paper, commented editorially in its issue of February 13, 1910, on the appointment:

"We heartily congratulate His Honour the Chancellor and the University on the selection of Rev. Dr. J. C. R. Ewing, M. A., D. D., LL. D., as Vice-Chancellor, as we respectfully greet the new Vice-Chancellor himself on the event. It goes without saying that it is the University that deserves to be felicitated on its great gain in securing a gentleman of Dr. Ewing's preëminence and position to take up the helm of its affairs, far more than Dr. Ewing on his enhanced responsibilities coupled as they no doubt are with greater opportunities for public good. Since the news of Mr. Justice Robertson's immediate departure on leave became known, if there was one name that was on everybody's lips in connection with the Vice-Chancellorship, it was that of Dr. Ewing. There was a remarkable consensus of opinion on all hands that Dr. Ewing was marked out for the high office and it is highly gratifying indeed that Sir Louis Dane has, in this instance, fully responded to the universal anticipation. Indeed it may be declared without the slightest fear of contradiction, that no one is more thoroughly deserving of the high honour or more preëminently fitted for it by his lifelong devotion to the cause of education, by

his deep and abiding interest in the educational welfare of the province, by his genuine and deep-seated solicitude for the student community and by his close identification with the moral and social welfare of the people than Dr. Ewing. Every great and noble cause for the amelioration of the social, moral and material condition of the Indian community has looked up to him as a guide, philosopher and friend and has ever found in him a ready sympathizer and willing helper. As the head of the Forman Christian College, one of the best conducted institutions in the country, for a long span of time, Dr. Ewing has played a remarkable and an honoured part in moulding the intellectual life and moral character of generations of students with whom he is a *persona grata* for his numerous acts of kindness, for his paternal interest, and for his genuine interest in their welfare. It is such kindly disposition, genial temper and noble traits coupled with sincere and genuine solicitude that leave abiding impression on Indian hearts and it is thanks to those that from the head of an educational institution Dr. Ewing has come to occupy a unique position in the community which finds in him an active helper and a never failing friend. We have no hesitation in saying that Dr. Ewing's selection will not only be deservedly popular but will, we feel no doubt, prove of great and substantial benefit to the University and the cause of education in the Punjab. During Dr. Ewing's tenure of office, sober and reasonable opinion may always expect a free and fair hearing, and the student community counts upon a thoroughly informed, practical and sympathetic treatment of questions affecting its welfare."

Dr. Ewing had been closely associated with the University since coming to Lahore. In the year 1889 he was nominated as a Fellow and in 1890 was elected Dean of the Faculty of Arts where he served, except when on furlough, until 1907. His Vice-Chancellorship continued from 1910 until he resigned the Principalship of the For-

man Christian College and returned home on his last furlough, before retirement, in 1917. "There seemed at the outset," he said, "two reasons why this office was unlikely ever to be offered to me—(1) I am an American and (2) a Christian missionary. As, however, Government was pleased to overlook these disqualifications, I felt, in common with my brethren, that the opportunity of usefulness in the direct line of the main purpose which brought me to India was one which I could not afford to ignore. I accepted it, and found no cause to regret having done so." The fact that for seven years he could have discharged this difficult task to the satisfaction of the Government and of every element of the population, British, Mohammedan, Hindu and Sikh, secular and religious, civilian, military and missionary, in a way that left no memories of regret or mistake with him, and in a time of exceeding difficulty in India and throughout the world, was an achievement of the highest wisdom and power. In the first place it was a period of growing strain between the British and the Indians. The Nationalist Movement waxed steadily, with ever increasing problems. In the second place there was deepening conflict between the different Indian communities. A few years later this was to seem to disappear, but he and every capable observer in India knew that the alleged Hindu-Moslem unity was fictitious and would soon collapse. The University contained all elements of the Indian population in the Punjab and it was a miracle that it could be held together in such concord and efficiency as prevailed under Dr. Ewing's wise, firm rulership. In the third place the World War came in the midst of his service and the last three years of his Vice-Chancellorship fell in the war time. Until America entered the war his position, as an American, representing a neutral

nation against whose neutrality there were strong feelings on the part of the British, was a very difficult and delicate one.

He walked forward amid all these perils without a blunder, until men came to treat his unerring discretion with absolute confidence. All knew, British, Moslems, Hindus, that they could trust his integrity and wisdom with implicit and unlimited assurance, and so long as he was there, every element was satisfied and glad. In the matter of the War his position was somewhat easier because his own convictions and sympathies were clear from the outset. On February 29, 1916, he wrote: "How some of us wish that we could see the American Government take an attitude in these days of which we could be proud, or of which we could even approve. I fear that I am not very 'neutral.'"

The annual Convocations of the University were affairs of great dignity and interest. The Vice-Chancellor presided and made an address. Dr. Ewing conducted seven Convocations, and addressed all but the Convocation of 1912 at which the Lieutenant-Governor, Sir Louis Dane, as Chancellor of the University, who was serving his last year, made the speech. His six addresses are models of good sense. He knew just what could be appropriately said at such gatherings and he did not trespass beyond the right bounds, and yet he spoke out his convictions. The first address in 1910 dealt with life vocations and he made a plea for unselfish service: "Men of honour and integrity, who serve not for what they may get, but rather for the sake of what they may give, who regard the work of governing, not as a mere means of personal aggrandizement, but as a solemn responsibility—such men are needed to replace those who are strangers to this attitude of mind and heart, and

who are therefore essentially instruments and agents of injustice and oppression." The second address dealt with the question of the language medium of education in India and with the dire need of moral and religious training:

"While I most profoundly deplore any tendency toward the neglect of the cultivation of the vernaculars, and would urge the more general and thorough study of the classical languages, I nevertheless believe that this ideal may, and must be realized side by side with the fullest recognition that India's relation to the West entitles her to the fullest share in every benefit to be derived from a still deeper and wider culture through the agency of that language which is the speech of the Empire. . . .

"In very recent days we have been hearing much of the urgent need for moral training, and, in some quarters, hopes are apparently entertained that this is a thing capable of realization through a process by which the morals of the youth may be adequately cared for, without in any way trenching upon ground commonly recognized as the domain of religion. It is not for a moment contended that great good has not been accomplished through appeals to motives and sentiments which alike find their sanction in all religions; but may it not fairly be claimed that the thoughtful young student is most unlikely to rest satisfied with that? His conduct will receive little, if any, impress from the mere knowledge that respectable people in general, including men of all religions, accept certain rules of conduct, as, upon the whole, the best and most salutary. If such rules are to mean anything of value to him in times of moral crisis, he must advance a step further, and will be heard asking why these things are supposed to be true; and it is just at this point that he requires the guidance of that teacher who has definite convictions concerning them, and who feels himself free from every restriction that would hinder the frankest and fullest presentation of his personal convictions.

“The study of ethics apart from religion is, by no means, destitute of a certain value, and yet it must, I think, be admitted, that for men, as we find them in actual life, ethics cannot be separated from religion without rendering both more or less abstract and unreal. . . .

“If good morals are to be taught, it is imperative that we look after the character of those who are set to teach. All are probably agreed that the mere fact that a man is conspicuous in the social life of his community, or can even discuss with fluency the tenets of his own or another’s religious creed, cannot be accepted as a guarantee of his fitness for the position of a guide and model for the young. On the other hand, let it not be supposed that we undervalue the mighty moral impulse that has many a time been due to the life and character of a teacher or professor, the conditions of whose appointment were such as to preclude his advocacy, in his official capacity, of the principles of any particular religion. Let the teacher be one whose life is clean and strong and beautiful, and you have here a dynamic at work upon your boy more powerful than any other, save that which operates in that home where father and mother are alike qualified, through education and capacity for rightly estimating the best things, to surpass all others as guides of their own children. Where the teacher is of this type he is not so by accident. Character of this sort is not fortuitous. It is founded upon definite convictions. The student will not only admire it, but will seek to know its basis, and in process of doing so will be acquiring the sort of education which is the best of all treasures, whether it be labelled moral or religious, or both.”

In his third address he dealt with the three functions of a university, research, the preparation of exceptional men for leadership and “the training of the great mass of students,” and turned again to the discussion of the need for men of principle:

“The great call of the day, with its changing conditions, its intense life and its unsolved problems is for men of principle. Great brain power is a splendid endowment for any man; but when in its operation it moves, dissociated from moral principle, it may prove a deadly danger to its possessor and to all who come under the sway of its influence. The more brilliant his intellectual capacity and achievement the greater the menace to a community of a man who is indifferent to the essential distinction between good and evil. There is a growing spirit of materialism discernible in modern life everywhere. I do not speak of that materialism which is recognized as a scientific system or a philosophy of life, but of that practical materialism in daily life which looks for immediate results and financial gain, which knows ‘the price of everything and the value of nothing’ unless it can be put in terms of money. The dominance of this spirit in the individual or the community, brings in, as its inevitable consequence, more or less of justification of the cynic’s claim, that every man has his price. It is the province of the School, the College and the University to wage war against this and similar tendencies; indeed to bar the way against their growth, by a resolute and constant effort to make manifest the greater beauty and power and privilege of a life lived under the abiding sense of moral obligation. If such effort meet with a fair degree of success, we may justly claim for the machinery of education the credit of fulfilling a legitimate function, while at the same time there is furnished, to the inestimable advantage of the people at large, a supply of men to whom we may with confidence look for that wise and righteous leadership of the masses, which is essential to the genuine progress and highest welfare of every country. Personal character, clean, strong, definite and true, is a quality the absence of which in an individual to whom is assigned a position of leadership, or who arrogates to himself such position, no community can afford to excuse.

“A public sentiment that stands unequivocally for the things that are just and true and noble and that sternly



repudiates as unworthy all departure from these, is an asset of inestimable value to a community. As an agency for the creation and dissemination of such a sentiment where may we so reasonably, and withal with so much of hopefulness, look, as to the graduates of the University? We unhesitatingly claim the right to demand of them that their united influence be such as will result in the establishment and maintenance of some definite standard of integrity. It is for them to refuse to follow blindly in the wake of such leaders as have not earned the right to act as guides, by proving themselves to be the possessors of a keen sense of honour, a contempt for the false and mean and unmanly and an unselfish readiness to serve. Let them set the example of measuring men, not by their social position or their wealth, or even by their desire for prominence, but rather by the application of some such tests as these: Are they known as clean in life? Are they honest in their business transactions? Do they always speak that which is true, even when temptations to falsehood are strongest?"

In 1914 he sketched the history and present problems of the University and then turned to speak of the great War whose shadows had just fallen on the world. He spoke of the contribution India had already made and the sacrifices which were yet to be required, and went on:

"But what of that, if an Empire like this be saved from the hand of the destroyer? War is terrible; and of all sad facts none is sadder than this, that the passions of men should render it, at certain crises, inevitable and a thing to be preferred, when it comes to a choice between a supine yielding to injustice, wrong and the overthrow of the best ideals of men, on the one hand, and on the other, a deliberate determination to employ the best that we have for the defence of those things which, after all, are better than life.

"None of the great countries absorbed in the present

gigantic conflict can ever again revert to the conditions that preceded the outbreak of hostilities. This is as true of India as of any other land. When the struggle shall have been ended, there will still remain the necessity for the best effort of the country's best men, a need as great as that which exists now when she has not hesitated to offer, as a free gift, the lives of so many of her sons.

“Of this there can surely be no possible doubt, that the Eastern millions and the Western millions of the Empire will understand and appreciate each other more adequately than ever in the past. Mutual regard and respect are being strengthened and being sealed in the blood that is being shed in a common cause. There are bound to be, in the years of your lives, young gentlemen, claims upon you the magnitude of which you have not as yet to any great degree measured. God grant, there be no demands for you to share in physical warfare. Personally, I do not believe that it will be so; for it appears to me that the present struggle is destined to teach the world a lesson which Peace Conferences, with all the nobleness of their aims, have largely failed to do; that is, that nations must submit to arbitration, and that wars must cease from off the earth. Your conflicts are to be rather those in which mind and spirit are to be the chief weapons. For these your country stands in need of you, and upon you and such as you will largely depend the future of your land.”

It fell to him this year, 1914, to serve on a Committee of Three to adjust a rebellion in the Government Medical College and *The Tribune* referred to this and to his reappointment as Vice-Chancellor:

“The reappointment of the Rev. J. C. R. Ewing, D. D., LL. D., as Vice-Chancellor of the Punjab University, which is notified in the current *Gazette*, will give universal satisfaction. Both as the esteemed head of an important

educational institution like the Forman Christian College, who has given the best in him to the cause of higher education in this Province, and as a non-official of eminent and distinguished position and attainment intimately interested in several movements of uplift of the people, Dr. Ewing occupies a unique position and is looked up to by all with confidence and respect. This is not the time to review his work as Vice-Chancellor, but only lately we had to mention his sympathetic and valuable work in connection with the Lahore Medical College enquiry. As teacher of young men and their guide, philosopher and friend, we look up to Dr. Ewing for sympathy and consideration for them, and we confidently trust that during his tenure of Vice-Chancellorship the Punjab University will continue to evince a more real and substantial interest than heretofore, and that his period of office will be marked with greater and greater realization of the needs and requirements of the student community of the Province."

The last addresses in 1915 and 1916 dealt with University problems with the full mastery which he had of the situation and referred again, of course, to the war and its meaning for India and to India's need of commercial and industrial leadership and he closed the last address with the verses of Howard Arnold Walter who had done his work and laid down his life in Lahore.

"I would be true, for there are those who trust me,  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.

"I would be friend of all—the foe—the friendless;  
I would be giving and forget the gift;  
I would be humble, for I know my weakness;  
I would look up—and laugh—and love—and lift."

At his last Convocation the University insisted upon conferring upon him the degree of Doctor of Literature. *The Tribune* of Lahore, December 14, 1926, gave an account of the ceremony:

“The Convocation of the Punjab University on Saturday was a brilliant and picturesque function. His honour the Chancellor presided, and among the distinguished visitors present were His Highness, the Maharajah of Jammu and Kashmir, the Honourable Sir Edward Maclagan and Lady Maclagan, and His Highness, the young Rajah of Kalsia State. The educated community of the province was fully represented on the Fellows’ dais and in the body of the Hall. The notable feature of this year’s Convocation was the conferment of the honorary degree of Doctor of Literature on the Rev. Dr. Ewing, Vice-Chancellor. The new degree means not merely an addition to the many degrees the eminent Vice-Chancellor possesses, but signifies in a very marked manner the signal success which Dr. Ewing has attained in his administration of the University, which has been characterized throughout by tact, sympathy and courtesy. The immense popularity which he enjoys and the universal esteem in which he is deservedly held were made manifest when after receiving the decree Dr. Ewing entered in his new robes. The whole assembly cheered as one man, and the applause continued for several minutes. Another feature was the conferment of the degree of Bachelor of Arts on two ladies who had qualified themselves by examination. The learned Vice-Chancellor in his address discussed the problems of wider openings for our graduates, and suggested greater attention toward agriculture, trade and commerce, urging the University to establish the degrees of Bachelors of Agriculture and Commerce, and with that view to make necessary adjustments and regulations with regard to the Lyallpur Agricultural College, and to arrange for the founding of a College of Commerce with funds to be provided by the liberality of captains of in-

dustry in the Punjab. He next made a feeling reference to the War which he rightly said had turned selfishness into sacrifice, and personal interest into heroism. He made a thrilling appeal to the graduates of the Punjab to rise to the call of the country and to show a similar self-sacrifice and heroism not only in the pressing interest of the War, but also in the common, every day interest of life."

He wrote of this honour with some levity:

"You will be interested perhaps to know that I am condemned to still another Honourary Degree. This time it is D. Litt., which is to be conferred by the University at the Convocation on the 23rd instant. At first, I definitely refused, but eventually submitted to the strongly expressed wish of the Lieutenant-Governor. I feel that it is rather a farce, and yet I did not feel at liberty to avoid playing my part in it. This is certainly to be my last appearance as speaker at the Convocation."

This was the University's way of recognizing Dr. Ewing's service. He had already received the degree of Doctor of Divinity from Washington and Jefferson College in 1887 and of Doctor of Laws from Washington and Jefferson in 1907. The Government of India had given him the Kaisar-i-Hind medal, as already stated, for his work in the Kangra Valley Relief. But it added to this the honour of C. I. E. on New Year's Day, 1915. On January 2nd he wrote to the Board from Vengurla where he had gone to visit his daughter, Mrs. Goheen, and her husband:

"Just as we came out from the opening of the Hospital a telegram was handed to me giving the news that the King had been pleased to make me a *Companion of the Indian Empire*. The message was sent me by the Governor of the

Punjab, who of course with the Viceroy had everything to do with the thing. Perhaps I should explain that the title does not involve any privileges or duties, beyond the fact that the letters C. I. E. will doubtless be affixed to my name so long as I am in India. Of course we are pleased from our point of view, as it is a mark of appreciation and esteemed a great honour here and in England. I confess that I am rather wondering what I, a missionary, am to do with the thing. The only course appears to be that of allowing things to take their course, and making this, if possible, a means to aid the main object of our lives here."

And he wrote of this also to Dr. D. J. Fleming :

"The C. I. E. came on New Year's Day, with 300 letters and telegrams since, including an autograph letter from Lord Hardinge. The order is for Britishers only, but they got around it by appointing me an Honourary Companion of the Indian Empire, with all its privileges and emoluments."

It has seemed best to follow through his work as Vice-Chancellor to the end but we must go back to several earlier incidents of this period. The first of these was his invitation to the great Durbar at Delhi in 1911, when King George was acclaimed Emperor of India :

"My wife and I have been bidden as the guests of Government, to the Dunbar. I hope to go but she feels that she cannot possibly undertake the numerous fine gowns which would be indispensable in those surroundings during a period of eight days. She is quite glad to have this good excuse! There is no hope, I fear, of the King visiting any Colleges. Did I tell you that Lord Hardinge came over to see us, and showed much friendliness? He is a Christian man.

"My time has been so fully occupied since my return from

the Durbar that I have had little time to write about it. You do not need to be told of the greatness of the function, so I shall merely tell you of some of the more personal things. The entertainment in our Camp was sumptuous in the extreme, and very great courtesy was shown to me. I was chosen as one of the twenty representatives of the Punjab selected to do homage on behalf of the Province at the great function, and so was called upon to approach the throne, bow and retire backward! Similarly I was one of those selected to attend at the laying of the foundation stone of the new Capitol. But the greatest surprise and honour of all was when I was commanded to dine with Their Majesties, at one of the three dinner parties given by them. After dinner I had the honour of being presented to both and of conversing a few moments with each. It was a treat to attend such a function once in a lifetime and I was glad to do it; but I do not think that I shall ever care for another. The return to Lahore and the work here was welcome."

Following the Durbar he was summoned to London as appointed delegate of the University of the Punjab to a meeting of all the Universities of the British Empire. The Vice-Chancellors of all the Universities of India met in conference at the time of the Durbar to arrange plans for the Indian side of the Congress. He read a paper at the Congress on "The Problem of the Universities in the East, in regard to their Influence on Character and Moral Ideals," in which he embodied the sections of his Convocation address of 1911 which have been quoted with regard to moral and religious teaching. After the sessions of the University Conference he, with others, visited a number of the universities of Great Britain. He was offered the degree of D. D. by the University of Aberdeen through Sir George Adam Smith, Principal of

the University, who had been his guest on a visit to India, but the invitation reached him too late to get to the Convocation. Both on this visit to London and on his way home on furlough in 1917 he was called into consultation at the India Office and at least one significant and dramatic and effective measure of the Government in dealing with India was said to have been due to his suggestion.

The greatest sorrow which had come to him for many years befell in 1912 in the death of his brother Arthur. On September 23 he wrote :

“The shock of Arthur’s death is terrible, hundreds of people are fairly aghast. He was so vigorous, so much alive, and withal so apparently indispensable. He overworked, and I am sure that that and over-strain killed him. Those who knew his burdens warned him often, but he could not stop. And yet who dare say that his work was not done well? The sorrow to me personally is the heaviest I have ever been called upon to bear. His dear wife has borne up wonderfully and I am sure that the precious old mother in Pennsylvania will only sorrow as those do who have a great hope. The attempt to fill his place is a tremendous task. He was in a peculiar sense the spring of the whole machine. God will guide here as He always does, and I have no grave fear. Letters have poured in upon me from several hundreds of people throughout India. Three of India’s best have laid down their armour—Dr. Pennell, Walker and Arthur.”

What Arthur Ewing was and had achieved cannot be expressed better in a few words than in the Memorial Minute adopted by the Presbyterian Board :

“The Board learned with profound sorrow of the receipt on Friday, September 13th, of a cablegram reporting



the death in Allahabad of the Rev. Arthur H. Ewing, Ph. D., D. D., after a short illness, from typhoid fever. The Board voted to express to Mrs. Ewing, to Dr. Ewing's other relatives and to the North India Mission its deep sympathy with them in their sorrow and loss which the Board feels to be equally its own. It voted also to record upon its Minutes its appreciation of Dr. Ewing's exceptional Christian character and missionary achievement.

"Dr. Ewing was born on October 18, 1864, at Saltsburg, Pa. He was graduated from Washington and Jefferson College in 1887 and from the Western Theological Seminary in 1890, and was appointed by the Board and sent to India as a missionary in the same year. For the first ten years of his missionary service Dr. Ewing was located at Ludhiana, where, in addition to much evangelistic work, he had charge of the Christian Boys' Boarding School and of the High School. At the end of the first term of service, Dr. Ewing took a post graduate course in Sanskrit and Philosophy in Johns Hopkins University, receiving the degree of Doctor of Philosophy. On his return to India, he was transferred from Ludhiana to Allahabad, to take charge of the Jumna Boys' School and to lay the foundations of the Allahabad Christian College.

"Dr. Ewing began his work in Allahabad on March 22, 1901, and the College with its forty-two acres of campus, with its series of splendid buildings, with its 302 students in college courses and 749 in the high school, and with agricultural and engineering departments which are pioneers in these fields of Christian education in India, stands as a monument to Dr. Ewing's extraordinary executive power, his indomitable energy, and his bold and courageous faith.

"While primarily an educationalist, Dr. Ewing went to India with the largest missionary purpose. Few Christian teachers have been more indefatigable than he in their evangelistic work or cherished more ardently the evangelistic ideal for all missionary education. The Principal of the Lawrence Military Asylum at Sanawar, which Kipling so

highly praises in 'Kim' declared recently of the institution which Dr. Ewing created, 'I think your College is the nearest approach to the ideal for India that I have seen. May you go on and prosper.'

"Dr. Ewing's executive efficiency was paralleled by his large range of sympathies and of interests. He was one of the most scholarly of the younger missionaries. At the World Missionary Conferences in 1900 in New York and Edinburgh in 1910, no one spoke with more directness than he or with any clearer comprehension of the practical issues involved in the discussions. He took a leading part in the counsels of his Mission, urgently pressing forward his own responsibilities but equally eager in his advocacy of the work of others. He was a member of the Council of the Allahabad University and active in all the affairs of the united Presbyterian Church in India and a leader of all conferences where missionaries met together. Remembering all the energy, the aggressiveness, the keen and restless efficiency, the genial largeness of nature that gave and took hard blows in the struggle for better things with unflinching good will, the sound judgment, the well furnished intelligence, the warmth of personal friendship, and the unwavering devotion which were wrapped up in Dr. Ewing, the Board wonders where his successor is to be found. It hears in his career a summons to more fidelity to the Master Whom he served, and Whom, also, the zeal of His Father's house consumed, and it prays that the example of his shining life may be a call to some of the best men in our theological seminaries at the present day to give their lives to the cause in which Dr. Ewing wrought for the twenty years of his missionary service with such far-reaching power and rich result."

The Rev. J. H. Jowett, D. D., who was a member of the Presbyterian Board of Foreign Missions at the time, was deeply moved by this minute and by Arthur Ewing's career.

In December, 1915, the General Assembly of the Presbyterian Church in India met in Lahore and Dr. Ewing was chosen Moderator. The Church at that time embraced in its union organization the results of the work of the Missions of the Presbyterian Church in the U. S. A., the Church of Scotland, the United Free Church of Scotland, the Welsh Calvinistic Methodist Church and the Presbyterian Church of Canada.

Throughout these years, as I have said, there was increasing strain due to growing Nationalist feeling and to some of the unwise attitudes of men on both the European and the Indian side. Dr. Ewing spoke his mind clearly and faithfully, and kept from first to last the confidence and good will of all. On December 9, 1916, he wrote:

“Recently a representative of the American Associated Press, a Mr. MacKenzie, has been here and has been much aided by officials in looking into Indian conditions. I have no doubt that considerable material will shortly be furnished to the American newspapers. Departing from my usual custom, I gave a rather full interview to him on Indian conditions at the present time, and he submitted to me a copy of what he had prepared before sending it. It is probable, I think, that the article may attract some notice at home as it is an attempt to do justice to the Government and recognition, at the same time, of the natural and commendable ambitions of the educated classes. It will probably, however, not commend itself entirely to either side.”

Thus the ten rich years passed and he sailed for America in the spring of 1917.

## VIII

### LAST FURLOUGH AND LAST YEARS IN INDIA

**D**R. EWING'S reminiscences end with 1918 and his memoranda on this furlough and his return to India are very brief:

"1917-1918 was the period of our last furlough, which was spent in the U. S. A. During this furlough I had the privilege of delivering courses of lectures in the Theological Seminaries of Princeton, Pittsburgh, New Brunswick, Hartford and two lectures at Union, New York. Besides these I had charge of two classes for a time in the Princeton Seminary, relieving Dr. Stevenson, who was specially engaged in war work at the time. I have very pleasant recollections of the experiences of our four furloughs in America, which afforded numberless opportunities of meeting with the leaders of our own and other Churches in many parts of the country.

"I may also mention, though it is scarcely the logical place for it, that I received from Government several marks of its approval at different times:

"1. Kaiser-i-Hind Gold Medal in 1907.

"2. C. I. E. in 1915.

"3. I was made Honourary Fellow for Life of the University in 1920.

"With these there may be mentioned also the fact that the University conferred the degree of D. Litt. in 1917.

"I rather shrink from mentioning these things, but as I have undertaken to record general facts of my years in India this can hardly be omitted. Regarding these honours I may say in general that I have valued them not so much for any personal reason as because of the fact that they in a cer-

tain sense recognized the work being done by Christian Missions in this country.

"1918. . . . Before departing upon our last furlough I had arrived at the conclusion that the time had about arrived for me to step aside from the position of Principal of the College. No definite decision, however, was arrived at at that time. Upon our return from home in October of 1918 we were met by the proposal that I undertake the work of Secretary of the India Council. There was a general consensus of opinion in the three Missions that this would be wise. I therefore offered my resignation of the Principalship to the Board of Directors, and this was accepted and my son-in-law, Rev. E. D. Lucas, M. A., was chosen in my place, I becoming Principal Emeritus and President of the Board of Directors. I undertook the duties of my new office immediately after the close of the Annual Meeting of the Council held in Jhansi in the month of December, and have continued to work in that capacity ever since. In the end of 1919 yielding to the urgency of officials of the Interchurch World Movement I undertook to further the interests of this organization in India with the consent of the Council and the approval of the Board. This was to be carried on in conjunction with my duties as secretary. Having secured as colleagues Rev. Mr. Zumbro of Madura and Rev. Mr. Wilson of Lahore, we started upon a tour of investigation. However, at the end of a little more than one month I fell seriously ill at Miraj and was for the ensuing six or eight months practically incapable of performing more than the lightest possible duties in connection with the Council. The Interchurch Commission continued its work and prepared a valuable report, but in the meantime the Interchurch Movement itself had practically come to a rather inglorious ending. It does not seem necessary or desirable that I should dwell here upon the work of the Council or the various difficult questions which have come before it for decision. In this record of events I seem to reach the point where it is desirable and necessary to bring it to a close, which

I do for the present, having in mind that at some future time I may be able to elaborate more fully some of the questions which have been passed over by a mere reference."

We must supplement this brief statement with a much fuller account of this period both at home and in India.

On this furlough he wrote the short biography of Dr. Kali Charan Chatterjee, under the title, "A Prince of the Church in India." It was the only book he ever published. His work was done not on paper but on the souls of men. He and Dr. Chatterjee had been warm friends from the first years of his work in India. And, as already stated, Dr. Chatterjee was for twenty-five years President of the Board of Directors of Forman Christian College. He was the leading Indian Christian of Northern India and Dr. Ewing's little book is a high tribute to his character and influence, and preserves some of the remarkable testimonies to him from British officials who knew and esteemed him as the highest type of Asiatic Christian which they had ever known. But the biography does more than describe Dr. Chatterjee. In a real measure it reveals Dr. Ewing. The convictions and characteristics which he pictures in Dr. Chatterjee were also his own:

"He was eager that in his own life there should be nothing to separate him from the fullest sympathy and coöperation with Christians of all branches of the Church. He therefore entered heartily into certain tentative plans for coöperation which it was hoped, by some, might lead to a closer federation, or even organic union, in coming years. These came largely to naught, through the unwillingness of some to concede enough to make even useful federation possible. He, along with many who agreed with him, would have rejoiced to find himself a member of a Church whose

Constitution would have included important elements of polity and practice absent from that of his own Church, provided that the new Church might have retained those features which he regarded as essential to the well being of the Body of Christ as a whole. Many of his warmest friends throughout life were among the clergy and the laity of the Church of England and many of them contributed largely to the support of the work at Hoshiyarpur. That he continued a Presbyterian was possibly a grief to some of them, but of this we are sure, that their love for him and their respect for his character could hardly, under any circumstances, have been greater than it was. All honour to them and to him, who were thus able to overlook denominational distinctions which they deplored but could not remove, and to unite in effort for the upbuilding of the Church. . . .

