

Historical Overview of Christian Migration to Lahore During British Period

Saeed Ahmed Butt¹

Abstract

Received: 15-06-23

Reviewed: 23-04-23

Accepted: 19-06-23

Published: 30-06-23

This research article aims to provide a comprehensive historical overview of Christian migration to Lahore during the British period, shedding light on socio-economic, political and cultural factors that influenced this migration. The study explores the establishment and growth of Christian settlements in Lahore, examining the impact of British colonial policies, missionary activities, and local dynamics on Christian community's presence in the city. Through a nuanced analysis of primary sources and historical records, the article seeks to contribute to a better understanding of the dynamics of Christian migration in Lahore during the colonial era.

Keywords: Christians, School, Muslims, British period, Migration



This is an open access article distributed under the terms of [CC-BY-4.0](https://creativecommons.org/licenses/by/4.0/), which permits unrestricted use, distribution, reproduction, and adaptation in any medium and for any purpose with proper attribution to the original author(s), title, journal, and URL.

¹ Assistant Professor of History, GCU Lahore. (saeedbutt180@hotmail.com)

1. INTRODUCTION

Being an appealing city socially and ethnically, Lahore generally invited the appearance of ministers. During the period of Mughals in India, Ruler Akbar permitted the Christian people group in Lahore because of his strict lenience strategy. Resultantly, different Christian evangelists started moving towards this city for knowing its socio-social life, religions and individuals. In the walled city of Lahore, the craftsmans and unfortunate Hindus used to reside, while Delhi Gate, Rang Mahal, Chuna Mandi, Shah Almi, Akbari Mandi and *Wachowali* were Hindu unmistakable business and private spots. Predominately in Bhatti and Mochi doors, Muslim gifted work and craftsmen used to live. Misri Shah, Wasanpura, Shadi Park, Ahmedpura and Islamia Park were the super residing spots of Muslim populace outside ghetto. Indeed, even Baghbanpura, Ichhra and Mozang are a few blended regions having isolated homes and roads of non-Muslims and Muslims.

During the time of Ranjeet Singh, there were two reasons which fostered the European Christian people group in Lahore. He, right off the bat, began delegating the catholic authorities in his military on the grounds that Ranjeet Singh needed to save serious areas of strength for a for really taking a look at the assaults of restricting powers. Besides, a few Christian evangelists began going to Lahore for playing out the strict services of Christian fighters in Ranjeet Singh's military.² Notwithstanding, Lahore coming up short on inhabitant cleric paying little mind to quick improving the quantity of Christian teachers. The post-annexation period of Punjab saw a fast difference in farming commercialization, which was come about into development of many business sectors and current towns. This peculiarity made a kind of settlement market towns, then again, an idea of old walled urban communities and current protective posts and common lines were developed, which were away from the old walled cities. "After the annexation of Punjab, locale Lahore comprised of Lahore and Kasur. Later on, in 1855, Sharakpur Tehsil was additionally included area Lahore. To run the managerial work, a Representative Chief was helped alongside eight helps and additional associate magistrates on tehsil level, a tehsildar was selected. Area contains 7 towns and 1533 towns."³

Toward the South West of walled city, Anarkali kept on being a living habitation of English powers and individuals having a place with Christian missions. After extension, an enormous number of Europeans used to live other there, for the most part having a place with Catholics. During years 1851-1852, the English deserted the Anarkali Cantonment because of the upgraded mortality proportion of English powers and they laid out another cantonment at Mian Meer, south-east of the old city. With the modification of cantonment, a choice was taken by English for building Holy person Wed Church, another congregation close to Mian Meer, consuming of 40,000 rupees, so English warriors could play out their strict obligations. In the meantime, the English organization dealt with Roman Catholics by relegating a part of Chapel or a cemetery for them at Mian Meer. "Approximately six miles east of the city lay the Mian Mir Cantonment with its rectilinear streets, oval park, Church of St. Mary Magdalene, West End Film and tennis courts. The Entire Cantonment region covered more than 1300 square miles. English soldiers had been moved here from the sleeping enclosure in Anarkali toward the finish of the 1850s to attempt to check the danger of Cholera. Spatial isolation from the undesirable environs of the walled city fizzled, be that as it may, to forestall almost a fourth of the soldiers passing on in a cholera scourge in 1861.

