POONA (PUNE) AND INDIAN VILLAGE MISSION (PIVM).

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COMMENTS ON THIS WORKING PAPER ARE WELCOME.
POONA AND INDIAN VILLAGE MISSION (PIVM).¹

The Poona and Indian Village Mission (PIVM) was established in Australia by Charles Reeve, a "charismatic and autocratic"² Tasmanian farmer and Baptist evangelist and later ordained Baptist minister, in 1893.³ It was one of the first Protestant overseas missions established in Australia by Australians and mostly staffed by Australians and New Zealanders.

¹ The PIVM merged with its contemporary, the Ceylon and India General Mission, merged in 1968 to become the International Christian Fellowship. In 1989 the ICF merged with SIM. See history of CIM online — http://www.sim.org.au/our-history
³ See online — http://metastudies.net/genealogy/PS12/PS12_037.HTM
⁴ c1899—White Already to Harvest, PIVM Vol V No 7, July 1900. c1930s—Whittall, G., Charles Frederick Reeve, His Life and Work, (Unpublished mss, no date). Reeve was working in India by 1893. Advertiser, Adelaide, 25 August 1893.
⁵ Ibid, p. 18.
The PIVM was originally conceived as a ministry to British soldiers.6 Another organisation, the Poona Soldier’s Home, had also been created by a Dane, Mr. Dannefaerd, long resident in New Zealand.7 The PIVM made a decision to work among indigenous Indians. In the late 1880s the Church of Scotland had established a school and hospital.8 Representatives of the Undenominational Christian Mission, Poona, arrived in Australia in September 1892 to obtain Australian interest and support. They recruited at least one Australian, Mr. F. G. M’Gavin of Sydney, a member of the YMCA.9 Despite its carefully managed public relations campaigns in Australia and New Zealand, the PIVM was far from being the only or the most significant Protestant mission in Poon and district.

Missionary Work in India.

Messrs. W. C. Donaldson10 and T. B. Wadleigh, of the Undenominational Christian Mission, Poona, Bombay Presidency, India, arrived in Adelaide on Wednesday by the s.s. Clitus. Their object in visiting Australia is to interest the Australian public in Indian mission work, and to collect funds for the building of a Mission Hall, two native schools, and an industrial training school for Eurasian and East Indian orphan children in connection with their work. At Pcona, 120 miles from Bombay, they have a Mission Hall for English and native services, and a large native school with over 100 heathen children; eighteen miles from Poona, is their next station, … and twenty-seven miles from there is Dhond, a large railway junction, where English and native preaching is carried on; there is also a native school there. In all their schools the Bible is thoroughly taught, and the children receive a good moral training. As the work of the Mission has been increasing so has the financial burden, so much so that they are compelled to go abroad to collect funds that are urgently required to enable them to carry cut the work that lies at their doors. On behalf of their Mission, which is entirely supported by voluntary contributions, they appeal to the public of Adelaide for funds. Mr. Donaldson hopes to give a few illustrated lectures on the customs and worship of the Hindus. He has spent all his life in India, and is thoroughly acquainted with the natives of that great country.11

In 1893, an American woman doctor from New York, Dr. Ryder, visited Australia and New Zealand to arouse support for “physical and legal relief” of child wives in India. In Victoria, Dr Ryder gave 120 lectures and repeated this program in the other Australasian colonies.12 It is unclear what connection there might be between Dr. Ryder’s success visit and Reeve’s decision to establish a mission at Poona.

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7 Timaru Herald, New Zealand, 19 May 1903; Advertiser, Adelaide, 18 July 1903; Wanganui Chronicle, New Zealand, 23 September 1903;
8 The Medical Mission in Poona was supervised by a highly qualified Scottish woman, Miss Bernard, MD, a graduate of the University of Edinburgh. Morning Bulletin, Rockhampton, Queensland, 14 March 1893.
9 Sydney Morning Herald, 27 May 1893.
10 Later reported as a missionary in Rangoon, Burma where he died c1930. Donaldson was a Seventh Day Adventist. Online — http://www.raywilliams.info/History.pdf
11 South Australian Register, Adelaide, 3 September 1892. Advertiser, Adelaide, 3 September 1892. Their journey was also reported in Singapore Free Press and Mercantile Advertiser, 2 August 1892.
12 South Australian Register, Adelaide, 15 April 1893.
Reeve separated from the PIVM in the early 1920s although he continued to live alongside the mission campus. A descendant, Gillian Whittall mentions, and dismisses, a possible disagreement over aspects of Reeve’s business affairs in India that led to this event but part of the answer may lie in longer-term theological issues.\(^{13}\) A possible indication of concern over management issues was reported as early as April 1898.

Our readers will notice in the list of Councils the addition of one which has been formed here. In consequence of the recent development of the work both in point of numbers, and stations, which increase will necessitate our Director being often absent from Poona. It was felt to be essential that a Council should be formed here in order that Mr. Reeve may receive assistance in much of the work of organizing, and responsibility devolving upon him in his capacity of Director.

The increase of work has also necessitated the appointment of a Superintendent, Secretary and Treasurer to ensure all things, according to the apostolic injunction, being done decently and in order.\(^{14}\)

Several articles in the PIVM journal, *White Already to Harvest*, imply that he may have been an early adopter of Pentecostal (charismatic) views that would not have been acceptable to most of his conservative evangelical colleagues. For an authoritarian personality, as Reeves is generally assessed, attempts to convince others of his charismatic beliefs may have generated the kind of emotional tension that alongside questions about his business interests, ended his leadership.\(^{15}\)

The consensus of his contemporaries in the Baptist Church was that Reeve was a thoroughly competent man for missionary work.

He was preeminently a born missionary and all were struck with his capabilities. His knowledge of several languages the more fitted him for his work.\(^{16}\)

He was a prodigiously hard worker, travelling frequently between the mission in Poona and abroad. He made numerous promotional visits to Australia and New Zealand, and to the United Kingdom, seeking supporters and new missionary candidates. He stated that it cost £80 a year to maintain each PIVM missionary, although the cost in the first years was always higher because of

\(^{13}\) Whittall, G., *Charles Frederick Reeve, His Life and Work*, (Unpublished mss, no date).

\(^{14}\) “Notes”, *White Already to Harvest*, PIVM. Vol III No 4, April 1898, p. 2.