“ He was a conservative in theology. In the days of his preparation for licensure he carefully studied the works of Dr. Charles Hodge of Princeton, and accepted fully the system of theology which he found there. When once his own early doubts had been removed, before his baptism, his faith in the Divine Word as the ultimate authority in all matters of belief and practice was apparently immovable. He seemed to regard with a feeling akin to amazement the state of doubt into which others sometimes fall. The written word was so clearly to him the voice of God, that anything that even appeared to call it in question was quite unthinkable and impossible as an interpretation. But though he could not understand unbelief and was shocked by it, his heart was so big and his sympathies so wide that he could love and treat with utmost courtesy the most active opponent. . . .

“ Once when a friend spoke to him of some of the things maintained regarding Hinduism in its relation to Christianity by Madame Blavatsky and Mrs. Annie Besant, he said: ‘ Alas! Alas! if they but knew real Hinduism; but, still more, if they but knew Christ, they could not think and say such things!’ . . .

“ He lived to see a new nationalism in his country. The victory of Japan over Russia profoundly impressed every enlightened Asiatic. He felt that at last the tide of European aggression had been turned back, and that now the time had arrived for him to take a share in the movement of the nations. Dr. Chatterjee was himself an intense patriot and welcomed the conservative Nationalism of the later years of his life. He felt that in the spread of this spirit was the great hope of India’s advancement. But none could have deplored more than he the excesses into which many of his countrymen were led, or the assumption that England was in any sense the cause of the backward condition of the country. On the contrary, he recognized the fact that it was to England that India owed her emergence from the confusion, misrule, strife and degradation of the years preceding her acquisition of authority in the land. And more than this, he appreciated to the full, not only the invaluable services rendered in the past, but also shared in the fullest recognition on the part of India’s people that her welfare for long years to come is inseparably connected with the maintenance of British authority in the country.

“ The subject of this sketch was as we have seen one of the leaders of the Christian Church in his country, gladly and cordially recognized as such by his brethren. Now that he has gone from us, may we not see in his life a message, left behind him, for the Church? If there be a message and there surely is one, it ought not to pass unrecognized and unheeded. From young manhood to old age, his life exemplified the motto, ‘This one thing I do.’ For himself he sought nothing in the way of material good and God wonderfully supplied all his need. Honours he looked not for, and was surprised when they came. Position he might have had; but by deliberate choice turned away from it for the sake of the Gospel. His was a happy and marvellously useful life. It ended with the words: ‘I am a servant of Jesus Christ.’ Beloved by all who knew him and his personality and work, his memory will abide in the Indian



Church, a stimulus, we trust, to succeeding generations of young men, some of whom are even now asking, with real earnestness, where and in what spirit God would have them devote their lives."

On this furlough Dr. Ewing made a number of addresses in which he expressed his convictions with regard to the War and the relations of Great Britain and India. There was no more ardent friend of the spirit of true nationalism in India but also there was no more clear seeing and straight speaking foe of all falsehood and unreality. At the time, there was a great deal of anti-British agitation in America and especially a good deal of misrepresentation as to the character and influence of British rule in India. Dr. Ewing spoke very plainly on these subjects and made an especially notable address in August, 1917, at Chautauqua on British Empire Day, which came to the grateful attention of the British Embassy in Washington.

The old question as to the possibility of his going on with his work in India, in view of health conditions, arose on this furlough in a more insistent form. Immediately on his arrival in the United States, Dr. Bovaird, the Board's Medical Adviser, and a great admirer of Dr. Ewing, made a thorough examination and reported that at that time Dr. Ewing could not undertake any further service: "He has a much enlarged heart," he wrote, "with complex valvular lesions and thickened arteries with increased blood pressure." In the spring of 1918 a consultation of doctors, in which happily Dr. Wanless, of Miraj, India, who was also on furlough, shared, made another examination, and one doctor said "no" and another "yes," and Dr. Wanless cast the deciding vote in favour of return to India on two condi-

tions: that he should have at least four months each year away from the trying heat and heavy routine at an altitude not higher than 3,500 feet, and that he should not go for a term of more than five years. These conditions the Board at once accepted and he thereupon declined the calls which had come to him for work at home. One was for a lectureship at Princeton Seminary. Another was to become head of the Missionary Department in what is now the Biblical Seminary in New York.

The decision to return gave great joy both to Dr. and to Mrs. Ewing, though it was hard to leave the larger number of children at home. Two, however, were at work in India, Mrs. Goheen of Vengurla and Mrs. Lucas of Lahore. Dr. Ewing wrote to the Board on July 18, 1918: "Now that the time has drawn so near we are eager to be on our way. . . . This has been a good furlough. We go back in a very happy and hopeful state of mind. Word from India suggests that Sir Michael O'Dwyer has been saying that he wants me to be Vice-Chancellor again. Things are moving rapidly. Have you seen the outline of the new Scheme of Government, suggested by Montague and Lord Chelmsford? That means big things, I imagine. I seriously doubt the wisdom of my resuming that University job."

As they left America, Dr. and Mrs. Ewing sent a joint letter to the many friends in the home Church.

"It has been a great joy to meet you, to form new friendships and to renew old ones, to discover how real is your interest in us for our work's sake. The year has not been wholly an idle one. One of us has been hindered, by the very much appreciated privilege of making a home for our youngest child, from extensive travel; the other has travelled more than 33,000 miles and made 244 addresses during these fifteen months. This work had as its object—not the arous-

ing of interest in any particular work, but in the work of the Church as a whole. A very few sums have been contributed to work in which we are particularly interested, and these have been received with the full approval of the Board. In spite of the great and really imperative need for enlargement at Lahore, it was not at all difficult to realize that the obvious need of the hour, during the past twelve months, was the securing of funds for the War Emergency Fund. In this task it has been a privilege to share. Another of the great privileges of the year was that of delivering a course of lectures in Princeton, Western and New Brunswick Seminaries, and briefer courses in Hartford and Union. To this may be added the teaching of some of Dr. Stevenson's classes at Princeton during two months of the winter.

"There was a time when it seemed as though we should at least consider the question of remaining in this country, and this we did. Eventually the way was made, as we think, clear to us; and so we set our faces to the East through the Gateway of the West, and as we go we send to you this word of appreciation of what you have meant to us, and of request that you will not fail us, but put us upon your 'Prayer List,' remembering that now, more than ever before, we feel that we go to an environment which is likely to make new and incalculable demands upon us."

He was given a joyous welcome back when he reached Lahore in October, 1918. *The College Monthly* seized the opportunity to express its estimate, while disavowing its purpose to do so:

"The furlough has been a tonic to them; and they have come back with the rapture of youth in their faces, and with a keener zest for everything Indian. It was with a pang of pure disappointment—and our feeling was shared by hundreds of his old students—that we learnt of Dr. Ewing's determination to sever his official connection with the Col

lege. Dr. Ewing took up the Principalship of the College in 1888 and these many years have been years of steady and heterogeneous development. It is not our ambition, here and now, to estimate the enormous achievements of our revered guru; for he was not only a dominant figure in the life of the College, but, in a manner altogether unique, it was his supreme destiny to mould and shape the educational policy of this province. If, by a kind of inverted hyperbole, we may dwarf whole epochs into years, then, certainly the career of Dr. Ewing has been one crowded hour of glorious life."

He at once announced his intention not to resume the Principalship and not to take up again the burden of the University, but to accept instead the call from the three Presbyterian Missions in India to the Secretaryship of the India Council, the central committee of the Missions and to become thus a Secretary-on-the-field for all the work of the Board in India. Before we go on to describe his new position and his work in it, it might be well to summarize briefly his achievement in the upbuilding of the College. He came to it in 1888 when it had one building and a boarding house, and a few more than one hundred students. He left it with 800 students and a magnificent plant in the heart of the city worth Rs. 1,500,000. In one of his memoranda he sums up the development :

"When I entered upon this new work on Dec. 1, 1888, the College had been in existence for about two years, but the classes were still held in rented premises. There were about 125 students in attendance. During our first years in Lahore we lived in 'The Palms,' a rented house, but by April 1, 1890, we were able to enter the new house provided for the Principal in the College Compound. The cost of this building with outhouses was Rs. 10,800, and the amount

was loaned to the College by the Rev. John Newton and the amount repaid to him by the Board in 1891. Meanwhile the original College Building and the adjacent boarding house had been completed at a cost of about Rs. 56,000 and the land and a substantial grant from Government made over to the Punjab Mission. Since that time large additions have been made.

“ 1.—The Kennedy Hall for Christian Students. Miss Mary L. Kennedy of New York gave to us Rs. 10,500 for this purpose in 1890, and the main part of the existing building was completed in 1891. In 1893 by means of a gift of Rs. 5,000, in addition, from the same donor, the building as it now stands was completed. Toward this building, several smaller gifts, notably one of Rs. 200 by the late Mr. G. S. Lewis, the first graduate of the College, were contributed.

“ 2.—In 1895, the four rooms, completing the line of rooms running at right angles with the Assembly Hall were provided from a gift of Rs. 10,000 by Miss Kennedy.

“ 3.—In 1898, another large classroom was erected with funds amounting to Rs. 1,200, given by Mr. H. C. Coleman of Norristown, Pa.

“ 4.—In 1901, the property known as The Abbey was secured at a cost of Rs. 14,000, and in 1902, the Newton Hall was erected. The total cost of the land, bungalow and the boarding house was Rs. 67,500, of which Government contributed one-half.

“ 5.—In 1904 were erected the large Assembly Hall and what is known as Room 13, at a total cost of Rs. 30,000 of which Rs. 15,000 were given by Government.

“ 6.—In 1907 an additional story was added to the College Boarding House, at a cost of Rs. 14,000, of which Government gave Rs. 6,000.

“ During these years many minor additions and improvements have been made, which need not be described in detail here.

“ The original cost of our property items appears to have been approximately:

1—College Compound.....	Rs. 10,000
2—Abbey Property .....	14,000
3—Original College Building and Boarding House .....	56,000
4—Kennedy Hall .....	15,500
5—New Rooms .....	10,000
6—Rooms .....	1,200
7—Newton Hall .....	53,000
8—Halls and Rooms.....	30,000
9—Upper-story Hostel .....	14,000
	<hr/>
Total .....	203,700
Principal's House .....	10,800
	<hr/>
Corrected Total .....	214,500
10—Science Building .....	40,000
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Grand Total .....	Rs. 254,500

“ N. B. There is now in process of erection a large hostel which it is estimated will cost about Rs. 125,000, toward which Mrs. C. H. McCormick has contributed \$10,000 and Government has promised Rs. 50,000.”

The problem of his successor in the principalship was solved by the unanimous choice of his son-in-law, Edmund Lucas. In earlier years before Mr. Lucas's coming, Dr. Ewing had hoped that Professor Fleming would be able to return to India and succeed him. Later his mind turned to Dr. S. K. Datta, a graduate of the College, and one of the leading Indian Christians, now on the Legislative Council of India. And indeed at Mr. Lucas's urgency the post was offered to Dr. Datta, but he felt unable to accept it. Under Mr. Lucas the College has continued to grow with unabated prosperity and influence and is now considering removal to an entirely new plant

with more adequate grounds than can ever be secured in the present location.

A few recent judgments will show how the College is still esteemed: From Sir George Anderson, Minister of Education of the Punjab, to Dr. E. D. Lucas, June 4, 1925:

“As Secretary to the Calcutta University Commission, I had good opportunities of appreciating the value of mission colleges in India; and of estimating the great part which they have played in the progress of the country. When the history of the last hundred years can be viewed in the right perspective, I am confident that the great work of Drs. Wilson and Mackichan in Bombay, of Dr. Miller in Madras, of Dr. Duff in Calcutta, of Bishop Leroy in Delhi, and of Dr. Forman and Sir James Ewing will receive even more appreciation than at present.”

From Fazl Husain, Minister for Education, Punjab, May 2, 1926:

“The Forman Christian College, Lahore, is an institution which does a great deal of good in the way of disseminating Western culture in the Punjab. It stands second to no other institution in its efforts to reach the hearts of the student community and it does probably more than any other institution in the way of disseminating knowledge amongst the people outside the College. The University life would be poorer if there were no Forman Christian College as an integral part of it. I believe this institution gives better value for the money spent on it than any other institution.”

From Sir Shadi Lal, Kt., Chief Justice, High Court of Judicature at Lahore, May 11, 1925:

“ It is impossible to overestimate the service which the College, under the able guidance of Dr. Ewing and Dr. Lucas, has rendered to the cause of higher education in the Punjab during the last 35 years or more. It has produced not only men of brains, but, what is more important, men of character; and I have no doubt that the Punjabis owe a debt of gratitude to the Americans for what the College has done for this province. The College has still a noble task to perform in the domain of education, more especially in character building, and this task is one in the performance of which the American nation may take a legitimate pride.”

From Abdul Qadir, President, Legislative Council, Punjab, Lahore, May 5, 1925 :

“ I have known the Forman Christian College for some thirty-five years, first as a student (from 1890 to 1894), then as a member of the Alumni Association of the College and recently as the elected President of the said Association. I have watched with great interest the steady rise of the College in popular esteem and in usefulness. It is acknowledged on all hands that the part this institution has taken in the intellectual progress of the Punjab is second to no other College in the province, though there are institutions in Lahore which are more richly endowed or more influentially supported. The success of the College is all the more remarkable considering the fact that it is being run by a band of self-sacrificing workers from a distant land (United States of America), who have nothing to gain personally by the great work to which they are devoting their lives. They derive their inspiration from their religion and it is their ambition that they should make those with whom they come in contact better intellectually, physically and morally. It is this desire to improve morality, through religious teaching, that distinguishes this College from the ordinary run of purely secular institutions founded in India. For years past the Forman College has stood for making students God-



fearing and tolerant in spirit toward those professing other religions than their own. It has produced men willing to serve their fellow men. This institution has been a great moral influence in the Punjab and has brought people of different creeds nearer one another and awakened in them a desire to seek for truth, to aim at national unity and to cultivate a spirit of genuine independence and patriotism. The success that most of the alumni of the Forman College have had in life, in various spheres of activity, speaks highly in favour of the all-round training they receive in this College. I think that the College has a record of which any institution may well be proud. The educated community in this Province appreciate very much the immense debt of gratitude they owe to the pioneer workers, like the late Dr. Forman and the Rev. Dr. (Sir) J. C. R. Ewing and to the present head of the institution, the Rev. Dr. Lucas, who is maintaining the traditions established by his illustrious predecessors. The contribution of the Forman College to the uplift of our Province is valuable indeed and it is our prayer that the generous supporters of this notable work in America may be richly rewarded by God for all the good they have been instrumental in doing in His name."

From Manoke Lal, Dean of University Instruction or Pro-Vice-Chancellor, The University of Punjab, November 5, 1925:

"I have always considered it a privilege to have received my college education in India in this College. It equipped me with a remarkably adequate preparation for the highest honour work in Philosophy and social sciences at Cambridge. I was in college when the great veteran of higher education and university work in the Punjab, Rev. Sir J. C. R. Ewing, presided over the institution, and Dr. Griswold, a genuine philosopher and thoughtful Christian, conducted work in Philosophy.

“ It gives my heart real joy to see how well the old traditions of sound scholarship and truly Christian virtues are maintained in the College and how the College is continually taking an ever increasing part in the intellectual life of the Province. In many departments of university activity the College is doing notable pioneering work, such as in Industrial Chemistry and Advanced and Experimental Psychology. The position of this College is established beyond challenge as one of our foremost educational institutions with a wide field of social and other activity.

“ The College staff stands out when compared with teachers in other institutions, for their marked sympathy with all those with whom they work, and they play a living part in the lives of their students.”

The new work which Dr. Ewing now undertook was work of a type which he had long advocated and was part of a plan which he urged for many years for the provision of more effective and continued supervision and general administration in our highly individualized Presbyterian system. He was a thorough believer in democratic government with all its drawbacks and inefficiencies and he attended mission meetings faithfully, and endured their waste of time and their clumsy handling of issues, and he saw patiently many individual missionaries making mistakes in the freedom of their ungoverned independence. He accepted all this as unavoidable if the gains of personal initiative and responsibility were to be preserved, but he wanted these gains plus the advantages of more careful and competent administration. The problem was as to what form of such administration might be practicable and effective in the democracy of the Presbyterian system of missionary work and organization. This problem was solved for the India Missions, after many years of extreme individualism which left

each man almost free of control, by the development of Executive Committees which were given a steadily enlarging measure of power, and then by the addition of the India Council as a Central Executive Committee of all the Missions by which all the work was to be supervised and through which all recommendations were to be forwarded to the Board. This Council was given wide power and funds for its distribution and expenditure. It was composed of two members for each Mission plus a president who was called the "Secretary of the Council."

For many years he wrote on this subject to the Board:

"Oct. 1, 1908—I am more and more feeling the desirability of having the Secretary-on-the-Field idea put in force soon.

"Oct. 26, 1909—Next week the Annual Meeting of the Mission begins at Ludhiana. In this connection I venture to make a remark. I have wished many times that the Board might put a limit upon the length of time spent in these meetings, as I fear that the brethren themselves will never do it. It is true that there is much important business usually to be done, but there is a great tendency to discuss questions of policy at great length, some of which have been dealt with many times and very fully in the past. Some good brethren are moved to speak on all questions and some of them many times, with the result that the sessions are very long without any corresponding result. It is my belief that if it were settled beforehand that the meeting should close on a certain day, our work would be quite as well done and considerable time saved. We in the College feel that we cannot be absent from our particular work for more than a week and so in recent years most of us have left the meeting after with some difficulty obtaining permission, from two to three days before the adjournment. I do not know that there is any thorough cure for this condition of things, but

I am persuaded that much time is wasted in all of our Missions.

“ July 12, 1910—We have a great many conservatives, some of whom seem to regard the Mission as a sort of Divine Institution, and to feel that any change would be fatal because it involves something new. Another difficulty in this country is that our Western India Mission is remote from the rest of us. That fact is not, however, a serious obstacle. The suggestion that some one be selected by the Board and appointed to do the work of an adviser is, perhaps, the most feasible one that can be made. Some one will see in it ‘Popery’ and all sorts of hideous things, and yet if the right man be found for such work, tactful, wise and diligent, I quite believe that in a short time most of the imaginary difficulties would have been entirely lost sight of. I do not know where you will find the right man for such an undertaking.

“ Nov. 22, 1910—As long as the entire Mission is charged with the responsibility of taking a share in everything, and each individual feels that responsibility in some measure, such a question as this cannot be settled except in the way I have indicated. I did not go to Annual Meeting. They have appointed a Committee, (Wherry, Velte and myself) to report next year on superintendency. A strong feeling exists in favour of doing something, but I fear that it will be some half measure, if it is to be agreed to by all! As one of our best younger men remarked upon his return from the meeting recently, ‘The experiences of our Annual Meeting soon will take the last vestige of democracy out of me.’ ”

The Council was established in 1915, and Dr. Griswold was made Secretary. But when Dr. Ewing returned to India in 1918 and it became clear that he ought not to go on with the College he was unanimously chosen to succeed Dr. Griswold and accepted. The spirit in which he took up the new work is indicated in his letter of October 28, 1918:

“You will have probably heard of the action of the Missions concerning ourselves. Each of the Missions in arranging for a successor to Dr. Griswold, voted for me at the head of the list. This unquestionably fixes the action of the Council. People generally seem to feel that the Board in New York will not seriously object, and so we are assuming that all is settled and that I shall take over charge in December. This remarkable unanimity on the part of the missionaries has weighed greatly with us, and we have not felt that the thing could be lightly put aside. Meanwhile it was absolutely necessary to arrange matters here, as all sorts of requests for services of various kinds on the assumption that we were to live here, began to come in. For example, I was immediately notified of appointment to the University, and could not rightly allow silence to signify consent. But I need not go into all these things, only to say that the matter is, in our minds and apparently in the minds of all, definitely decided.

“It is a great trial to separate from the College, and this I foresaw; but as you know I have for some years felt that this was inevitable in the very near future. Things have gone on very well indeed in my absence, and my colleagues are as well fitted now to bear the burdens as they would be were I to continue for a little longer time and then resign. The Directors will meet on Saturday to act on my resignation and to elect a successor. This will almost certainly be Edmund Lucas, I think, though in this matter I am deliberately having no part. My wife and I shall continue to have our home in Lahore, in the other end of the station, as she has her ties and her work here, and there is no special reason why the Secretary should be at any geographical centre. All understand that we shall have to be in Kashmir during the hot months, and it is believed that the work can be carried on adequately from there during that period each year. My colleagues here and in our entire Mission have been overwhelmingly kind and considerate, and I have been made to feel not that I am being pushed out

of the College but, on the contrary, that my going is keenly regretted by every one. I trust that in all this there has been definite guidance. I feel that I have been honoured by my brethren in a very unusual way, and I am grateful. I need hardly say that it is my ambition to try to do a part, at least, of the things for our work in general that my brethren have, with so much enthusiasm, outlined for me. I foresee difficulties and many delicate situations and am not too confident as to my ability to meet them, but shall try to do my best."

Dr. Ewing became now in a most real and rich sense a sort of Bishop or even Archbishop of the Presbyterian Missions in India. He had, of course, no ecclesiastical authority whatever. The Church in India was a wholly independent and autonomous Church. He was a member of the Presbytery of Lahore. But his work was not ecclesiastical. It was administrative and he travelled through the three Missions, attended and advised in their annual meetings, visited every station and counselled with the workers, both Indian and missionary, took hold of difficult situations and problems and personalities and served as a general father-confessor, guide and friend.

The first year of his Secretaryship, 1919, was full of perplexities growing out of political conditions, which, because of the Amritsar incident and the killing of Indians there as the unhappy result of General Dyer's effort to repress disorder, were especially acute in the Punjab. Dr. Ewing refrained as a rule from political comments even in his personal letters but he had now, of necessity, to attempt to keep the Board informed. Referring first to the ending of the World War he writes:

"Jan. 15, 1919—What a wonderful falling to pieces it has been! But now the great question is the matter of

putting the pieces of Europe together; and even Asia seems likely to call for some constructive ability. Wilson has done wonderfully well. In fact he could not have done better, it seems to me, had he been a Republican! It looks to me now as though an army of occupation is likely to be necessary in Central Europe for a time; and yet there is not much comfort in attempting to prophesy. We all unite to thank the Lord for the overthrow of the great German menace. Matters in this country are very quiet, but the process of preparing for a large measure of Home Rule is steadily going forward. It is in the hands of those who, upon the whole, may be regarded as very wise men, and I believe that Government will do all that she has promised in this matter and that the result will be, upon the whole, very salutary. Still one can foresee that the whole matter will affect materially our work in this country. But I am not one of those who think that the effect will be at all disastrous.

“April 18, 1919—We in North India have been passing through very exciting experiences during the past ten days. I want to tell you of it in as clear and brief a statement as possible, as it seems to me most desirable that you should, at home, be kept in touch with matters so serious as these. I hope that the censorship regulation may not prevent this reaching you.

“You will find a Bill called the Rowlatt Bill recently passed by the Council of the Governor-General. This Bill was framed in accordance with suggestions made by a Commission, which sat some months ago, and is designed to deal with cases of overt anarchy in any part of the country. As a matter of fact there are many very carefully worded restrictions against the abuse of the Bill, such as those which prevent its being put into operation except in extreme cases, and then under the direct authority of the Viceroy. This bill having been introduced in the Council just after the Armistice was signed in Europe and when high hopes were being entertained of the passage of the Reform Bill, was strongly ob-

jected to first of all by the Indian Members of the Viceroy's Council, who were unanimous against its passage. The statement made by some of these was to the effect that the Bill itself was good and wise, yet to pass such a Bill at this particular time would give a very unfavourable impression concerning India and its people to those who are soon to vote upon the Reform Bill in Parliament. This strong feeling on the part of these men was certainly unfortunate, and if matters had stopped there, there would have been little trouble. Meanwhile, Mr. Gandhi, famous in connection with South African affairs, himself a very simple-minded and well-intentioned gentleman, organized a passive resistance movement. This movement was strongly deplored by many moderate Indians, and some of the evil possibilities, connected with it, were predicted. The first outbreak in connection with a passive resistance procession took place in Delhi on March 30th, when Police and soldiers had to be called in to disperse the rougher element of the city. The next outbreak in connection with the matter was in Lahore on April 18th, when a huge procession was formed and marched through the streets, but had to be prevented by force from spreading themselves over the Civil Station. On April 10th it having been reported that Gandhi had been arrested, a terrible outbreak occurred in Amritsar when much property was destroyed, three Englishmen, connected with two English Banks of the city, were killed and a number of Indians, having been fired upon, were killed also. One missionary lady of the C. M. S. was roughly handled, but was rescued by a Hindu gentleman, whose daughter was her pupil. On the same day occurred the second demonstration in Lahore when the mob was driven back, and several persons killed. Again on the 12th there was a similar occurrence with similar result. Up to this time the Police had been left to cope with these riots, but it now appeared necessary to call in Military, and here in Lahore everybody and everything is strictly under Martial Law, and we feel that we are perfectly safe. Meanwhile in other cities troubles had



broken out. At Gujranwala four or five Government buildings have been burnt down. Also at Kasur much damage was done and many small stations upon the railways were burnt. At the present writing it appears that the matter is very largely in hand, the only serious difficulty now remaining being to prevent interruption of railway and telegraph lines. Yesterday morning three huge trains left for hill stations bearing hundreds of women and children. Acting upon the advice of friends at the head of Government here all of our missionaries are remaining in Lahore as a safe place. No violence has as yet been done to any Mission property in this or any of our stations. Up to the present writing I have not heard of any actual outbreak at Ludhiana though there were grave reasons to fear that it would take place. The United Presbyterian missionaries at Gujranwala were all safely removed to Sialkot before the burnings and lootings took place there. The Government seems to have realized that in the present condition of things it is absolutely necessary to be very firm. The natural leaders of the people, those who have in some cases stirred them up to passive resistance and filled their minds with all sorts of notions of independence, find themselves now destitute of all power to influence those to whom they have communicated this spirit. On Sunday at the request of the Government I met along with two of the most prominent officials with some forty representatives of the leaders of the people. It speedily transpired that they felt themselves to be entirely helpless in the presence of the mob violence which had been aroused. At the present moment two of our buildings, namely, the Ewing Hall and the main College building, are full of European soldiers (250 soldiers of the Duke of Wellington Regiment), as are also the hostels of the Government College. We felt that our services should be proffered to the Government to aid in any possible way in defending lives and property. The offer was received with exceeding cordiality and our young missionaries as well as two or three Y. M. C. A. men are at the present moment helping in a

very practical way by taking charge of all conveyances and means of transportation in the entire city so as to prevent the blocking up of means of escape were any real emergency to arise. One of our number is also engaged in private work in the office of the Inspector General of Police.

“The general belief now is that the worst is over and that except for sporadic outbreaks, which may possibly occur, we shall see nothing more of this trouble at this time. The real difficulty about this Rowlatt Bill has been this. That while the Bill is regarded by the best Indians as in itself very unobjectionable, yet they felt that it was an unfortunate time in which to enact it and constituted a reflection upon them. Propagandists busied themselves for weeks circulating amongst the masses of the people most outrageous statements as to what the Bill was intended to accomplish. It was represented that it gave the Police the fullest powers to interfere with the liberty and the private life of every individual citizen. The nature of these exaggerations and misstatements may be inferred from the fact that they were told that no marriage, no funeral, no harvest-cutting, no meeting of even four people, could take place without payment of money and official permission. The minds of the people were thus inflamed, and those who brought this condition about have shown themselves utterly incapable of extinguishing the fire that they had kindled. There has been no indication anywhere of any definite antagonism to Christianity, except in so far as Europeans are Christians. I need not write more about this to-day, but shall communicate from time to time as there may be news to give.

“In the United Provinces matters are in a state of agitation but not of violence. The same, I believe, is true of the territory occupied by our Western India Mission. In Bombay city, also in Ahmadabad, there has been some trouble, but I understand it is well in hand. In the midst of these dark days it is a great comfort to be able to know that the Lord reigns.