²Fr. Adeodatus of Perugia was an example of Christian missionary, who came from Agra and remained in *Anarkali* in 1829.

³ Gazetteer of Lahore District 1916 (Lahore: Government Printing, 1916), p.2.

From there on a protected funneled water supply was developed and the encompassing towns were broadly reviewed to uncover wellbeing dangers.” (Kamran, 2016)

To oblige its government workers and armed force, English creation of foundations beyond the walled city of Lahore changed numerous things decisively. Indeed, even the boundary of common lines and Anarkali established another class development in view of a distinction; Locals and Europeans or Non-Christians and Christians. Furthermore, this contrast between those classes extended all the more obviously when overseers formally started the utilization of words changed over Local Christians and European Christians, which came about into development of two isolated characters, having a place with comparable religions however having an undeniable distinction of their financial situations in the general public.

Towards the end of nineteenth century, the extremely durable English populace likewise began to be expanded having a few only 1700 close by Muslim, Hindu and Sikh and transients in the city, which requested new principles of utilization and development, having broad effects. “Colonial Lahore centered on the Civil Lines and the Mall which led eventually to the Cantonment.” (Kamran, 2016) For a more modest European populace, Lahore 'Civil Station', a modern region, was laid out in 1861, having a distance of about a portion of a mile toward the north-west of the old city. Afterward, more business and private structures were built in the 'Common Lines'. At the point when the Christian evangelists showed up in Punjab, new government regulatory and instructive structures like prison, and police lines, schools, universities, clinics, depository, locale courts and church structures were laid out. Steadily, the business exercises were likewise started with the development of business foundations in the city. An enormous military cantonment having a region of exactly 1,312 square miles was laid out past the common lines towards the east which had the components of innovation and refinement. “In 1923, more increments were a made in the area of Lahore by integrating the towns into the city region having a critical number of Muslim people group. The Unionist Government likewise spread the limits of the district by adding an area of nine miles in 1939. In along these lines, the complete region of the Lahore's district was reached to more than 12,875 sq. miles from 3,928 sq. mile having the cantonment area of 1,334 square miles. As per a 1939 study of the Punjab Leading body of Monetary Enquiry, the drawn-out constraints of the city incorporated a huge populace of 'simply horticultural premise with no metropolitan conveniences.” (Chattha, 2012)

The appearance and design of Lahore's city was rebuilt because of event of urbanization processes through building the rail line framework, the underpinning of the cantonment regions and common lines which came about into quick individual relocation towards the city. In the early 10 years of 1880, English organization got a gigantic land plot along Mughalpura region for development of railroads settle and its studio in Lahore. They likewise settled a state for the rail route workers up at Naulakha region in which the Mayo Nurseries was the most conspicuous and thought about an elegant region. The Rail routes development network opened new roads for the talented worker having the business open doors. From 1859 to 1872, in the rail line, there was a 175 (one hundred and 75) workers having a place with European and Eurasians beginning. (Kerr, 1975) Having a covering area of 126 sections of land, this studio had 4,000 (4000) workers of Punjabis, Europeans and Eurasians. (Syed Muhammad Latif, 1994) In 1892, north of 4,000 men who found ordinary work in Rail line Studios lived there. (Chattha, 2012) The underpinning of the advanced correspondence framework likewise brought segment changes of Lahore. This railroad not just turned into a fascination for individuals rather it likewise pulled in an extraordinary number of work. The English government recruited the administrations of numerous traveler talented work, who were utilized in the development of Cantonment as well as different

areas of Lahore. This need of business even convinced to pronounce by Lahore Magistrate, Robert Montgomery; "Workers of each and every sort are extremely popular. There is more work than there are hands accessible." (Kamran, 2016) And this work request was satisfied by two urban communities of Gujranwala and Sialkot, which had "various transients from Sialkot and Gujranwala were 32,081 and 20,949 respectively." (1916, 1916) There was a slow expansion in the quantity of European Christian populace in city of Lahore and the locale of Lahore. Following is the detail of European Christians in provincial Lahore.