\(^{15}\) The Poona and Indian Village Mission (PIVM) is identified with Pentecostal and charismatic movements in India in Burgess, Stanley M and Ed. M. Van der Maas, *The New International Dictionary of Pentecostal and Charismatic Movements*, (Grand Rapids MI, Zondervan, 2002), unpaginated. This work states that the glossolalia [speaking in tongues] movement was endorsed by Pandita Ramabai whose work was closely linked with PIVM although she did not herself speak in tongues. Another closely related source states that sixty missionaries from fifteen missions, including the Poona and Indian Village Mission, spoke in tongues in the early 20th century. McGee Gary B., ““Latter Rain” Falling in the East: Early-Twentieth-Century Pentecostalism in India and the Debate over Speaking in Tongues.” *Church History*, 1 September, 1999. Online — http://www.thefreelibrary.com/%22Latter+Rain%22+Falling+in+the+East%3a+Early-Twentieth-Century....-a065541578


the expenses incurred in hiring teachers of local languages. The budget totalled £3,000 a year, mostly obtained from India and the Australasian Colonies. There were minor contributions from Britain.17

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Mr. Charles F. Reeve, who has been engaged for some time in mission work in India, left Adelaide a few days ago on his return to Poona, near Bombay, taking with him a party of young men as co-labourers in the mission field.18

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POONA AND INDIAN VILLAGE MISSION.
DEPARTURE OF MISSIONARIES.

On Saturday evening a farewell gathering took place at the rooms of the Y.M.C.A. in connection with the departure of seven young men for India, to labour in the above mission. … The seven young men going to India, and whose honour the meeting was held, were Messrs. R. Duthie (Beresford-street Congregational Church), De Carteret, and F. Strange (Lower Remuera Mission Hall); A. E. Rimmer (Pitt-street Wesleyan Church)’ A. Witty and J. Ryburn (St. Luke’s Presbyterian Church); J. Bailey (Mount Eden Congregational Church). All the above young men were identified with the Y.M.C.A.19

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FAREWELL TO MISSIONARIES.
THE POONA AND INDIAN VILLAGE MISSION.

Last evening at the Baptist Church, Petersham [Sydney], a farewell meeting, tendered to the missionaries who are leaving by the Karlsruhe to-day for the mission fields of India, was held. Mr. C. F. Reeve, superintendent of the mission, presided, and there were on the platform:- Dr. and Mrs. Howard Taylor, Dr. Deck, and the missionaries who were departing. These were Miss Wilkes (New South Wales), Mrs. Cutts, Misses Lucy Morison, Lilian Morison, Reeve, and C. Frederick (Victoria). Misses Waller, Storrie, Hamilton, A. Smith and Mr. Morton (South Australia), Mr. Brown (Western Australia), Messrs. J. H. Lowe, Bell, Perry, Escott, Badden, Winter, Duthie, Rimmer, Strange, Ryburn, Witty, Bailey, De Carteret, Evans, Mrs. Lowe, Miss Lowe and Miss Burnside (New Zealand). Mr. Reeve stated that the influx of the 29 missionaries to the field would make the number labouring there about 100. The work of the mission had been very successful. After 100 years' work the number of Protestant Christian converts had reached a total of 600,000. In the Poona district there were still 1169 towns and villages in which there were no missionaries, and the condition of the women of India was still lamentable. During the progress of the work death had removed several of their ablest workers, and it was a distinct charge upon the Christian community of the civilised centres to not only fill their places but to extend the Christian influence throughout all the heathen parts of the world.20

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A farewell demonstration took place at the Collins-street Baptist Church [Melbourne] on Monday night in honor of the missionaries who are leaving for Poona and Indian village mission work today. Seventeen attended from New Zealand, five from Victoria and South Australia, and one each from New South Wales, West Australia, and Tasmania.21

17 South Australian Register, Adelaide, 17 September 1897.
18 New Zealand Herald, 12 August 1899.
19 New Zealand Herald, 14 August 1899.
21 Advertiser, Adelaide, 12 September 1899.
There were plenty of negative assessments of missionaries—excessive religiosity, youthful over-exuberance, unsuitability for hard work at home, better pay and conditions than the missionary candidate might expect at home, and so on. In response, the PIVM published articles, such as the following, explaining how missionaries were occupied in India.

POONA. HOW NEW MISSIONARIES SPEND THEIR TIME.

Experienced missionaries are emphatic in telling us that the first two years of a young missionary’s life in the new land of his or her adoption, are years of much importance. … The language of the country has to be tackled under new and sometimes difficult circumstances, the heat is trying, and in numerous other ways, the young missionary in a new and heathen land, has much to learn, in those first years. It is with the idea of giving each new missionary a fair and square start, in the untried life that lies before them, that the management of the Poona and Indian Village Mission send their young women missionaries as they arrive from the home lands to the Receiving Home, which Home the readers of “White Already to Harvest,” might like to know something about…

It is when our young missionary is brought face to face with men and women with whom she can hold no communication, and whose dark loveless lives she cannot touch, in the way she desires most; it is then that she understands that until she can speak to the people in their own tongue correctly and forcibly, she will be of little use. To be able to do this will mean months of patient plodding and hard work; and those in authority have decreed that nothing shall come between the student and the acquisition of this difficult language as quickly and perfectly as possible. The Home of which we have spoken is a large, cool bungalow with lofty roof, and spacious rooms. Into this bungalow the last party of ladies who arrived from Australia, in October, were at once taken, and after having had a few days to settle and to arrange their private belongings, they were introduced to Marathi and to their teachers, or pundits…

If one were to pass through the reception rooms of this Ladies Bungalow any morning, excepting Saturdays and Sundays, you would see in many corners of these rooms girls who have become children again, and have gone back to school; and as one passes on, one might hear strange sounds and if one was to go near enough, one might see strange characters on the page of the little book our student is so diligently studying with the help of her teacher. You would be struck with the air of quiet determination on those young faces…

The girls study between five and six hours per day; they have regular times for recreation, and each has some little household duty given the, each week. This helps to keep up the home-like feeling in the house.22

Poona was (and continues to be) a centre of Indian education and became a focus for emerging secular Western education and a linked location for Christian educational work.23 Reeve did not agree with the diversion of evangelism into education. He told a Hobart meeting in the very early days of the mission:

Two thirds of the missionary forces are engaged in education, and this system of educating the natives with the view of Christianising them was not a success. Preaching the Gospel in the villages was attended by far greater results.24

His view was shared by other missionaries in Asia. Martha Rose Greenfield, a Scottish Baptist missionary initially sent to India in 1875 by the Female Education Society, established the Ludhiana

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22 White Already to Harvest, PIVM, Vol V No 2, February 1900, p. 21.
23 Otago Witness, Dunedin, 1 January 1891.
24 Mercury, Hobart, 27 October 1894.
Zenana and Medical Mission. She wrote that education, while foremost among missionary efforts, resulted in very few conversions to Christianity. On the positive side, the educational work among women by missionaries caught the imagination of Indian women, and men, and together with the practical support of government, missionary efforts helped an overall improvement of Indian education.