“May 5, 1919—I wrote to you some days ago giving an

account of occurrences in the Punjab, which led to certain grave anxieties, and about ten days ago I sent to you a cablegram saying 'All safe.' This I felt to be necessary in view of possible news that might have had access to the American papers and would certainly have caused great anxiety to all the friends of the missionaries. Things have gradually quieted down, and at present there seems to be no imminent danger either to life or to property; but it is to be remembered that throughout a considerable portion of this Province Martial Law still prevails. Judicial tribunals have been formed and are proceeding to try those charged with rioting, rebellion and murder, and already a very considerable number of active participants have been sentenced some to death and others to transportation for long periods. As things have quieted down, regulations have been relaxed, and now there is very little to be seen indicating any disturbance. The whole situation is more or less perplexing, especially so to us foreigners, but I believe almost equally so to vast numbers of the Indians themselves. It is difficult indeed to analyze the influences that have been at work. The most active influence unquestionably has been something like this: During the war the Punjab, especially, furnished a very great number of recruits and the common people understood that their loyalty would have their reward. Immediately following the Armistice, the Viceroy's Council passed what is known as the Rowlatt Act, passed upon the report of what was known as the Rowlatt Commission, which had established the fact that there was in certain parts of India a strong seditious movement. The Indian membership of the Viceroy's Council was unanimous in its opposition to the passage of this Bill in the face of their hopes for the speedy enactment of the Reform Bill, feeling that the very enactment of the Bill was a reflection upon the loyalty of the country. The Bill itself was, and is, only designed to provide for cases of insurrection in very exceptional circumstances, but agitation against it began very promptly and spread throughout the country. If the agitation had been confined to state-

ments of facts, there would not have been any serious trouble, but the grossest possible misrepresentation of the Act was systematically circulated throughout the entire population, and had the things been actually found in the Act that were charged against it, one could readily have sympathized with the protests of the people. These misrepresentations were such as to move the people to believe that they were to be deprived of practically all the liberties that have been accorded to them in past times by the Government; for example, they were told first that under no circumstances could more than four people meet together without liability of arrest by the Police, hence religious and domestic festivals could not be indulged in; second, that before cutting his crops every farmer would be obliged to await the arrival of Government officials who would take away half of the crop and then allow the farmer to make his best of the remainder; third, that a tax upon every wedding was to be levied; fourth, that a tax upon every funeral was to be levied. These are but illustrations of the absolute misrepresentations, which gained currency apparently everywhere. Then there came the passive resistance organized by Mr. Gandhi, who had won some repute through his action in connection with South African Indenture regulations some years ago. Mr. Gandhi appears to be a man of really good character, though perhaps of somewhat unbalanced judgment, and Government did not see fit to interfere forcibly with his scheme of passive resistance. Processions were organized early in April. Much violent speaking was indulged in by agitators and the thing that was to be expected actually occurred. The better element was joined by the rougher portion of the population and soon the mob was out of hand, and the leading agitators were found to be destitute of power to restrain the actions of the people who had been misled by false statements as to the nature of the Rowlatt Bill. I need not repeat what I said in my last letter as to the events in Amritsar, Kasur, Gujranwala, and so forth. The amazing thing was the sudden manifestation of an intense hostility to Englishmen and to

everything pertaining to them. I believe that had not strong military provision been made there would have been in this part of India a repetition of events of 1857. The Indian soldiery without exception has stood firm, and I do not believe that there is any probability of its doing otherwise.

“The question now most prominent in my mind is what is to be the result of this situation upon our work. Personal relationships of friendliness do not seem to have been broken, and yet one cannot forget that we have had a glimpse of a feeling, which had it not been restrained, would have been very fatal. In this Province we have had a very strong Governor, Sir Michael O’Dwyer, who is about to be succeeded by an equally strong one, Sir Edward Maclagan. The punitive measures that have been begun and are being exercised wherever outbreaks have occurred, will, undoubtedly, repress lawlessness, but cannot possibly remove the feelings which led to the lawlessness. Meanwhile it remains to be seen what influence this recent development will have upon the introduction of the Reform Bill.

“Last week I went to Calcutta to attend an executive meeting of the National Missionary Council. Most of my time was spent upon the journey, but we had a very good meeting, the chief item of business being to endeavour to adjust matters in connection with the late German Missions,—for example in Chota Nagpur there are about 85,000 Christians, who have been looked after by the Bishop of that Diocese in a very broad-minded way since the outbreak of the war. It is now proposed that the American Lutheran Mission enter that region and look after that Church, but there are difficulties in the way of several kinds. I was very strongly urged to make a tour of that region to gather information for the Council, but of course had to refuse. A small committee has now been formed and will undertake this investigation at once. The outcome will, I imagine, be that the American Lutherans will be recommended to enter the field, though we did wish that it might have been possible for it to have been entirely left to the Church of

England. The bishop of Chota Nagpur, by the way, has just been appointed the Bishop of Calcutta, as Metropolitan. He is Dr. Foss Westcott, a son of the late Bishop and a splendid man, one whom I am proud to number amongst my best friends.

“ We expect to leave Lahore on Thursday next for Kashmir, whither I will take my office and from which place I do not think it will be difficult to carry on the work which belongs to me.

“ May 19, 1919—In these days of rapidly moving events I should, I suppose, let you have frequent bulletins from this end of the line. Since last writing to you nothing of a very startling character has taken place, though for a day or two it seemed as though the Afghanistan situation might prove to be serious. It now seems that all reason to look with anxiety upon that situation has disappeared, as the new Amir's method of procedure seems to have been almost pathetically futile. Obviously his action was entirely the outgrowth of a desire to bolster up his own party, which had begun to become very unpopular from the time its relation to the death of the late Amir had come to be suspected. The fullest preparation was, however, made by Government to provide for exigencies. Troops in vast numbers were hastened to the frontier and every provision was made for a possible uprising. Of course the only fear of the uprising was connected with the possibility of a ‘Jihad’ in connection with the present humiliating Turkish situation. It is most interesting now to witness the apparent heartiness of all the Mohammedan rulers of Native States in their readiness to uphold the Government in the face of any attack that may be made by Afghanistan. The same might be said to be true of practically all the educated Mohammedans of the country.

“ The earlier movement, of which I have already written to you somewhat fully, and which from start to finish appears now to have been based upon a most carefully elaborated misinterpretation of the attitude of the Government

with reference to the people, has gradually, in so far as its active side is concerned, almost disappeared. The trials of aggressors under the Indian Defence Act are going on rapidly, and large numbers of individuals are being dealt with severely. A considerable number of so-called leaders has been arrested, and will shortly be tried. The extraordinary situation has been this: that agitators, who succeeded in stirring the masses into a sort of frenzy by disseminating amongst them by means of public orations and agents of various kinds much in the way of misrepresentation, have not only found themselves unable to curb the mob, which they themselves aroused, but have themselves, in large numbers, already come to the point of admitting that the charges, which they had disseminated so eagerly, were more or less groundless. It is altogether a very curious psychological situation. The only thing I can compare it to at the present moment in its intricacy and from our own point of view, in its hopeless unreasonableness, is the situation in Russia.

“ Martial Law is still in existence in some of the districts, such as Lahore, Amritsar, Gujranwala, etc., and life and property seem to me to be as safe as they could possibly be anywhere. Missionary work is being interfered with rather seriously in some districts, as missionaries living in lonely places have been requested by Government to leave those stations during the next few months, as Government cannot afford to furnish a European guard for each of these stations, and does not wish to leave the residents of them subject to assault by possible fanatics. This action does not affect our own particular Mission so much as it does the C. M. S. in Amritsar and the U. P. in Gujranwala and Sialkot, and yet some of our number will doubtless not be allowed to continue in the lonely stations until things are more fully settled. The only case where direct orders have reached the missionaries, so far, is that of Jagraon.

“ June 3, 1919—With regard to the disturbances, of which I have written to you somewhat fully before, I have really nothing new to add. Everything has quieted down

and life and property seem to be as secure as ever. Those who were most excited and went to the extreme in the way either of violent action or of talking either are being punished or are apparently ashamed of the unwarrantable excitement into which they fell or into which they led others. The outbreak in Afghanistan has had, it seems to me, a very healthful influence in having revealed to the people of India proper how absolutely they are depending for the safety of their lives and property upon the strong arm of the British Government, and Indians have risen as one man to offer their support in the determination of the Government to put down this threatened danger from Afghanistan. You will, I trust, by this time, be receiving rather full information through the newspapers. Sir Michael O'Dwyer's term of office closed at the end of April, but he was requested to continue for a month longer. He has now been succeeded by Sir Edward Maclagan. Sir Edward Maclagan is one of the very choicest men of the Indian Civil Service, and his accession has been welcomed by all. You will be interested and glad to know that he is an active Christian man as well as a great officer.

" Feb. 3, 1921—You have doubtless been hearing through cablegrams and letters something of the extraordinary Non-Coöperation Movement in this country. It has now gained such dimensions as to cause no little anxiety on the part of everybody. In the beginning the idea seemed so preposterous to most people that they supposed it might safely be ignored, but as things have shaped themselves, one can no longer be satisfied to calmly await the cessation of this excitement; and there are in the minds of most people grave misgivings. Two great grievances are apparently recognized by the radical element of the population; first, the unsatisfactory settlement of the Punjab troubles of 1919, and second, the Khilafat question. Upon these two points Hindus and Mohammedans have very largely made common cause, and under the leadership of Mr. Gandhi, who has been joined by a great many strong leaders, the Non-Coöperation



Movement has advanced rapidly. In spite of this Movement the elections under the New Reforms Bill have all taken place and the Councils are being organized. The last of these organizing ceremonies will take place in a few days at Delhi under the auspices of the Duke of Connaught. In all the principal cities strong counter meetings and attempts to excite the people have marked the organization of the Councils. The National Congress in December pronounced for Non-Coöperation, and Gandhi appealed to students to forsake their colleges and lawyers to abandon their practice, pending the time when the two great grievances should be settled. Many strikes have taken place on the part of students throughout the entire country, and still the excitement seems to grow. The demand now is that all colleges, supported or aided by Government or in affiliation with any one of the universities, should discontinue such relation and affiliation forthwith. Several months ago, the M. A. O. College at Aligarh came almost to the point of being closed, but has, at least temporarily, revived, and to some slight degree all colleges were affected. Last week matters became very tense in Lahore. The principal agitator, and certainly the most influential one in the Punjab, Lala Lajpat Rai, is heading a movement of very great activity. Amongst the Lahore Colleges all have been seriously affected. More than half of the students in Forman Christian College absented themselves from the classes. The Faculty in pursuance of the desire to let the students have an opportunity of coming under the influence of their parents and guardians closed the College for a week and advised as many as were amenable to reason to go to their homes. This many have done, and it is believed that many will be saved from committing themselves to the foolish course of cutting themselves loose from the institution. At the same time it is quite impossible to foresee what the end of all this will be. The Government is, in pursuance of a well-defined plan, going quietly forward in the work of organizing the New Councils. But meanwhile throughout the country this appeal is being made, and it

seems to be becoming daily stronger, that Swaraj should be aimed at through the process of Non-Coöperation. So long as this process goes on and involves directly nothing more than this apparently suicidal policy on the part of those being educated, Government seems not to consider it desirable to forcibly interfere. The impression, however, is gaining ground in many quarters that this process will probably be followed by an attempt to persuade the people to refuse the payment of taxes. This, of course, will bring them under the law in a very definite way, and I have little doubt but that serious repressive action will have to be taken. The whole situation is very critical, as every day that passes appears to add to the strength of the Non-Coöperation party. Just what may happen to our own colleges we cannot foresee, but one thing is certain that we shall even during these months suffer a great financial loss from the absence of students' fees.

“Of course, there is present in our minds a certain anxiety due to the fact that all these things seem to indicate that there is lying behind the Non-Coöperation movement a spirit practically identical with that which led to the Bolshevism of Russia. I do not know that there is anything more concerning this of which I need write at present, but I shall keep you as fully informed as possible as the days go by. All of our general work is going on as usual, and so long as the people, who are under the apparently hypnotic influence of Messrs. Gandhi, Muhammad Ali and Lajpat Rai, maintain their policy of ‘non-violence’ there need be no fear of violence to person or property but there are many who anticipate that this non-violence will cease to exist after a little while, and the masses of the people will become uncontrollable even by those who have created the agitation. Meanwhile the only thing that we can do appears to be to maintain an attitude of non-interference with political matters, and a readiness to do all for the people that they will allow us to do. We pray and trust that there may be a definite betterment of conditions in the near future.”

In the midst of these troubles he was called to serve on a Committee of which he writes on September 24, 1919:

“ I am to serve on a Government Commission consisting of the Vice-Chancellor, the Director of Public Instruction and myself, who are asked to reconsider and deal with cases of hardship amongst the students of the entire Province, who may be supposed to have been dealt hardly with in the way of punishment for activities during the disturbances of last April. It is a rather delicate business, but I have felt that it was something which I could not put aside.”

He was busy also helping Persia missionaries on their way. Before the War all the Persia missionaries went out via Russia but during and after the War they were obliged to travel via Bombay and Bagdad and permits had to be secured in Bombay from the Mesopotamia authorities. This led to some long delays and in one case the Government appealed to Dr. Ewing to restrain public statements by some of the Persia missionaries which the Government feared might further inflame the situation, already very intense by reason of the Khilafat agitation.

Toward the close of this year, as indicated in his brief statement at the beginning of this chapter, Dr. Ewing was engaged in a general survey of the work of the Presbyterian Missions when he was asked by cable and letters to take charge of a general, exhaustive, national survey of all mission work and conditions affecting mission work in India, in behalf of the Inter-Church World Movement. He was not in sympathy with much that he heard of this Movement and he disliked its publicity and its swollen plans, as he deemed them, but he was ever ready to give all the help he could and he was the last man to hold back from any bold and forward-looking

movement and he agreed to do what he could. On August 9, 1919, he wrote to Dr. J. J. Lucas: "I confess that I am very much filled with anxiety over this whole Inter-Church Movement. My personal feeling is that the time has come when we must do something practical to associate ourselves with the Indian Church in all these matters, and that to proceed with great plans without taking into fellowship with ourselves the not inconsiderable body of thoughtful and devoted Christian men to be found in the Indian churches, will be a very serious mistake. Several brethren have written to me in this spirit and with them I agree in general." He associated with himself, as already stated, Dr. Zumbro of Madura, of the American Board Mission and Mr. Wilson, one of his own colleagues in Lahore, and set out on an extensive tour through India. His work was suddenly cut short, however, by a severe apoplectic stroke at Miraj. If such a disaster was to befall it could not have come at a better place. In Dr. Wanless and Dr. Vail and Dr. Goheen, he had as good medical care as could be found in Asia. Dr. Wanless reported at once to the Board as follows:

"Jan. 30, 1920—A week ago while here on service connected with the Inter-Church World Movement Dr. Ewing developed apoplexy with paralysis of one side of the body and the face and muscles of speech. The disease has not progressed any further, and there is considerable improvement in ability to move his lower limb. His speech is considerably affected, but he is able to make himself understood, and his intelligence is in no way impaired. He will have to remain here for two weeks more probably, when it is proposed to send him to the seaside at Vengurla. Of course he has to give up the Inter-Church World Movement Work, and I anticipate that he will also have to relinquish the Secretary-

ship of the India Council, although I cannot now make a definite statement in regard to this point. He will probably recover so as to be able to get about again, but I am doubtful whether he will completely recover the use of his arm and his speech. He has not been in a dangerous condition at any time, and is very cheerful and hopeful. Mrs. Ewing is with him. Dr. Goheen, his son-in-law, was here at the time of the seizure and stayed on till Mrs. Ewing came. We are all thankful that he was not attacked while travelling and was in a place where he could be properly cared for."

He improved rapidly, however, and had no other expectation than such full recovery as would enable him to go on with his work as Secretary of the Council. Mrs. Ewing wrote on February 6th, 1920:

"The Doctor seems to be quite satisfied with his improvement. It is a fortnight to-day since the attack, and yesterday he was allowed to sit up in a chair in the room, and to-day he is sitting in a chair in the front verandah. I fear that he will be disappointed in the rapidity with which he is able to be quite independent of help in walking, but he is improving as quickly as could be hoped for. We have all been anxious that he should consent to go to Vengurla, but his one desire is to get to Lahore, and Dr. Wanless said that he might be able to travel at the end of next week. He has already dictated a letter a day for four or five days, and Dr. Wanless says that there is no harm in that, but that he absolutely must not think of office work for the next two months. He and Dr. Goheen agree that entire rest is the only safe thing.

"We daily get a number of letters from many places, and we cannot but feel greatly impressed with the great numbers of prayers, individual and united, that are going up daily to our Father in Heaven for my husband's recovery. He does not suffer at all except from the weariness of lying in

bed. He quite hopes to be entirely well and to continue his work in the India Council. As it is to be done by correspondence for the most part, for the next six months at any rate, it may be that he can do what is necessary. I am not hopeful about his taking the entire rest that would have been the best thing for him. The business part of the year has been passed through, and he enjoys the correspondence. Anne brings me word from Robert Goheen that the thing is not to insist upon her father's doing what he does not want to do, and if he prefers to wear out rather than look after his health and look forward to more complete recovery, perhaps that is the only way that a man of his temperament can do. I feel that there are many perplexities ahead of us and earnestly pray that my husband may be guided in taking the advice of those well fitted to give it."

He wrote himself on February 9th, by dictation, though he was able to sign the letter :

"One thing is certain that I shall have no more time for the Inter-Church Movement work. The best thing that I can hope for is to be able, after a few months' rest, to carry on the work of the India Council, that is, as I say the best thing I can hope for. Barring that, I suppose, there is nothing left but to go home to America.

"Multitudes of letters have come unto us from friends from every part of India, and it really makes one's heart sick to think of not being able to do the things which have been planned for. I am feeling perfectly well—no extra pains. One thing that disappoints me much is the practical certainty that I cannot go to attend the June meeting in New York. I should have liked to be there."

The June meeting referred to was the Post-War Conference of representatives of all the Missions of the Presbyterian Board, held at Princeton in June, 1920, to survey and review and plan freshly for all the foreign

mission work of the Presbyterian Church. He, as Secretary of the India Council, and Dr. J. Walter Lowrie, who held a corresponding position in China, had been specially invited by the Board to come home for the conference. Of course he could not now go. He continued to gain, however. In February he returned to Lahore and by March could walk a little with support and all day long sat on the verandah and later was able to go up to Landour, the altitude (6,500 feet) not proving too high, and by fall he was so far recovered that he could resume his work. One feature of his illness had been complete freedom from any mental affliction and he had kept in touch with the Council's business by correspondence and conference.

Before the end of the summer he was grappling with some of the most difficult problems, including the problem of the relation of Mission and Church. This problem, supposed to be so new in some quarters, is one of the oldest missionary problems in India. It was one of the most living and painful questions with which Alexander Duff and his associates had to deal at the outset of their work. The same questions, the same contentions, the same difficulties, and the same efforts for a just and true solution with which we meet to-day were met in the history of the Scotch Mission in Calcutta a hundred years ago. It would be a good thing if all who are working at the problem now were to reread Smith's "Life of Duff" and Day's "Recollections of Duff." It was the discussion of this question in Calcutta which led the late Dr. K. C. Chatterjee and others of Duff's converts to leave Calcutta and go on to the United Provinces and the Punjab in the search for different conditions. Dr. Chatterjee often remarked toward the close of his life that it was a curious thing that he, who had left Cal-

cutta to escape from a situation where the Scotch Mission held everything under its control, should have come to a Mission which, while fostering the entire ecclesiastical independence of the Indian Church, pursued the policy of the distinct responsibility of the Mission in missionary administration, and had lived his life with the greatest happiness and contentment under this system.

Our own Missions in India were begun, however, on the principle of making the Presbytery, of which American and Indian ministers would be members on an equality and which would be organically related to the General Assembly of the Presbyterian Church in the U. S. A., the general administrative missionary body. The early theory of our missionaries on the subject and the historical process through which that theory was abandoned may be studied in Dr. Lowrie's "Missionary Papers" and Dr. Fleming's "Devolution in Missions." Dr. Lowrie, who was one of the first missionaries of our Church in India, where he served for three years, and who was then for more than fifty years secretary of the Board, held the view that a Mission was a human device, but that the Presbytery was a divine institution and that the administration of Missions should vest in the Presbytery, that the Presbytery should be composed of the male foreign missionaries as well as of the Indian ministers and elders, that the whole Presbytery should administer funds given by the native churches but that the foreign members should administer the funds from America, that the Presbyteries on the field should be organically and ecclesiastically related to the Church in America until they "reach the ground or stage of self-support." Dr. Lowrie's views are set forth in detail in "Missionary Papers" and in condensed form in his notes on Dr. Ashbel Green's "Presbyterian Missions."



The Missions on the field developed, however, as bodies separate from the Presbyteries, and handled matters of missionary administration and provided for the care of work supported from America and for the work of women who were not members of Presbyteries. The Presbyteries on their part cared for the ecclesiastical affairs of the Church. Many questions arose through the years. 1. There was discussion at various periods with regard to the dissolution of the Mission and its absorption by the Presbytery. The policy of separate organization had, however, been maintained. In 1891 this question was carefully considered by the Punjab and North India Missions at the time of Dr. Gillespie's secretarial visit and the proposal to turn over all the work of the Missions to the Presbyteries was earnestly discussed and rejected on this ground: "We believe the giving over of all or even a great part of the business of the Missions to Presbytery would injure the Church." 2. There was discussion as to what functions belonged to the Missions and what to the Presbytery. 3. There was long discussion as to whether the Presbyteries should be Presbyteries of the Presbyterian Church in the U. S. A. subject to its General Assembly, or whether the Church in India should be independent. The latter view happily prevailed and the Indian Presbyteries of the Church joined with other Presbyteries founded by other Presbyterian and Reformed Missions in establishing the independent Presbyterian Church of India in 1904. 4. There was long discussion as to whether Indians should become members of the Foreign Missions and whether foreign missionaries should be members of the Presbyteries. Prior to 1904 all were members of one Church, the Presbyterian Church in the U. S. A. How could the missionaries justify themselves in refraining from trans-

ferring their relationships when they came to live in India? Ought they not to act in India just as they would have acted at home in moving from one part of the Church to another? When the anomaly of this foreign connection of the Indian Church came to an end and the congregations and Presbyteries which had grown out of our mission work became part of the independent Presbyterian Church in India, the Indian Church still earnestly desired that the missionaries should be an integral part of it. Much has been said on both sides of this question as to whether it is wise for missionaries to join the native Presbyteries, and both in Japan and Brazil the national Churches and the Missions have heretofore decided the question in the negative. In India, however, both the Church and the Missions have taken the contrary view, and the constitution of the Presbyterian Church in India embodies this view, while recognizing the desire of some Churches, such as the Scotch Churches, that their missionaries, while free to act as assessors in the Indian Church, should retain their home ecclesiastical connection. The provision of the constitution of the Presbyterian Church in India on the subject is as follows:

“While ordained Foreign Missionaries and Ministers would ordinarily be expected to be full members of the Presbyteries within whose bounds they live, yet, owing to the objection of some Churches to the severance of the connection which subsists between them and their Missionaries (Ordained Ministers and Elders) who represent them, and also on account of the peculiar, varied and temporary position of Foreign Missionaries, each Presbytery shall, in conjunction with the Home Church or Churches concerned, determine the nature of their relationship to the Presbytery.”

With very few exceptions the American Presbyterian missionaries transferred their membership from the home Church and became full members of the Indian Presbyteries. Whether this has been a wise course, whether it has tended and will tend to develop the Indian Church and to promote its attainment of the full ideal of an independent, national Church "self-propagating, self-governing, self-supporting," only time will show. Neither the Church nor the Missions would consent to make any change at the present time, and both believe that it would be well if the few missionaries who have still refrained from transferring their membership should now under present conditions and until the Missions are agreed as to the wisdom of a general contrary policy attach themselves in full membership to the Indian Presbyteries.

In accepting this view we are yielding to a situation in which the fact with which we have to deal is the almost unanimous judgment, desire and practice of the Missions and the Presbyteries. It is a course at variance with the past policy of the churches in Brazil and Japan and with the view expressed by Dr. Chatterjee in 1905 with regard to the organization of the new united, independent Indian Presbyterian Church:

"I am strongly in favour of the proposal [that missionaries should not join the new Church, but should help and influence it from without], as its adoption is sure to develop the new Church. What is our object? If I mistake not, it is to start a strong National Presbyterian Church in India, and this could be only accomplished by allowing the Indians to do their own work, without being hampered by the presence of men of superior intelligence, and many of whom stand toward Indian members in the relation of master and servant.

They may at first work awkwardly and unsatisfactorily, but will soon overcome all difficulties, every fall bringing new experience and new strength."

Ten years later Dr. Chatterjee wrote of the Church: "Its constitution and canons ought to be revised so as to secure a larger representation of Indian members and a larger election of Indian Moderators." One would give a great deal to have Dr. Chatterjee's judgment on the present situation in India and China.

If missionaries were to be members of the native Presbyteries, the question naturally arose as to whether Indian ministers should not be members of the Foreign Mission. For many years, however, this question did not go further in the Presbyterian Missions than the case of Dr. Chatterjee. Everybody recognized that he was the peer of any foreign missionary in India. In all questions his judgment was consulted by foreign missionaries as if he were one of their number. He was president of the Board of Directors of the Forman Christian College and sat with the missionaries in equal conference in all things. For years the Punjab Mission and Dr. Chatterjee's friends were aggrieved because the Board steadfastly refused to denominate Dr. Chatterjee a foreign missionary in his own land of India but insisted that there was a far more glorious position for him as an Indian leader of an Indian Church, unseparated in any way whatsoever from the Indian Church and the Indian people. It is interesting to note that the Board's position on the matter is now unreservedly accepted and approved both by the Missions and by the Church and by none more heartily than those who are the spokesmen of the Church in the present-day discussions.

The pressure, however, for a solution of the problem

of relations between the Church and the Missions, by the process of having missionaries members of the Presbyteries and Indians members of the Missions, continued for many years, and was one of the living issues at the time of a secretarial visit to India by Dr. Stanley White in 1912 and 1913.

It was clearly seen then that such a course of action would result, first, in creating two bodies practically identical so far as their male membership was concerned, which would meet in one capacity as an Indian Presbytery to deal with the ecclesiastical affairs of the Church and in another capacity as a Foreign Mission to administer the missionary work; and secondly, inasmuch as such a division of activity of the same group of persons was not likely to continue long there was every probability that the Presbytery would fade into the Mission or that the Mission would fade into the Presbytery; and thirdly, it seemed likely that either result would debilitate the Church and blur its national personality and weaken its vision of responsibility and its autonomy of action, while if the Mission faded into the Presbytery the great body of American women would be left without any controlling voice in the direction of their work. The conference held with representatives of the three Missions in 1912 and 1913 faced the question as it presented itself at that time, and adopted the following statement of policy:

- “ I. (a) The Indian Church and not the Mission is the permanent agency in the evangelization of the people of India.
- (b) The work now carried on by the Missions, especially pastoral and evangelistic work, should be transferred gradually to the sessions, presbyteries, synods and General Assembly of the Church.

- (c) Positions of responsibility should be related to the courts of the Church rather than to the Missions.
  - (d) The highest and most responsible positions in every department of work carried on by the Missions should be open to members of the Church whose gifts and character show them worthy of trust and honour.
  - (e) The Presbytery should supervise the evangelistic work within its bounds without control of the Mission or Council, provided half the evangelistic force and three-fourths of the pastors are supported by the churches of the Presbytery, subject to the conditions of grant-in-aid which the Mission, Council or Board may lay down.
  - (f) Foreign missionaries who are ordained should unite with the Presbytery within whose bounds they labour, and lay missionaries with the church where they reside.
- “ II. As a measure looking toward the drawing into the management and control of the work of our Missions and Church the sympathy and practical help of the stronger and more devoted of the members of the Indian Christian community, we suggest the adoption of the following plan :
- (1) Let each Mission organize itself into departments or boards such as, one for district work, one for boys' schools, one for girls' schools, another for medical work, etc., after the method now in more or less successful operation in the Punjab Mission.
  - (2) On these boards or departments there should be appointed selected Indian workers, and to them should be given all the privileges of full membership.

“ In this capacity these brethren will be in a position to become familiar with the work of administration, giving meanwhile most valuable aid.

“ We believe this plan will result in the positive prepara-

tion of a considerable number of Indian brethren for the time when the pastoral, evangelistic and other work of the missions may be taken over in whole or in part by the several Presbyteries of our Church in India.

“ III. That the following explanatory statement be recorded. We believe that acceptance by the Board of the principles and policy thus outlined, and their sympathetic application by the Missions and Council will more and more encourage young men of education and spiritual gifts to enter the ministry and prepare them for leadership in the Church.

“ We recognize that there are difficulties in transferring the evangelistic work carried on by the Mission to the Presbyteries. One is that many of the ministers and elders are on the evangelistic staff of the Mission. To transfer the evangelistic grant to a Presbytery whose members draw their salaries from this fund, they as its administrators having power to increase or decrease one another's salaries and allowances, would be to create discord and divisions. The Board in New York does not commit to the Mission the fixing of the salaries and allowances of the members of the Mission ; and so a board outside the Presbytery, or the Council, should fix the scale of pay of each grade of workers from the lowest to the highest.

“ Through the patient and sympathetic application of the principles and policy outlined above the wall of distinction between the Indian and foreign labourers built largely by the present policy will be broken down within the Church. Positions of trust, responsibility and honour will, by the proposed policy, be given to the members of Presbytery, session and church by their fellow members irrespective of their nationality. The diverse gifts of the nationalities in the Church will thus find a field for their exercise. Above all we may confidently expect the Head of the Church to give us apostles, prophets, evangelists, pastors, teachers, helpers; the church, the session, the Presbytery, the Synod and the General Assembly, with the boards organized by these courts

of the churches, in time furnishing ample scope and opportunity for the exercise of every gift of the Spirit."

The Missions moved forward much more actively than the Presbyteries in carrying out these measures. They developed the plan of departmental committees under which they divided the work into the three sections, evangelistic, educational and medical. Indian Christians were made members of these departmental committees. Each committee considered the work falling within its sphere and made its report to the Mission. This scheme was not adopted by the Western India Mission until 1921. It had been in operation for several years, however, in the North India Mission and for a longer period in the Punjab. It had the advantages of bringing Indians into the mission councils in connection with the work in which they were engaged and their judgment was indispensable. It enabled the workers in each department to deal with their work more adequately and effectively than could be done in general mission meetings. And it greatly abbreviated the length of the Mission meetings. On the other hand, it did not satisfy the Indian feeling. The Missions might traverse and annul in their separate meetings, when Indians were not present, the conclusions of the departmental committees.

