

INDIA'S

RESPECT- - -

RESPONSE- - -

RECONSTRUCT-

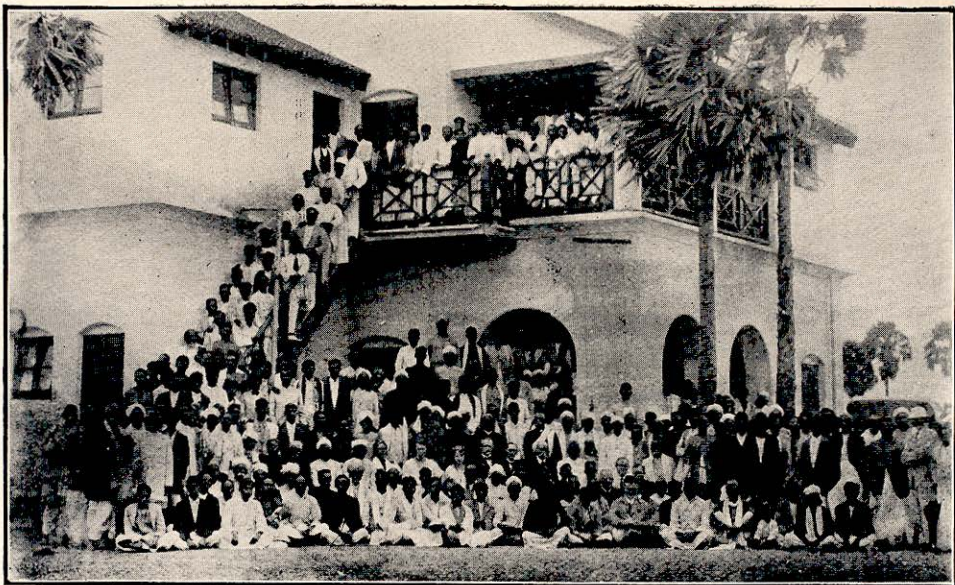
ABILITY

BY

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KATPADI, SOUTH INDIA

“The cure of poverty is not charity. Nothing that you can give a man will do him much good. You may relieve for a moment his temporary care, but he will drift back again. What is the best for the man who needs help is to give him a chance to help himself. If you can make him self-supporting you will also make him self-respecting. A chance to work his way is much better than a chance to shirk his way.”—HENRY FORD.



THE FIRST CONFERENCE OF RURAL WORKERS HELD AT THE AGRICULTURAL INSTITUTE.
THESE MEN HAVE CAUGHT A VISION OF INDIA'S TEMPORAL AND SPIRITUAL NEEDS

India is Rich

India is a land of wealth. Enormous quantities of gold and silver are continually pouring into the country. It is constantly absorbing the precious metals—gold and silver—to the extent of one-fifth or one-sixth of the world's output. "Where is the money?" you ask. "Is it in circulation? Is it used by the rank and file of India's population?" No, it is hoarded by the rich, chiefly as ornaments or jewels of gold and silver. There are 1,263,000 goldsmiths in India, working night and day in reducing her capital to uselessness. This wealth is valued at \$2,500,000,000. Economists tell us that if the existing wealth of India were to any extent distributed equally among the people, there would be enough and to spare for all. A hoarding country does not realize its responsibility; it is economically diseased. It needs some reconstruction. Idle funds should be put to productive use, that wealth may increase. India must be taught to RESPECT and RESPOND to its own RECONSTRUCT-ability.

India is Poor

The grinding poverty of the masses is plainly evident even to a casual observer, and a marvel to one who makes a more careful investigation is, how they manage to live at all. The fact is, thousands do not live: they merely exist from day to day. A very conservative estimate pleads that one-fifth of the population are daily hovering on the brink of starvation, and when calamities occur, as they so often do in India, they are hopelessly submerged in poverty and want. Is there any hope to believe that they also will learn to RESPECT and RESPOND to their own RECONSTRUCT-ability?

India is Needy

What does she need? Is it charity? Is charity a cure-all for poverty? I believe the biggest charity we can give to India to-day is to help her people to find their place of greatest usefulness in the community, in the

nation, among the nations of the world. With her rich inheritance from the past, she has her contribution, and a large one, to make to the world. Centuries ago, when the land of America was still an undiscovered and unexplored continent, India had her civilization, and through philosophy and meditation she was searching and reaching upward for better things. India has something to give to the world that no other country possesses. The world needs the experience from the heritage of India. India needs to REALIZE, to RESPOND, and to RECONSTRUCT her abilities to make her contribution.

India is Ignorant

India is ignorant in many respects but perhaps in no more vital respect than in her lack of knowledge of the Bible, a joint book of country life and religion. It is written primarily in a rural setting.