Hugh Morrison wrote that foreign missions, in New Zealand as elsewhere, were focussed on conversions but he points to the dualism implicit in actual missionary work. This dualism is apparent in the various extracts from the PIVM journal, *White Already to Harvest*, cited in this paper.

The focus on conversion encompassed a fundamental concern for both the spiritual state of non-Christians and the moral and societal transformation of non-Christian societies. Conversion was variously understood to be an act of enlightenment, liberation, and spiritual or social transformation, as well as a metaphysical shift of individuals or societies from the sphere of heathenism into the new and progressive sphere of Christendom. Both the philosophy and the methods of conversion were broadly defined and conceived, encompassing the conversion alike of souls, bodies, and minds, as well as of geographic, cultural, and social space.

The total New Zealand contribution to the Protestant foreign missionary movement by 1930 was 750 of whom c450 were women. Up to 1900, 61 were single women and 23 worked with the PIVM. The comparable Australian statistics are unknown but were probably over 2500 for the same period. For the more than 200 Australian and New Zealand women who went to Asia up to 1900 there the common desire was to serve women and humanitarian motives were merged with religious values. In practice, most women missionaries saw conversion as a parallel value in the humanitarian value of improving the overall lives of “heathen” women.

The number of missionaries sent by the PIVM varied greatly from year to year and in different reports. Janet Crawford wrote:

“In the 1890s at least 21 women and 19 men [i.e. 40] went from New Zealand to West India but acceptance was was easy and many did not stay long.”

In 1897 a meeting in Sydney was told that 35 missionaries were “proceeding to India” to join PIVM. By 1898 there 46 missionaries— New Zealand 22; Australia 18; India 3; England 3. A

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27 Ibid, p.4-5.
29 Ibid.
30 Crawford, op cit.
32 *White Already to Harvest*, PIVM, Vol III no 4, April 1898, p. 2.
year later it was stated that there were 70 workers including 26 from New Zealand. An Adelaide newspaper reported the departure of:

Thirty-five Australians, twenty-four of whom are ladies, who are bound by the German steamer Gera for the mission fields of India. This is the largest contingent that has yet left this country… This band of devoted missionaries, who are under the care of Mr. C. R. Reeve, have associated themselves with the Poona and Indian Village Mission, an organization which has a peculiar interest for Australia, inasmuch as it represents one of the armies that the sunny south has sent out to their less-favoured brethren…

On Thursday one of our reporters waited upon Mr. Reeve at the Y.W.C.A. rooms to glean a little information concerning the mission, its workers, and its work. The first question asked was in reference to the contingent en route. 'Of the thirty-five with me,' said Mr. Reeve,' twenty-two come from New Zealand, some from Melbourne, some from Adelaide, and others from Tasmania. Those from this city include Mrs. Scarisbrick, the widow of a Church of England clergyman. Miss Wallet, Miss Seeley, the Secretary of the Y.W.C.A., Miss Jenkins, and Miss Robertson (from Gawler), and from the Training Home at Belair. Messrs. Valpy, McGoun, Hinton, and Murray are going. Some of them have left good positions. We have a lady artist who has given up an excellent appointment in the Academy of Art in New Zealand to work among the educated ladies, who are difficult to get at; and we have three trained nurses with us from Sydney, Melbourne, and Adelaide.' 'Where is their destination?' 'They are all going to Poona, where we have sixteen missionaries already, eight of whom came from South Australia. At that station they will be taught the Marathi language, which is spoken by a large population, and when they have mastered that tongue they will be sent out to Bohr and Phaltan, two States which are ruled by native princes. Poona is the central station for our work. It takes about fifteen months or two years to master the language, but during that time they will work among the English-speaking people around Poona. There are 100,000 people in the district, with three Universities and a College of Science. All the young Brahmin students speak English. We have five million English-speaking people in India, and there are 3,000 students in the Universities in the Bombay Presidency, where Poona is situated, so that there is plenty of work for them while they are learning the strange tongue. In India there are 70,000 British soldiers, and 3,000 of them are stationed in our district with 2,000 native troops. Poona has been the seat of a disturbance recently on account of the sanitary inspection in connection with the plague. Things have quietened down, but it was the chief place where the plague raged, and the famine was very trying. We have fire bungalows in connection with our Mission, and a large hall for preaching purposes, in which meetings are held every night. We also have refreshment-rooms and reading-rooms for the soldiers. The town where our station is situated is the chief seat of Brahminism, and if we can touch the students we practically touch all the leading towns in Central and Southern India. These men in the Universities are going to be the leading men of the day, and we want to influence them: so that it is an important centre for Christian work. At Poona there is a native Congress, and the last meeting was attended by over 10,000 delegates. They want Home Rule. It is the educated men who are seeking for this, and it is they who we are trying to reach. Other Societies are represented in the town, especially doing work among the school children. Our efforts are directed to the establishment of an itinerating gospel, and is more evangelical than educational.

Itinerant visits to parishes across Australia and New Zealand were a vital means of encouraging church members to support the missions financially, although often without a direct appeal for money. The example of the mostly young missionaries encouraged others to respond to the appeals to consider missionary employment.

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33 Nelson Evening Mail, New Zealand, 18 May 1899.
34 South Australian Register, Adelaide, 17 September 1897.
A Party of Auckland Young Men who have just left for the Poona and Indian Village Mission.