The Punjab Mission especially sought to think its way to some more radical and comprehensive solution, and at its meeting in October, 1917, adopted a careful report of a committee "On the Relation of the Mission and the Indian Church" which, though it has been left behind by the rapid movement of the discussion of the last few years, deserves to be studied both because of the careful and conscientious work spent upon it and as an historic document in the consideration of this central and un-



avoidable question, which we are disposed to believe can never be solved in any theoretical or absolute way and will only disappear when the work of foreign missions is done.

Dr. Ewing in the earlier years had advocated the appointment of Dr. Chatterjee as a full foreign missionary but later he came strongly to the conviction of the un-wisdom of making the Mission the central agency and sought to work out plans which would exalt and develop instead a genuine indigenous and autonomous Church. He drafted in July, 1920, a plan for the administration of the work under a joint Indian and missionary Board. And at the same time some of the Indian brethren in the North India Mission sent to the Board at home a communication on the same general subject. The result was a project, worked out by Dr. Ewing, for a joint conference at Saharanpur in the spring of 1921 at which a plan known as "the Saharanpur Plan" was adopted, later modified and with modifications approved for all the work in the Punjab and North India Missions. In Western India the conditions were so different that a different plan was followed. The essential feature of the Saharanpur Plan was the administration of the work under Joint Committees of Indians and missionaries, organized in evangelistic, educational and medical groups, with the effort to maintain the clear identity of the Church and not to merge the Mission into it.

A deputation from the Board at home was sent out in the fall of 1921 to share in the conferences over these plans and a full account of the whole matter is to be found in the "Report on India and Persia" of this deputation. The deputation expressed its final judgment on these plans in the following paragraphs:

“ It was of help both to many missionaries and to many of the Indian brethren to reflect that any plan of co-operation must of necessity be tentative and experimental, that in adopting either the Saharanpur or the North India plan they would be seeking to deal with the present situation by a present expedient, and that they were not binding themselves in a permanent commitment. New conditions will inevitably arise with the growing strength of the Church and will require the revision of any present arrangements. What was desirable was any arrangement that would fairly and justly meet present psychological necessities, provide for the expansion and harmonious development of the work, and bring individuals together in good will. The fundamental difficulties of the problem are after all just two, and one is personal and the other is financial. There are some who resent this view of the matter, but I think the ‘Memorandum’ of the Christo Somaj is right in singling out these two elements. K. L. Rallia Ram, Esq., as moderator of the Lahore Presbytery in his honest, blunt way went straight to these two points in his closing remarks at our meeting. ‘First of all,’ he said, ‘this is a matter of personal relationships, and whatever we may say at times, the fact is we love and trust the missionaries and we want them and we want to work with them. If any one tried to harm the missionaries of the Punjab Mission, they would have to trample over our bodies to reach them. If you propose to withdraw them, we will protest, and we will interpose every hindrance and objection before we will let them go. In the second place this question is, in spite of what any one may say, largely a question of money. That is the root of the trouble. Sometimes I think it would be a good thing if all the foreign money should be stopped. I know that this is foolish and that the financial help of the foreign Churches and the use of money in missionary work is indispensable. It is legitimate and necessary in many ways and for many things, but it is out of the problem involved in its administration that much of our difficulty comes.’ I believe that this is true, and I

often have grave and unexpressed misgivings as to the character and method of the modern missionary enterprise. But dealing with the whole matter on the basis of reality, we have just two things to do. One is to try to handle the financial aspect of the matter under the best and most acceptable plan we can devise, and the other is to pour into personal relationships the deepest measure of love and life, and by the cultivation of friendships and the conquest of racial pride and distinction and by the glow of a richer evangelistic fervour, of which the Indian Church is in even greater need than the Missions, solve this problem of relationships on the only ground upon which it can be solved, namely, on the ground of personality and life, on the ground of Christ.

“It would help greatly if in the Indian Church there might arise a larger number of men who, in prayer, in the glow of devotion, in evangelistic power, in spiritual authority and influence, would surpass the missionaries and exercise a leadership in true religion which is India’s great need as it is the longing of the Missions and of the writers of the *Christo Somaj* ‘Memorandum,’ and before which the Missions would fall back with the ancient cry, ‘This my joy, therefore, is fulfilled.’ The real core of the whole problem is that the Missions, with their conscious imperfections, have had to furnish, until the Church comes to its own, this energy of spiritual and executive action. For the Missions to share with the Church the administration of funds from the West is a longer road to the true goal than for the Church to draw the resources of a full spiritual freedom and a bold spiritual leadership from on High.”

On this deputation visit I travelled with Dr. Ewing over all three of our Missions, visiting every station, but one. It was the privilege of a lifetime to have such an experience, to enjoy his genial, affectionate fellowship, to draw on his ripe wisdom and unfailing knowledge, to

see the love and confidence of the whole missionary body of all communions toward him. Oftentimes in visiting a mission field one meets even with old residents who are ignorant on a thousand points on which one asks questions. They have not been themselves intellectually anxious enough to learn. But Dr. Ewing was a storehouse of accurate knowledge on everything in India. Customs, traditions, institutions had all been under his inquiring thought and to any question he had a trustworthy and illuminating reply. Especially was it a revelation to see the regard in which he was held by the non-missionary groups in India. Everywhere officials, both Indian and British, knew him and esteemed him and in Northern India at every city old students were at the station to welcome him and again to bid him farewell. One could only rejoice that he had not been lost to India in 1901 when his visit to the Philippines tided him over a very discouraging health period in which it seemed he would have to give up. Had he left then the unequalled influence and privilege and service of the next twenty years would have been lost to India.

Another of the difficult problems of this period was the question of the "Conscience Clause." This question also was not a new one. It was considered at the time that the present system of Government grants-in-aid to private institutions was adopted in 1882. At that time a commission of which Sir William Hunter was chairman, realizing the impossibility of the adequate development of educational facilities by Government and the desirability of promoting private enterprise recommended that the responsibility for higher education should be laid on private bodies with Government aid. It was believed, also, that this system would make provision for religious teaching, which Government, by its principle of

neutrality, was prohibited from giving, and that as financial aid would be given to all institutions of whatever religious view, which might still meet the Government's educational requirements, there would be no abridgment of the principle of religious freedom and neutrality. Sir William Hunter's commission recommended the introduction of a conscience clause in the case of institutions located in what are now known as "single school areas": "When the only institution of any particular grade in any town or village is an institution in which religious instruction forms a part of the ordinary course, it shall be open to parents to withdraw their children from attendance at such instruction without forfeiting any of the benefits of the institution." It was to be understood that parents in entering their children in any school consented to the children taking the full curriculum, including the religious teaching, unless notice was given of the withdrawal of the child from religious instruction at the time when the child was entered or at the beginning of the subsequent term. When the Government of India considered the recommendations of the Commission in 1884, it declined to embody any conscience clause as a condition of grant-in-aid, "as no practical difficulty has arisen from the absence of such a condition in the scheme of education laid down under the despatch of 1854."

The present discussion of the question originated in 1915 in the publication of a pamphlet by the Honourable V. S. Srinivasa Sastri, who was India's representative at the Peace Conference at Versailles, and who is now one of the leading members of the Government of India. Mr. Sastri proposed a great deal more than Sir William Hunter. He wanted a conscience clause that would assure that no religious instruction was to be given to any

child in any Government-aided school until the written consent of the parent or guardian had been given. Ostinably his proposal affected all religions, but it was clear even in his original statement, and it became much clearer in later discussions, that it was Christianity that was aimed at. He held that a conscience clause "would probably secure a more considerate treatment of our religions and religious institutions at the hand of teachers of Christianity." Further, his proposal at first seemed to relate to the problem of religious instruction as part of the curriculum, but later discussions appeared to indicate that what was aimed at was not religious instruction in the curriculum only, but the use of the school as an evangelizing agency. Here also it was Christianity again at which the agitation was obviously directed. The discussions, moreover, indicated that the Koran and the Shastras would be left in a position from which the Bible would be excluded. Mr. Sastri, it has been declared, later made no concealment of his purpose to deprive Christianity, if possible, of the power which it had exerted in its Government-aided schools.

If it had been a question as to the religious neutrality of Government schools, there would never, of course, have been any doubt in the minds of American missionaries. That was not, however, the question. The question was as to whether in the schools and colleges built and conducted and maintained by Mohammedan, Hindu and Christian bodies, which no one was required to attend if he did not desire to do so, and which the Government had encouraged because they relieved it of a great educational burden and were free to meet the religious necessities of the people as the Government could not, the payment of grants-in-aid by the Government warranted it in forbidding such institutions to require of

all their students that they should take the religious instruction embodied in their curricula. Inasmuch as the question was raised as a matter of conscience, the Christian Missions at once carefully reviewed the whole matter. No body of men in India are more sensitive to conscientious considerations than they. They realized that "a conscience which, while holding firmly to the consolations of its religion, is unwilling to wound the religious susceptibilities of others, is preëminently Christian. Once more," wrote one of them, "we have evidence of some harvest from seeds we ourselves have sown, and if there are tares mingled with the wheat, we need not be surprised." The missionary body in India, accordingly, reviewed the whole matter, and in October, 1916, at Jubbulpore, Dr. Ewing, as convener of the Standing Committee on Christian Education of the National Missionary Council of India, called a meeting at which the whole question was discussed. There were some missionaries who argued, as many do now, in favour of purely voluntary religious teaching, on the grounds on which the same position is supported in America, with supplementary considerations drawn from the situation of Christianity in India. There were others who believed that the religious instruction should be an integral part of the teaching in every missionary school. Still others believed that the principle of a conscience clause ought to be recognized in the case of schools which Missions are conducting in single school areas, if they receive Government grants for such schools, and especially if these grants are accepted with the understanding that the area will be left to the Mission school. I have a most instructive private report of the discussions at this conference. As a result of this discussion and upon the recommendation of this committee, the National Mis-

sionary Council at its meeting immediately following, October 27 to 31, 1916, adopted the following resolutions:

*“ Resolved:—*

“ V.—1. That all education given by Missions or Missionaries must be radically Christian, centering in the revelation of God in Jesus Christ, and including instruction in the Bible as the greatest of books for the teaching of truth and the building of character, and at the same time as a book necessary to the understanding of the history and literature of Christian peoples.

“ The Council therefore claims a definite sphere in which Missions may give practical expression to this conviction.

“ On the other hand, Christian principle requires both respect for rights of conscience and the exercise of fairness and justice.

“ The problem of reconciling these two aspects of Christian duty has always engaged, and still engages, the attention of Missionaries, and it is essential that they should solve it for each new set of conditions by their own spontaneous action.

“ 2. That a careful memorandum should be prepared by the Educational Committee and sent to the Home Boards and Provincial Councils on the subject of the Conscience Clause in single school areas, stating (a) the different arguments which have been adduced as bearing on this subject, and (b) the facts about single school areas, their numbers, conditions, etc. And the Home Boards should be invited to give attention to the subject without delay.

“ 3. That a statement of the Council’s policy in regard to the question of a Conscience Clause be postponed till further information is available.

“ 4. That the Council, while commending the subject to the careful study of Provincial Councils, and, through them, of Missionary Societies, urges these bodies to take no independent action without the fullest consultation with this



Council through the Educational and Executive Committees.”

The issues which were raised were very carefully examined by the Missions on the field and by many of the missionary agencies at home, with ever increasing clarity of conviction, although with by no means unanimity of judgment. Indeed it has been the diversity of judgment which has been expressed which has opened the missionary body to the risk of misunderstanding. The expressions of those who were prepared to accept a conscience clause as a condition of receiving Government grants or even to put it into effect on their own judgment and initiative led some Indians to suppose that this was the general missionary view. Arguments to this effect were presented before the Madras Legislative Council in behalf of the enactment of a conscience clause. If missionaries are not agreed, it is of course illegitimate to misrepresent them as of one mind, but a great deal would have been gained if missionaries could have seen eye to eye in this matter, or even if those whose educational responsibilities and contributions are slight had not, by their expressions, weakened the position of the missionary agencies who are doing most of the higher educational work in India and who are clear in their convictions that they cannot relinquish their full liberty of religious teaching and influence.

The official sentiment of the missionary bodies which were called upon to deal with the question was generally clear and harmonious. At its meeting in May, 1917, the Representative Council of Missions of the United Provinces adopted the following resolution:

“A. This Council is of opinion that while the present agitation for a Conscience Clause does not spring mainly

from conscientious objection of parents and pupils and is largely due to a growing uneasiness at the increasing influence of Christianity in this country, it yet behooves the Missionary Societies to define their attitude toward it.

“ B. It desires to affirm its own position as follows:—

“ (1) Christian Missionaries have founded Schools and Colleges with the object of extending a knowledge of the Gospel of Christ, and of imparting an education which, based on Christian conception of life, will foster the growth of Christian character, and they have been encouraged in the maintenance of institutions, whose object was known to be this, by the Government and people of India for more than 60 years. They are not prepared to withdraw from this policy and to devote themselves to the promotion of a purely secular education.

“ (2) They regard the regular and direct teaching of the Bible as the main though by no means the only way of fulfilling their object, and therefore while they have no desire to offend the conscience of any one and while they will always be glad to give consideration to particular cases of genuine grievance they are not willing as a general principle to make attendance at the daily Scripture period optional even in the so-called single school areas.

“ (3) They consider that in the event of a Conscience Clause being introduced into the Educational Code, Missionary Societies should close down (except in very special cases) such Schools and Colleges as cannot be carried on without Government Grants, but that in view of the place which is now held by Missionary Institutions in the Education system of the country, it would be just to Government and the public not to close down any Colleges or High Schools till two years from the date on which the Conscience Clause comes into effect.”

The National Missionary Council at its fourth meeting at Coonoor, November 9 to 13, 1917, adopted the following resolutions:

*Resolved:—*

“ 1. That this Council expresses its conviction of the soundness of the principle on which the educational policy of the Government in India is based, viz. of giving impartial aid to all institutions which contribute efficiently to general education, without reference to the religious instruction given, and deprecates any departure from that principle in the widest interests of the public.

“ 2. That all education given by missions or missionaries must be radically Christian, centering in the revelation of God in Jesus Christ, and including instruction in the Bible as the greatest of books for the teaching of truth and the building of character, and at the same time as necessary to the understanding of the history and literature of Christian peoples.

“ 3. That Christian educational institutions exist to provide such education for all who are willing to receive it and claim a definite sphere in which to exercise this function, and it is unreasonable to require Christian missionaries to participate in giving any education which is not fundamentally Christian.

“ 4. That inasmuch as missionaries have always taught as a Christian principle the duty of loyalty to conscience, they rejoice at every manifestation of such loyalty and desire to show the utmost regard for the conscientious convictions of others.

“ 5. That wherever there is a sufficient demand for other than Christian education, the Council holds it is the duty of private or public bodies to provide it. In all save single-school areas such education is available, and all that can be rightly demanded by those who object to Christian teaching is already provided. In single-school areas where local conditions warrant it relief may be found by the provision of alternative schools. But where either the total number of pupils or the number of conscientious objectors is too small to render this course feasible, the wishes of parents for the exemption of their children from the Scripture period,

when expressed in writing, should be given effect to by the school authorities.

“6. That in regard to Missionary Colleges, this Council holds that no College can be said to occupy a position analogous to that of a school in a single-school area, and that it remains for Principals of Missionary Colleges to make it abundantly clear that religious instruction is part of the regular curriculum, and recommends that this be stated on all forms of admission which have to be filled in by intending students; and further that at the commencement of each academic year the offer of a free transfer be given to any student desiring to leave on conscientious grounds.”

These resolutions were ratified by the India Council of the American Presbyterian Missions at its meeting in December, 1917, with the following changes: In the second resolution after the word “Bible” insert “as God’s revealed message of salvation and of eternal fellowship and service with Him. We also regard the Bible, etc.” In the fourth resolution before the word “conscientious” insert “genuine.” In the third resolution for the word “relief” substitute “other than Christian education” and for the words “given effect to” substitute “dealt with sympathetically.” In the sixth resolution after “Missionary Colleges,” in the first line, insert “and technical schools”; for “College” in the second line substitute “such institutions”; and for “Missionary Colleges” in the third and fourth lines substitute “such missionary institutions.”

We discussed this question in India in 1921 wherever we went, especially with the Scotch Presbyterian missionaries in their three great colleges in Madras, Calcutta and Bombay, with Indian Christian educationalists like Dr. Banerjea, vice principal of the Hindu College in Calcutta, with the headmasters of our remarkable

group of Mission High Schools in the Punjab, with other missionary and Indian teachers and laymen and with the three Missions at their annual meetings. While some held the contrary view, we found the large majority with whom we talked unequivocally in favour of the maintenance by mission schools and colleges of their full freedom of religious teaching and influence. The India Council at its seventh annual meeting of December, 1920, had adopted the following resolution: "It is the conviction of this Council that Missions would not be justified in carrying on educational work in India if deprived of the right to give Biblical and Christian teaching. While in the single-school areas special regulations should be made to meet the conscientious convictions of patrons, who can send their children to no other school, the Council holds that the right to require attendance at Bible classes and chapel exercises in all other areas cannot be surrendered." Each of the three Missions at their meetings in 1921 took this position. The North India Mission ratified the action of the Representative Council of Missions quoted above which the Mission had already adopted at its meeting in October, 1917, and appointed a committee to draw up and present to Government the Mission position as expressed in this action. The Punjab Mission on the recommendation of its Boys' Schools Committee of which the Indian headmasters of the high schools and Prof. Siraj-ud-Din of the Forman Christian College were members adopted the following resolution: "Resolved that, in the event of the introduction of the 'Conscience Clause,' we recommend that the High Schools announce in their prospectuses that those who are permitted by their parents and guardians to attend the regular Bible period shall be enrolled as pupils if they be otherwise qualified. In case this pro-

cedure is disallowed by the Government, we recommend that Government grants-in-aid be no longer received." The Western India Mission adopted as its action the resolution of the India Council of December, 1920.

It may be well to summarize the arguments which were advanced in support of this view. 1. We have a right and a duty to determine what should be the content, especially the moral and religious content of the education of the students for whom we are responsible and who bear the name and stamp of our institutions with them into life. They will be known always as they are now known as Forman Christian College or Mainpuri High School men, etc., and it is our legitimate responsibility to seek to fashion them into the kind of men who should bear our name. 2. The men who built up these colleges and who alone can maintain them are men who believe in religion as the deepest thing in life, who did not come to India to give a non-religious education, but who have come in the past and will come in the future only because of their belief in a full education, including the open and earnest avowal and teaching of their religion.

3. We object to the term "compulsory Bible study." No one has to attend our colleges or schools. For those who voluntarily come, the Bible is a regular part of the curriculum and is known in advance to be so. Parents or students who do not desire such instruction or who are not willing to receive it for their children or for themselves are at entire liberty to use other institutions. 4. The Government grant-in-aid did not create our schools and it does not constitute them state institutions. It is not given to schools with any reference to religious considerations, but solely because of the educational contribution made by the school and its fulfillment of

Government educational requirement. The schools are aiding the Government rather than the Government the schools. We are relieving the Government of a great burden which it would otherwise have to bear, on the simple condition that we shall not be interfered with in our religious work and shall receive any grant we may earn. On this understanding and assumption many of the Mission institutions were built up, and, as the Scotch missionaries in Madras represented to the Government, this assumption and understanding cannot now be lightly disregarded. 5. The idea that by accepting a conscience clause we should be making Bible study and religious instruction voluntary is without foundation. (a) The voluntariness will not be on the part of the students but on the part of the guardians. A conscience clause would not provide accordingly, as some argue, a body of students who would be taking Bible study of their own accord. (b) By making Bible study attendance voluntary we should actually, in the present conditions, be making it compulsory for the student to stay away. A very large proportion of the students are glad to come, but under a conscience clause requiring the parents or guardians to give written consent, the pressure of caste or of organizations like the Arya Somaj or the intimidation of various forms of influence, now especially in evidence in India, would inevitably compel many people, who send their children to Mission schools because they want them to be under the full influence of these schools, to require their non-attendance at chapel and religious teaching. Required religious teaching, instead of coercing the conscience, is the only method by which many Indian parents and children are allowed their freedom. 6. Unrequired religious teaching places false ideals before students and gives them wrong conceptions. By it we

say to them, in effect, "It is for secular teaching we are here, and we are quite satisfied if you will come and pay your fees and take the secular instruction. We require you, whatever your conscience may be with regard to animal life, to study biology, and you must take physics and astronomy, no matter how they collide with Hindu cosmology, but we are willing to waive our teaching of religion, though we believe that this is the very foundation of all things and though we have always told you that we held that the most important thing of all in education and life is what we believe about the basis of duty and ideals of character and the power of righteousness."

7. Why is it wrong to require men to study one kind of truth, and right to require them to study another kind? If it is immoral to insist that a boy who comes to our schools should study for himself what we believe as to the very highest ranges of truth, is it not still more immoral to try to make him study anything else? There are many who speak of required teaching as though it were synonymous with the required acceptance of teaching. It would be un-Christian, as it is impossible, to compel the student to believe. This is true in mathematics and science as well as in ethics and religion. But it is both Christian and necessary to require students to study truth and the foundations of truth and to make up their minds with regard to it for themselves. 8. The argument that voluntary Bible teaching would be more effective and persuasive than required teaching is simply a confession on the part of the teacher. If voluntary attendance is essential to efficiency it is not less so in other subjects. That Bible teaching has not been as well done as it ought to have been is undeniable, and it is not probable that with some teachers, for a little while,



the attempt to make voluntary classes a success would spur them to an effort which they had not made before, but with such teachers, such a motive would operate only temporarily, and they would soon be as inefficient in their duty under one set of conditions as they had already been under another. Better Bible teaching should be secured in our schools by a conscience clause of a different and very much older type applied to teachers. 9. The plan of voluntary Bible study is disastrous from the viewpoint of discipline. We divide the student body into two contending camps, the Bible men and the anti-Bible men, each inevitably working against the other. More than that, we encourage lads to do what surely any one can see is mean and dishonourable, namely, to accept all the benefits of our institutions and then to refuse to submit to the very thing for the sake of which they know that our institutions exist.

10. "Without judging those who take the opposite view," says the Principal of one of the Mission Colleges, "or at least assuming that they have not realized the situation fully, I dare to say that the proposed voluntary Bible scheme is dishonourable. It has frequently been said by those who favour the scheme that teaching the Bible is not the only way to present Christ to the students. It can be done in the course of the teaching of other subjects and by personal work in the dormitory or on the campus. In other words, you will save your grant-in-aid by promising not to teach the Bible to those who do not wish it, but you will accomplish the same purpose by indirect means. You will hoodwink the Government and the parents." It seems to be increasingly clear that it is not the Bible to which objection is felt. It is the Bible as a sign of the purpose of our Mission schools. What is objected to is the con-

verting or evangelizing influence. It is this from which the school must desist, in spirit as well as in form, if it is to comply with the conscience clause and satisfy the demands of those who are contending, in reality, not that Hindu, Mohammedan and Christian schools receiving Government aid must be neutral, but that Christian schools receiving such aid must be neutral. And if, as some argue, such schools can exert a more powerful Christian influence by voluntary religious instruction than by required then *a fortiori*, it is obligatory to desist from such influence. II. Least of all ought a conscience clause to be accepted under pressure of the loss of Government grants-in-aid. To give up required religious teaching for the sake of Government financial help would be to bring the Missions into contempt. If religious teaching should, in principle, be voluntary, it ought to be made so at whatever cost, but to have accepted Government grant-in-aid for forty years with required religious teaching and only to discover now that this is a wrong principle when it is proposed that the conscience clause must be accepted as the price of continued grants, is to expose our Missions in India not to suspicion only but to open charges of the most lamentable character. This is one of the reasons that many of the ablest Indian Christian laymen have urged against any surrender by the Missions of their historic position. These men believe that the present issue is a test and is intended to be a test of the integrity, the independence, and the essential rights of the Christian community in India. They foresee very difficult times ahead, and they realize that the only safe, as well as the only right, course for the Indian Church is to stand solidly on the principle of religious liberty and the untrammelled freedom of Christianity, and they think that if the Missions and the

Church wobble on the present matter they will find themselves driven into positions of hopeless weakness and subservience. 12. Lastly it is urged that Christian Missions have a conscience also, and that the freedom of that conscience to determine the processes and limits of its action cannot be surrendered to Government either for something or for nothing.

It should be added that many missionaries in India just as in China have swung away from the positive positions of the utterances of the National Missionary Council at Jubbulpore and Coonoor and that some of those who have accepted the Conscience Clause believe that, in practical effect, it has not diminished the volume or influence of their religious teaching. Nevertheless the convictions which have been expressed stand and they represent the views which Dr. Ewing held to the last. And no one who has ever visited the Forman Christian College can forget the intensity of interest in the Bible classes and in the Chapel service which were all a vital and integral part of the college character and work. Behind all, in Dr. Ewing's principalship, stood the massive, rugged personality and force of his rocklike faith and purpose.

Dr. Ewing in his missionary ideas and policies was a rare combination of old principles and new adaptations. He was very old-fashioned in his financial ideas. He had grown up in frugality and he always lived within his income and without complaint. The few references in his letters to money matters are of the noblest sort. He at first doubted whether he and Mrs. Ewing could go to the Durbar because of the expense but this was managed. He was as conscientious about Mission money as about his own. And he was horrified at all extravagance in spending what he regarded as sacred funds. When a

missionary movement at home called Arthur Ewing all the way from Allahabad to Pittsburgh to make a twenty minute address at a convention and paid his expenses for the round trip for this single purpose, he wrote of it as an outrage. He had strong and liberal ideas about comity and union. At the Foreign Missions Conference of North America in January, 1918, he made a speech on this subject. He wanted other denominations to join in the work and administration of the College. He advocated schemes of coöperation and arbitration of all differences. In the matter of relationship to Indians neither he nor they had any difficulty. It was a case of "when two strong men meet" and he could always hold his own. Every one felt this and his courtesy, respect, dignity and kindness, his democracy and yet his aristocracy made all his relationships real and personal. They never had to rest on authority or privilege, still less on money or nationality. As has been already indicated he was one of the first to make use of so-called short term teachers and probably got more good out of this plan and avoided its weakness better than was the case anywhere else on the mission field, due partly to his care in selecting men and partly to his skill in administration and to the glowing influence of his life on the men who came out, almost all of whom remained or else went home for further preparation and returned. One other aspect of his influence should be noted. He was a strong defender of the equal rights of women in missionary administration. In 1910 he wrote:

"The Women's Status question occupied a good bit of time, but all discussion was in the finest possible spirit. It may surprise you to know that the Committee, of which I was Chairman, consisting of Mr. Jones, Mrs. Clark, Misses

Morris and Given and myself, brought in an unanimous report recommending that all women, married and single, vote on all subjects. I feel that there are many grave difficulties connected with this proposal, but came to it after having discovered that there are still graver ones connected with other plans. The majority of the men, and also of the ladies were prepared to accept our idea, but there was a great deal of very strong and conscientious opposition, and after full discussion it was unanimously resolved to postpone the question until next year, and in the meanwhile the Committee was continued, with instructions to consider and report plans for the separate conduct of Men's and Women's work."

The following year he reported:

" 'The Woman's Question' was settled in a very quiet way. I, on behalf of my Committee, brought in the same recommendation as last year, and suggested that as there was nothing new to be said, we might proceed to vote by ballot, if that seemed desirable to any. This was done, and the result was fourteen for and five against. Thus the women are in future to vote on all subjects. The new rule went into force at once, and there was no convulsion of nature or anything of the sort! "

His ideas and influence were always vital and personal. He developed what organizational forms he needed and no more, and he distrusted some of the elaborate schemes for overhead which were pressed upon the coöperative organizations in India and at home.

In 1922 Dr. Ewing completed forty-three years of service and reached the age of sixty-eight. Under the rules of the Board missionaries were eligible to retire after forty years of service or at the age of seventy on full salary and with the privilege of living either on the field or at home in America. It seemed best not to run

any further risks in India, especially during the hot season, and in the spring he and Mrs. Ewing retired, under the Board's pension, and returned to America. His departure from Lahore was marked by every indication which the Government and the College and the people could give of their gratitude and affection. The first ceremony was a garden party in the Town Hall grounds attended by the Lieutenant-Governor, Sir Edward MacLagan, and all the leading officials and teachers, British and Indian, of the city. The Lahore *Tribune* commented on this editorially in its issue of May 7, 1922.

“Some of the leading citizens of Lahore, officials and non-officials, did exceeding well in giving a farewell garden party on Friday evening in honour of Dr. and Mrs. Ewing who are finally leaving India for America on the 16th of this month. Dr. Ewing came out to India in 1879 and after spending nine years as a missionary in the United Provinces, he came over to Lahore in December, 1888, to take charge of the Principalship of the Forman Christian College which office he continued to hold right up to November, 1918, when he was succeeded by Dr. E. D. Lucas. A long and distinguished career as head of one of the first grade Colleges in the premier town of the Province, found a fitting culmination when in September, 1910, Dr. Ewing was appointed Vice-Chancellor of the Punjab University. This is the highest position open to a non-official in the sphere of education and Dr. Ewing continued to occupy this office side by side with the Principalship of the College until March, 1917, when he was succeeded by Sir John Maynard, the present Vice-Chancellor. Since his retirement from the educational field in 1918, Dr. Ewing has been working for the last three years and a half as secretary of the three American Presbyterian Missions in the Punjab, United Provinces and Bombay. On every office which he has filled during a long and distinguished career extending over a generation,

Dr. Ewing has shed lustre. His pupils, some of whom have risen to eminence in the public life of the country, may be counted by thousands. The circle of his friends is also wide."