Lahore District	Years	Europeans
	1868	2292
Lahore City	1901	3433
	1911	4663

J.L. Kipling and T.H. Thornton depict that the Railroad Organization has stayed committed for giving help, happiness and solace to the more prominent number of English staff and workers. For this reason, a cutting edge moderate leased agreeable and significant and military quarters were built in which around forty (40) families could dwell. With the private structure, the Rail lines Organization likewise gave the offices of sporting grounds, a pool room, a library and a decent swimming-shower. There is likewise a spacious theater, in which Organization made out of individuals from all positions of the rail line staff occasionally jazz up general society. There is a congregation given and fitted to the Organization's detriment and a house given lease free to a clergyman associated with the Congregation Teacher Society. This Congregation, as St. James' Anarkali-the Station Church is a ci-devant Musalman burial chamber; and gives convenience to 80 people. (J.L Kipling, 2001) This city of Lahore was drawing in the talented work having an expectation towards securing its position potential open doors. Indeed, even in Rail route settle, in excess of 1,000 European workers were employed as to go about as the job of bosses. By 1929, the works spread more than forty sections of land of covered convenience with a labor force of 12,000. (Kamran, 2016)

The British laid out two kinds of structures in the city. First and foremost, they established the official buildings like Lead Governor House (1849), Central Telegraph Office (1880), Lahore High Court (1889), General Post Office (1912), iron foundries, military and print machine for their institutional organization of running the issues of the state. On different hands, they laid out different infrastructural structures like clinics and wellbeing related structures, libraries, schools and colleges, halfway houses and haven, places of worship and strict structures, which gave a premise to laying out the principal connection between the English government and the nearby populace. (Grover, 2001) The English institutional changes not just shaped English considerate and positive picture rather it additionally began laying out the connection between the rulers and the nearby occupants, which was come about into acknowledgment of English teachers for the local populace. On one side, the local Indian people group procured new work because of establishing new framework. Then again, English rulers additionally required gifted workforce for running the public authority and authoritative issues of the state apparatus of the settlement.

Two schools of thoughts exist about this communication between the local populace and the English organization. As per Ian Johnstone and Ilyas Chattha, the English primary advancements got financial and cultural advancement the pioneer Lahore, which at last came about into making of work valuable open doors for every one of the networks of the Lahore. Indeed, even these progressions gave modest work to the changed over local Christians at more significant

compensations in English foundations, rail route, teacher, military cantonments and associations. Running against the norm, Jeffrey Cox and M. Qadeer have a varying assessment on English minister establishments, which arranged the ground for obliging and changing the nobility of society. However, their work of changing the general public was not just sluggish, rather it was not seen by the neighborhood elites till the local nobility had accomplished political mindfulness about their socio-politico-strict and monetary freedoms. (Cox, 2002)

In the city of Lahore, Christian educational foundations assume a predominant part in the advancement of liberal culture and between confidence discourse in the province of Pakistan. These foundations were viewed as an element of elitism in Pakistan. I.A. Rehman depicts the pilgrim outlook of learning training to the English officials of Indian subcontinent; "English officials, state funded schools were made in Britain, while they likewise disparaged evangelists for foundation of schools and universities for the unfortunate Christians. Yet, offspring of world class English officials used to get instruction from UK based government funded schools. These establishments not just bestowed training to offspring of travelers coming to Pakistan rather they additionally upgraded the proportion of admission Muslim understudies. Their arrangement of receptiveness for all networks living in Lahore features the administrations of liberal training which is clear through their educational program. Along these lines, the picture which is appended to these organizations that those likewise show the Christian Philosophy to understudies will be refuted. In the meantime, these Christian establishments are additionally given open doors to work to the jobless individuals of Lahore, especially among Muslim people group.

In the domain of education, the educational establishments played out a significant commitment in the improvement of cutting-edge school system in Indian subcontinent. (Malik, 1982) These institutions worked on not just the social and monetary states of the local individuals of Indian subcontinent rather it additionally fostered the scholarly arousing among Indian near populace. In the educational program of instructive foundations, English writing and the western sciences were remembered for the preacher schooling system, which demonstrated an example of overcoming adversity in drawing in the nearby elites of Indian subcontinent. In the English managerial framework, learning of English writing and English language became significant apparatuses for getting the worthwhile business potential open doors in the confidential area along with in open regulatory framework. However the teachers' school system contributed greatly for advancement of present day schooling system as well with respect to the general public's government assistance, yet then again, evangelists likewise had different targets and points behind their school system.