THE POONA AND INDIAN VILLAGE MISSION,
Is an Association of Missionaries, laboring in India under a deep sense of India’s pressing need, and with an earnest desire, constrained by the love of Christ, to bring the Gospel within the hearing of the perishing millions of this generation, who are dying at the rate of 1,200 an hour; feeling that the command to preach the Gospel to “every creature,” places the solemn responsibility, upon the Church of God, to reach the heathen of its own day.

It accepts duly qualified men or women as missionaries, without restriction as to denomination, it makes no collections, but obtains its income from contributions sent entirely without personal solicitation; it guarantees no income to its missionaries, providing them only with such assistance as its means will allow. The needs of the work are laid before God in prayer; no more is expended than is received, going into debt being considered inconsistent with the principle of entire dependence upon God.35

POONA AND INDIAN VILLAGE MISSION.
Mrs. Scarisbrick, who has recently returned from India, addressed a meeting at the Y.W.C.A. Rooms on Saturday night. Mr. J. Wilkinson presided, and there was a good attendance, the Revs. J. Hinton and W. Ready occupying seats on the platform. An apology for non-attendance was received from Mr. A. J. O. Brown. Mrs. Scarisbrick gave an account of the work connected with the Poona and Indian Village Mission. She explained that this was carried on on “faith lines.” Those who went out to the mission went out without any definite prospect of being

supported, but trusted to God to provide for them. She had looked into the working and methods of the mission, and she could testify that the 45 workers out there were all spiritual Christians. She did not know what was the meaning of faith until she went out to India but she would not be the least afraid now to go out and trust to “faith lines.” Whenever they wanted anything in connection with the mission they prayed for it. One of the things they were praying for now was a Christian dentist. The young man who now acted as dentist for the mission was not a professional, and on one occasion a native who had been suffering greatly with toothache came to him to get a tooth drawn. The dentist told him that he would loosen the tooth that day, and, after operating, he asked the native to return on the morrow. The native did as requested, and the amateur dentist again, after trying to loosen the tooth, desired his patient to return the next day, when he would extract the tooth. The native, however, had not sufficient faith in the mission dentist to submit himself to be operated upon the third time. In reply to questions with regard to the mission, Mrs Scarisbrick said it would cost about £60 a year to support one person connected with the mission. Last year the total income, was about £3000. They had never been absolutely left without any money, although on one occasion they were reduced to one small coin. God, however, was always looking after them, and providing for their wants.36

Missionary journals played a key role in encouraging contributions but were even more important in providing a wide audience with information about the indigenous populations and their culture, religion and lifestyles. No other publications in the 19th century provided ordinary people with a constant flow of international information. The following extracts are samples of the topics discussed in the PIVM journal, *White Already Unto Harvest.*

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**THE GOSPEL FOR THE [BRAHMIN] STUDENTS.**

For some years past efforts have been made to present the Gospel of Christ to the Brahmins in this town of Poona...

They are at the head of a vast social system established for thirty centuries, which secures to them position, privilege, and advantages, which are recognized by tradition, custom and religion. Among the Brahmins are the priests who officiate for the people and maintain the forms of Hindu Worship. They also supply the ranks of professors of learning, doctors, lawyers and Government officials. Wealth tends to flow towards them—and they are hereditary masters of the people. Of the Hindu castes the Brahmins are the highest. Even kings, rulers, and warriors are of a lower caste... All, from Prince to peasant, venerate the Brahmin, as the personification of God.37

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**WHO AND WHAT ARE THE BRAHMANS?**

The Brahmans are a class of people in India who by Hindus in general are held in respect and veneration, and who have been for more than 3,000 years holding spiritual sway over the people of the land. They are the intellectual leaders of the country, and socially, are very exclusive. They form only a small percentage of the population” in some places they number 3 or 5 to the hundred; in other places more.

The word Brahman comes from"Brahm” the name of the primal essence, or deity. It is a Sanscrit word which is the sacred language of India...

The people called Brahmans have had almost a unique position in India, from time immemorial...38

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36 *Otago Witness*, Dunedin, 8 September 1898.
Poona and Indian Village Mission.
The Poona and Indian Village Mission has been the subject of some interesting addresses during the past week or two by Mr. and Mrs. P. Valpy. It may be mentioned that Mr. Valpy is the son of an old identity (Mr. W. H. Valpy), who arrived in Dunedin by the “Ajax” in 1849, and it was his grandfather who named the suburbs of “Forbury” and “Caversham.” The following facts about the mission may be read with interest:—

After driving slowly up a ghat (mountain) in Western India for 3 miles, we reach the mouth of a tunnel through which the road passes. On looking back over the way we have come, we see the plain below us, or plateau really, for it is 1800 ft above sea level. To the north 10 miles away lies Poona, from which Bombay can be reached by rail in 4½ hours. Passing through the tunnel we enter a narrow valley which runs to the south for 20 miles then, widening out into a vast plain sweeps round to the east. The operations of the Poona and Indian Village Mission extend, at present, 110 miles. Ten years ago this great tract of country was quite untouched by missionary effort. Each of the five main stations has been opened under very similar circumstances viz keen opposition; this, however, has been largely overcome in every centre. Khed, 15 miles from Poona, comes first. The work here has made considerable strides. The main factor in breaking down the opposition has been the medical work, there being special opportunities during a time when the plague was raging in this, and the surrounding villages. Some miles further down the valley is Nasrapur, the headquarters of the mission. Here, in 1900 famine relief work was carried on, as many as 1400 people being employed at one time. This is quite a little township with its large bungalow, hospital and doctors bungalow, two orphanages, printing and other offices. The medical work is at present in the charge of a dispenser and four trained nurses. There are 12 beds in the hospital, 3 of which are supported by home friends at £5 a bed. The total numbers of patients treated here and at two other stations last year was 6115. Returns were not sent in from the remaining stations. It was here, last year, that the first fruits of the work were gathered and a native church formed; they then numbered eight, but that is now more than doubled, while there are many more professors. The next station we come to is Shirwal just where the valley begins to widen out. The main feature of the work here is that among the children of both high and low castes. There are some 300 under regular scripture instruction, also a flourishing day school where the low caste children receive elementary teaching.