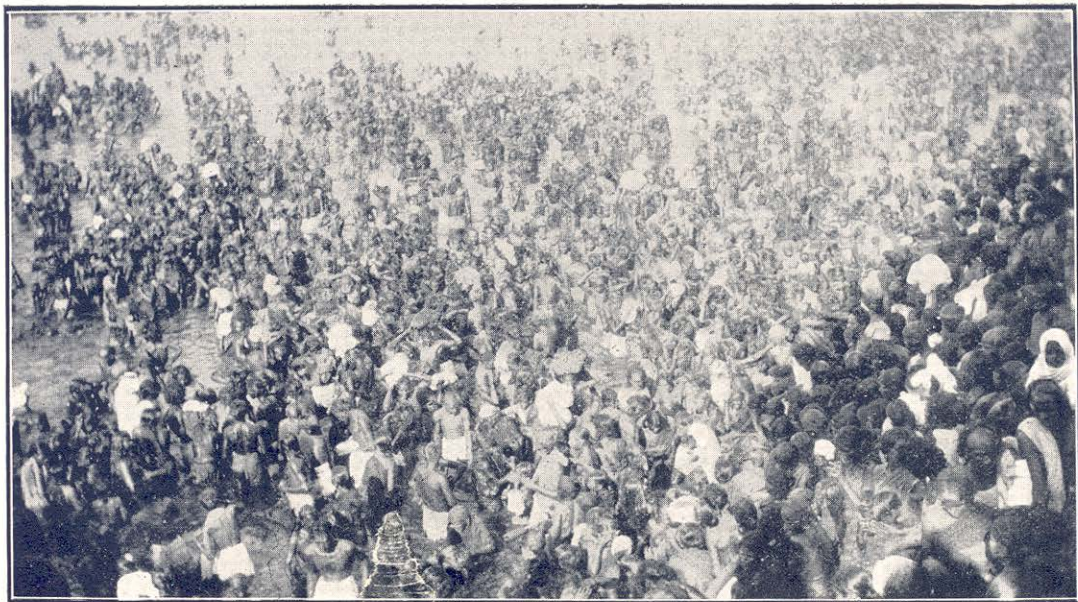
When God wanted a founder for a great nation he chose Abraham, a ranchman; his sons after him were trained stockmen; Joseph was a great economist, a dealer in grain; Moses received his forty years' training for a chosen position, following old Jethro's sheep; Saul, Israel's first king, was a stockman; David was a shepherd boy.

When Jesus was born the lowly shepherds were the first to receive the intimation as they watched their flock by night. The parables of Jesus are in the dialect of the farm—wheat, tares, sheep, goats, plows, labourers, vineyards, etc. The ancient farmer was in league with God. Who can better understand the spirit and meaning of the great old Book than India—simple, humble, lovable, rural India?

India is primarily rural. Ninety per cent. of her vast population live in villages of less than 5,000 inhabitants. There are more than 700,000 villages in India, the average size of which is approximately 360 souls. The census report states that there are only thirty cities having a population of 100,000 or more, and the total



A RELIGIOUS LEADER OF INDIA.
WOULD YOU FOLLOW HIS LEADERSHIP IN RESPECT,
RESPONSE-, RECONSTRUCTABILITY ?