In 1879, the English government presented the optional training driving up from essential to the university level. Inside a timeframe of 1879-80, teachers had opened eleven (11) mission secondary schools in various pieces of Punjab. The first name of the school was American Presbyterian Mission School, Lahore, yet it was subsequently promoted asking Mahal School, and it later became one of the main city's School on 19th December, 1849, this school was opened by Dr. C. W. Forman in his home, having just 3 understudies. Owned the Rang Mahal building by Said Ullah Khan of Chiniot, opening a school was purchased in 1853. The school embraced its name, Rang Mahal School, because of its nearby connection with this structure. (Datta) During the War of Independence (1857), this school made due in the wake of confronting a troublesome time and its solidarity was reached at 428 by 1861. (W.R.M.Holroyd, 1870) From most noteworthy to least classes, English was educated necessarily. Later Urdu and Persian were likewise used to study. Indeed, even the investigation of Math was additionally begun to show which was not proposed to other common minister schools. This mission school was changed over into an image

of greatness due to its quality guidance and wide base. Afterward, it became one of the most well-known and biggest schools of the whole Indian subcontinent. (W.R.M.Holroyd, 1870) Rang Mahal Secondary School, Lahore demonstrated one of most prominent schools of Punjab laid out in 1849 by C.W. Forman, a trailblazer and noticeable Presbyterian preacher. Being situated in Lahore, the capital city of area which had complex social impact over its kin. Till 1876-77, it turned into the biggest school among government-supported schools. Because of its fame, around 22 (22) branches were associated with the fundamental branch school, having around 1277 selected understudies. It was a direct result of its prominence, Mr. C. W. W. Alexander, then, at that point, Overseer of Schools Circle Lahore, saw in 1864-65 that this school coordinated and very much oversaw associated schools with it as partnered schools and pronounced its exhibition of this school better compared to schools run by area Government. (1876-77, 1876-77) In 1920, there were fifty educators for thousand selected understudies in school, which showed an extraordinary concentration of school management. (America, 1912) During the first ten years of twentieth century, the strength of non-Christian school personnel was more noteworthy than Christian staff, which showed the lack of Christian school personnel. It implies that this school was additionally giving open positions to people other than Christians. (America, 1912)

In the twentieth century, imparting higher education to Indian women was a new challenge which the Government was facing. Due to social prejudices against girls' education and rising of many local questions about women intellectual capability, this challenge required more gigantic efforts. The opening of Kinnaird College in 1913 provided an institutional basis for continuity of Christian education from primary classes through high school to collegiate levels through these mission schools." (Maskiell, 1985) Being a major missionaries' college, Kinnaird College, Lahore brought many changes in students' lifestyle, resulting into Punjabi society. With the foundation of institution, missionaries tried to break the social customs and norms prevailing in society. Though, this institution could not attract Muslim and Hindu students in its beginning but gradually their prejudices were lessened. Christian missionaries supported British Government for establishing some institutions at the secondary level for girls' education. This proved the first step for reduction of native prejudices against girls' education in province and a considerable number of primary and middle schools had opened in the province of Punjab, but on the contrary, female collegiate education was not existing and there was not even a single college for women in Punjab by the end of 19th century. In order to remove local prejudices against women, missionaries gave great importance for the implementation of same scheme of studies for teaching women and men. With the passage of time, Kinnaird Girls High School, Lahore was not enough for accommodating of more students therefore; this college was shifted at Lake Road in 1926. In 1933, twenty acres of land was purchased by college administration near Lahore's canal, and construction of new building was made for accommodating rising number of students' girls. In 1938, College was shifted to new building. (Maskiell, 1985) Lacking financial support for establishing a separate women college, they found a solution of giving education to the provincial women through co-education. Against local sentiments of co-education, two female students were admitted in 1902 in F.C. College Lahore. (Datta) In this way, *F.C. College* became the first institution which provided women higher education in province until formation of first female college known as Kinnaird College, Lahore. Till 1930, Kinnaird College assumed the symbol of status and trend set for All-Indian women due to certain factors like admission standards of admission criterion, ratio of teacher-student, fee schedule and extra-curricular activities. All these factors tempted the women to achieve professional growth after getting a degree from Kinnaird College, which made it as a most prestigious women college of the province. (Datta)