Thus far the valley has been fairly wooded and exceeding picturesque. The main industry is farming. Zondola (somewhat like Indian corn), Chagau (a small dark grain of which their bread is generally made) are the principal grains. Sugar cane, peanuts, oil nuts, wheat and rice are also grown in small quantities. The people live entirely in villages (never in separate houses, similar to our scattered homesteads) and go out to their fields during the day. Each village is subdivided into wadas, a different caste living in each wada. The houses are made of stone or mud, the roof being composed of thatch or a rough kind of mud tile. There is hut little, if any, observing of sanitary laws in the majority of these villages. This is the middle of the Maratha country, and the triumphant armies of Shiwaji (the founder of the Maratha power) and his successors have often tramped through the valley; four of their old, hill forts still stand, like sentinels, in this vicinity. We now traverse a plain, which, during the greater part of the year is barren and monotonous. The soil is, on the whole, excellent, but the rain is scarce, and the crops generally poor. Here we find Lonand, round which an encouraging work has been carried on for some years. The plague here, too, made great ravages, affording many opportunities for the missionaries to win their way to the hearts of the people by their self-sacrifice and devotion as they ministered to the stricken people by day and by night.

Pandharper, 112 miles S.E. of Poona, stands well down the plain, and is an important place of pilgrimage. Last year the great temple there was visited by over half a million pilgrims during the year; the average yearly attendance, however, would be between two and three hundred thousand. This station was opened only five years ago, but the work, in spite of intense opposition from the Brahmin's, has been very encouraging, and some of the Brahmin's are now among the missionaries' best friends.

The Poona Indian Village Mission is interdenominational, and its workers represent all the
leading Christian bodies. The work is carried on in dependence upon God, and is supported by freewill offerings of Christian people, no collections being taken at its meetings in the Homelands, and no personal soliciting being done. Should anyone, however, desire to help on this work, such help would be thankfully received and acknowledged by the Rev W. L. Salter, or Mr A. T. H. Williams, Ashburton, from whom also further information can be obtained if required or White Already to Harvest — the monthly organ of the mission, published at Nasrapur — received at 2s per annum.39

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How are the people selected? “From the applications, after they pass a medical examination and enquiries into their character are satisfactory. They are then sent for six months to Dr. Warren's Home at Fitzroy, Melbourne, from where eight ladies have come, and to the Training Home at Belair. Both of those homes are conducted on the faith principles. Various ministers attend these homes and give lessons, and the students attend lectures on medical subjects and have practical medical instruction and practice. At the end of that time those recommended are sent out to that field. Some pay their own expenses to the station, others have it paid for by friends, and in some cases the Society contributes the money.” 40

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MORE YOUNG EUROPEAN WOMEN FOR THE CHINESE.41

A large company of missionaries left Port Melbourne for India in the German steamer Gera last Tuesday. They are members of the Poona and Indian Village Mission, and proceed to India to assist others who are already there in the work of spreading the Gospel. The majority of them are young unmarried ladies, whilst it is a noteworthy fact (says a Melbourne exchange) that of the entire contingent, which numbers 33, no fewer than 23 hail from various parts of New Zealand, the remainder being made up of three from New South Wales, three from Victoria, two from Tasmania, and two from South Australia.42

In the same year a well-known Christian writer, F. B. Meyer, eulogised the PIVM declaring that the foreign missionary cohort numbered 150 young men and women.43 The 1899 members included 32 ladies and 22 men, 54 in total44 but in another report for that year, Reeve stated that the PIVM had “about 100” missionaries.45 In 1902, the mission was reported to have 51 European and three Native workers — 10 from England; 27 from Australia; 14 from New Zealand.46

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THE PONNA MISSION.

On Thursday Mr. C. F. Reeve, the founder and director of the Poona and Indian Village Mission, arrived in Adelaide. He was accompanied by 29 ladies and gentlemen, who are en route for India. Mr. Reeve and his helpers had large farewell meetings in New Zealand, New South Wales, and Victoria, and meetings are also to be held in Adelaide. The party will leave for India by the Karleruhe on Saturday next. Mr. Reeve left Australia in January, 1893, for Poona, with the object of establishing the mission. He was accompanied by his wife and one other worker, and a fortnight later another followed, and work amongst English-speaking natives, Eurasians, and Europeans was commenced. In March, 1894, two other workers arrived, strengthening the hands of those who were pressed with work, from the many

39 Ashburton Guardian, New Zealand, 26 October 1905.
40 South Australian Register, Adelaide, 17 September 1897.
41 An editorial misheading. The item concerns the Poona and Indian Village Mission.
42 Sunday Times, Sydney, 19 September 1897.
43 New Zealand Herald, 8 July 1899.
44 Otago Witness, 17 August 1899.
45 Sydney Morning Herald, 6 September 1899.
46 Otago Daily Times, 4 October 1902.
open doors. Pioneer visits were commenced to the native State of Bhor (Bihar), which was then without a missionary. Mrs. Reeve was, unfortunately, compelled, owing to ill-health, to return to Australia, and Mr. Reeve, in the following August, also left for Australia, returning in May, 1895, with five gentlemen, who, after a few months study of the Marathi language, were distributed in the Bhor (Bihar) State, in company with some experienced native workers. Since then the number of workers has been increased by about 50, and now an additional 29 are going. The mission is strictly evangelical, unsectarian, and interdenominational. It accepts duly qualified men and women as missionaries without restriction as to denomination, and derives its income from contributions sent entirely without personal solicitation. It guarantees no income to its missionaries, providing them only with each assistance as its means will allow. It has councils in the chief centres of Australasia, which manage all the home business and in India there is a council formed of the members, with director, superintendent, secretary, and treasurer. Meetings will be held all day to-day at the Victoria Hall, and the party will leave on Saturday for India.47

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POONA AND INDIAN VILLAGE MISSION.-Probably for the first time in the history of the town has Fremantle had such a number of missionaries at once, as the party of 30, besides six visitors to the mission field, who arrived by the Karlsruhe, and by the courtesy of the Rev. J. Beck and his workers were entertained at the Town Hall supper-room at 10 o'clock on Thursday morning. The party is in charge of the director of the "Poona and Indian Village Mission," Mr. C. F. Reeve, who started work in India six years ago, and now has 100 missionaries, 47 of whom are from New Zealand. It is pointed out that no collections are taken up, but that the cost of the mission, now £1,000 per month, is obtained on the lines of the late George Muller's plan, by prayer. The party contains 17 from New Zealand, 5 from South Australia, 5 from Victoria, 1 from New South Wales, and 1 from West Australia, besides Mr. Reeve. Mr. G. H. Cargeeg, the president of the Baptist Union, is the representative of the mission in West Australia, and presided at the meeting, while the Revs. R. Hanlin, W. F. Turton, A. S. Wilson, and J. Beck greeted the missionaries. Mr. C. F. Reeve gave an interesting account of the work. It was an inter-denominational mission, and the present party were members of the Presbyterian, Baptist, Wesleyan, and Congregational Churches. They had prayed for 100 missionaries, and that prayer being answered, they are praying for 1,000. Since he passed Fremantle from India five months ago he had received without solicitation over £6,000. After Mr. W. E. Browne, the member of the party from West Australia, had addressed the gathering, refreshments were partaken of, and the company returned to the boat.48