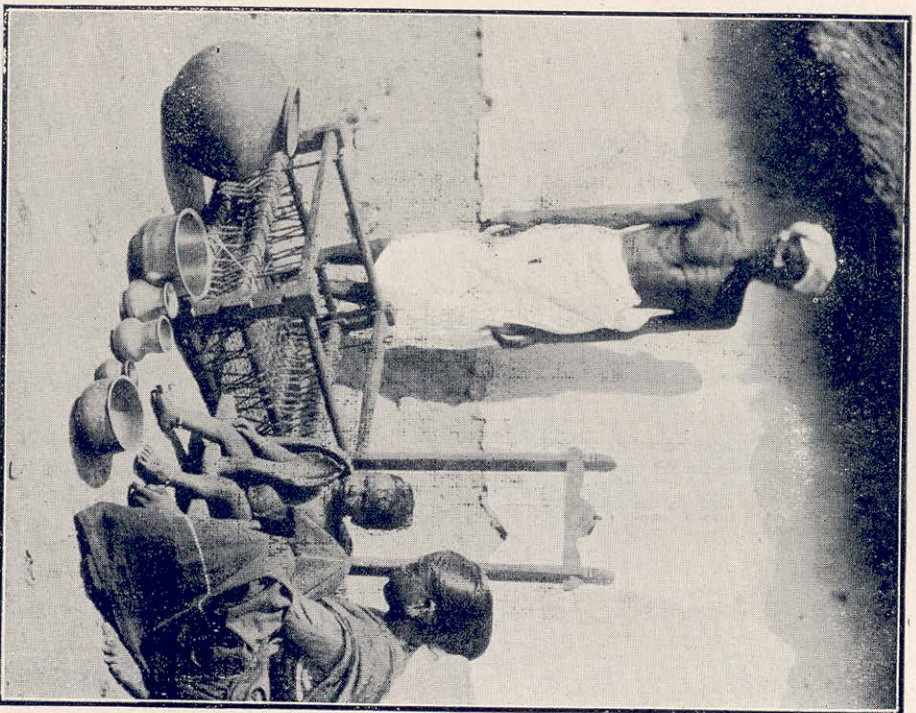
BATHING IN THE HOLY WATERS AT A RELIGIOUS FESTIVAL

number of people living in cities of that size is only 2.2 per cent. of the total population. Certainly she ought to know that great classic of country life and living.

The Bible is a book of religion. It is a classic biography of men and women who essayed to know God. It is a master story of the souls of men reaching out for God. We need such a record which moulds character, and upon whose foundations we can securely build our civilizations. India is as pre-eminently a land of religion as she is of country life, and needs the guidance which such a classic affords. Read about India's search after the truth. Far better still, come to the land itself, visit her religious festivals and see her ascetics, rishis, fakirs and holy men, as well as the countless thousands frantic in their search for God, light and deliverance. Perhaps here too, India might find a way to REALIZE, RESPOND and RECONSTRUCT her inert abilities.

Mission Work is a Progression

These are some of the conditions which the early missionaries, coming to India more than a century ago, found. The poor, the needy, the ignorant, naturally were the more welcome to receive the evangel of better things and of a new hope. They primarily began to minister to the spiritual needs of the people. Many went out with a very distinct, narrow motive. They soon discovered, however, as is becoming more evident as time goes by, that the finest theology which they were bringing was not a bit effective if it was only another variety of "canned goods" from America. Their message needed to be interpreted in the terms of life; in other words, in terms of service of various kinds. Read the fascinating story of how the missionaries became the social reformers wherever they went. They became the explorers of the world, opening up Asia and Africa. They were forced to do so, that they might find the people. Once they found the people they were impressed by the multitudes they could not reach personally. In their reaching out they became the translators and publishers of the new



ALL THE PERSONAL AND HOUSEHOLD PROPERTIES
OF A VILLAGE CHRISTIAN

world. Printing presses in the remotest regions began to pour forth their publications of all kinds. When they had the books to give to the people they had to teach them how to use them. They became the educators of the world.

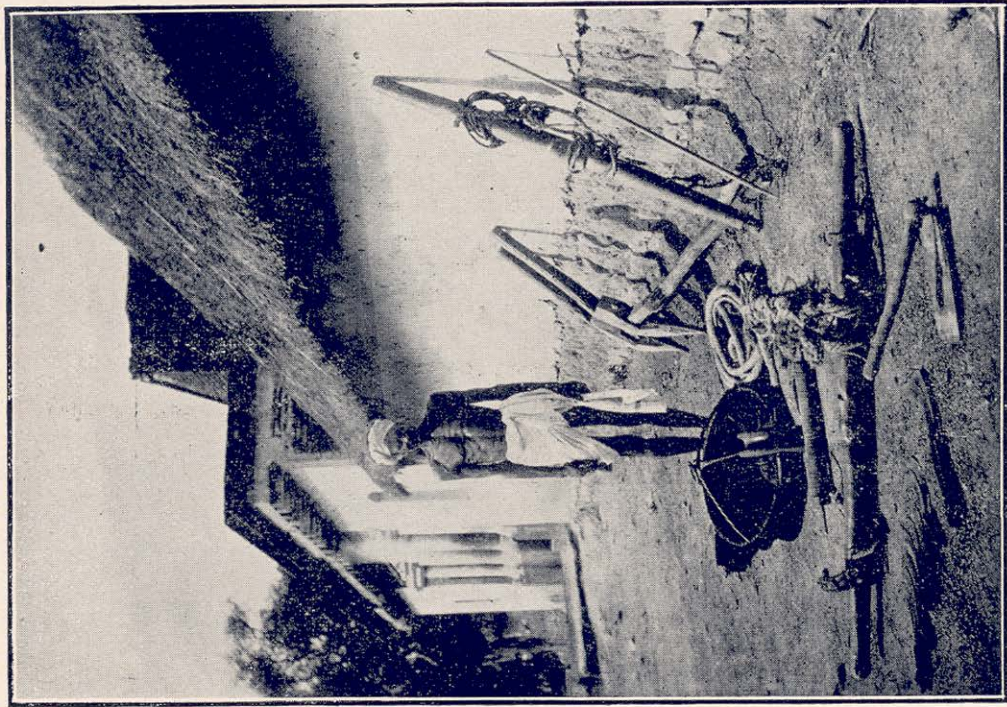
Seeing the filth and disease and needless suffering of humanity, they launched out upon one of the most beneficent enterprises which history records, namely, Medical Missions. Later still, being impressed by the low standard of life, by the bad economic condition of the people, they launched out, becoming economic reformers in the wake of the older organized work. Industrial work, agricultural work, economic work of all kinds, which rebuilds the economic life and comfort of men and women, is to-day recognized as an integral part of missionary endeavour.