A survey of students was done for those students, attended college from 1913 to 1929, some interesting figures were revealed. During this period, 199 students remained attached with the college, three (3) *Parsis*, nine (9) Muslims, nine (9) Sikhs, seventy-three (73) Hindus and one hundred and five (105) Christians. Out of these, eighty joined the teaching profession, and out of these eighty-five teachers used to teach in other colleges. Two students became practicing physicians by joining the medical colleges. Seven students got admission for completion of their Masters degrees. Quite a number of those, who married and established homes in the Punjab, devoted part of their time to school work and another social service. The very first women admitted to university were Kinnaird graduates. (Stacey, 2002) The College gave scholarships to Christian girls, belonging to needy and poor Christian families, so that they might be able how to read and write. The Kinnaird College attracted non-Christians because of their emphasis on giving a chance to be studied under American and British teaching faculty and English as a medium of instruction.

Due to their commitment to public education and service, missionary teaching staff gained the people's respect throughout the province. This widespread respect of teachers made missionaries educational institutes very popular among the people. (Tandon, 1968) Enlightened and progressive segments of non-Christian families sent their daughters to Kinnaird College, Lahore. In March 1931, about eighty-one (81) students were enrolled as college students, out of whom twelve (12) Muslims, eight (8) Sikh, one (1) Parsi, twenty (20) Hindus, one (1) Jain, and thirty-nine (39) were Christian. (1930-31, 1930-31)

Being a founder of Rang Mahal School Lahore, Dr. Charles William Forman is viewed as the organizer behind Forman Christian School, which later became renowned as well as the best foundation in Punjab advanced education. (S.K. Datta) In 1857, the longing of evangelists for setting up their understudies' entrance in Calcutta College made them persuaded to lay out a school, which they established as a school division at Rang Mahal School, which was subsequently known as Forman Christian School. The Mission School, Lahore couldn't draw in an extraordinary number of understudies, however its instructive expense was lower than Government School Lahore, which was viewed as areas of strength for its. The significant justification for scarcity of understudies at Mission School was the four-year degree program from Registration to B.A., inadequate grants and rising withdrawal because of changing over some mission understudies into Christianity. (Report on Popular Education in the Punjab and its Dependencies, 1866-67) In 1905, numerous development works were finished comprising of a fundamental structure having a lobby, Research facility, Talk Rooms, which gives convenience to 300 understudies. Numerous inns were additionally developed like Kennedy Corridor for Christians, Hindu and Muslim lodgings, Motel on Napier Street and a Chief house. Around two lac and fifteen thousand rupees were consumed for these structures. (Hussain, 2012) To oblige more understudies in Forman Christian School, Lahore, the missionaries purchased 1600 kanals of land on left bank of Channel, while they were additionally remembering to procure more 450 kanals in 1930. Also, School was moved at present area in 1940. Pronouncing FC Lahore as a contracted University was reported in 2004.

The rapid urbanization of Lahore was essentially associated with the connected with the presence of a more noteworthy number of Europeans in Cantonment territories, Naulakha, New Mozang and the Common Lines. An increment was found in the quantity of Europeans individuals and it was about surpassed more than seventeen hundred (1,700) in 1875. Tremendous metropolitan and social changes occurred experienced by the nearby individuals subsequent to making of European settlements all through the city. The new offices generally helped the upper station Sikhs and Hindus, had a place with ghetto. Their monetary solidness abundance and reception of comparative European patters additionally carried them to be gotten comfortable the

Common Lines, which upgraded its populace to 16,080, by the 1901 evaluation. The English brought urbanization through the segment advancements and the city's development, which had unfathomably helped the gatherings of varying backgrounds. Not just the Hindu merchants and craftsmans get benefits, rather new business open doors were given to the different callings like market cultivating, humble work and dairy cultivating. Looking for better monetary open doors, countless the changed over Christians started repayments in Lahore and their number was reached at 4000 by the beginning of twentieth 100 years. Ilyas Chattha depicts, Many got modest work in the cantonments, evangelist medical clinics and instructive organizations. They were utilized at more significant compensation rates than ever previously. (Chattha, 2012)

Religious Composition of Population in the city of Lahore

Census	Total	Hindus	Sikhs	Muslims	Christians	Jains	Parsis
1881	149,369	53,641	4627	86,413	NA	227	NA
1891	176,854	62,077	7,303	102,800	4,697	339	122
1901	202,964	70,196	7,023	119,601	5,558	420	166
1911	228,714	77,267	12,877	129,301	8,463	467	196
1921	257,295	91,544	11,766	140,708	8,808	474	117
1931	429,747	129,125	23,477	249,315	16,875	791	300