The establishment of the PIVM occurred at the same time that famine and disease swept India. Cholera and bubonic plague killed tens of thousands. This calamity was matched by a famine resulting from the failure of the monsoon rains. The mission, still less than five years old, had to engage in relief work on a scale unprecedented for Australians and New Zealanders.
The Extent of the Indian Famine.

The Adelaide council of the Poona and Indian Village Mission have received a letter from the director, Mr. C. F. Reeve, in which he states the famine is becoming a very serious matter, and it calls for us as a mission to, do all in our power to assist and relieve. The 400 workmen now employed by us are supplying food for 1,500 natives through their wages. The accounts of the state of starvation are most heart-rending, and will become more so as time goes on. There is nothing to prevent it, for rain is not due for six months. Hundreds are on the verge of starvation, and as there is no food they pick at the herbs and trees as they travel about seeking food and employment. Many die through the poisonous things they eat, and others are so exhausted they die on the wayside. Many come to us from villages 60 miles away, where all are starving and there is no work. It is laid on our hearts to ask for £5,000 to meet this pressing need. The money could be used in building and relief works. The council, of which Mr. Edwin Ashby is the treasurer, will be glad to forward any amounts which may be entrusted to them to help in this time of deep need.\textsuperscript{49}

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THE FAMINE IN INDIA.

To the Editor.

Sir-The February number of "White Already unto Harvest," the organ of the Poona and Indian village mission, contains some suggestive information respecting the awful famine now devastating India. The work of the Poona and Indian village mission is in the centre of the famine-stricken district. This mission is now employing daily fully 1,000 of the natives in relief works, thus saving from starvation a large number of adults and children. Any of the readers of

\textsuperscript{49} Chronicle, Adelaide, 20 January 1900.
"The Advertiser" who would like to help this work can forward subscriptions to the hon. treasurer (Edwin Ashby, Royal Exchange, Adelaide), or to the hon. secretary (Mr. H. A. Gooden, Government Audit Office). Every penny thus subscribed and designated "Famine relief," will be applied to relieve the awful distress, under the direct supervision of the missionaries, a large number of whom were Adelaide people. Since the new year I have received and forwarded to India, as treasurer of the Adelaide council, the sum of £22 7/3. The natives are being paid at the rate of 1-1/2d. per day for each woman, and 2-1/2d. per day for each man, and this is amply sufficient to keep the families from starvation. The mission, which now numbers nearly 100 missionaries and six mission stations, is supported by voluntary contributions. The missionaries receive no stipend, and collections are not made by the representatives of the mission. The trained nurses of the mission have been most active in nursing the natives who have been stricken down with the bubonic plague. I am, &c.,

EDWIN ASHYBY,
Hon. Treasurer, Adelaide Council,
Poona and Indian Mission.

The mission paper, "White Already unto Harvest," which was published at Poona in February, writes:—"In October last the famine area, was estimated to comprise about 100,000 square miles in British territory, with a population of 15 millions; and about 250,000 square miles in native territory, with a population also of about 15 millions. The revised estimates now show the famine area in the British territory as not less than 140,000 square miles, with a population of 22 millions. In a further area of about 10,000 square miles, with a population of about 2-1/2 millions, scarcity and distress prevail in a sufficiently general character to require the opening of test works and other preliminary measures in the Famine Codes. In a further area of about 65,000 square miles, with a population of about 10 millions, scarcity exists, which may hereafter require relief, though at present there is fortunately neither general nor pronounced distress. In the native territories he famine area —including the tracts where conditions of severe scarcity approximating to famine, prevail—may be approximately put at 230,000 square miles, with a population of 27 millions. The actually distressed or true famine area in the native territory may be roughly taken to be about 150,000 or 160,000 square miles, with a population of about 18 millions. The aggregate famine area in British India and the native States will thus be about 300,000 square miles, with a population of 40 millions. There is a further area of about 145,000 square miles with a population of 21 millions, in which more or less general scarcity and distress prevail, where relief is already being given in a tentative form, or will probably have to be given before the advent of the next monsoon. Thus the area and population affected by the drought is larger both in British territory and the native States than was anticipated in October last.

Government has been obliged to cut down famine wages to three-quarters of an anna per day for women, and one anna per day for men. Even on this low wage basis, so vast is the multitude to be employed that the expenditure by Government on famine relief for the ensuing financial year, beginning March 31, may be put at from £2,000,000 to £2,700,000. In the Sholapur district of the Bombay Presidency a class of landowners, Lord Curzon tells us, "has accepted relief which has never previously done so. One hundred thousand out of the population of 750,000 are already in receipt of relief. If the present conditions continue until the summer, it is likely that 300,000 persons will be in receipt of alms, or 40 per cent of the entire population—a proportion which, I venture to say, has never before been in receipt of Government relief either in India or in any other country in the world."