A programme so large and all-embracing as the modern missionary enterprise is not a static thing. It is a progression. It is teaching people to RESPECT, RESPOND, and RECONSTRUCT their own abilities.

Rural Conditions in India

India's rural life is deplorable, to say the least. Let us consider a few of its conditions. Millions of her outcaste communities have no other source of meat than carrion, which is given to them by their masters, the caste men, when an animal dies. When we accept them as Christians, we stipulate that this insanitary, debasing act shall be discontinued.

India has approximately ninety millions of people engaged in professions other than agriculture, according to the 1911 census figures. These are the literate professions, as can be imagined. If, then, only $18\frac{1}{2}$ millions of the 315 in India are literate, you can draw your own conclusion as to how many of the poor agricultural classes can read or write. Ignorance is the greatest obstacle to their improvement.



ONE OF OUR WELL-EQUIPPED CHRISTIAN VILLAGERS.
THIS REPRESENTS HIS ENTIRE FARM EQUIPMENT

Anyone at all experienced with village life knows that most people borrow from the "sowkar," the village money-lender, at the rate of one anna per rupee per month, two pice per rupee per month, and never less than one pice per rupee per month. The first is at the rate of 75 per cent. per annum, the second $37\frac{1}{2}$ per cent., and the third $18\frac{3}{4}$ per cent. The first and the second are the common practice. Because of their extreme poverty money is very scarce, and thousands are virtually serfs to the money-lender. By forming unlimited liability Co-operative Credit Societies we can assist them in getting credit at 12 per cent.

Thousands of the poorer classes, not able to maintain themselves and their families, migrate to Ceylon, Burma, and the Straits Settlements, to mines, mills or plantations, to find temporary employment and relief. Their wives and children ordinarily remain at home in the village. Moral conditions in these camps, etc., can better be imagined than described.

In a recent survey of a large number of Christian villages I find that only one family in ten own any land at all, and that seldom more than three acres. The average property per capita is \$30; debt \$10; houses average \$20 each; bullocks and cattle average \$10 each; income per individual per month is \$1.25.

Even a casual glance at these few figures will impress one with the poor economic status of man and beast.

These are only a few of the many appalling pictures we could paint of our Christian villages. How are they ever to stand on their own feet and contribute to the self-support of the Church in India? We must teach them self-support if ever they are to gain their self-respect. Charity is not a cure for poverty, unless we interpret charity as teaching men and women to find their places of greatest usefulness in life. We must co-operate, of course, but our co-operation must be of the right kind. Our Church must not always remain a weakling plant,

which has to be nursed into existence and can only be kept alive by frequent doses of financial aid from friends in America. Constant spoon-feeding by a parent institution to an individual who is in his adolescent or maturing years is as poison to his self-respect and self-support.

Our Church is primarily made up of the rural people. Our Church can be no greater than its people India can be no greater among the nations of the world than are her people, 90 per cent. of whom are her rural constituency.

A Rural Reconstruction Programme

Realizing a few conditions as they are, what is to be our attitude towards the solution of this problem? Shall our exclamation be: "It can't be done," "absurd," "impossible," "hopeless"?

If George Washington had been told that some day locomotives would carry passengers from the Atlantic to the Pacific at the rate of sixty miles per hour, he would have exclaimed, "It can't be done."

If Watts had been told that one day engines would be operated by a gas then unknown and sleeping in the bowels of the earth, merely by the application of a spark, he would have replied, "Absurd."

If someone had told "Cyrus, who laid the cable," that some day men would speak across continents without even the aid of a wire, he would have replied, "Impossible."

Who can decide between the possible and the impossible? There seems to be a solution to every difficulty, if only we know enough about it, study it hard enough and work at it sufficiently.

No, I believe this problem can be solved, and we may have our small share in doing it. It will, however, depend upon a close co-operation between India, you there and us here, coupled with work, hard work, and plenty of it.

The Part the Arcot Mission is doing

The American Arcot Mission, believing that if Christianity is anything at all it is a progression and not a stagnation, added the agricultural and rural improvement programme to its industrial portfolio a few years ago. Our Mission is operating in three districts, covering 8,277 square miles, among 2,701,383 population. Since the work was founded, in 1853, our Christian community has grown to 20,601, working among 256 villages.