On May 9th a bust was unveiled in the College Hall and a tribute pronounced by the Lieutenant-Governor. *The Civil and Military Gazette* of May 11th gave a full account of this function.

"Lahore, May 9.—At 8 A. M. to-day the hall of the F. C. College was filled with a distinguished audience and students of the College to witness His Excellency unveil the bust of Dr. Ewing, the late Principal and late Vice-Chancellor of the Punjab University. His Excellency was conducted to the platform by the Principal and the staff.

"Dr. E. D. Lucas, in calling upon His Excellency to take the chair, remarked that the Governor was a Punjabi by birth and Dr. Ewing by adoption and that it was pleasing that the two Punjabis should meet here. Immediately after the Governor took the Chair Mr. Justice Abdul Qadir was requested to open the proceedings. He briefly related the history of the bust. When the old graduates of the College heard of Dr. Ewing's intention of leaving India in 1919 they met in the staff room of the College and decided to commemorate him by several things, one of those being his effigy. On an appeal being made to the old graduates the sum of Rs. 2,000 was collected and Mrs. Griffiths, a sculptor in America, was ordered on September 3, 1919, to prepare the bust. The bust was ready in a year and was received in Lahore in July, 1921. A corner in the Hall of the College was selected, on consultation with Mr. Heath, as the befitting alcove. Out of the sum raised for the purpose Rs. 1,400 were paid to the sculptor.

"Abdul Qadir expatiated on the popularity which Dr. Ewing had won with his students. They almost literally adored him. They had been the recipients of great practical

wisdom from him. Dr. Ewing had been not only a great worker and organizer himself but had also created workers and organizers from among his pupils. He had taken interest in social reform in the Province and had sympathized with the legitimate aspirations as far as a man from beyond the seas could possibly do. He had been the supporter of all that was good.

“The object of the bust was to give an idea of his features and manly brow to the coming generations of students who had not the opportunity of being intimately in touch with him. Those who had been with him required no image because that was already engraved on their hearts. His personal presence on this occasion showed that he was one of those fortunate men who had the gratification of seeing their services appreciated in their lifetime. The speaker then formally presented the bust on behalf of the Old Graduates Association.

“Sir E. Maclagan walked to the alcove and unveiled the bust amid the loud cheers of the admirers of the Doctor.

#### THE GOVERNOR'S TRIBUTE

“Sir Edward Maclagan addressing the audience said:—

“Gentlemen,—There are few things more touching to the heart than the last meeting between a teacher and those whom he has taught. You are here to-day, gentlemen, as representatives of the many pupils whom Dr. Ewing has taught and for you and for us no bust or outward memorial of Dr. Ewing is needed to keep him in our memories. He is in your hearts, and when you have imbibed his example and his teaching he has become part of you. Whenever we shall meet a former student of this College, and whenever we shall see in him the characteristic marks of a good life—of courage, of honesty, of perseverance and of charity—then we shall meet—and not perhaps in mere metaphor only—a portion of our old friend and teacher. To all of us—and most markedly to those connected with this College—it is no small thing that for thirty years Dr. Ewing guided its



destinies. Put aside for the moment all that we owe to him for his work outside this College—in the University, in the social and intellectual world, in the Christian Church—and think what has been the effect on our city and our province of the influence of Dr. Ewing on the long series of students who have passed through his hands. When I recollect all the able and all the good men whom I have known in Lahore in my time—and thank God they have not been few—I can think of no one who has been a greater influence for good than Dr. Ewing. To me personally he has always been a kind friend, and a very valued adviser. To you who have looked on him as your teacher, your guru, he has been something more still. You are his children and will rise up and call him blessed. You will remember him as the latest and nearest to you of those outstanding men to whom power or wealth or position have been as nothing, and who have so walked in the sight of God and man as to leave us—their friends and pupils—the stronger and the better for the memory which they have left behind them. Future generations in the College will hear of Dr. Ewing and will read about him, and if the bust which we have unveiled to-day serves to convey to them but a part of what he has been to his own generation it will have served a noble purpose.'

“Dr. H. D. Griswold concluded the ceremony with prayer and benediction and the Governor and the Old Graduates retired to be photographed.”

Before he left Lahore the staff of the Forman Christian College presented an address :

“To Rev. J. C. R. Ewing, M. A., D. D., LL. D., C. I. E.  
Principal Emeritus and President of the Board of Directors of the Forman Christian College, Lahore.

“SIR :

“On the eve of your departure from our midst we, the members of the Staff of the Forman Christian College, have

met here to-day to give expression to our feelings of personal affection for you and our deep sorrow at this parting hour and to bid you a loving farewell. . . .

“ Within these walls we have known you in a more intimate capacity. For thirty years the destinies of this College were entrusted to your care; and from 1888 to 1918 you have been our Principal and Chief. We recall with thankful hearts the uniform confidence and courtesy which have marked your relations with us and which always have evoked from the Staff that willing and loyal coöperation which has become a part of the tradition of the College.

“ More than one generation of Punjabees have sat at your feet and received inspiration and light from your life and teaching. They have always found in you their never failing guide, philosopher and friend. Many of them have now risen to position of eminence in public life and we are merely voicing the feelings of them all when we say that they look back with pride and fond recollection to the days of their pupilage under your parental care beneath this roof and it is only fitting that they should present the College with a marble bust of you as a humble tribute of their love and affection for you.

“ Your educational activities were by no means confined within the four corners of this College. To the Punjab University you have all along given freely of your best for three decades. Your great service to the cause of higher education in the Province were recognized by the Government by conferring upon you the Vice-Chancellorship of the University in 1910 which position you held with conspicuous ability and distinction for seven years. Under your able guidance the University realized for the first time a larger conception of its functions and assumed, though to a necessarily limited extent, its teaching responsibilities. Your strenuous labours in educational and other spheres of activity brought you high academic and official honours,—Doctorate of Law and Literature, a gold medal of the Kaisar-i-Hind order and an Honourary C. I. E.

“ . . . The mantle of the great Dr. Forman fell worthily on you and in the illustrious roll of the great princes of the Church, your name will be enshrined along with those of Duff, Carey, Wilson and Miller.”

Dr. Ewing replied to this in a farewell address in which he set forth the firm, clear missionary purpose of the College :

“ Our purpose as Christian men (on the Faculty) is to carry out this great task (the study of the Bible), which is not compulsion but is a humble presentation of God’s Word, and the moment the ‘ Conscience Clause ’ makes this impossible the doors of the Forman Christian College will be closed. We have not come here to give a godless education. Let there be no misunderstanding about this, that we want you to know Christ through the study of God’s Word. If we stop here and say nothing about Him, we shall be in the wrong in doing so. If you say you would like to be baptized we would be glad ; but unless God’s spirit works upon your heart and you accept Him as your Saviour, it is all of no avail.

“ May God keep you above all things, faithful and really broad minded, to receive the things which God is ready to give to you and to help you to know Him.”

This had been throughout the purpose of his life in India, and all men honoured and respected him for his conscience, his courage, his true and uplifted Christian character.

## IX

### “THE GOLDEN EVENING BRIGHTENS IN THE WEST”

ON returning to America in 1922 for the last time Dr. Ewing took up his residence at Princeton and transferred his church relationship from the Presbytery of Lahore, of the Church of India, to the Presbytery of New Brunswick in the Synod of New Jersey. He declined a call which came to him for work in another Seminary and took up a lectureship again in Princeton. This he continued until his death. He became from the first a great and inspiring influence both in the Seminary and in the community. His home at 20 Alexander Street was a centre of power. One visitor writes:

“I was permitted many times to drop into that home and converse with him on India and other questions of interest. Imagine the ministry to a succession of persons who included Seminary professors, officials and students; University professors and students; British graduate students in the University; Indian and other missionaries on furlough; Indians—such as Andrew Thakar Das and others—studying in America; Board members and officials; officials of the Princeton churches; fellow-presbyters, etc., etc.”

He rejoiced in all the student interests of the place and one of the most entertaining pictures of him, which appeared in *The New York Times* of May 3, 1925, shows him at a Princeton-Columbia baseball game standing up between President Hibben and Sir Esme Howard, the

British Ambassador, while the latter is tossing out the first ball. The power and beneficence of his influence at Princeton were described in the report of the Seminary faculty after his death :

“ The Faculty expresses its deep appreciation of the service rendered to the Seminary by Dr. Ewing. He taught the Middle course in ‘ Principles and Methods of Modern Missions,’ and the elective course on ‘ Missionary Message ’ throughout the year, and under his supervision and instruction a number of students took thesis courses in special missionary subjects. His value to the Seminary, however, cannot be measured by his number of classroom hours. His personality, experience and wide knowledge of missions made him a helpful, broadening and uplifting influence to the Seminary community.”

And the minute adopted by the Presbytery of New Brunswick showed the esteem which his three years’ membership in the Presbytery had won :

“ What he was and did may be briefly ascribed to his native ability, his steadfastness of purpose and determination to mastery; to his gift for work and persistence in it at whatever physical cost; to his humanness and interest in people of all kinds, to his approachableness and hospitality and gift for putting others at ease in intercourse with him and bringing out the best in them; to his geniality and gift for kindly repartee; to his talent for friendship; to his humility in the face of honours from his fellow men, and in the sense of being far from having attained to the likeness of Christ; to his patience and charity; to his deep and well-founded faith in Christ as his present Lord and Master, and the only Saviour of men and the world; to his wide knowledge and deep interest and devotion to the Kingdom of God in all its reach and aspects. It was such qualities as

these that made him a man efficient, happy, beloved and honoured of men and God.”

His continued connection with the work in India and throughout the whole world was assured by his election on June 4, 1923, as a member of the Board. This gave him the deepest satisfaction and he became at once, naturally, one of the most useful and efficient members of the Board and was almost immediately appointed Chairman of the Committee on the Foreign Department, dealing with the administration and problems of all the Missions. In October, 1924, Dr. George Alexander, who had been for forty-three years a member of the Board and for twenty-one years its president refused reelection as president, and Dr. Ewing was unanimously chosen to take his place. The choice was greeted with unqualified satisfaction and approval throughout the home Church and the Missions abroad. Dr. Ewing made an admirable president. He was a wise and courageous counsellor, full of tact and conciliation, but with definite and positive views; careful, economical, austere, but very human and full of fun and good spirit. He entered into the remarkable fellowship which has always characterized this Board and its whole staff and he became to every one not the official head of the organization but a father or older brother.

His election as president of the Board came to him as a complete surprise and nothing, probably, in all his honours gave him more satisfaction. He said this in letters to two of his dearest friends and to his son-in-law.

To Dr. H. D. Griswold, December 1, 1924:

“You must have been surprised to learn of the new occupation which has, so to speak, been thrust upon me. The

election came to me as an absolute surprise. Nevertheless, it has appeared upon consideration, to be a call to service which I very greatly long to be able to render if it be at all possible. The amount of work required will not be much in advance of what I have been doing, since I have had to do a good deal of committee work in the past, from which I shall now be free. I am reminded of the time when I entered upon a time of comparative ease when I passed from membership in the Syndicate of the University to the position of Vice-Chancellor.

“There are, I am sure, many possible dangers and trials in the way. As I think of it, the sense of responsibility is almost overwhelming, but as I did not seek the place or have any idea of its coming to me, I take some comfort in feeling that back of this action there must be a Providence which I dare not ignore. I am interested in everything that affects any of you in Lahore, and I find my thoughts go back to my own old Missions persistently in spite of the fact that I am so constantly being obliged to turn to other parts of the world.”

To Dr. J. J. Lucas, December 8, 1924:

“I have greatly longed for your counsel and suggestions during the past few weeks, but I have been so remiss in my letter writing that I fear you have become weary of me as a correspondent. As you know, I have been called to occupy a place in connection with our whole work as a Foreign Board so much beyond anything I had ever dreamed myself capable of filling, that even yet I am in a state of more or less mental perturbation. The thing came altogether unexpectedly and I had no opportunity of even considering the matter until it was practically done. I am now writing to you especially only a very little letter, to ask most earnestly for the prayers of you and Mrs. Lucas and of any others of the North India Mission who may be willing to join in this biggest service that you can do for an old friend who has

never forgotten you and who still finds himself thinking of you as belonging, in a special way, to that old circle of dear people on the plains of Hindustan.

“ I do not feel at all qualified for the work, and certainly in no sense worthy of the great honour that has been given me. Why it has been given I do not pretend to understand. Now that I have an opportunity of writing as I hope more than I have been able to do with my meagre facilities at Princeton, I shall hope to be in more constant and effective connection with you all.

“ I feel that the time has come in my life when, perhaps as never before, my entire dependence for everything must be in Him Whom we serve. If I may be used in any possible way in this unsought and unexpected position, to contribute even a very little to the great work which we all love, I shall forever be grateful to Him in whose hands are all the issues of our lives. Meanwhile, please take most seriously into your thought and prayers this whole situation so that out of it all may come to our clear view the Divine purpose and those things which will help us to understand the mystery and to praise the great Head of the Church for His wonderful leading, even at times when we ourselves seem to be almost totally blind.”

To Dr. E. D. Lucas, December 8, 1924 :

“ I am sure that you were all surprised, though perhaps not as much as I was, when you found that I had been elected to the Presidency of our Board of Foreign Missions. In the face of this my first feeling and in fact, to some degree my feeling still, was one of great humility, since I have not, after all my thinking it over, been able to see just why it was done. To refuse the honour was impossible as I was really not given the opportunity to say ‘ Yes ’ or ‘ No ’ before I found myself in the chair. Whatever may have been the honour involved in other recognitions of sorts that have come to me in the past, I esteem this by far the highest as it



makes me nominal head of the largest and most influential missionary body in the world. All the members of the Board are wonderfully cordial and friends from all parts of the country have shown a similar feeling. The thing could not be refused without seeming to be a serious judgment on my part against the wisdom of the unanimous action taken, and so I at once determined to undertake the work, seeing in it a call to service and trusting to Him who has never failed us, for the strength to serve at least faithfully and earnestly for whatever time there remains to me.

“My health is as good as usual. In fact, people say that I am looking better than I have done for years. I shall not attempt to tell you of the nature of my duties. They are largely supervisory and consist in an effort to get, in so far as may be possible, an intelligent knowledge of the work as a whole, both abroad and at home. What it all means I do not pretend to understand, but I suppose that somehow and sometime we shall know. The Cause which I love and have tried to serve, is far more than worth the little help that I can give to it. I am leaving this evening for Pittsburgh to speak to the Presbytery there to-morrow and shall probably come back to-morrow night.”

Theologically he was a firm conservative as to the great evangelical convictions and was known to be such, but he was known also to be a man of great catholicity of spirit and entire openness of mind and absolutely just and fair. His presence in the Board and his position as president, accordingly, were of great help at a time of considerable strain in the Church. He refers to this situation in a letter to Dr. Griswold, February 16, 1925:

“We have had two more conventions here in the East during the past fortnight, first the Washington Convention, which was a wonderful occasion, and indicated all along the line the most loyal allegiance to Christ as the great

centre of all things and to His Word; second, there was the Convention of the Foreign Mission Boards of all the Presbyterian and Reformed Churches, in Philadelphia, which was also a great meeting.

“I am kept fairly busily employed in letter writing and interviews connected with the new relation in which I stand to the Board. A big dinner was given to the members of the Board some ten days ago in honour of the retiring and the incoming presidents. People have been wonderfully kind and most unreasonably appreciative of there being a foreign missionary as president of the Board.

“The theological situation is, I think, on the whole, better than it was a year ago. As you know, I am conservative along all the line, just as you are yourself, but I have none of the theological fighter in me and hope and pray to be delivered from participation in these things. Of course, meanwhile, I shall, as I must, adhere strictly to the standards of our Church in the matter of missionary appointments in so far as I have to do with them, but I see no reason whatever for any serious differences in our Board, which is made up of a wonderful set of men and women who work together in the utmost harmony and in the spirit of devotion.”

Meanwhile, however, at the beginning of this last period of his life a great and unexpected honour came to him from the British Government. In the New Year's list of honours on January 1, 1923, he was promoted by King George to be an Honourary Knight Commander of the Order of the Indian Empire. He had been made a Companion of the Order in 1915, but he was now raised to a higher place with the title of Sir James Ewing. “The Indian Year Book” gives the following account of “The Most Eminent Order of the Indian Empire”:

“This Order instituted by H. M. Queen Victoria, Empress of India, January 1, 1878, and extended and enlarged

in 1886, 1887, 1892, 1897, and 1902 is conferred for services rendered to the Indian Empire, and consists of the Sovereign, a Grand Master, thirty-two Knights Grand Commanders (of whom the Grand Master is first and principal), ninety-two Knights Commanders, and an indefinite number of Companions (not exceeding, without special statute, twenty nominations in any one year); also Extra and Honourary Members over and above the vacancies caused by promotion to a higher class of the Order, as well as certain Additional Knights and Companions appointed by special statute January 1, 1909, commemorative of the Fiftieth Anniversary of the assumption of Crown Government in India.

“The Insignia are: (I) The COLLAR of gold, formed of elephants, lotus flowers, peacocks in their pride, and Indian roses, in the centre of the Imperial Crown, the whole linked together with chains; (II) The STAR of the Knight Grand Commander, comprised of five rays of silver, having a small ray of gold between each of them, the whole alternately plain and scaled, issuing from a gold centre, having thereon Her Majesty Queen Victoria's Royal Effigy, within a purple circle, edged and lettered gold, inscribed *Imperatricis Auspiciis*, and surmounted by an Imperial Crown gold; (III) The BADGE, consisting of a rose, enamelled gules, barbed vert, and having in the centre Her Majesty Queen Victoria's Royal Effigy, within a purple circle, edged and lettered gold, inscribed *Imperatricis Auspiciis*, surmounted by an Imperial Crown, also gold; (IV) The MANTLE is of Imperial purple satin, lined with and fastened by a cordon of white silk, with purple silk and gold tassels attached. On the left side a representation of the Star of the Order.

“A Knight Commander wears: (a) around his neck a ribbon two inches in width of the same colour (purple) and pattern as a Knight Grand Commander, pendant therefrom a badge of smaller size; (b) on his left breast a star, similar to that of the first class, but the rays of which are all silver.

“The above mentioned Insignia are returned at death to

the Central Chancery, or if the Knight was resident in India to the Secretary of the Order at Calcutta.”

There were in 1924 only twelve members of this class of Honourary K. C. I. E. Sven Hedin, the explorer, was one and Alfred Martineau was another. The Sheikh of Bahrain was another and there were four Nepal dignitaries each with the title of Shumshere Jung Bahadur Rana of Nepal. No other American ever received such an honour and this was only the second time it had ever been given to any missionary. The other case was that of Sir William Miller of Madras.<sup>1</sup> Dr. Ewing was always very modest and humble about such honours, and was in doubt also as to the right of an American citizen to accept a British title. At his request I wrote to the Hon. Robert Lansing, formerly Secretary of State, asking his opinion and Mr. Lansing replied :

“ I am in receipt of your letter of the 13th relative to the matter of the acceptance of a title, Knight Companion of the Indian Empire, by Doctor J. C. R. Ewing.

“ I wish to reply that there is no reason at all, either in law or in propriety, why Doctor Ewing should not accept the honour which it is proposed to confer upon him. The prohibition in regard to the acceptance of titles of this sort in the Constitution of the United States relates only to officials and officers in the American Government. Even if Doctor Ewing had previously held office under the United States, but does not at the present time, there is absolutely no reason why he should not have the title conferred upon him. I trust therefore that he will feel no embarrassment in receiving the Order.”

<sup>1</sup>One more missionary has recently been honoured. W. J. Wanless, for years a medical missionary of the Presbyterian Board in Miraj, India, was given a Knighthood in January, 1928, on the eve of his retirement to America.

The new title greatly rejoiced all Dr. Ewing's friends in India. The Lieutenant-Governor of the Punjab, Sir Edward Maclagan, spoke of his qualifications in presiding at the annual prize distribution of the College in March, 1923. Dr. Edmund Lucas, as principal, had referred to absent faces and to the College Motto, "By love serve one another" and Sir Edward replied:

"Like Dr. Lucas I miss some faces at our meeting to-day, and the two that I miss most are those of the late Maulvi Muhammad Hussain whom I had known for many years and of Sir James Ewing who has so recently left his old College for America. No one was more gratified than I was when the honour of the K. C. I. E. was conferred on Dr. Ewing and I can only hope that he may find this honour as little embarrassing as possible in his native country. Your College is greatly to be envied for having his memory and his example so constantly before you and I know of few men who have more faithfully carried out the College motto which Dr. Lucas has quoted."

He had been busy all through the spring of 1925 with his lectures at Princeton, his work in the Board, where he spent at least one day each fortnight, and with addresses here and there throughout the Eastern States, and then went away for six weeks in the summer, which he spent with Mrs. Ewing visiting in Eagles Mere and Lincoln University, Pennsylvania. They returned to Princeton in the middle of August. He seemed in better health than usual and on the afternoon of the 20th he was driven to call on some friends with whom he talked of India and the College and the consequences of the War. That evening at home he was perfectly cheerful and full of pleasant conversation and happiness in the remembrance of the friendships of the day. But the

sunset and the evening star had come. Mrs. Ewing writes :

“ I read to him, as usual, but only for a short time, as something after ten o'clock, he complained of oppression on his chest and across his arms. He has had such attacks of indigestion and discomfort to his enlarged heart before, and I got the usual remedies, and suggested a doctor which he would not agree to, until almost the end, which came at 11:30 P. M. on Thursday, the 20th. He was sitting in a big chair in the sitting-room, and said that I might call a doctor. I started to the 'phone to call our next door neighbour, Mr. Dennis, an instructor in the University, when he called me back, saying 'Mother,' like a startled child. I hurried to him and took his hand and felt his pulse, which had been strong and hard, and found it fluttering. He looked earnestly at me and said, 'I know that my Redeemer liveth,' and then mentioned that he would go back to his bed, and with my help walked steadily to it. But this was his last effort, and he was unconscious when I got back from calling Mr. Dennis, and when the latter came in, almost at once, and his wife shortly after, I said, 'I think he has gone.' ”

So fell at length “that tower of strength that stood foursquare to all the winds that blew.” But fell to stand, here and forevermore.

The funeral services were held in the Saltsburg Presbyterian Church, near his boyhood home, where his father had been an elder for thirty-eight years, and from which he himself had gone out as a missionary forty-six years before, and his body was laid to rest beside his father's and mother's until the Resurrection.

The Board of Foreign Missions at its first meeting in the fall adopted the following minute in his memory :

“ Before taking up its regular docket at this first fall meeting, the Board desires to make record of its profound sorrow and sense of loss in the death of two of its most useful and loved members, the President, Dr. James C. R. Ewing, K. C. I. E., on August 20, 1925, and the Chairman of the Finance Committee, Mr. William E. Stiger, on August 24, 1925.

“ For forty years Dr. Ewing was a missionary of the Board in India where he was first engaged in district evangelistic work, learning thoroughly the language and the life and thought of the people. Then he was a theological teacher in the Seminary at Saharanpur and then for thirty years Principal of the Forman Christian College at Lahore, and three times Vice-Chancellor of the Punjab, and then during the remaining years in India, as Secretary of the India Council, he was the general adviser and counsellor of all the work of the Board in India. Dr. Ewing was probably the leading missionary in India, respected, trusted and honoured by all classes, British, Mohammedan, Hindu and Sikh. He had the friendship and confidence of the Indian people and also of the British Government in India, and at the end of his service, after many other honours at the hand both of the Government and of the people, he was made Sir James Ewing with the title of Knight Commander of the Indian Empire. Dr. Ewing returned to the United States in 1922, was elected a member of the Board in 1923, and President on November 17, 1924. He brought to his new duties a ripe and solid judgment, a thorough acquaintance with the problems and the sound principles of missionary work, a clear realization of the significance of the time of transition in missionary administration through which we are passing, and a full understanding of the mind and spirit of the missionaries and a deep sympathy with the ideal of independent national churches on the mission field. Devoting his whole time to the service of the Board, Dr. Ewing commanded the affection and respect and trust of all who knew him throughout the Church, while the missionaries

around the world rejoiced to think that one who knew their work so well filled the place of highest leadership in the foreign mission cause at home. It was hoped that his life might be long spared to guide the development of our foreign mission work, to represent the cause in local congregations and in the courts of the Church and by his teaching, writing and counsel still to bear forward the great enterprise to which he consecrated himself half a century ago. The Board mourns the death of so great and good and wise a man and thanks God for the memory of his rich and fruitful life and for the happy fellowship of the golden years at its close. It extends the assurance of its loving sympathy to Mrs. Ewing and to her children, especially to the two daughters who are carrying forward their father's service in India.”

A flood of tributes and testimonials poured in from the Church at home and from India. *The Civil and Military Gazette* of Lahore spoke of the record of his services for the Punjab, “ a record of devoted service which can rarely have been surpassed ” and of “ the value of his unwearying labours to India.” *The Tribune* of Lahore spoke of “ his commanding personality, his outstanding ability, his broad sympathies, his sincerity of purpose and his sterling character ” and declared, “ it is no exaggeration to say that to the thousands of persons with whom he came into contact, both his pupils and others, his death will be a personal loss.” Another editorial in this Hindu paper was even more earnest :

“ It is not too much to say that when the news spread of the death of J. C. R. Ewing, D. D., LL. D., late Vice-Chancellor of the University of the Punjab, President of Forman Christian College and Knight Commander of the Indian Empire, every man, woman and child who knew him felt they had lost a dear friend. He had qualities of



heart which marked him out as exceptional even amongst the warm-hearted American people to whom he was so proud to belong and which endeared him to all those who had the privilege of his acquaintance during his long life in India.

“He was a giant in heart and intellect as well as in frame. He was a scholar, a thinker, and a sincere gentleman. He had hosts of admirers in every part of the Punjab. British Officials, Missionaries and Students were proud and glad to have known him. He was a leader of authority and had a rare quality of dignity and of moral stimulation. His whole personality and career being truly dedicated to the Inner Light, he has left behind him an abiding influence on the lives of the many students who passed through his hands. His unstinted expenditure of self and adaptation to the many calls upon him have their harvest.”

*The Pioneer* of Allahabad, often in the past cynical and critical toward missionaries, said:

“Dr. Ewing will be remembered gratefully here as one of the most distinguished of those able American educationists who have done so much for India. His administration of the Forman College was remarkable for its effortless discipline to which his burly but genial personality and keen sense of humour greatly contributed.

“He was a good speaker and his addresses at Convocation time were notable for their stimulating thought. He perceived the weakness of the University system as developed in this country, and during the last few years of his régime, through the munificence of American citizens, he was able to start technological courses designed to attract the attention of the educated Indian toward the value of an industrial career. He was a warm admirer of the British nation, and during the War he made no secret of his sympathy with the Allies long before America entered the struggle.”

*Dnyanodaya* of Bombay said, “His children in the

faith are well-nigh innumerable and one of his most important spheres of influence was his friendship with the heads of Provincial Governments in India, some of whom in retirement could if they desired tell of Dr. Ewing praying with them in Government House ‘for loving sympathy and wisdom.’”

And *The Indian Witness* of Lucknow said in its opening editorial:

“The earthly life of one of the greatest missionaries India has known in the 20th century closed when Sir James C. R. Ewing breathed his last on the 20th of August. The work that he did will live after him and will keep his memory fresh and fragrant for many years to come. Dr. Ewing first came to India in 1879 and except for the usual furloughs remained until 1923. For thirty years he was Principal of the Forman Christian College at Lahore and established a record that has hardly a parallel in the history of Christian education in Asia. He was great in scholarship, great as an administrator, great in his grasp of details, great in his ability to recognize and do the vital things, and great in the hold he exercised upon the affections of all who knew him.

“Dr. Ewing was with all of his high honours a truly humble Christian gentleman. He was noted for his approachability. He was never too busy to stop to listen to the humblest brother who wished a word with him and never failed to give a kind reply. He died rich in years and honours but still poor in spirit, and his going leaves a multitude of friends consciously poorer.”

His missionary associates in letters and in memorial addresses have given their estimate of his character and of his service to India and some of these must be preserved in this memorial. Bishop J. W. Robinson of the Methodist Episcopal Church wrote:

“He was so outstanding in his personality and so wide in his sympathies and work that we feel that he belongs to the entire Christian Church in this land, and consequently along with your people we mourn his death, and with you rejoice in the rich heritage he has left to Christianity in general and all good causes growing out of the social and religious needs of the land. Few men have lived as nobly, and few men have made a deeper impression for good on all they touched than he did. I knew him personally for many years, and he was always an inspiration to me. His warm brotherliness, his evenness of disposition, and his spiritual outlook always impressed me, and his wisdom and learning along with his practical sagacity made me feel he was a man to be followed.

“We rejoice that he was spared to India and its work so long, and that for many a long year we will with you share the benefits of the influence he left behind.”