And the famine comes nearer home than Sholapur. Our mission stations of Lonand, Khed, Shirwal, and Nasarapur are in the Bombay Presidency, designated by Government as in the group worst affected. There are upwards of 1,000 persons employed at Nasarapur in various capacities on mission premises. The women receive 1-1/2 annas per diem, or just double the rate of Government pay, and the men 2-1/2 annas, being rather more than double. The wage fixed by
the mission does something more than save the labourer from starvation; it gives an adequate return for labor and provides a decent maintenance which is conducive to the health of the recipient. The method of relief employed at Nasarapur is pre-eminentely wise, practical, and kind.\textsuperscript{50}

The response of 19\textsuperscript{th} century Australians and New Zealanders to calls for assistance in international humanitarian emergencies saw Christian communities engage in major fund-raising ventures.\textsuperscript{51} When similar famines had struck in China, Australia, with a population under 3 million people, was the second largest foreign contributor of aid in the world. The figure for Great Britain includes silver from foreign sources in China, chiefly through the China Inland Mission and other missionary agencies.

\begin{center}
\textbf{CHINESE WORLD FAMINE RELIEF}
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\textbf{MISS SEARLE'S FUND.}

A meeting of the subscribers to the above fund was held yesterday afternoon in the class-room, Mechanics' Institute, Mr. Henry Button in the chair. Apologies for non-attendance were received from Rev. W. Law and Mr. F. Stanfield, both expressing sympathy with the object of the meeting. After prayer had been offered by the Rev. Henry Jones, the chairman called upon

Dr. Gutteridge, who stated that the fund had been started in response to a letter from Miss Searle, of Richmond, near Hobart, who organised a similar fund in 1897, and that as the sum collected now exceeded £100 it was thought desirable to appoint a committee to deal with its distribution and with future contributions.

Mr. Alexander Clerke, who had had personal experience in famine relief work in India, followed, pointing out the extreme urgency of India's need, and suggesting the desirableness of distributing the fund directly through missionary agency.

The following committee was then appointed.—Revs. F. J. Nance, J. T. Piercey, H. Jones, J. R. Harcourt, Messrs. W. D. Weston, A. Clerke, and R. Ernest Smith, with Mr. F. Stanfield as hon. treasurer, and Dr. Gutteridge as hon. secretary.

A ladies' committee was also appointed, consisting of Mesdames A. Clerke, W. S. Bell, Gutteridge, Harcourt, Room, sen., J. Room, Magnus Smith, Piercey, and Stanfield, for the purpose of making up clothing for the natives, it having been found that the box forwarded in 1897 was of great service. Contributions of money or of calico for this purpose will be

\textsuperscript{50} Advertiser, Adelaide, 21 March 1900.
\textsuperscript{51} Argus, Melbourne, 8 February 1897.
thankfully received by any member of the ladies' committee.

At the close of the meeting the sum of £21 was handed in for the famine fund. The committee afterwards met, and decided that the title of the fund should be "the missionaries' Indian famine fund," and that an account should be opened forthwith at the Bank of Australasia, and a bank draft forwarded by Tuesday's mail, two-thirds of the amount then in hand to the Poona and Indian Village Mission, and one-third to Pandita Ramabai's Orphanage.52

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Miss Searle's Fund.

A meeting of the committee of the Missionaries' Indian Famine Fund was held on Friday afternoon, Mr. F. Stanfield presiding. Miss Searle read the report of her deputation work in Victoria. It stated that a warm interest had been created in the private schools of that State on behalf of the famine orphans of India, of whom there are computed to be 85000 entirely dependent upon the missionaries for their support and education. A vote of thanks to Miss Searle having been, carried, it was resolved that the balance now in hand together with any funds which may come in by February 28, be remitted to Pandita Ramabai, who has over 3000 orphans under her care. It was further resolved that, in view of the unprecedented strain upon the funds of the missionary societies the meeting affirmed the desirability of establishing a famine orphan relief fund and with this object in view appointed a provisional committee, consisting of Miss Searle, Mr Stanfield, and Dr. Gntteridge, to frame resolutions to be submitted to a meeting to beheld in the class-room Milton Hall, on Tuesday afternoon, at 4.15.53

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Miss Amy Parsons, who has seen some of the effects of the terrible famine which is now oppressing India, gave an address on the subject to a large gathering at the Y.M.C.A. on Saturday evening. She said the Government were making noble efforts to assist the multitudes, who were suffering, and had over 3,000,000 men and women employed in road-making, railway-building, and dam-sinking. The famine area extended over 400,000 square miles and affected 60,000,000 of people. Miss Parsons described the relief operations which had been initiated by the Poona and Indian Village Mission, with which she is connected. As many as 1,560 people had been employed at one time, the work consisting of laying out, and planting the grounds at Nasarapur (a station of the mission) and erecting houses and offices. A hospital would be built when the Divine leading indicated that the time had come for it. The wages of the workers were from a penny to three halfpence a day, a sum sufficient to feed the worker and his family. Pandita Ramabai, a converted Hindu lady, was doing a noble-work in rescuing famine stricken girls and widows. Her work was carried on in dependence on God for the supply of all need, and wondrously had her trust been honored. She had 200 girls in her home, some of whom were developing into Christian workers. Mr. E. Ashby, the treasurer of the P. & I.V.M. states that donations for the Famine Fund could be forwarded through him or the hon. secretary of the mission, Mr. H.A. Gooden.54

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'DISEASE, MISERY, AND FAMINE.'

Mr. Edwin Ashby, Hon. Treasurer of the Poona and Indian Village Mission, received the subjoined graphic letter from Mr. Charles F. Reeve, the Director of the Mission, by the mail delivered at noon on Monday:—

The famine of 1900 in India is unprecedented, the distress never having been so widespread

52 Examiner, Launceston, 31 March 1900.
53 Daily Telegraph, Launceston, Tasmania, 11 February 1901.
54 Advertiser, Adelaide, 8 May 1900.
The following particulars have been culled from different papers, and can be relied upon as correct. The whole of India is more or less affected, though in some districts things are much worse than in others. Not only do the people suffer, but animals also are in a very distressing condition. In the Cholera District horses are practically no more, camels being the only animals that thrive, and their value lately has nearly doubled. In this district men take the place of animals and pull the carts along, struggling and panting along the road, a few yards at a time. Many villages in this district seem deserted; roofs have been taken off many houses and the rafters sold to get food. Graves where victims of the famine lay were about the villages, and the corpse of a woman newly fallen from plague was being devoured by the crows.

Indian Famine Victims, 1899-1900.