Our people are rapidly assuming more and more of the responsibility of the work which is being carried on. From the beginning of this year the Mission, consisting of the foreign missionary only, has ceased to function, and the administration of all our work is now done by the Assembly, a joint body of Indian and European workers. Our work is rapidly becoming Indianized, for which we are sincerely grateful. We are anxiously looking forward to the day when administrative independence may be realized. Internal self-government is rapidly being promoted.

May I repeat that our people are primarily rural? Some of their economic conditions have been described. It is, perhaps, not so surprising, therefore, realizing conditions as they actually are, that the total Indian contribution for its own work last year was only Rs. 15,750 (\$5,300) from 4,658 families, 20,601 individuals, or only approximately twenty-five cents per capita. This, of course, is only a very small per centage of the actual expenditure of the work we are doing here. Can our Church be a healthy institution? Can India be a nation among nations, if, with internal self-government, financial self-support is so sadly lacking? Economic independence is as essential as political independence. The one without the other is economically unsound; it is a most serious consideration.

The Agricultural Institute

Since our Mission is largely agricultural, we must concern ourselves with its problems if we are to promote

the interests of the people. For this purpose our agricultural school has been organized. Our problems naturally fall under three sections :

- I. Teaching how to increase production per man and acre unit.
- II. Teaching to produce and market surplus products.
- III. By extension work—getting the news across to the masses.

Under the first head we might enumerate the following lines of teaching, which we are giving our students :

1. Better tillage.
2. Crop rotation.
3. Seed selection.
4. Proper manuring.
5. Controlling insect pests and diseases.

If by the aid of the above, people can increase their production and supply their family food necessities, they will be in a position to devote more time to producing surplus products. Under the second heading would fall :

1. Diversified farming.
2. Producing commercial crops, such as sugar-cane, peanuts, etc.
3. Poultry products.
4. Dairy products.

The production of commercial crops is still practised very little, even though the climate and other factors are very favourable for doing so.



TRANSPLANTING OUR FIRST CROP OF RICE

The third plank in our platform is extension work by

1. Establishing farm colonies.
2. The country agent method.
3. Teaching it in our village, middle and high schools.
4. Demonstrations in the village.

To carry out this programme our Central Farm School, or Agricultural Institute, is our home base. In it we are attempting to create the vision and stimulate the impetus, so that emanating from it we may see the workers and the spirit which shall reconstruct our small portion of rural India.

The Part the Missionaries may take

We foreign workers personally cannot do a great deal. The climate, the language, the customs of the land, etc., are all obstacles in our way. Our contribution largely consists in—

1. Planning.
2. Advising.
3. Leading.
4. Protecting.

Planning. The West has a great heritage in science and invention. India needs and wants our plans. We are not thrusting ourselves or our ideas upon her. We are here, planning for India's future, with her full consent.

Advising. We are bringing to India the benefit of research and experience which she has not had the opportunity to enjoy. We feel it is our solemn duty to give as freely as we have received. We contrast Christianity—Hinduism ; Education—Ignorance ; Health—Disease ; Economic Liberty—Bondage ; and say, “ We advise ; you choose.”

Leading. We feel India needs more leading than correcting. We are leaders, not rulers. The choice lies entirely with her. We came to enrich, not to supplant.

Protecting. During her transition period, India needs protection. Our poor Christians need protection until more sympathetic sentiment is created. We want to give them the best we have.

The Part India Must take

It is essential that India assume her part in the programme. We can help, but India must respond. Four things are essential for her :

1. Realization.
2. Legislation.
3. Co-operation.
4. Determination.

Realization. India must first of all come to a realization of herself. Anyone who studies India and her national aspirations can see that she is no longer the quiet, submissive, passive individual she once was. Whatever our attitude may be toward the movement, we all must agree that this agitation spells progress. India to-day is no longer satisfied to remain “ as you were.” Her thousands of miles of railroads are throwing caste and creed together and breaking age-long barriers. Her industrial system is revolutionizing antique manners of life and living.

Her soldiers, returning from the arena of the world conflict, have infused a new vision in the remotest village. Her intellectual awakening through the universities and colleges, as well as her contact with the West by the moving pictures, newspapers, etc., is working its leaven. Her old customs and religions are virtually being shaken to their very foundations. They are tottering and ready to fall. Yes, a realization has come.

Legislation With a realization, at least in part, she is also feeling her way toward legislation. She is seeing the folly and the injustice of many of her institutions, and public sentiment against their injurious systems is being aroused and legislated against.

Co-operation. If legislation is to be at all effective, there must be organization and co-operation. No movement can be successful without people and interests working together. Co-operation essentially means internal self-government and financial self-support. India, whether it be Church or State, is groping in this direction. With the exception of a very few, this subject is still a closed message. Because India has tried to stand individually she has failed to make normal progress. India is dreadfully individualistic. She must learn co-operation.