And Dr. H. N. Weitbrecht Stanton, of the Church of England, who was for many years in India and then took up in England the same position with regard to Missionary Preparation which had been pressed upon Dr. Ewing in America, wrote:

“I got to know Ewing soon after he was located in Lahore in 1884, though I was there no longer for several years. Under the patriarchs Newton and Forman the relation between C. M. S. (Church Missionary Society) and A. P. M. (American Presbyterian Mission) in Lahore had been of the most cordial. Would they continue so with the advent of a new leader of A. P. M. reported to be a bit of a hustler? The difference, if any, was by way of increase. Acquaintance soon ripened into a lifelong friendship.

“Ewing’s figure stands out as that of a missionary statesman and administrator. His gifts and graces were exercised in the work of education, but if one may visualize the dream of a united Indian Church in which the Episcopal, Presby-

terial and Congregational elements are all represented, I believe Ewing would have been equally at home in the office of a bishop. We had our differences of view in church matters and used to discuss them freely, but with a masterful temperament Ewing combined a keen sense of humour, which prevented anything like pomposity, while Christian humility was there behind a sense of power. I remember a controversy that arose regarding the affiliation of a high caste convert. It was dealt with in consultation by Bishop Lefroy and Dr. Ewing in a way that all Christian leaders might well imitate. *O si sic omnes!*

“ The wonderful growth of the Forman College under Ewing’s administration was owing in part to a happy combination of the man and the situation. The Punjab University had been recently formed and greatly needed strengthening in the educational ability of its Senate and Syndicate. Ewing and his colleagues stepped into a place that was crying to be filled and brought also to the service of the revived Mission College a staff not inferior in ability to that of the Government College, and superior to them in enthusiasm and continuity. In addition to this the Punjab generally and Lahore especially was entering on a period of great economic development. The immense irrigation works carried out in this period enormously increased agricultural production and this was reflected in the rise of land values in the capital. In 1881 I purchased a small triangle of derelict land, in the suburb of Anarkali, to serve as the site of a church, for Rs. 400. The church is still there, but part of the land has been leased to a bank which pays Rs. 500 a month for permission to erect its building. Close to this, in a rapidly developing quarter Ewing selected the site of the College and built what we thought an ambitious structure. But not many years had passed before it became too small and had to be rebuilt while, plot after plot, the surrounding land was acquired and covered with hostels and auxiliary buildings. With the well-being of the people generally the demand for college education constantly increased and a first grade col-

lege led by a man who had the confidence of all classes and staffed by like-minded brethren, was able to sift the applicants who crowded for admission. For the Gospel it offered a unique door of access to the educated youth of the province, as well as a rallying point for the forces of our Indian Christian intelligensia. The College Hall has been a centre of Christian evangelism, ever open to those who sought to win Hindu or Moslem or both.

“How well I remember, more than twenty years ago, a crowded series of meetings held there for Moslems, got up by Indian padris of both Churches, and accompanied by inquirers’ meetings in a smaller hall. Such work has been going on ever since. The Forman College always seemed a home to me; and this was owing not only to the attractive personality of the principal, but to like-minded colleagues of his such as Velte, Griswold, Orbison, Fleming and others.

“A natural result was that Ewing dominated the University and this, so far as I know, without soreness on the part of non-Christians. He was a link between all the communities and was *facile princeps* in the cause of education. To whom could the Lieutenant-Governor (as Chancellor) more fitly turn when a Vice-Chancellor was needed?

“The aspect of work in which I had the closest touch with Ewing was that connected with literature and especially in the Bible translation. Ewing did not write himself, but as a member and often president of the Punjab Religious Book Society, he gave effectual help in promoting vernacular literature in the varied languages of the Punjab. When the revision of Henry Martyn’s Urdu translation of the New Testament came to be undertaken, Ewing was among the members of the Committee and he served for two sessions. We greatly missed his sound learning and quick perception of issues when he had to retire.

“*Vale, frater dilectissime.*”

Those who knew Dr. Ewing best were his associates in his own College and Mission. Professor D. J. Fleming

of New York was the first of his short term teachers, who lived in his family and spent ten years in India and whose inability to return to take the principalship was one of the bitterest disappointments of Dr. Ewing's life in India, wrote a careful sketch of his impressions of the man :

“ Cablegrams and newspapers have in the past few days been speaking of Sir James Caruthers Rhea Ewing, D. D., LL. D., D. Litt., K. C. I. E. But it is no knighthood nor any degree from American or Indian university that comes first to the minds of those who knew him best. ‘ Ambassador for Christ to India ’ is the most fitting title. For forty-three years he was faithful to this ambassadorship. To those who were privileged to fellowship with this great soul there clings the radiance of his personality and the impress of that rare quality of life which made him first among his fellows.

“ It is impossible to analyze the factors which made Dr. Ewing the great missionary that he was. When put together again any such factors would never give back Dr. Ewing, for his uniqueness lay in personality rather than in nameable powers. But certain characteristics may be mentioned.

“ To those who knew the basal place played in mission work by a knowledge of the language and how few pre-eminently qualify, it will not be a surprise that I name first Dr. Ewing's mastery of the vernacular. From the first moment in India his will was bent to overcome this preliminary condition for witnessing and for oneness with the people. Not every one knew that behind this easy flow of Hindustani in Dr. Ewing's sermons and addresses had been exceptionally faithful application. During the time of language study forty-five years ago when, weary with the day's learning, he had at last to stop aggressive effort, he would have his teachers read to him as he went to sleep, that even unconsciously he might drink it in.

## HIS OUTSTANDING HUMAN QUALITIES

“Dr. Ewing had a democratic freedom from any sense of racial superiority. On one side of Lahore is a quarter called Hira Mundi, *i. e.*, ‘Mart of Diamonds.’ By this grand name the outcaste area was known. Some two miles away, on the other side of the walled city, was the senate hall, where Dr. Ewing presided at university functions. Frequently have I known him on one day to be among the mighty, in the official section of Lahore, and on the next to be sitting in the little mud-walled, dirt-floored chapel of Hira Mundi. He moved as easily in one environment as the other.

“Outstanding among Dr. Ewing’s characteristics was his frank, natural liking for human folk. When we speak of our Lord, we often call this same quality ‘reverence for personality.’ But it seems more natural just to speak of his liking for folk. To him each person was an individual. This appeared in his wonderful memory for names. On a railway journey he would see some alumnus of Forman Christian College, and at once would come the greeting to Khuda Bakhsh or to Seva Ram, or whoever the man might be. In his prime he could have called by name three-fourths of the student body of what is the largest mission institution of college grade in the world.

“This liking for folk was shown in the beautiful fellowship he had with younger men. He seemed as ready to go off on an excursion or trip with his youngest colleagues as with those who vastly surpassed them in experience and ability. His warm fellowship took in young and old, men and women of the non-Christian community as well as of the Indian Christians, Government officials as well as nationals.

## AN EXAMPLE OF SELF-FORGETFULNESS

“Service disregarding cost to self marked his career in India. Many a morning he would tell me he had not

been able to sleep until two or three o'clock. Many a day he went about his duties as principal of the college with a splitting headache. He knew from experience that he could be free from both of these afflictions in America. Many a time he would go to class while suffering from fever. For years he definitely faced the possibility of shortening his life by continuing in India in accordance with God's will as he saw it. There was not one shred of shirking in him, and he held all the college staff up to their best by the example of his own loyalty to duty.

“ Part of Dr. Ewing's ambassadorship was expressed in his home. A constant stream of guests came to College House—missionaries in from the district, tourists escaping a hotel, friends dropping in for tea. When Dr. Ewing came into the drawing-room the atmosphere seemed enhanced, for he had marked ability in conversation, always distinguished by geniality and good humour. All who were in this home have learned to see missions and missionary possibilities from a larger angle. Especially was this true for the series of short time teachers who lived with Dr. Ewing and gladly acknowledge how indebted they are to his home for a larger interpretation of the missionary enterprise. One cannot recall this home with its regularity, promptness and flexibility without thinking of the one whose detailed efficiency, open hospitality, self-forgetting service and Christian character made this home possible. It was the two together—Dr. Ewing and Mrs. Ewing—who made College House a blessing to hundreds of guests throughout their busy years.

“ Preëminent among Dr. Ewing's characteristics was his loyalty to his Saviour, Jesus Christ. At governor's reception or senate hall he always wore, as was his custom, clerical dress, which was symbolic of the unhesitating outspoken way by which he made it plain to all where he himself stood in all moral and religious questions. In a college which in the nature of things was made up largely of non-Christian students and where the tension between Christians and Hindus



or Mohammedans might easily become disastrous, he made it perfectly plain to his staff that they should speak unhesitatingly of Jesus Christ. As a good administrator he discouraged any artificial religious excitement, but was quite willing to face the disruption of the College through the baptism of one who had found in Christ his Saviour. It is not surprising that Dr. Ewing's last words were, 'I know that my Redeemer liveth.'

"Dr. Ewing was a big caliber missionary. Men would at once name him with Miller of Madras and Mackichan of Bombay. Not infrequently I have heard men say that no man in Northern India, whether civilian or governor, surpassed Dr. Ewing in widespread and varied influence. Hence it was that responsibilities came heavily upon him in Mission, in College and in University, and in all sorts of public and governmental relations. His honours betoken this. Yet through it all, Dr. Ewing would be the first to say, 'Not by might, nor by power, but by My Spirit, saith the Lord.'

"Often we have to bring all our faith in immortality to bear upon the sorrow caused by death. With Dr. Ewing the process is reversed, for his life strengthens my belief in immortality. It is impossible to think of him as dead."

And at a Memorial meeting in Landour a number of his colleagues old and young spoke :

Dr. E. E. Fife :

"In 1 Chronicles 12:32 it is said of some of the children of Issachar that they were men who had understanding of the times and knew what Israel ought to do. This practical wisdom was one of the great characteristics of Dr. Ewing. It was something that gave help to many a person, that helped direct the policies of the Mission and the Church and that has been sought for by Government officers. He was not infallible but there are few men whose influence had been so great and so helpful in difficult situations.

“He was a man who had a great capacity for friendship—it might indeed be said that he had a genius for friendship. The relations I have had with Dr. Ewing for many years have been a great satisfaction to me and all the more because I knew that there were very many others with whom his relationship was just as cordial. He did not confine his friendship to a little group but he could and did give it to large numbers and in all cases it was a friendship that was genuine and rich.

“He was drawn to the young missionaries and he was always ready to help them adjust themselves to the new life into the midst of which they had come. He was not only ready to give help but was also able to do it in a way that won appreciation and gave no offence—a gift that is not all too common.

“As one came closer to him his religious life was more apparent and uplifting. He was less often at conventions than some of the rest of us, but this was from no lack of interest in the deep things that are there brought home to us, but was due to what he felt was the greatness of his own part in the work. Once he said to his brother after he had taken part in a number of conventions, ‘Arthur, if you are going to do your best work as an educational missionary you will have to stick close to your work.’ He was one of the greatest I have known.

“Dr. Ewing would have been a great man in any case, but the life that he lived was inseparably connected with that of Mrs. Ewing, and without the contribution she made to it he would not have been the Dr. Ewing that we know.”

Mr. H. A. Whitlock:

“One of the first and impressive lessons that seemed so outstanding in Dr. Ewing was punctuality. And any one who knew Dr. Ewing I am sure would say that he exemplified this quality in a very great degree. He wanted his meals on time, he wanted his teachers in their places on time, he wanted people to keep their appointments on time, he himself

was careful about this and he made others feel that they too ought to do the same. Though he was a busy man one seldom had to wait around for him to arrive for an appointment. He managed to finish up one thing without letting it interfere with the next, and by stimulating this quality in others in their dealings with him, he was able to make his plans and to carry them out as he had planned. He had a high regard for the value of another man's time as well as his own. One time the subject of the way to despatch business came up. Mission circulars and Committee circulars were particularly mentioned. The inordinate delays that so often happen were spoken of and then like a great teacher he put the thing to me indirectly. He said: 'Whitlock, I've found it a most useful rule never to let a circular lie on my desk for more than twenty-four hours if I can possibly help it.' The incident made a great impression on me and as the years have rolled on and I have had more to do with such business and such circulars I more and more appreciate the value and significance of the advice so skillfully given. If you only stop to think you will realize to what extent smooth running of the Mission and Committee machinery is due to punctuality and promptness.

"As one looked on he marvelled at the quantity of work that Dr. Ewing could get through. But when we realize to what an extent these qualities of punctuality and promptness were woven into his nature we have a partial explanation. Things require about so much time to do whether they are done on time, or always behindhand. So he always seemed to be ready for any new thing that turned up, because he had cleared off what had come to him, a 'clean-desk man' as some one once expressed it.

"It was my privilege for over four years to be a colleague of his in the Forman Christian College from 1906 to 1911 where I had the opportunity to appreciate some of his great qualities. I was tremendously impressed by his ability to secure a loyal following whether in his decisions or in his plans. You felt the thrill of his leadership and the mag-

netism of his personality and it called forth the desire to cooperate in the fullest measure. He was so reasonable in his proposals, and so wise in his judgments, and so skillful in presenting them that you quite made them your own. And so in your loyalty to his leadership, you felt that you were carrying out what you also believed in and were not being dragged after a chariot whose pace you did not wish to follow. And so his leadership was a yoke to help and we gladly looked for it.

“ As one interested in men and things I was keen to discover what were the ingredients in this leadership. They were just the qualities that have been mentioned here this evening by others so that I need not go into detail. His great power for friendship with both young and old, established your confidence in him. You felt that you knew him although in your heart of hearts you knew that he was also knowing you better than before, even to the extent of knowing your weaknesses. His great grasp of affairs made you feel that he had looked at all sides of the question, many of which had never occurred to you. You felt that he had not overlooked any important aspect of the matter and he was able to take you through much of it and so you could give assent readily. He had a solution to things that looked most formidable and almost impossible to handle. This all gave us a powerful respect for his judgment often so uncanny and yet so true. His deep sincerity, his sense of fairness and justice, too, all of which have been mentioned here to-night, entered into my analysis of the ingredients of that great leadership. All single qualities, common enough, but in him so nicely mixed together and flavoured with that spice of human life, humour, that they blended into one great fine attractive product which we called leadership.

“ If he was our leader in the affairs of the college, no less was he at the same time doing the same thing for the Mission. Others have spoken of this side. Our minds are filled with times when we had discussed a thing pro and

con and gone round and round the matter. How to draw the conclusion up in suitable terms to say what we wanted to say and leave unsaid what should not be said, often fell to his lot. He was an intellectual giant and we knew it and bowed to the fact. The Mission felt so much the poorer when his advice was somewhat withdrawn after he became Secretary for the Council.

“His leadership was not even restricted to our mission circle for the Government pressed into service his great powers and fittingly made him the Vice-Chancellor of the Punjab University, where he was reëlected for a second term, a most unusual thing for any occupant of the high post. That leadership which was thus openly acknowledged by Government was before that appointment, exercised through personal counsel and advice to at least two of his predecessors in office. His close friends know something of the extent to which his counsels for a period of twelve years and more thus shaped the work of the Vice-Chancellor of the Punjab University. The fitting recognition of those great qualities by Government simply confirmed in a wider sphere what we in our narrower Mission family circle had long since conferred upon him.

“In later years after Dr. Ewing had left the Forman College and had taken up the work of the Secretary of the India Council of our Presbyterian Missions in India, I had another opportunity of being associated with him as a member of his Council. In this capacity one of the things that struck me was his sense of personal responsibility that he seemed to feel for all phases of the work. His attitude so much reminded me of what is said of the Apostle Paul being burdened for all the churches. The problems of each Mission were his problems. It was in no spirit of armchair philosophy that he approached them. The weaknesses of the work of any department he felt as personal problems to be righted; the joy of his success was his joy. The difficulties centred around an individual were his personal difficulties. It was in no routine spirit that he carried his office. But it was only

possible for those in close touch to realize fully his earnest personal concern for all affairs of the Missions and the individual members. After all it was just this quality in all his work in whatever sphere that gave him that intimate personal touch.

“I have made no attempt to sum up the great points in his character nor to speak of all the points that impressed me. There are great stretches of his life and qualities that are not here mentioned. It is not because I am not aware of them but because I have confined myself to a few things that I thought others might not put in the same way. He stands out as a missionary worthy of emulation by all both old and young.”

Rev. H. D. Griswold, Ph. D.:

“His name will go down in history as one of the greatest missionaries who have ever served in India. He was great as a Christian, great as an administrator, great in the love and respect which he won from the Indian people as well as from British government officials.”

Rev. J. J. Lucas, D. D.:

“One of his old students in Forman Christian College said yesterday that Dr. Ewing’s students felt a kind of awe of him, so strict was he in discipline, but that wore away and grew into reverence and love. Another old student, now a professor in the College, said that Dr. Ewing won the hearts of his students and Staff, Indian and American, by his impartial treatment of them. He held the scales with an even hand, and in trouble or need that hand was stretched out quickly and lovingly. He had the gift of recognizing faces and remembering names, so that after ten or twenty years, meeting one of his old students he would often with scarcely a moment’s hesitation call his name and summon from head and heart some memory of the student and of the good old days far away. He was a lover of books, but he was a greater lover of men, with leisure for long friendly

talks, quick to discern the good and bad in them and quick to study their problems with them. Some one in the Memorial service yesterday spoke of him as a big human, six feet two inches of it, that he went about among his young colleagues, Indian and American, getting their opinion about the way things were going or not going in the College, and what they and he had better do to push things on and up, counting on their help to give the push along with him. In this way he came to know and appreciate not only the young colleague but often to accept his suggestions, perhaps with some modifications; and then going the rounds to see what others thought; when the question came up formally in the Staff meeting he knew what his colleagues thought and felt, and had them with him and back of him. What was the secret of his fruitful life? Most certainly his great gifts as a teacher, as a disciplinarian, as a lover of men with leisure for friendship; as a man of affairs, punctuality itself, promptness in answering letters, readiness to help his old students and give them a big hearty push up the ladder—these things certainly, but back of them all was the life abiding in fellowship with Christ, as well as the deep conviction that the Lord Jesus had called and separated and sent him as a missionary to India.”

Rev. Ross L. Wilson:

“As I have thought upon the life of Dr. J. C. R. Ewing, since the cable flashed to us the news of his passing, there has come instantly to my mind the name of a character in an old Miracle Play, namely: ‘Eager-Heart.’ For Dr. Ewing was ever eager for the task before him—the great task to which his Master had commissioned him, and the lesser tasks included therein. A task begun, his very soul was straitened until it should be accomplished. Nor was this zeal for the congenial task alone; the uncongenial, the burdensome task was undertaken with an equal zeal. You may recall that when the Inter-Church World Campaign was launched like a bolt from the blue, Dr. Ewing was asked

to assume responsibility for an extensive though hurried survey of the forces and program of Christian Missions in India. Associated with him as I was in that survey, I knew something of the doubt and questioning with which he assumed that burden. The task was too big for the time allotted and the information as to what precisely was required was all too meagre. But thrusting aside his doubt and reluctance, he assumed the burden, carrying it swiftly and surely until he was stricken nigh unto death at Miraj. This was in part, I think, the price he paid for the energy and zeal he put into a task which had not entirely enlisted the support of his judgment.

“It was this zest in work, in play, in his teaching, administration, and in his daily converse with men that gave to him the vividness of his personality, and the spirit of youth which would not let him grow old.

“But a still more adequate characterization I find in the name of that fine character of John Bunyan’s—‘Great-Heart.’ For Dr. Ewing was one of the truly great-hearted men of his time. He loved *people*—he loved his fellow-workers, Indian, American, English; he loved his students; he loved many who were outside his own sphere or vocation; he loved the old; he loved the young. He was no mere ‘seeker after souls’—he sought for *men* and *women*, and he sought to bring them to Christ. There was something of a rebuke, as well as a flash of humour, in his words, when he said to a certain good lady of his acquaintance: ‘Do you know, my dear Mrs. ———, that whenever I see you coming, I am sure you want to do good to my soul.’ His love of youth was strong; and he was never happier than when surrounded by young people. If to him this brought the freshness of youth, to them it brought a rare encouragement and inspiration. The ‘magnanimity’ of the man was seen, too, in the extraordinary breadth of his interests. Nothing that concerned mankind was altogether foreign to him. Biggest of all, perhaps, in that great spirit, was his willingness to forgive when wronged, and—what is more hard—to ask



forgiveness when he thought himself in the wrong. He was withal one of the greatest humans I have known—and that is about as much as one man can say of another.”

Mr. David R. Gordon:

“I feel sure that I voice the sentiments of all my United Presbyterian missionary colleagues when I say that in his death we United Presbyterians have lost a sincere and greatly valued friend.

“Dr. Ewing was an outstanding man among men.

“This was eminently true of him physically. He had a most prepossessing presence. Considerably over six feet tall and broad in proportion, with a massive head, clear, penetrating and genial eye, and a square jaw, he gave one a feeling of great confidence, and it was a pleasure just to look at him.

“This was true of him also, intellectually. Once near the beginning of my acquaintance with him Professor Fleming remarked that Dr. Ewing was a walking encyclopædia, in that he seemed quite at home on almost any subject that came up. In conversation once, when the European residents and officials in Lahore were being discussed, Dr. Ewing, not in any spirit of braggadocio, but only as an item of news, stated that when it came to a matter of debate there was no one in Lahore whom he feared except Sir ——, and the impression on my mind was that this was perfectly true!

“But perhaps the quality in which Dr. Ewing proved himself to be an outstanding man among men, was his eminent sociability. And without the least doubt in the world the most important ingredient in this quality was Mrs. Ewing. Notwithstanding the fact that they lived at the centre of things, at the hub, so to speak, in the Provincial Capital, their hospitable board and home were extended to all comers. It was difficult to persuade one's self, theoretically, that this constant entertaining of friends was not a burden on Dr. and Mrs. Ewing, but no hint or shadow of such a thought ever came to the surface as their delightful fellowship was en-

joyed by all. In my missionary career of thirty years it has been my pleasure to come in contact with many old students, non-Christians as well as Christians, of Dr. Ewing's. Without exception they have all had the highest admiration and veneration for him as a wise counsellor, efficient instructor, and sincere friend.

“And then Dr. Ewing was a man among men spiritually. Though his life was spent in the educational line, yet he was always keenly interested in the establishment, growth, and prosperity of the Indian Church. And he recognized that the greatest means to this end was the preaching of the Gospel of our Lord and Saviour Jesus Christ.”

Dr. R. H. H. Goheen :

“Dr. Ewing's ability to enter into the problems and moods of every one seemed to me one of the clearest marks of his greatness. His sympathies were so deep; his interests so broad that there was no one, apparently, whom he did not understand; no one with whom he could not converse. This does not mean that he liked every one. That he disapproved of a person was generally to be surmised by his silence.

“Accompanying him as I did to a religious conference at Sialkot on one occasion and to a national league [*sic*] game in Cleveland on another my recollections are of his whole-hearted interest in the subject of the hour. The evangelist he was on the former occasion; the sportsman full of enthusiasm on the latter.

“His personal letters were always brief, pithy and sagacious. Devoid of bromides they were suggestive and stimulating. By a son-in-law he was found in his more intimate relationships to be loyal rather than demonstrative. The existing bonds were accepted as facts not to be questioned. Here, again, was the solidarity that characterized all of his thought and life.

“As a patient Dr. Ewing was easy to treat. Interested in his own physical handicaps, they were only subjects for consideration by his physicians or his immediate family. That

his mind controlled his body to an unusual extent was borne out by the wonderful rally from the stroke that would have broken the ordinary man. This self-control was one of the prominent qualities that endowed him to be a leader of men."

Rev. J. H. Orbison:

"I knew him for thirty-five years as a fellow-missionary and as colleague for twenty years in the Forman Christian College.

"(1) Dr. Ewing was a man of varied gifts. He had a scholarly mind, a good writer and speaker, good linguistic ability, exceptional administrative and executive ability, a quick and ready grasp and mastery of any subject presented for his consideration. He viewed problems of missionary policy in a broad and impartial manner.

"(2) His judgment was well balanced and sound; people of all classes came to him for advice, wide sympathies, big heart, genius for friendship, an immense circle of friends (European and Indians; Christians and non-Christians; Government officials and poor village outcastes).

"(3) A considerable degree of personal magnetism and remarkable power of attracting people and winning them to his way of thinking, a great fund of humour.

"(4) A born leader. It seemed the natural thing to look to him for guidance and to choose him to be Chairman of a Committee, President of a Council, Moderator of an Assembly, Vice-Chancellor of the University, Director of a Company, etc.

"(5) He not only displayed the qualities of a good leader, but adaptability in *team work*, e. g., he never tried to dominate his colleagues on the College Staff in any overbearing or arrogant way, or force his own plans and ideas for the College without consulting them. He was always ready to listen to what others had to suggest, and pay due consideration to them, and to assist in carrying out those plans initiated by them. It was not his ambition to make the College a *One-man* institution.

“(6) An enormous capacity for work, indefatigable, conscientious, fidelity to duty a key-note of life. His brain always on the alert. To him *work was play.*”

Another set of testimonials and reminiscences come from his old students:

Prof. E. J. Sinclair:

“It is my privilege to be one of Dr. Ewing’s pupils. And more than that. Before me my father was one of his pupils so that I practically grew up in a home where Dr. Ewing’s name was most familiar. For many years before I came to the College I used to hear of him, and it is remarkable that I never heard anything against him in all these years. Thus in my imagination I had framed a picture of Dr. Ewing as a great man—a remarkable man. It was in 1910, fifteen years ago, that my father brought me to Lahore for admission to this College. I remember that day very distinctly, that little room that used to be the study of Dr. Ewing, and I was taken there by my father. I saw Dr. Ewing for the first time and the first impressions were very strong and lasting. I remember also that my father, when he was leaving us, said to Dr. Ewing: ‘I am leaving my son to your care,’ and Dr. Ewing answered: ‘Don’t you worry; he will be all right.’ My father went away and I was alone with Dr. Ewing. It is very difficult for us who knew Dr. Ewing well and loved him truly to speak of him this morning without being moved. He has meant so much to the lives of many of us. When we were growing, when our character was being moulded, the strongest influence in those years was that of Dr. Ewing. Most of you perhaps do not realize what this College and what this Province owes to Dr. Ewing, because a new generation has come which knows not Dr. Ewing; but there are many among you who have heard of him from your brothers or fathers, who have known him personally. Many great qualities he possessed, mention

of which has been made and will be made by the other speakers. For example, he had a very remarkable and unique personality; he had a very great executive ability. Moreover his knowledge of human character was very deep and he had very wide and deep sympathy, and that is one of the greatest things in him. He cared for his pupils individually and knew his pupils by name. At the time of admissions you have had only to go to him, and get his signature and you would be surprised some time afterwards at his calling you by name. I remember one incident particularly. A student had made a certain application to Dr. Ewing and in his own characteristic way he rejected it in the first instance. The student felt disappointed and went out of the office. A few days after that Dr. Ewing was standing beside the staff room, busy with something that he had in hand but watching the students as they passed from room to room. When he noticed this particular student he took him into his study and said: 'I am very sorry that I spoke to you harshly that day, but I wanted you to learn a lesson. I have thought over your application and have granted it.' In that particular manner he won the hearts of the pupils.

"I have mentioned some of the qualities which he possessed, but looking back I think there was nothing greater in him than his faith in his Redeemer. You have heard the last words he uttered: 'I know that my Redeemer liveth,' and we know that Dr. Ewing lived through his life by that faith. Sometimes at these memorial meetings much is said that is exaggerated, but I can assure you that nothing that I have heard so far since the death of Dr. Ewing, and, I think, which will be said of him, will seem anything in the way of exaggeration. What we thought of him and what we said of him we say of him now that he has gone. He has not died but is living in our midst, as the spirit of Dr. Ewing is with us. He has left a very powerful influence behind him. He has given his life to this institution for our sake and for your sake and we love and revere the memory of Dr. Ewing."

Rev. Andrew Thakar Das, M. A.:

“ I think I do have the privilege of possessing the most recent knowledge of Dr. Ewing. I sailed from England in a steamship called *Mauretania*, and at the end of five days early in the morning it was announced that we were reaching New York. I went up on the deck and saw the magnificent New York—the great city, its wonderful buildings, smoke curling out of them and reaching the sky. I said to myself, ‘ This is the land from which Dr. Ewing came. ’ I had the satisfaction of feeling that in that huge complicated buzz there was a friend waiting for me. As soon as I reached my destination a gentleman came to see me from Princeton with a message from Dr. Ewing, saying, ‘ Come any day and at any time, a warm welcome and a warm dinner await you here. ’ The next day I took the train to Princeton and walked to Dr. Ewing’s home. I stood before his house for a few minutes and saw through the window Dr. Ewing himself—that glorious and magnificent head—that majestic figure sitting before me once more. Dr. Ewing came out with his characteristic graceful stoop and the most winsome smile and said, ‘ Halo there! Halo there. ’ He called out his wife saying, ‘ Mother, come see who is here? ’ I could see the genuineness of the pleasure of these two affectionate hearts and I felt like crying. There was a maid-servant, who cooked food for them. This privilege is enjoyed by very few people in that land. That day Mrs. Ewing cooked pulao and coorma for me just as good as any one of us could cook. Then followed the most joy-giving and prolonged conversations with Dr. Ewing—perhaps you never had a chance to have a long conversation with him, you could never have got tired of him. Dr. Ewing was really a great man, not great only in this country but great in his own land too. I could see that all of his friends respected and honoured him. He was elected President of the Board of Foreign Missions of the Presbyterian Church of U. S. A. It is by no means a small position, the foremost minister in the States is supposed to occupy this office

and it was given to Dr. Ewing just before he left us. For me to say that Dr. Ewing had an indefatigable industry, a very sound judgment, a wonderful faculty of organization, a unique control over all those who came in contact with him will be no exaggeration, but it will make no difference to him, absolutely none now. Sometimes we make such statements out of a sense of gratitude for what his life has meant to us or to this institution and to India, but let me tell you that all these statements of esteem and praise that have been just made are not merely an expression of how we admire him but, I think, they are meant to be a call to all of us to a nobler and higher type of life, to arouse in us a sense of the possibilities and importance of our own lives.