Source: (Chattha, 2012)p.,197

In all spheres of life like industry and trade, the Indian Muslims in Lahore had low cooperation when contrasted with the Hindu populace of the city. A comparative pattern was seen in the field of training. At the hour of segment, the Muslims own main sixteen out of 56 (56) instructive organizations like secondary schools and universities and secondary schools in the Lahore city. Indeed, the Muslims had just three percent proficiency rate when contrasted with Hindus' fourteen percent (14%) and Sikhs' five (5%) in the city of Lahore. Indeed, even the Muslim seemed understudies in the different PU (Punjab College) Tests were just 28.51% during the 1946-7 scholastic meeting, which shows their outrageous backwardness in the city. The high standing Hindus hoarded the chances of present day training accessible in two recognized foundations of Lahore's — Kinnaid School for Ladies, Lahore and Forman Christian School, Lahore, which is displayed in Table;

Table 1

Community-wise student number in F. C. College, 1946-47

Sr. No.	Religious Community	Number of Students
1	Hindu	793
2	Sikhs	344
3	Muslims	248
4	Christians	50
5	Parsees	2
	Total	1437

Source: (Chattha, 2012) p.200

Table 1a

Community-wise student number in Kinnaid College, 1946-47

Sr. No.	Religious Community	Number of Students
1	Hindu	120
2	Sikhs	40
3	Muslims	40
4	Christians	30
5	Parsees	2
	Total	232

Source: (Chattha, 2012) *p.* 200

From the last quarter of nineteenth century, the preacher exercises and expansionism presented serious difficulties to local individual religions and Indian confidence, which came about into rise of strict reformist development in Northern piece of India. A comparable pattern was likewise found in the region of Lahore, where the native individuals began joining the religion of Christianity and this fast local development into Christianity roused the partisan and strict powers for their evangelist developments. From 1881 to 1901, the rising number of neighborhood changed over Christians was expanded from 3,912 to almost 38000 all through the Punjab area. As per the evaluation of 1901, the quantity of changed over Christians was around 4,000, which was additionally expanded to around 16,500 till 1921. The public authority ministers' nearby ties and quickly arising changed over Christian populace especially in Lahore turned into an image of caution for neighborhood reformers, what began accepting rising Christians as a potential as well as a trepidation for different Indian strict initiatives.

Christian population in the city of Lahore

Census	Christians
1891	4,697
1901	5,558
1911	8,463
1921	8,808
1931	16,875
1947	30,000

Lahore turned into a focal point of Hindu and Muslim revivalist developments, turning into movements which developed the communalism all through the Indian subcontinent. The explanation was extremely straightforward that Lahore turned into a focal point of print, major areas of strength for machines evangelist foundations as schools, universities, temples and partisan instructive schools. Accordingly, Lahore accepted the take-off platform of the thriving reformist development and associations. By beginning of twentieth century, there was around twelve different strict and social orders were working just in Lahore. Table beneath delineates strict creation of *Ichhra* and *Baghbhanpura* regions.

Religious composition in the localities of *Ichhra* and *Baghbhanpura* in 1931

Ichhra:

Total	Hindus	Sikhs	Muslims	Christians
5,048	680	198	4,000	170

Baghbhan Pura:

Total	Hindus	Sikhs	Muslims	Christians
-------	--------	-------	---------	------------

12,805	1,171	476	11,881	277
--------	-------	-----	--------	-----

Source: (Chattha, 2012), p.203

Christian Settlements in Lahore

At the time of freedom, there were a few Christian settlements like Clarkabad of Chunian tehsil, Shahdara and trashes of Christian populace were living around the Indian lining areas of Lahore region like Burki, Hadyara. (Rehman, 2019) The Lahore comprises of Clarkabad, Youhana Abad, Joseph Colony, Bahar colony, Shahdara Christian settlements and some modest *kachi abadis* in which large number of Christians are utilized to be lived along the railroad line going through Shahdara to *Kot Lakhat*. It is said that social and financial rivalry among the networks convinced Christians leaving their ghettos settlements and started living in little pocket of Christian settlements in *Samanabad, Joseph Colony, Gulberg* and Defence. Like Karachi, Christian's presence is truly apparent concerning structures, schools, universities, emergency clinics and others. English laid out great structures of Chapel in Lahore city, yet in addition established holy places too for the destitute individuals. In different urban communities of Punjab, their presence isn't such a lot of noticeable as it is portrayed in the city of Lahore. Indeed, even their social presence was additionally found as clubs like Caring organization Mughalpura, Lahore, and Burt Establishment Rail route state Lahore, in which offices of moving young ladies, singing tunes, pubs, club were accessible however step by step such a culture was nullified.