Determination. Not fatalism. "God's will: what can do?" is always the reply to any calamity, accident or misfortune. It is an insult to God to ascribe all these evil actions to Him. It decidedly is not the will of God that sickness and disease runs rampant over the country; that ignorance and superstition hold the people in bondage, and make them the easy victims of greed, etc. It is not the will of God that hunger and want are ever dogging the steps of millions here. India can do a great deal to alleviate these matters herself, but it requires a dogged determination, and not a fatalistic resignation. Even God can't help a people who have no desire to help themselves. India's part lies, not in following the line of least resistance, but in keeping everlastingly at the difficult job.

The Part You may take

1. Charitable interest
2. Co-operation.
3. Contribution.

Charitable Interest. Study fascinating India, her needs, her responses, her opportunities, and your charitable interest will be aroused. In this great day of racial and economic strain, we all must understand each other's problems to steady the world.

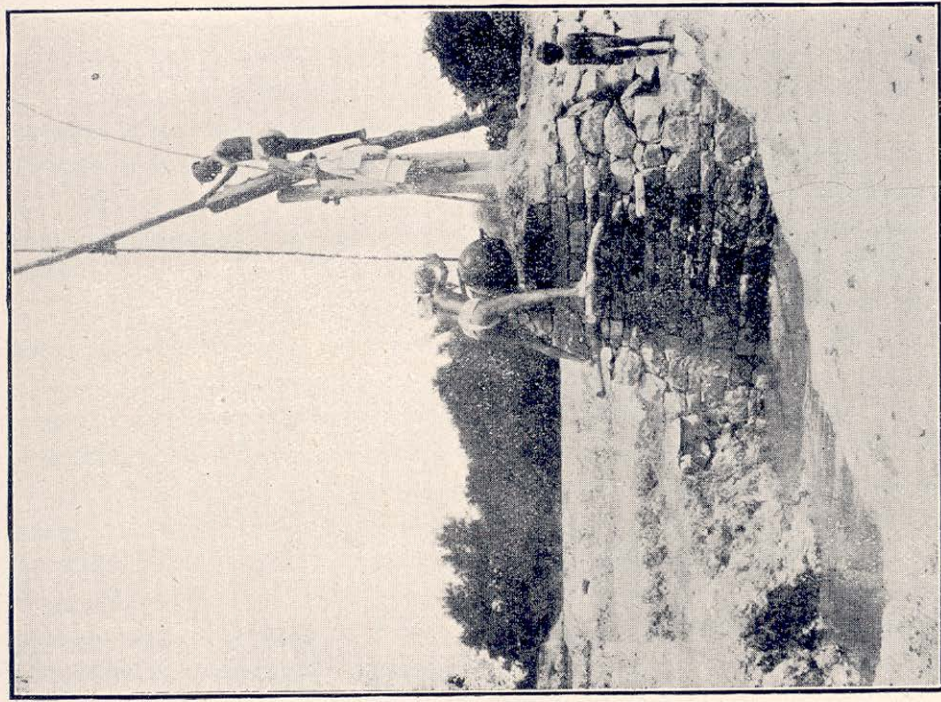
Missions, in their wide range of activities, are doing a great deal to promote a spirit of unity, fellowship and brotherhood among the races of the world. International confidence can only come by a better understanding of each other's peculiar problems.

Co-operation. That great tool of twentieth century wonders! Apply it in its broadest interpretation for better things in the world.

Contribution. Not giving, but investing—an investment in character, in morals, in religion, in life more abundant; an investment in charity which expresses itself in usefulness here and happiness hereafter: providing an education for life which is a progression and has no end.

Our present work has been made possible only by the charitable interest, co-operation and contributions of friends. We take this opportunity to thank you for the liberality with which you have given all these factors.

We often receive correspondence from individuals, churches or other organizations, asking what definite contribution they may make. They believe in Agricultural Missions. We believe in them sufficiently to give our lives promoting their interests. How much do you believe in them?



INDIA'S INTERPRETATION OF THE OLD OAKEN BUCKET

Our Urgent Needs

I believe I can best describe our work in more detail by indicating the needs which have arisen and are facing us to-day, pending help other than we are in a position to contribute. Our needs fall under two heads, namely, the needs of our Central Institute and the extension work we are doing, but which could be so greatly enhanced by the other projects I am to intimate.

Financially, we are in a very embarrassing position. Some of the contributions which were included in our budget have not been realized, because of the unstable conditions in financial circles and the depressed conditions which have been harassing the American farmers as a reaction to war conditions. Now, with brighter prospects ahead in America, we hope that we, too, may receive the encouragement of better days in our work here in needy India. No matter how small or how large your contribution may be, we will accept it with thanks on behalf of rural India.