“I had the privilege of being one of Dr. Ewing’s pupils, and of living in close touch with him for several years even after my College career was over. Let me tell you that a teacher has a very responsible task. A teacher or a professor reproduces himself in his pupils, and I think if you study the lives of his pupils like Sir Shadi Lal, Sir Mohammed Shafi, Khan Bahadur Sheikh Abdul Qadir, Mr. Manohar Lal, etc., you will find that a bit of Dr. Ewing is being reproduced in these lives, and Dr. Ewing understood it himself very well, too.

“There were three things which he wanted to be reproduced in his students: truthfulness, efficiency and love. Dr. Ewing himself was a very truthful man. He never hesitated to tell the truth and thus avoided unnecessary complications. Whenever a College student confessed his fault he was forgiven just to encourage the quality of truthfulness. If we make up our minds to tell the truth always, how many complications could we avoid in our lives.

“In his classroom he always spoke against the rough copy books. He used to say that by using rough books you deliberately set yourselves to do a thing at least once badly. Why should you not do a thing in a perfect way the first time? This quality was seen in his own life to a remarkable degree.

“ He was loved by all those who came in contact with him, and was loved by his students. I had the privilege of being a member of the First Cricket Eleven in the College and well remember the match that we had with Government College, our great rival in those days. In the second innings it was found that there were only fifty-one runs to be made by the Government College to secure victory over us. The next day we saw Dr. Ewing standing in his verandah, and he said ‘ Don’t let them make more than twenty runs.’ The students were overjoyed to see him, they were filled with a new enthusiasm and actually did not allow twenty runs to the other party. We came out victorious. There was something in him that made people love him. He was loved by big people too. When Lord Hardinge came into this Hall, Dr. Ewing received both the Viceroy and Sir Louis Dane and brought them in arm in arm, as if they were old friends. He was also loved by the smallest people. After his death when the news came to her, an old Ayah of his, who had brought up all of his children, heard the news. She came out of her room and called me. She wanted a sympathetic person to come near her so that she might cry to her heart’s content. The poor old woman cried at first and then said, ‘ Aj meri Mem Sahiba ne kala kapra pahina hoga,’ (To-day our Mistress will surely wear black clothing) and again began to weep. I could not control myself, and walked away.

“ These three things he wanted to reproduce in his pupils.

“ I shall speak of one more quality of his and then stop. Dr. Ewing was a man of real and genuine spiritual convictions, and that was the secret of his success and greatness. He knew what he believed and was sure of it. Many of us do not care to have that assurance, and few care to stop and think about the life to come. There are so many means of recreation and amusement that one hardly gets time to think about these things.

“ When I left Dr. and Mrs. Ewing for the last time and



said good-bye to him I said, 'Sir, we hope sometime we shall see you again in India.' When he heard this there was a gleam of joy in his eyes. He shook hands and said, 'We shall meet somewhere else.' He knew that there was another life for him, and his last words that have been mentioned to you 'I know that my Redeemer liveth' show a wonderful assurance of the life that was before him. It is a great thing to have an object in this life, to be able to accomplish something in this world and then to be able to have an assurance and satisfaction that a glorious future, a glorious life after the grave is awaiting. This is the message of his life for us all."

Mr. Alfred Doula:

"I am conscious of the deep impressions he made on me, which are still fresh and indelible.

"Dr. Ewing always took a very keen interest in his students. He made their interests his own. Hundreds of students will bear testimony to the facts of the help Dr. Ewing gave in securing positions and helping them in time of need. One of the chief characteristics that I noticed in him was that he could not bear to see any one in trouble or in suffering. His heart always went out to help some one here, some one there. In other words, he showed his sympathy not by mere words but in a definite practical way. We young men who knew him, and sat at his feet daily in the classroom can testify that he was a very sincere and matter-of-fact person. I can recall many impressions of Dr. Ewing when a student. To me he was not only a teacher, but a guide and like my own father. He loved me and helped me in so many ways, at the same time when he saw me getting busy, he pulled me up. I am reminded of an incident in this connection. It was a common practice in our class to slip out without taking permission. One day I tried to do the same. Dr. Ewing saw me going out and called out, 'Alfred Doula, if you wish to go out stay out.' I felt so ashamed of myself that I had to come back.

“ We students felt proud of him for his great learning and for his strong and commanding personality (calling him a giant, six feet two inches tall) possessing a big head full of wit and wisdom. His lectures were always interesting and illuminating, with a few touches of humour added to them every now and then. We were proud of him, for he occupied a position in the University which the principal of no other college ever gained. I believe if there was any foreigner who ever knew and understood the nature of Punjabi students, it was Dr. Ewing.

“ We looked upon Dr. Ewing as a man of character and experience, very tactful and a teacher of outstanding ability, and hence he was highly respected, loved and feared by everybody. Mr. Robson, the Principal of the Government College (Dr. Ewing’s contemporary), called the Forman College, ‘ Dr. Ewing’s College.’ He was always heard with respectful interest and close attention. He loved his students and they loved him.

“ He did a real service to the cause of education during the thirty years he was connected with educational work. Among other things one particular thing I noticed was his wonderful memory. At times he could recall the names of very old students who came to see him after many years. Once Dr. Ewing was sitting in his study and talking with me, when a Sikh Sirdar, with a white flowing beard came to see him. He looked at Dr. Ewing’s face and the latter at the old Sirdar. The Sirdar asked, ‘ Don’t you recognize me, don’t you remember my name, sir?’ Dr. Ewing looked at him for a few seconds and then said, ‘ Of course, Narindar Singh.’ Curiously enough, the old Sirdar had come to see him after twenty-five years.

“ Dr. Ewing had his weakness, and yet his weakness was a source of inspiration and help to me. He could not bear a defeat in a game. Once Professor Ross Wilson and I were playing as partners in a tennis tournament. Dr. Ewing happened to be present there. He was interested in our game. It so happened that I began to get nervous. Seeing

me lose, he called out, 'If you lose the game, I shall kill you.'

"Strangely enough, his remark proved an impetus and helped me to play better and win the game.

"If the Forman College Football or Cricket teams happened to lose, Dr. Ewing never stopped at the field. He always said, 'If my boys lose, I find the ground slipping under my feet.' That remark always helped the players to play better and do well for the Principal's sake.

"I have no doubt Dr. Ewing's sad demise is not only mourned by his loved ones, relatives and friends but by his old students also who knew him so well. But we Christians should rejoice to-day for his great and good life and the unselfish service he rendered to the Church in the Punjab and the Master. Our heartfelt sympathies go to Mrs. Ewing and her children."

K. L. Rallia Ram:

"That Sir J. C. R. Ewing was a great man is indisputable. The tributes which have been paid ever since his death by people of all classes justify very vividly his worth and the estimation in which he was held by the people who came into touch with him in one way or other. There is no exaggeration to say that he was one of the most forcible personalities that ever lived in the Punjab. His character and abilities were many-sided and one could write, perhaps, a volume dealing with those traits of his mind and temperament which he possessed. The things which appeal to me most in his life were his adaptability and adjustment to his environments. It is not easy for any one to bring two opposing conditions of life into harmony with each other and live in them in a natural way. If Dr. Ewing dined at the Government House one night the next night he would spend in the house of a poor Christian villager, if an occasion demanded. In both places he would be a central figure of attraction.

"I remember full well when I first came to Lahore in

1911, Dr. Ewing was at the zenith of his glory. Our late lamented friend, Reverend Talib-ud-Din, arranged a party to visit his Home Mission Field at a place called Udhawa, a pretty large village twelve miles off the Railway Station with a *kachcha* road. Dr. Ewing and Mrs. Ewing were also important members of that group who started on a kind of evangelistic campaign. Dr. Ewing with his characteristic humour and liveliness kept the whole party alive on that irksome journey. He spent a night, along with us, at the house of a Zemindar and enjoyed his hospitality with a cordiality and zeal which were very impressive.

“ He visited the homes of the poorest of the poor in the village and never made any one feel that he was a big man or indicated any patronizing airs.

“ Dr. Ewing is gone but his memory in the Punjab and elsewhere lives forever.”

Two special Indian tributes may be cited. One is from Miss M. Bose of Lahore :

“ SOME OUTSTANDING CHARACTERISTICS OF THE LATE  
DR. SIR J. C. R. EWING

“ 1. *Commanding Presence*—*Notably his eagle eye.*—Whether in Church or Lecture Hall or Convocation or party Dr. Ewing stood out as the chief person at the gathering. My thoughts go back to the opening of the Forman Christian College, when Lord Lansdowne performed the ceremony. Though he was the Viceroy he looked quite insignificant beside Dr. Ewing, and I remember remarking to my sister, Mrs. Datta, that Dr. Ewing looked as if he were the Viceroy. His commanding presence, his wonderful personality, his keen eagle eye attracted immediate attention. I remember a Convocation at which Dr. Ewing was not present (perhaps he was away in America) and the students were very noisy or rather rowdy; at once I thought of Dr. Ewing, and felt that if he had been there not a student would have

dared to be noisy—one look of his would have quieted them all.

“ 2. *Sociableness*.—He had the power of drawing people out of themselves. He brought himself so near to them that one could talk quite unreservedly with him, there never seemed a barrier, he could make himself at home anywhere and everywhere, and every one felt at home with him, whether Christian or non-Christian, rich or poor, learned or ignorant. He could talk freely with all and enter into their lives, their joys and their sorrows.

“ 3. *In Conversation He was Very Versatile*.—He could talk freely and naturally on all subjects. He always saw the humorous side of things and was full of fun and laughter.

“ 4. *Approachability*.—Though he was such a busy man he always had time for his friends, no matter at what time of the day or night one came, he or she received a cheerful welcome, he never let you feel that you were in the way, or that he must hurry off to some important business; he always had time to hear your story, no matter how long it was.

“ 5. *Sympathy and Help*.—I have been to him times without number for help or advice, both of which were freely given. He had a marvellous insight and knowledge of men. He could at once understand one's difficulties, and his advice was always right and wise. He had a rare gift of sympathy; you could open out your heart to him, and he could immediately get to the root of the trouble.

“ 6. *Hospitality and Friendliness*.—Dr. and Mrs. Ewing's home was 'elastic,' their hearts so big that they wished to take in everybody. My sister, Mrs. Mitter (before her marriage) and I once spent our summer holiday with them at Landour. The house was full of guests, and yet almost every day people were invited to lunch or tea, and the children of fellow missionaries at school came to spend week-ends. Every one felt at home: there was no stiffness or reserve, one was free to do just as he or she liked. Dr. Ewing was the centre of everything. He was not well in those days and was told not to work; so a good part of the day was

spent in ‘Talk.’ We conversed on all kinds of subjects, then there was reading, and after dinner all kinds of games. I recall how one day an Indian Christian gentleman called, and how anxious Dr. Ewing was to invite him to stay in the house which at that time was quite full. It pained him that he could not then and there invite this friend. After the gentleman left he told Mrs. Ewing that somehow or other she must make room for him, and as their house was always ‘elastic’ this was done. Unfortunately in the meantime he found room elsewhere.

“ 7. There was always in the Ewing home an atmosphere of love and kindness, no patronizing, no trying, as a kind of duty, but just spontaneous friendliness. I often said to Dr. and Mrs. Ewing that I thought their house should be a training place for missionaries, that all new missionaries should spend some time in their home, so as to learn by their example and be influenced by the spirit prevailing there.

“ 8. *Personal.*

“ I cannot express in words what the friendship of Dr. and Mrs. Ewing has meant to me. They were my greatest and best friends, through our long years of friendship which began when they first came to Lahore, and has never ended. There has never been any misunderstanding and never any barrier of race or colour. To me Dr. Ewing’s departure means a sad and heavy loss, but I thank God for his life and work amongst us, for the example he set us, and for his influence over our lives.

“ ‘He being dead, yet speaketh.’

“ The good and faithful servant has received the commendation of his Master ‘Well done,’ he has entered into the joy of the Lord. ‘His servants will render Him holy service and will see His face, and His name will be on their foreheads.’ ”

And the other is from Har Bhagwan Sithi, his Indian Secretary, who travelled with him. He had an Indian

servant also who stood in greatest awe of him and yet cared for him as a mother for a child. One evening in 1921, when I was visiting with Dr. Ewing our mission work, we walked down the station platform at Jullundur in the dusk on our way to take a train for Hoshiarpur. A train had just pulled in and some one threw out a broken charpoy, or Indian bed, in front of Dr. Ewing. It was dark and he tripped over it and fell, striking his face against the hard earth platform and was badly shaken. We got him into the railway carriage and washed the wounds and dressed them as best we could and no harm came of it except some dark bruises around the eyes over which we jollied him for some days. He liked nothing better than to tease his friends and took the rejoinder in good spirit. But the tragic thing was the anguish and concern of Jaffir Khan. He hovered over Dr. Ewing as a nurse, and now as always served him with absolute devotion. Har Bhagwan writes :

“ My connection with Dr. Ewing was that of a Stenographer for a year and a half during the period when he was Secretary of the Council of American Presbyterian Missions in India. This gave me ample opportunities of accompanying him in his constant and extensive travelling throughout India.

“ Much has already been said about the wonderful qualities, unique personality and wide influence that he possessed. But by far the most indelible impression that was made upon me lay in the two incidents which I give below.

“ It was in the summer of 1919 that Dr. Ewing and party went up to Sonamarg (Kashmir State) taking me along with my wife and a baby, then six months old. We lived in camp on that beautiful hilltop. As the time for returning arrived Dr. Ewing ordered me to go down to the plains a

day or two ahead of him. The morning of our departure having arrived we packed up our luggage ready to start, but the coolies did not turn up at the appointed time. It was drizzling when I went out in search of coolies. On return I found, to my horror, Dr. Ewing howling at my wife threatening her with the words (‘ Yád rakho, main tum ko Police ke hawále kar dúngá ’) (Mind you, I will make you over to the Police). Not knowing what had happened, a sensation passed through my nerves and I felt like thinking adversely of Dr. Ewing’s attitude toward a lady. But no sooner did Dr. Ewing see me than he addressed me in his usual commanding tone, ‘ Look here, Har Bhagwan, tell your wife to take care of the infant child; she left him in the rain.’

“ It so happened, as I went out to find coolies, that my wife got servants to strike off the tents we were living in, in order to save time, as we had already got considerably delayed. This left no shelter for the baby, and as she went aside to get other things attended to she left the child on the matting for a while which, in the meantime, caught the eye of Dr. Ewing, who had come thither to see us off.

“ This incident made a deep impression on us both, as through it was reflected Dr. Ewing’s good nature and love for little children.

“ The second incident that I would like to narrate is with reference to his first stroke of apoplexy, as the result of which he was compelled to leave India for good.

“ Despite his already busy moments Dr. Ewing accepted a call from America in the spring of 1919 to take up the survey of Mission field and work in India on behalf of the Inter-Church World Movement Committee. This meant touring in the various Mission fields throughout the length and breadth of India.

“ Dr. Ewing chose as his associates Rev. Ross Wilson of Lahore and Dr. Zumbro of Madura in this gigantic task, taking me along as his stenographer. After finishing a part



of the United Provinces, Central Provinces and a part of Western India we reached Miraj, the central station of the Western India Mission of the American Presbyterian Church. There is a magnificent Mission Hospital under the efficient charge of Dr. Wanless. Dr. Ewing put up in a simple but comfortable cottage for European patients, and we worked all right for a day. The following morning as I came back after breakfast for office work I found Dr. Ewing lying latitudinally on his bed, struggling to straighten his body. I went in and asked him in a low voice as to what had happened. He tried to answer with his lisping tongue, which having failed he called me toward him and made signs with his left hand to lift him up and help straighten his body. I instantly obeyed, and with my little support that giant managed to straighten himself, the left side of his body being practically benumbed. In this calamity I found him calm and quiet, his face shining as ever. I asked him how he was feeling and he said rather indistinctly, 'Don't know.' With his permission I called Dr. Wanless, who was surprised to hear the news of Dr. Ewing's illness, as both of them had taken breakfast together hardly an hour ago. However, providentially as it were, the best medical aid was at hand, and it was given freely. Telegrams were sent and Dr. and Mrs. R. H. H. Goheen from Vengurla and Mrs. Ewing from Lahore arrived, and the patient was very well in hand. Throughout the time of his illness Dr. Ewing never gave way, and there was no ebb in his cheerful disposition.

"Later we learned from Dr. Ewing that when he was taking breakfast with Dr. and Mrs. Wanless that fateful morning he felt his tongue faltering and his leg getting out of control. He finished his breakfast hurriedly, and as he came out of the dining-room he found his right leg heavier still. Reaching the door of his cottage he felt like dragging his leg when finally he managed to throw himself on his bed with the help of his left hand.

"His great presence of mind in times of trouble and mis-

fortune was marvellous indeed, and he was able to pick up joy and satisfaction in whatever environments he found himself to be.

“ As he lay on his bed Dr. Ewing gave instructions to his associates to continue the work of the Survey. He was able to dictate letters with his faltering tongue and to keep himself alive in all things, although he was unable to move his body without assistance.”

Dr. C. H. Rice of the College preserved extracts from a number of the letters which came to the institution which, as Sir Edward Maclagan said, Dr. Ewing had lifted to the first place in the Punjab:

J. I. Hasler, Baptist Mission, Simla :

“ . . . Some thirty years have passed since I was first privileged to make his (Dr. Ewing's) acquaintance. I recall an occasion on which I met him at Ludhiana in 1898-1899, and heard him address a meeting of Indian Christians. That address left an indelible impress upon my memory because of the stress he laid upon the need for 'character.' It seems to me now as though that address might be regarded as fitly summarizing his life-work. It has been my privilege to meet in Simla old students of the Forman Christian College, and I feel that in them, in their character and disposition, and in the service they are rendering to India in various capacities you have the most fitting and most durable monument to the memory of him whom you commemorate to-day. God has buried His workman, but God will carry on that workman's work.”

H. L. O. Garrett :

“ . . . On behalf of the Staff of the Government College I offer you our deep and sincere sympathy on the death of Dr. Ewing. The loss must be a grievous one to you all at the Forman College, who were so closely associated with him. But to us of the sister College the loss is also

very great. Dr. Ewing's majestic and high singleness of purpose was an inspiration to all of us who came in contact with him. Personally I shall never forget the kindness and encouragement which I received from him in my earlier days in Lahore. Please convey our sympathy to the family when you write."

Dhani Ram, Government Pensioner, Sadur Bazar, Jullundur Cantonment:

" . . . Dr. Ewing's delight was in the law of the Lord and in His law did he meditate day and night.

"Dr. Sahib took keen interest in promoting the cause of education and in teaching the younger generation to follow a nobler and purer life. His strong faith in the great truth of religion co-existed with a breadth of toleration for other men struggling in their ways to attain real happiness.

"My nephew, Lakhshmi Chand, and my son, Tara Chand, deeply mourn the passing away of their Principal-Emeritus. They remember with gratitude the valuable lessons in spiritual philosophy he had taught them in and out of the Forman Christian College."

N. A. Yajnik, Madhopur, Kathiawar:

" . . . His (Dr. Ewing's) kind and benevolent nature, his rare intellectual gifts and his magnificent services to the cause of education in the Punjab will ever remain fresh in our memory. May I request you to convey my sense of profound grief at this irreparable loss and my deepest sympathy in this sad bereavement, when you write to Mrs. Ewing."

Hari Singh, B. A., Village Dhut Kalan, P. O. Bhunga, Kapurthala State:

" . . . The Punjab has lost the greatest benefactor in the sphere of education and social service. Forman Christian College is widened to-day. The mighty servant of humanity is fallen, crowned with the laurels of his labours!

“ It seems as if Providence had purposely planned to take over to America Mrs. and Dr. Lucas to have the last glimpse of their dear and to tenderly repose his remains in the grave with their own hands. Though bodily here our hearts are there in the coffin with Dr. Ewing. There I see the whole host of the Punjab graduates in spirit, weeping over the grave of their fatherly teacher.”

Shiv Dayal, Retired Professor, Government College, Lahore :

“ . . . He (Dr. Ewing) rendered inestimable service to the cause of education and social reform in the Punjab and laid two generations of educated Punjabees under a deep debt of gratitude. His noble work, the F. C. College, will bear the impress of his towering personality for long.”

Mohd. Ahsa, B. A., Lohari Mandi, Phullanwali Lane, Lahore :

“ . . . I have been Dr. Ewing’s pupil for several years and I firmly believe that every one of his pupils, nay, every pupil of the F. C. College, must be feeling the heavy and irreparable loss in Dr. Ewing of a great educationalist and a guiding friend and patron. How little do we know of what he has done for us, for the College, for the educational interests of his Province and the country! He was a saint, a great teacher, an example of leadership, philanthropy and social service. How much do we owe him, his diligent and invaluable work in our midst, his long and unselfish sacrifice for our cause! He has been always present in our memory since his departure from the College, and will be present evermore. Nothing can adequately repay his invaluable service except that we realize the great message he had for us, and the great and beautiful things he taught us from day to day when he was in our midst. It is a pride to have been his pupils; it will be a greater pride to realize his precepts in our own lives and to follow his footsteps like a true disciple and a humble and obedient learner.”

Ram Bux Talwani, B. A., LL. B., Phillour:

“ . . . F. C. College has lost its greatest patron—and noblest helper. The Province has lost one who did everything he could for the noble cause of education. The world has lost a noble soul.”

Dina Nath Agnihotri, B. A., B. T., Government High School, Jullundur City:

“ . . . The educated Punjab will feel keenly the loss of the revered late Principal of the F. C. College, Vice-Chancellor of the Punjab University, his personality and especially his great influence with the Officers of the British Government which had won a name for him in this land of five rivers. Every student looked to him for help and guidance. He will be missed by many of his pupils who have lost in him an *Ideal Man*.”

Bawa Harkishan Singh, Sub-Jail, Old Fort, Lahore:

“ . . . This is a great gap which nothing can fill. All the memories of the five years that I spent at his feet and under his protection come crowding in on the mind. He was always kind to me. I shall never forget the last meeting with him in the summer of 1923, just before he left India for good; he was so affectionate and so tender that day. . . . A life rich in service, in usefulness and love, has formed a fitting end in the fullness of years; and literally in harness passed away. Every one of his thousands of pupils would aspire to live a life like his, and find an end like his.

“The Punjab can never repay the deep debt of gratitude under which it has been laid by him. He was more a Punjabi than many Punjabis of the present generation, for he began to serve the Punjab and adopted it as his home long before most Punjabis of to-day were even born.

“I do not know who stands more in need of sympathy, we, his pupils and the people of the Punjab, or Mrs. Ewing,

Mrs. Lucas, Rhea Ewing, Dr. Lucas and other relatives of the great soul that has passed away. It is more an occasion of mutual consolation than only of our bringing a tribute of consolation to you and them.

“ I am sure my alma mater will raise a memorial to her devoted servant, and give an opportunity to all his pupils, friends and admirers to make their humble contribution.”

Ch. Rikhab Das Jain, B. Sc., LL. B., Nakodar :

“ . . . Though I have never had the honour to sit at his feet to receive lessons in the University education yet during my student days in the College, 1918–1922, whatever I saw of the late Doctor in the social service activities, especially in the Five’s Rise Society and his platform speeches attracted me to his great and magnanimous personality.

“ I suggest that the memory of the late Doctor should be perpetuated in some suitable manner worthy of the great man, to which I will contribute my humble mite.”

Mohan Lal Chopra, Rais, Bhagaur, Chak 572, P. O. Husainabad, via Mananwala, Dist., Sheikhpura :

“ . . . It is with poignant grief and regret that I hear the demise of my worthy and ever-kind patron, Dr. J. C. R. Ewing. His personal love for his students and his universal regard for the humanity shall always be written with the golden pen in the history of the Forman Christian College in general and in the annals of the Punjab in particular. In him the University has lost a great Vice-Chancellor and India a great and an eminent educationalist. By his sudden departure from this world the College has lost a chief, a guide, a philosopher and a friend.

“ I most respectfully assure you, Sir, that the death of this illustrious personage is a personal loss to me, for during my College days or after, whenever I had the privilege of sitting at his feet in the class or meeting him at his bungalow he always showed fatherly kindness. He was my great Patron for he was my father’s great friend. Their ac-

quaintances began with each other since early nineties. In a way both of them were colleagues and both of them were the true admirers of Lord's Great Deeds. Dr. Ewing was once in charge of the Mission Journal, *Nur Afshan*, and my father had the medical charge of the now Ewing High School, Ludhiana and Ludhiana Christian village. Both of them had the victorian grandeur about them and alas within the short period of ten months both of them have gone to Heaven, leaving their golden work behind. . . . As a mark of respect the Mission School, Bhagaur, was closed for a day."

Chanan Mal, M. A., E. A. C. and Magistrate, 1st Class, Ferozepore:

" . . . He was a true friend of India and his towering personality has left an impress on the minds of his countless admirers and students, which time cannot efface and over which wind and rain have no effect. No Indian, not even any missionary can approach Dr. Ewing's wide and catholic sympathies for the careers and the future of Indian youths and the service that he has rendered during his lifetime in inculcating in the minds of successive generations of students true and noble ideals of education, is unique and will remain unparalleled for all time to come. His work was not, however, confined to the four walls of the Forman College. He was never a recluse. He was always ready to throw in his weight on the side of that which was good to India and when history comes to be written about the work done in India by the white nations, Dr. Ewing's name will occupy a conspicuous and a permanent place. His loss is indescribable and the pity is that he was not allowed to have a long, well-deserved rest in the country of his birth."

Two very unusual memorial meetings were held in India: One was at Lahore on Sunday, September 19, 1925. The Honourable K. B. Sh. Abdul Qadir, one of

the ministers of the Punjab Government, presided. Sir John Maynard of Lahore, at the time Vice-Chancellor of the University, Kunwar Dalip Singh and others were present. *The Hindustan Times* of September 24, published at Delhi, gave an account of the meeting :

“ The President in a few words gave expression to his feelings: He said that in the death of Dr. Ewing the Punjabis had lost a great educationalist, an untiring social reformer, a true benefactor of the needy, a real helper of the students.

“ L. Mohan Lal, M. L. C., moved a resolution of sympathy with Lady Ewing. He referred to the great services rendered by Sir James in the cause of education and social reform in the Punjab. He said that when Lady Ewing would hear in America of the sorrow that had stricken the hearts of many of his admirers in so far off a country as India, she would be consoled.

“ The resolution was seconded by Mr. Mir Mohammed of Simla and supported by Professor Bihari Lal Bhatia, of Government College, Lahore, who in a moving speech paid a glowing tribute to the memory of the great Doctor. It was he who laid the foundations of one of the prime institutions in the Province. His work as the Vice-Chancellor of the University was commendable. As a social reformer and a prohibitionist he was a unique personality. He preached his religion in the Lahore Chapel, outside Lahori Gate and those who came with an intention of disturbing the meeting returned impressed with his speech.

“ Dr. S. K. Datta, M. L. A., said he knew more about Dr. Ewing than any one else there. As a little boy he came in touch with the personality of the Doctor and he was much impressed with the way he talked to children. There was something in the deceased which attracted them in spite of themselves. They were occupying responsible positions in life because they had the good fortune to be taught by a



great man. As a colleague of Dr. Ewing he began to respect him more than he did ever before; for it was only then that he began to realize the greatness of the man.

“The resolution was carried unanimously, all standing.”

The other service was in Lahore in the College Hall and *The Tribune* published a brief account of the addresses, which were closed with one by the Lieutenant-Governor, Sir Malcolm Hailey, who said:

“It would be difficult for me to add anything to the tributes, as sincere in feeling as they have been eloquent in language, which have this evening been paid to the memory of Dr. Ewing. That would be the more difficult, because my own tribute would be based on an acquaintance with his work and character far shorter and far less intimate than that of those who have already addressed you. My personal relations with him were brief, yet brief as they were, they left on me the vivid impression of high character and a mind of singular balance. But since my return to the Punjab, I have read much and learnt much of his work; I have heard from numerous of his pupils scattered throughout the Province unique expression of affection and regard for his memory. It is not always easy while we are still under the feeling of regret at the departure of a figure which has been prominent in any sphere of our public life, to assess the true value of the character or the real extent of the loss which the world has suffered by his death. But here we are on certain ground, and there is little chance of miscalculating values. We have among us the visible fruits of his labour and of the impact of his character on those with whom he was brought in contact during his four years' devotion to the service of his fellow men in India; we see them in the character of the men whom he trained; in the standing of the great institution which he did so much to foster; in the University which owes so great a debt to his counsels and

his guidance. Opinions may differ, and indeed they are bound to differ regarding the exact value of the contribution of Western thought and Western education to the life and civilization of the East. But the East and West are at one in the value they attach to the guidance of one whose daily life is the reflex of his high ideas, who is instinct with the finest sentiments of humanity whose whole existence is a devotion to its cause. Such a man was Dr. Ewing and his name will live in the grateful memory of a Province whose intellectual and moral life he did so much to make and mould.”