Some gentlemen and a number of landowners in some parts of India have banded together to supply funds for the help of their more needy brethren, and, as is well known, the Government have set on foot numerous relief works. Officers of all departments are appointed to oversee the labour. All sorts of work has been commenced—making canals, railway excavating, extracting fibre from the leaves of the aloe plant for ropemaking, and other industrial works. People who remember the famine of 1875 and 1878 state that the physical condition of the people was not nearly so bad as it is this year. On the road to Kuradva, where there was an avenue of trees for miles, an immense number had been cut down, many had actually been taken up by the roots, and all which remained standing had been mutilated by the removal of their best branches and the stripping of the leaves from their ill-nourished boughs was still in progress. The natives sell the trunk, and branches as wood and in many cases eat the leaves as food. Police at times were deputed to visit villages and persuade all requiring relief to go to the works, and villages have been visited by chief constables twice a week, so that cases of necessity should not be missed. Inspectors were appointed whose sole duty it was to see that people went to relief labour or to poorhouses when they could not work. Many of the natives are sunk inextricably in debt, and it is difficult to imagine what the people would have done had they not been assisted. A view of this famine land jars and pains, if there is one atom of human

55 "The Indian Famine of 1899-1900," Online —
feeling within one. It means so much to so many. One might get used to seeing the surgeon cut and probe and stitch, but one could never get used to seeing the country which bears written on its parched leaves, its dried river beds, its people, disease, misery, and death. And the worst has not yet come. In the Navsari District dead bodies are found lying in the roads and passes in the jungle, and by the side of brooks and rivulets. Children abandoned by their parents are found here and there, crying piteously. Though Government is doing all it can, the task is too great for any central power, no matter how keen its sense of duty or responsibility, and the dead and dying are numerous. Private charity can supplement Government efforts, and unless it does so, the devastation will become more, awful still. It is in villages that Government can reach only indirectly where the voice of hunger and suffering is hushed by silent despair, and where the horror and intensity of the famine is getting beyond control. It has been suggested, that all who produce and sell preparations such as Mellin's food, condensed Swiss milk, &c, should be asked to send these to relieve the sick and feeble folk on famine works, and for sustenance, especially /or the children. In all famine work done by missionaries, the general principles borne in mind are:—

1. To be as wise and foresighted as possible. 2. To co-operate, with the Government as far as possible, and not to overlap its wise arrangements. 3. To minimize pauperizing. 4. To have in mind some permanent results of the large expenditure of time, strength, and money. 5. To do all in the sympathetic spirit of Jesus Christ, and as far as possible in His Name.

Missionaries and mission agents in Ahmednagar are in some way or other caring for the physical welfare of thousands of persons in the city and surrounding districts. Amongst all the distressing sights of the famine, none is more trying than the famine baby. The disproportionate head of the emaciated suckling seems insecurely attached to the miserable, shrunken, rickety frame, and the lathlike arms hang listlessly from the thin shoulders, while the shrunken withered legs dangle helplessly from the tiny hips. Even when relief is forthcoming for these babies the mischief has already been done, and though life is spared, there is no hope of the child developing & healthy body. Special arrangements are made for nursing mothers, but it is one of the most difficult problems the famine administration has to face. Lord Curzon, in speaking at the closing of the season's Legislative Council, referring to the magnitude of the famine, said it was not the revenue system of government, but the widespread lack of rain which is the cause of the difficulties of the country. He said that taking the wheat crop alone, in India, it averaged six million tons, and is worth at least £24,000,000. This year the estimates point to a crop of about 8,000,000 tons, or a loss of from £8,000,00 to £10,000,000. It would be impossible for any Government to anticipate the consequences of a visitation of nature on so gigantic a scale. On April 20 the numbers on famine relief totalled 53,000,00, and there is no change in the general without being struck with the well-nigh clothless condition of the people. Rags—hundreds of bits tied together—form the only protection from stark nakedness of multitudes. The wage furnishes only sufficient to buy food, and leaves no margin for clothes. The plague in India is rather increasing than decreasing. This is its fourth visitation, and it is worse this year than it has been previously. For the week ending April 7 there were 5,000 deaths from plague-in India, and this is about the usual average. In one day in Calcutta alone 144 people died from this disease. The natives there are very alarmed, and are leaving the city in thousands for their own villages. The total number of persons inoculated during 1E08-99 up to April, 1900 (16 months) was nearly two millions in Bombay alone. In the P. and I.V. Mission work has been done amongst the plague stricken people, the only precautions our workers take being to have a carbolic or phenyle bath immediately after coming in contact with the diseased ones. In the Bhor (Bihar) City, 2,000 out of 7,000Df the population died from this scourge, and in a village near one of our mission stations, 200 out of the total population of 600 died from the same cause. The P. and I. V. M. work is being done in providing help for those who are threatened with distress and famine. Over 1,000 natives' were employed by this mission on building and other work, but owing to lack of funds many of these had to be dismissed. There are still, however, some hundreds being employed. These receive at the following rate:— Men 2½ annas, and women 1½ annas per day, this being a higher rate of pay than the Government give at their relief works. At the different mission stations, viz., Lonand, Khed, Shirwal, and Nasarapur, help in some way is being given either by work or by the distribution of grain. The benefit of relief being given by missionaries is that the people are brought within sound of
the Gospel, and so a door is opened which will lead to further blessing in the days to come. Much prayer is offered that this work may be used of God in the salvation of the people.  

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A VISITING MISSIONARY.

Mr. Chas. F. Reeve, the founder and director of the Poona Indian Village Mission — which has its headquarters at Nasrapur, Bhor (Bihar) State, 140 miles south-east from Bombay, is now on a short visit to Adelaide…

How is the mission progressing?

We are getting along well. Of course you must understand that we are labouring where there are no Europeans to speak of, and where there is no provision for anyone to live according to western ideas. We have had to build a number of places. The mission has been established for nearly 10 years. Since I was in Australia three years ago we have erected two orphanages, a hospital, a directors' bungalow, doctors' and nurses' quarters, a printing office, and about a score of native cottages."

Is the Indian famine quite over?

"Well, according to a recent cable message, the drought has broken up. The natives suffered terrible privations. The seed they sowed did not germinate, but died in the ground. The natives cultivate millet, rice, wheat, and nine or ten other kinds of grain, about which Australians know very little. These are all used for making bread, and when the crops fail the natives have nothing to fall back upon. They do not store the produce in granaries, or the simple reason that each family live supon what it grows on about an acre of land. By 'families' I do not mean merely a husband and wife and children, for frequently 40 or 50 people are embraced in the term, and sometimes as many as 70. The people eat what we would consider 'weeds' — in addition to grain - and make curries out of the vegetation. Bubonic plague is very prevalent in India, and it has been raging for the past four years, thousands of deaths being recorded."

56 South Australian Register, Adelaide, 23 May 1900.
57 Advertiser, Adelaide, 30 August 1902.