FOR THE SCHOOL—"SCIENCE WITH PRACTICE."

Wells

We are very much in need of two additional irrigation wells to provide more practical work for the students. Our aim is to give each boy a plot of land to work as his own project. Let me sell you some shares in our "teapot dome" at \$25 each.

Bullocks

The bullock is the beast of burden in this hot country. We need three additional pairs for the students to work with. \$50 for each animal.

Goats

Proverbially, the goat is the poor man's cow. This being true, it certainly ought to receive a welcome in this great land. Thousands of children never taste any other than mother's milk. I have known mothers to nurse sickly babies until eight years of age. There is no proper breed of dairy cows in this country, and I believe goats ought to have a great future. We can import fairly good milch goats, through friends, at \$15 to \$28 each, Who will sink his money that Indian babies may swim?

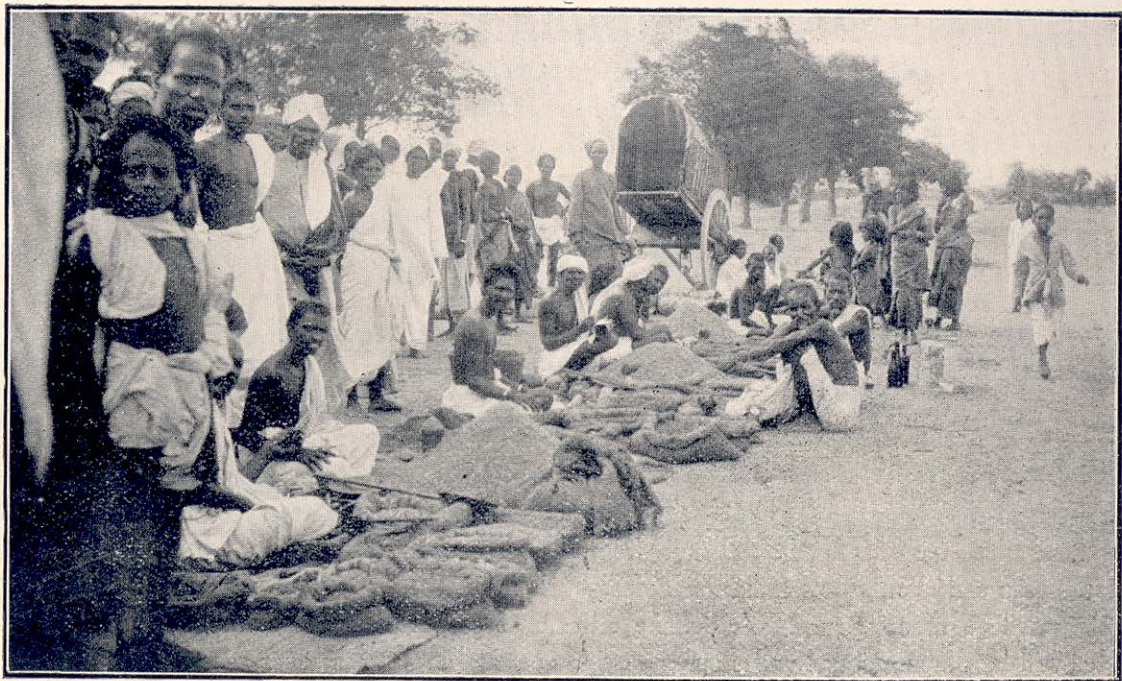
Implements and Tools

We need additional implements and tools—mold board plows, adapted to India, instead of the proverbial wooden stick; harrows, better than the branch of a tree; digging forks; hoes; weeders, etc., all unknown to the poor Indian cultivator. \$10 each will enable us to supply these for practice work in the school.

Silo

We would like to make a pit silo. They are unheard of in these districts. Cattle actually starve during the three hottest months, April to June, because no provision is made for storing fodder, which grows so luxuriantly during the rainy season.

Silo Pit, 12' diameter by 25' deep	\$100
Silage Cutter	„ 50
Derrick	„ 50



MARKET DAY AT THE "CHICAGO BOARD OF TRADE"

Poultry and Horticultural Work

We would like to develop along these lines, believing that such a combination would be a most simple and practical one for our rural people. Our farm here is splendidly located for demonstration along these lines, which we would like to include in our teaching work. India lends itself beautifully to both, and still neither one is being developed at all. More "blue sky stock" going cheap at \$25 a share.

Scholarships

Our students come from the poorest of the poor. Many of them are not in a position to contribute anything to their support beyond that which they are able to earn here. \$30 a year would provide a scholarship for each boy. Who will make possible an education for life for some of the boys in India?