One last estimate must be added from Sir Edward Maclagan, written after his retirement to England:

“ I knew him socially and officially for a period off and on of some twenty years, and I always felt that in dealing with him one was confronted with personality far outside the common. The marked and continuous success of his College was always, and rightly, attributed to his devoted service and his inspiring example. His staff held him in great affection and he was beloved by his students both past and present. Many of those who had been under his care had eminent careers in after life. In speaking to me of him his old students always mentioned him with great reverence and nothing used to please me more than to hear from them that I was myself looked on as having a special affection for him.

“ I had no detailed acquaintance with his management of educational affairs either as Principal or as Vice-Chancellor, but from what I saw of him I gathered that his attitude to students was one of control tempered by much sympathy and caution. He was always seriously distressed at any exhibition of indiscipline but anxious to avoid what might be looked on as repression. He was genuinely appreciative of any help that might be given him by Government offices, and I recollect his delight at a cheery and inspiring speech made

by the Lieutenant-Governor, Sir Louis Dane, to a crowd of undergraduates at a sports prize-giving at a time when the general attitude of the students toward Europeans was far from cordial. He was not himself—so far at least as his attitude toward Government officials is concerned—an advocate of any destructive political opinions and one gathered that so long as discipline was maintained and British influence in India upheld he had every sympathy with the party of progress. His views on the position of Britain in India were, however, perfectly clear, and the exertions he made on his own initiative during the War to disseminate true views on the subject in the United States showed the depth of his convictions on this point. He incurred thereby a certain amount of unpopularity among the extreme party in India but what he did was of great value and warmly appreciated by the British authorities. At the same time I think I am right in saying that when he was given the honorary (and possibly somewhat embarrassing) distinction of the K. C. I. E. in 1926 the Government, though gratefully recognizing the assistance he gave in the war propaganda, intended the honour primarily to mark their appreciation of his valuable educational work in India.

“At social gatherings in Lahore where Europeans and Indians met each other Dr. Ewing was a frequent guest and no one meeting him there or elsewhere could fail to be impressed by the cheerfulness, earnestness and sincerity which marked his converse with one and all. His magnificent head and his fine figure—somewhat enfeebled in recent years—marked him out for notice. Shortly before I left Lahore in the summer of 1924 I was asked to unveil a memorial to him in his old College and the enthusiasm shown for his memory on that occasion enhanced the pleasure I felt at being able to be present at this gathering of his old friends before I left the Province. I was then able to say a few words to express my unbounded reverence for his personality and his subsequent death has only intensified in me, as in all those who loved him, our gratitude for having met and

had dealings with a man of such distinction and nobility of character.”

To Sir Edward Maclagan’s words we will add only the sonnet of one of his younger associates, F. Mowbray Velte, entitled:

“*One Whom We Loved*”

“ ‘ He was a man, take him for all in all  
 We shall not look upon his like again.’  
 I see him in the old familiar chair,  
 Lines of shrewd laughter round his kindly eyes,  
 A smile upon his lips, his tumbled hair  
 Falling upon a forehead, high and wise.  
 His words flash friendliness and homely wit,  
 And the great heart beats resolute and strong,  
 So full of love that nothing comes from it  
 Save thoughts to lift some weaker friend along,  
 The lion’s strength rests in that chair at ease,  
 And underneath the light and laughing tone  
 One feels the power that lies within to seize  
 A fellow heart and bind it to his own.  
 Strong Heart and True; a friend beyond compare;  
 Our inspiration in that drab, old chair.”

So the great life did its work and made its mark. What a career would have been missed if he had timidly given up his task on account of health! In spite of all hindrance and discouragement he held fast to his mission and fulfilled it to the gratitude of a nation and to the glory of God. “Seest thou a man diligent in his business? He shall stand before Kings”—the Kings of earth, and now the King of Kings whom he served in a great life through a great time.

## APPENDIX

### THE STORY OF FORMAN CHRISTIAN COLLEGE

1886-1911

BY THE REV. H. C. VELTE, M. A., D. D.

The progress of education in India since the beginning of British rule might be marked off by the following three stages: First the Missionary, then the Government, and then the people. A missionary on leaving his home to go to a new field was asked what he proposed to do on his arrival, and he replied, "I am going to open three schools." Being still further questioned to explain this statement, he said, "I myself will start the first school; the Government ere long will follow my example and establish the second; and lastly the people, as soon as they come to appreciate the benefits of education, will open the third."

That country may have been some part of India, and the missionary probably was a Scotchman and a Presbyterian; for Scotland has been from time immemorial the very El Dorado of higher education, and the Presbyterian, be he Scotchman or American, is a born educationist, who is apt to look upon Missions, and justly so, as preëminently *educational* work. The ministry of this Church has always and everywhere been an educated and an educating ministry. The School and College are a part of her machinery for the evangelization of the world and the establishment of God's Kingdom among the nations of the earth. No wonder, then, that Scotchmen and Presbyterians have been the pioneers, and still continue to be the foremost leaders of educational work in India at the present day.

Some one has called Macaulay the "Columbus" of Indian education, but wrongly so; for great as were Macaulay's

services in this as in other respects, he was no "Columbus." He was neither the first to point the way, nor was he a toiler in the field. The idea to educate the people of India through the medium of the English language and of Western literature was first conceived by Dr. Duff, and the work had been earnestly begun by him four years before Macaulay reached India, or dreamed of his academic minute on the subject. On July 13, 1830, Dr. Duff opened the first English school in the city of Calcutta, the intellectual centre of the most intelligent and most susceptible race in India. Ram Mohun Roy, the founder of the Brahma Samaj, and perhaps the only Hindu of that day who had obtained a thorough English education, was his helper in the bold undertaking. Such was the success achieved by this school within a very few years that the event marks a new departure in educational work in India, revolutionizing as it did the whole educational policy of the Government of India.

Eighteen years later, that is to say, early in January, 1848, another pioneer of educational work in India landed at Calcutta, also a Presbyterian, but an American by nationality, and a Kentuckian by birth. It was his privilege, so Dr. Forman tells us, before starting on his journey northward, to spend a few days in Calcutta, and so to become acquainted with that great leader of men, Dr. Duff, as well as with his able colleagues. Dr. Duff's personality and work made a deep and lasting impression on the young missionary, and undoubtedly helped to determine his own missionary policy in subsequent years. In November of the same year Dr. Forman reached Ludhiana, and became associated with the Rev. John Newton, the two henceforth to remain close fellow workers throughout life. We may say it was the case again of "Barnabas" finding "Paul" and introducing him into the new field, where the younger man soon came to be the leader and the acknowledged chief.

The great Sikh war which led to the annexation of the Punjab, was just coming to a close, and the next year Mr. Newton and Dr. Forman, at the orders of their missionary

Council, began work in the city of Lahore. Some years previous to this Maharajah Ránjit Singh had asked the missionaries of Ludhiana to establish a school in his capital, but the conditions on which the invitation was given were such that it had to be regretfully declined. The two missionaries arrived in Lahore on the 21st of November, the journey from Ludhiana occupying ten days, instead of four hours, as at present; and owing to bad roads, and the disturbed condition of the country, involving considerable hardship and danger. The courage and faith of these men were great, but the financial resources at their disposal fearfully small. The Church in America whose representatives they were, was not then as rich as it now is, and could furnish them only with very scant support. Seeing that the success of their enterprise depended largely on the patronage of the English Christian residents in Lahore, the missionaries lost no time in issuing a circular announcing the circumstances under which they had come, setting forth their plan of operations, and soliciting contributions from such as felt an interest in the work. The response came in a liberal contribution of Rs. 4,238/- of which amount Sir Henry Lawrence gave Rs. 500/-, John Lawrence Rs. 200/-, Dr. Baddeley Rs. 863/-, and an anonymous friend Rs. 730/-. Who does not envy these men the privilege of helping to set on foot an enterprise which, as we believe, has done more to shape the subsequent history of the Punjab than almost any other enterprise since British occupation?

With this generous aid from the Christian public at Lahore the missionaries were enabled to carry out their plan and on the 19th of December, 1849, they commenced their work by opening an English school in their own house, a building since occupied by the Lahore Tassil. Only three boys were bold enough to have their names enrolled as pupils, all of them Cashmiris, and two of them previously pupils of the Mission School in Ludhiana. Pice had to be given to the boys to encourage them to attend. After two months, however, the attendance had increased so much as to make it

necessary to look for a larger place. Happily a soldier's chapel, built by a Christian gentleman at his own expense, was placed at the disposal of the missionaries, and in February, 1850, the School was removed to it. The following year this friend transferred his right in this building to the Mission, and it was Dr. Forman's intention to enlarge it, so as to accommodate the still increasing numbers. In the meantime two vernacular schools and a branch English school had been opened in the city. Finally in 1853 a house near the centre of the city, known as the Rang Mahal, was purchased from the Government, and the main school, which until then had been held outside the city, as well as the branch schools were removed to it. From this place the School received its name, and there it still remains. At the close of the first year the attendance had increased to 80 boys, of whom 55 were Hindus, 22 Mohammedans, and three Sikhs, the Sikhs being the slowest to avail themselves of the new opportunity, believing as they did that it was a far nobler thing for a man to learn to wield the sword than to learn to wield the pen.

Such were the small beginnings of English educational work. As in Calcutta so in Lahore the attempt met with unqualified success. In 1864 Dr. Forman had one main school, twenty branch schools, and one adult night school, with an enrollment of 1,800 pupils. That year the Government College of Lahore was established, and the missionaries, who had been the first in the field, realized the necessity of completing their educational system by raising the school to the status of a College. The three Presidency Universities had recently been established, and it seemed to many as if a new era in India's history was about to begin. One of the missionaries thus described the situation: "In its remotest provinces India is beginning to vibrate with a new life. The torpor of ages is fast passing away, and throughout the length and breadth of the land there is everywhere in progress a great intellectual awakening. What India needs is an earnest zealous body of men filled with the



love of Christ, to take the lead in this movement. The revolution is no longer imminent; it has already begun. Shall this influence be for good or for evil? Shall it bring men nearer, or shall it thrust them farther from the Kingdom of God? It is for us to decide. Who else shall care for these things? It will be sad indeed for India, if her missionaries hold themselves aloof from this movement."

Dr. Forman was not the man to hold himself aloof. Having obtained the approval both of the Mission and of the Board in America, he took another forward step by adding a College department to the High School in Lahore. In 1864 a first year class was opened, consisting of eight students. Each succeeding year a new class was added, until in 1867 all the four classes of an Arts College were in operation. Among those who took part in the teaching work of those early years were the Rev. K. C. Chatterjee, D. D., now President of the College Board, the Rev. W. J. Morrison, Rev. John Newton, and his son, Rev. C. B. Newton, D. D. The time, however, was not quite ripe yet for so great an enterprise, nor were the resources of the Mission equal to the task. Among the many difficulties encountered one of the most serious was the prevalence of sickness. Lahore must have been far more unhealthy in those days than it now is, judging from the reports of the missionaries, who frequently refer to this difficulty, which made it impossible to maintain anything like regularity in the work, and caused frequent breakdowns both among students and teachers. Then in 1866 a panic seized the student-body, caused by the baptism of three pupils of the High School (one of these was the Rev. P. C. Uppal), on account of which the attendance in the College fell to seven students. But the most serious difficulty was the inability of the Mission to provide an adequate teaching staff. What made matters still worse was the absence of Dr. Forman, who in 1866, after a service in India of nearly twenty years, was compelled by ill-health to leave for America, where he remained until 1869. A worthy successor was found in the person of Rev. A. Henry, but just

as the tide was beginning to turn, Mr. Henry was stricken down by cholera, and the College was left without a President. The following year Dr. Forman returned, but, finding that the Mission was unable to give him a single assistant for the work, he was compelled reluctantly to close the College.

This early effort, however, though brief and feeble, was not, by any means, a failure. It helped to prepare the way for the establishment of the permanent institution in later years, and it also produced some splendid immediate results. Two students passed the B. A. examinations in 1869, and four others the examination in First Arts. Among these G. S. Lewis, Esquire, and Rai Bahadur Pandit Prem Nath rose to positions of honour and responsibility. Speaking for the Presbyterian Church in the Punjab I may say that had the College done no more than to give to the Church and to the people of the Punjab the life and service of George S. Lewis, the effort would have been well worth all the sacrifice it involved, and even more.

Though it became thus necessary to close the College, it was nevertheless hoped that this would only be temporary, and that ere long the men and money would be found to enable the Mission to reopen it. These hopes, however, were not fulfilled. Twice within the next three years the subject of resuscitating the College was brought up for discussion at the meeting of the Mission, and appeals for the necessary funds were addressed to the Christian public in America, but they met with no response. Again in 1881 a resolution was adopted reaffirming the importance of establishing a Christian College in the Punjab, but believing its resources to be inadequate for the task, the Mission urged the Church of Scotland to undertake it. Dr. Forman in the meanwhile devoted his time and energy to the strengthening and building up of the Rang Mahal School, which he came to regard more and more as his life-work. Here he felt there was still much to be done; and he was willing to work within the humbler sphere, and to leave it to younger men than himself to undertake the new task of establishing the higher institution, which

after all would have to be built upon the foundation that he had laid. It takes a wise master-builder to lay the foundation; the erection of the superstructure, though more imposing, is often a less difficult task.

An interval of seventeen years passed, and the College which was closed in 1869 remained little more than a memory. Certainly not enough remained of the earlier institution to justify us in saying it was resuscitated. Forman Christian College, whose twenty-fifth anniversary we celebrate to-day, dates its existence from the year 1886, and is an entirely new institution. And we must not forget to mention the name of the man to whom belongs the honour of inaugurating it. In an embryonic stage the College began its first existence not in Lahore, but in Ludhiana, where in 1885 the Rev. J. M. McComb started an F. A. class of four men, who formed the nucleus of the first College Class of fifteen, collected in Lahore the following year. Mr. McComb soon realized that Lahore was by far the best place for such an undertaking, and he at once decided to urge the Mission to establish a College in Lahore, arranging, in the event of this being done, to transfer his students to that place. Not a few members of the Mission, remembering the discouragements and difficulties of the earlier effort, were doubtful of the scheme, and these had first to be won over, before the College could be successfully launched. The meeting of the Mission in November, 1885, is one not to be forgotten. It was held in Lahore, in an old building on McCleod Road, known as the Baitullah, which for many years served as a place of worship for the Naulakha Church, a building which, like many other historical land marks of Lahore, has long since disappeared. It was in this Church that Mr. McComb rose to read a paper in the presence of the Mission, in which he set forth the reasons for establishing a Christian College in Lahore with such clearness and force, as to carry every member of the Mission with him. In June, 1886, the present College saw the light of day in the same building in which the earlier institution had carried on its

work for five years. If any of us in those days should have visited the Rang Mahal, and looked at the fifteen young men, who were reading for the University examinations, seated on low wooden benches in a small dingy room at the back of the building, that any university visitor in these days would have condemned as utterly unfit for such a purpose, who of us could have imagined that in twenty-five years the magnificent institution which we see before us to-day would grow out of this insignificant beginning?

The history of the College from this time on to the present day may be divided into three periods, the first extending from 1886-1890, and the other two covering respectively the decades from 1890-1900, and from 1900-1910. The first is the period of imperfect beginnings; the second the period of growth and expansion; and the third the period of strengthening and perfecting, the period of work which may be described as intensive rather than extensive.

During the first four years the College was in its infancy. It was a time that called for faith and courage and firmness of purpose. Many difficulties had to be overcome and ways and means found to make the enterprise a success. The time, however, was favourable for such an undertaking. Education in the Punjab had made considerable progress, and the Government College, which was as yet the only institution for higher education in Lahore was having an overflow of students, for whom it was necessary to make some provision. Hence the Government was all the more ready to encourage the new enterprise, and as soon as it was started, gave the college their hearty support. And not only had we the sympathy of the Government, but also of many Christian friends, and of not a few non-Christian friends as well. When soon after the work had been begun, certain arrangements we had made fell through, two Christian gentlemen of Lahore, Dr. Caleb of the Medical College, and the late Professor Goloknath Chatterjee, came to our assistance, and taught some of the classes free of charge, a kindness which has not yet been forgotten. And there were other friends in

higher positions, such as Col. W. R. Holroyd, then director of Public Instruction, and Sir Charles Aitchison, at that time Lieutenant-Governor of the Punjab. And so the College passed safely through its critical stage, and at the end of four years had already grown into a healthy, vigorous institution, giving promise of the great things it was to accomplish in the future.

The College having been started, it became necessary to secure a site and erect suitable buildings. Until these were obtained, temporary arrangements had to be made. So long as there was only one class in the College, room was made for it in the Rang Mahal Building. But this building was already overcrowded with its own classes, nor was the city a desirable locality for a Collegiate institution. Thus at the end of the first year a removal became necessary, first to a house near the Bhati Gate, opposite the Mela Ram Mills, and a few months later to a house in Old Court Street, owned by Mrs. Arratoon, situate within the present premises of the D. A. V. College. Finally in 1889 the College found its own home in the buildings in which we meet to-day.

In 1886 the Bengal Bank had already obtained its present site; Mul Chand's shops were in process of erection, while the land which lay between was still unoccupied. It was a valuable site even in those days, especially for commercial purposes, and a rich gentleman in Lahore was already negotiating for its purchase, intending to extend the line of shops from Mul Chand to the Mall. We were just in time to forestall this; our application for the site met, however, with considerable opposition. Other sites were suggested, one close to the Medical College, in a locality objectionable because of its insanitary surroundings, another close to the Badshahi Mosque, near the Taxalli Gate, equally objectionable on the same as well as on other grounds, and a third in Naulakha, consisting of a triangular piece of land, since occupied by the Cathedral Orphanage, altogether too small for our purpose, and too far removed from the educational centre of Lahore. It was urged that the site for which we

had applied was too valuable to be given to a private body for educational purposes, that the College would be in too public a place, and in too close proximity to the residential part of the station, that Government itself might need the land for public buildings; but Sir Chas. Aitchison overruled all these objections, ordering that in recognition of the services rendered by the American Mission to the cause of education in the Punjab the site should be given to the College at half its appraised value. A grant of Rs. 30,000 for the main building and for a students' hostel was sanctioned at the same time. Two years previously the College had received an annual maintenance grant of Rs. 3,600/-. In 1889 the buildings were completed, and were formally opened by His Excellency the Viceroy of India, Lord Lansdowne, during his visit to Lahore.

Thus at the end of the first four years the College was in possession of its own building, and fairly well equipped for its work, all the four classes being in operation up to the B. A. degree. It had already won considerable success in the University examinations, enjoying the confidence of the Government as well as of the public. Its attendance had increased from 15 students to 136; its expenditure had risen from Rs. 4,480 to Rs. 20,920, and its income from fees from Rs. 240 to Rs. 5,000/-. In short the success it had achieved thus far exceeded the highest expectation of its friends.

The period which now follows, and which covers the decade from 1890-1900 is one of continuous and uninterrupted growth and expansion. From year to year the attendance increased, until in 1900 it reached 311, a number never dreamed of as possible by those who saw the small beginnings in 1886. The amount received in fees had risen in 1900 to Rs. 18,887, and the annual expenditure to Rs. 33,122. At the end of this period 236 students educated in the College had passed the B. A. examination, and 424 the Intermediate examination. Before the close of this period recitation rooms and hostels had again been outgrown, and alterations and additions had to be made. Four new classrooms were built,

as well as a Science room, and also Kennedy Hall, our hostel for Christian students. It was in 1890 that Miss Mary L. Kennedy of New York visited the College and became so deeply interested in what she saw that she decided to commemorate her visit by a gift of Rs. 10,500 for the erection of a hostel for Christians. She has ever since been our most liberal friend, and not only has she provided the funds for Kennedy Hall, but also for four College classrooms. In addition to all this she has given within recent years no less than \$4,000 (Rs. 12,000) to the Endowment Fund.

The large attendance which the College enjoyed during all these years was a clear proof of its popularity and its success; a still further proof is seen in the honours gained by the students in the University examinations. Some of the classes indeed covered themselves with glory, and it is a question whether in recent years these achievements have been surpassed. The class of 1892 deserves especial mention, containing as it did the famous record-breaker, Ruknud din, as he has been fitly called. Out of 13 students who took the B. A. degree that year from the College, one stood in the first division, the only one in that division from the whole province; and 8 others were placed in the second division. The B. A. class of 1893 did almost as well, and these successes added not a little to the popularity of the College.

On the athletic field also the College won for itself an honourable place. In 1896 Sir William Rattigan on relinquishing the Vice-Chancellorship of the Punjab University, offered a handsome cricket shield as a trophy. The Forman Christian College Cricket Team was in those days by far the best College Cricket Team in the Punjab, and three years in succession it won the cricket trophy for the College. Ata Mohammad, Into Singha, B. C. Ghose, and J. C. Ghose were the acknowledged heroes of those days, and their achievements are still remembered. The athletic trophy was also won three years in succession, and finally in 1899 the football trophy came for the first time into possession of the College.

In closing our review of this period two more events of considerable importance need to be mentioned. The first of these was the inauguration in 1896 of the Graduates' Association, the first association of that kind in the province. The other was the opening in 1898 of a department of biology and botany, by which provision was made for the preparation of students for the new Science degrees of the Punjab University. The Forman Christian College was first to teach these courses, and in 1902 two of its students obtained the degree of B. Sc.

It remains for me now to give some account of the last decade, extending from 1900-1910. My connection with the College as a teacher ceased in 1903, yet my interest in it has continued as before, and as a member of the Board of Directors and as an occasional visitor I have had opportunity of studying the work of the College during these years and forming an opinion as to the character of this period. It is undoubtedly the crowning period of the twenty-five years under review. Like the preceding decade it is marked by continuous growth and progress. In 1900 when the enrollment had reached 311, it was thought that this must be the limit, and that the time had come when the work must be made intensive, not extensive; henceforth we must strengthen the stakes, rather than lengthen the cords. But in spite of all our efforts to set limits to this outward growth, the attendance still continued to increase, until (at the present day) it has risen to 429, the highest number thus far reached, while the fees of the last year amounted to Rs. 31,393, and the current expenditure exclusive of buildings to Rs. 62,113. Again classrooms and hostels became overcrowded, and in order to provide for the larger numbers and the growing demands of the College, old buildings had to be completely altered, and several new large buildings erected. Thus the Hall in which we meet to-day has been rebuilt and enlarged to fully double its original size; also several classrooms were added, the alteration and enlargement costing no less than Rs. 30,000. Still more extensive were the building opera-



tions undertaken for the purpose of providing residential quarters for students. In 1901 the Abbey property was purchased for Rs. 14,000, and Newton Hall was built at a cost of Rs. 54,000. And to-day we are invited to be present at the opening of the Chatterjee building, a large and well appointed Science Hall, erected during the past year at a cost of Rs. 40,000. We must not forget in this connection again to express our gratitude to the Government and to the University of the Punjab, through whose liberal aid many of these things have been made possible. And so to-day instead of the dark, unattractive room in the Rang Mahal where the College began, it is our privilege to meet in this beautiful hall and to see around us this magnificent pile of buildings, representing a value, apart from the land, of no less than Rs. 250,000.

An important step forward was taken in 1901 when an M. A. class in English was opened, followed by the opening of a similar class in Mathematics in 1903, and of a class in History in 1907. The number of alumni who have obtained the B. A. degree from the Forman Christian College has increased nearly threefold during the last ten years, and now is 614; 48 have obtained the M. A. degree, while 1,109 have passed the Intermediate examination in Arts and Science.

But the special feature of this period is not to be sought in this outward and visible growth and expansion, but rather in the character of the work done. It is work of a higher and better kind, intensive rather than extensive, more thorough and more advanced, approaching more closely the work done in an English or American university. This is progress of the highest and truest kind, and we are glad that in every department of the work of the College signs of such progress may be seen. The labours of the University Commission have probably contributed toward this result, but it was sure to come soon in the very nature of things. In no department has this progress been so great as in the department of Science, but we have no time to speak of this

in detail. Other instances of the same progress may be seen in the introduction of the tutorial system, and of inter-college lectures for the M. A. courses, also in the improvements made in the residential system, especially since the erection of Newton Hall, to which reference has already been made. And finally I must not forget to refer to the efforts made in recent years to enlist the students in social service, in which again, as in so many other things, Forman Christian College led the way.

It is a wonderful record, the record of these past twenty-five years, and as we think of all that has been accomplished, we cannot but say, "It is the Lord's doing and it is wonderful in our eyes." We should not have thought it possible twenty-five years ago. What has been the secret of this success? How has it all been done? My answer is:

1. Through the earnest and faithful labours of the Staff.
2. Through the no less earnest and faithful labours of the students.
3. Through the efforts of the alumni, who after graduation have striven to illustrate in their own lives the lessons learned in College, and have sought to realize the ideals set before them by their teachers.

It goes, of course, without saying that all this success could never have been attained without the untiring and self-sacrificing efforts of the President and his assistants. No other College in the Province can point to such a corps of earnest, enthusiastic teachers, who stood and laboured together for so many years inspired by one common motive, and striving to accomplish the same common end. At a public gathering in 1903 it was pointed out that of the staff then at work five had served together in the College almost since its opening in 1886; two since 1888, one since 1894, and another since 1896. And His Honour Sir Charles Rivaz remarked that this was a guarantee not only of continuity in method and organization, but also in the formation and handing down of traditions and ideals, which so strongly influence the mind of the student. I need not mention the

names of these workers, for they are known to all. But I cannot pass on without at least referring to the valuable services of our short-term men, who began to come into the College in 1899. The first of these has since permanently joined the Staff, an example we hope others will follow—and is now Vice-President of the College; others have come and gone; others are with us still, and each of them has made his impression on the work, enriched the life of the College with some special gift, brought with him new ideals, and a new inspiration, a new enthusiasm, which has cheered the hearts and quickened the life of the older members of the Staff. Also five of the members of the present Staff are graduates of the College, and their presence with us to-day, and the record of their work in recent years gives promise of the day when this College shall be entrusted to the Indian Church, and be manned largely, if not entirely by a Staff of Indian teachers.

But in order successfully to carry on an institution such as this, not only does it need earnest, faithful and efficient teachers, but also wise and able leadership, and in this respect also the College has been most fortunate. During that long period of preparation from 1849–1886 the educational work of the Presbyterian Mission had such a leader in the man whose name the College bears, a man whose personality and influence are still felt throughout the whole Province; and when he was forced to retire, Dr. Ewing was chosen to take his place, a choice, in which as events have shown, we may again see the guiding hand of God. That which qualifies a man for leadership is the ability to draw to himself a strong band of earnest fellow workers, and to hold them together and call forth in them all that is best in service and devotion, and high endeavour, and it is because Dr. Ewing has shown himself possessed of this gift and through the exercise of it has always secured the hearty coöperation of his fellow workers, willing to serve under his leadership for so many years, that his principalship has been such a splendid success.

Abundant reference has already been made in this sketch

to what the students have done for the College. By their achievements in the classroom, and in the Examination Hall, and on the athletic field, as well as by their general conduct, and by their enthusiasm in recent years to do service for others, they have won for the College a place such as any institution may be proud of. Let us hope that the present generation of students may have the same ideals, and with the greater opportunities enjoyed by them, may do a great deal more. The outside public judges a College by its students; and, in a very large degree, it rests with the students, whom I address to-day, to make this College great.

I have not time to speak of what the graduates have done. They are to be found in every part of the Province, and wherever they have gone they have, we believe, carried the ideals of Forman Christian College with them. Many of them occupy high positions of honour and responsibility; some are in the service of the Government, others are serving their country as teachers, doctors, and engineers; a large proportion of them have entered the legal profession. Nor have they forgotten the College which has done so much for them. The Graduates' Association is doing much to keep them in touch with their Alma Mater, and the interest they have shown in recent years in the College by giving or endowing prizes for students, as well as in other ways, creates in us the hope that the time is near, when they will more fully recognize the debt which they owe to Forman Christian College.

We rejoice to-day and give thanks to Almighty God for Forman Christian College, and for all that it has accomplished, or rather for what God has done for it, and through it; for it is His doing, not ours; and to Him we ascribe all the glory and all the praise. But now before closing allow me to make a personal appeal and ask you the question, "What will you do?" There still remains much to be accomplished, and it is your privilege to help to bring it about. Not only do we want to maintain the College in its present position, but we must provide against all emer-

gencies, and establish it on an absolutely secure and permanent footing. That can be done only by a Permanent Endowment Fund of no less than \$500,000; and this we have set before us as a goal to be reached during the next ten years. If during those early days, to which reference was made at the beginning of this address, the residents of Lahore out of their limited resources gave Rs. 4,238/- to enable Dr. Forman to begin this great work, why should it be impossible for you to-day with your larger wealth to give ten times that amount, to enable us to finish what he began? And when you think of all that the enterprise set on foot by these noble men years ago has done for you and for your children, and for the whole Province, when you remember that one-fifth of the young men of the Punjab receive their education in this College, and in view of the great things that Forman Christian College will do in the future, how you should prize the privilege of helping us to accomplish the task we have undertaken to do! And to every one whom these words may reach, we address the same appeal. What will you do to help us raise the Forman Christian College Permanent Endowment Fund?

As we look forward to the coming years our hearts are full of hope. We know that the best is still to come. As a Christian, I am an optimist. My millennium, my golden age is not in the past, but in the future. And it is not far, far away, but very near. There are many signs and tokens of its coming. Some of us are straining our eyes to see its approach. And it is our conviction that as in the past, so in the future Forman Christian College will be one of the means by which God will bring about the coming of His Kingdom to India.

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