EXTENSION WORK

Farm Colony

Government has given us a 750-acre tract of splendid land for a farm colony project. We plan to settle this place with 50 families selected from the depressed classes of our district. The land will be held by the Mission and allotted to families on a long-term lease, they paying taxes and actual expenses of the colony for the privilege of occupancy. A definite scheme of crop rotation, manuring, cultivation, irrigation, seed selection, etc., will be drawn up, and under our supervision carried out as a demonstration project. Each cultivator will be required to repay the advanced amount, when it will again be utilized to give another an opportunity. Boys upon graduation from our school will thus be given their chance in life. As suitable progressive

families and necessary funds become available, the colony will be strengthened. Requirements for each cultivator :

Two bullocks at . .	.. \$50 each
One plough „ . .	.. „10 „
Other tools „ . .	.. „15 „
Seed „ . .	.. „10 „
Manure „ . .	.. „10 „

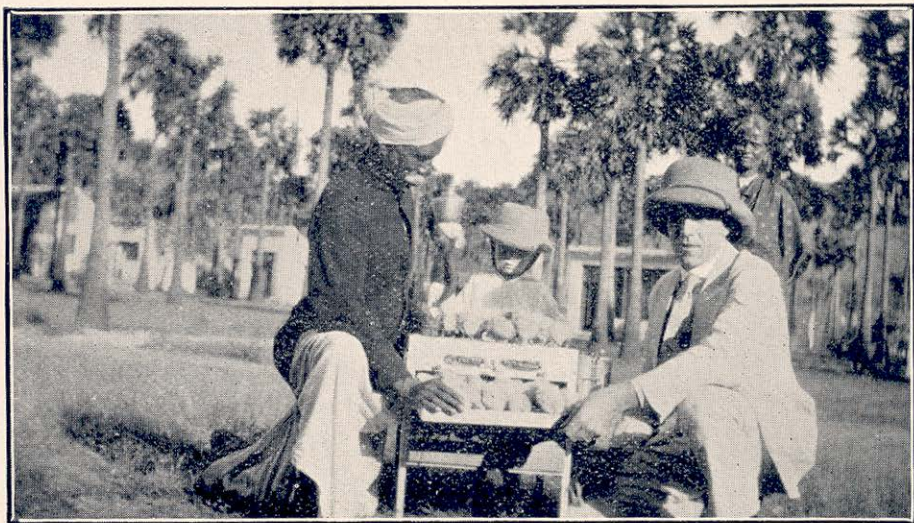
Don't you wish your boy could start out in life on as small an amount as this ?

Poultry in the Village

We have introduced Rhode Island Red and White Leghorn poultry into our Central Farm. India is the original home of the hen, and we find they do well under sanitary conditions with intelligent management. We are distributing eggs and fowls around in the villages. We have proven that supplanting the scrub country hen, laying 50 or less $1\frac{1}{4}$ oz. eggs, with the improved fowl laying 150 or more $1\frac{3}{4}$ oz. or 2oz. eggs, is easily within the range of possibility. To adequately equip a villager with a few fowls or eggs, a sanitary house-yard, necessary equipment, etc., to make a small beginning, will require \$10 to \$20. A small flock of poultry, with a few trees for shade, offers a splendid subsidiary occupation to eke out the family income. Hundreds could be assisted in this way.

Rural Secretary

The country agent, with the State College and United States Department of Agriculture to back him up and equip him, has transformed American agriculture and rural life. We need our rural agents to carry the gospel of



THE "OLD TRUSTY" INCUBATOR, ITS HATCH, AND ADMIRERS,
IN OUR FARM POULTRY YARD

better agriculture from our central plant directly to the cultivator. Among people so ignorant and backward, constant, kind, sympathetic, supervision and advice is an absolute necessity.

India has no banks in her villages or towns, and this rural secretary could provide the means of cheap credit by organizing unlimited liability co-operative credit societies

Our Mission is divided into six circles. Even one man for each circle, or six among two and three quarter millions, though totally inadequate, would warrant a beginning. What an evangel of better things such a person could be under the direction of our central agency! Salary, touring expenses, etc., per worker, \$15 to \$20 per month.

School Gardens

We have a number of Residential Elementary Middle and High Schools for boys and girls. They are all giving a splendid literary education. But the youth of India need to be not only schooled but skilled.

India to-day has hundreds of young men and women of talent and schooling, many of them with college and university degrees, yet unable to make a living. They have been schooled, but not educated for life. We want to teach our boys and girls the practical things of life—not just words, words, words, from the pages of a book.

We want to have a good vegetable garden. We would show them the fascination of poultry keeping and fruit raising. We long to introduce them to the “poor man’s cow.”

Garden tools, per class	..	..	\$10
Poultry run	„	„	.. \$10
Goats, each	..	..	.. \$15