For the home of unfortunate Christian populaces, the English shaped a Clarkabad settlement in 1868, which was subsequently changed over into a Christian state at Chunian. This step was taken by the Lahore Teacher Society at Chunian. "The Clarkabad Settlement was named in view of Reverend Robert Clark, the primary preacher of the General public in the Punjab in Chunian Tehsil. This region was comprised of around 1797 sections of land, flooded by Upper Bari Doab Waterway and having a populace of 1400 Christians and a couple non-Christians. The mission laid out schools like a Vernacular Center School for young men having native School for Christians and an Inn for non-Christians. Meanwhile the Mission likewise opened a Grade school for young ladies having a Motel for the Christian young ladies. Obligatory training to the kids was presented between the age of 6 to 12 years in this settlement. In the interim, they likewise opened an educator preparing establishment and dispensary for dealing with its occupants from the sickness and illnesses. A legitimate regulatory framework was sent off to care for crafted by settlement. For this reason, an in-control was named by the teacher, who might see matters of organization. "For Clarkabad as well, the Income Branch of Punjab Government expected to sell every one of the properties of Clarkabad that were initially rented out to the Congregation Minister Trust Affiliation. The request taken by the Punjab Income Division was that since most of the residents had repudiated Christianity and changed over completely to Islam, states of the rent had been abused thus the property could never again stay with the Congregation Teacher Trust Affiliation and subsequently the public authority would get the land and closeout it to the overall population." (Malik J. A., 2020)

On 31st October 1914, there were signed up for the books of Methodist Episcopal Church in the Lahore Locale 8,574 Christians. Around 1,000 of these have a place with the worker local area in Lahore and the Cantonment; the majority of the rest have a place with the Kamin class, primarily Chuhars, among the horticultural local area in conservative block of Shahdara south to Raja Jang, covering generally the western portion of Lahore tehsil. It is to the last option class, whose training is gone to with exceptionally extraordinary hardships, that the endeavors of the Mission have been uniquely redirected over the most recent decade; its vagrant educators and town

evangelists have helped the basics of perusing to a lot, regardless others have picked up something in the life experience schools; likewise it is entirely expected for the people who have been instructed to show what they know to other people. (1916, 1916)After making of Pakistan, In Lahore, *Youhanabad* has assumed the position to be the one of the largest Christian populations with one lac and fifty thousand (150000) people. The figures of Christians population are not confirmed yet. Even some of Christian researchers and leaders claim that *Youhanabad* has an average population of Christians between one lac to two lacs.

Conclusion

In conclusion, this research has provided a detailed historical overview of Christian migration to Lahore during the British colonial period, unraveling the intricate interplay of socio-economic, political and cultural factors that shaped the development of Christian settlements in the city. The research has addressed the primary research questions, shedding light on the motivations behind Christian migration, the impact of British colonial policies, the role of missionary activities, and the local dynamics influencing the Christian communities in Lahore. The analysis of primary sources revealed that Christian migration to Lahore was driven by a complex interplay of factors, including economic opportunities, missionary endeavors, and the changing political landscape. British colonial policies played a pivotal role in shaping the demographic map of Lahore, and missionary activities contributed significantly to the establishment and growth of Christian communities. The interactions between the Christian community and other local communities underscored the dynamic nature of religious and cultural coexistence during this period.

The findings highlight the resilience and adaptability of the Christian community in Lahore, as they not only navigated the challenges posed by migration but also contributed to the socio-economic development of the city. The establishment of Christian enclaves became integral to the diverse fabric of Lahore, fostering a unique cultural exchange between different religious and ethnic groups. This research contributes to the broader understanding of colonial-era migrations and their impact on local communities. It also emphasizes the need for continued exploration of historical narratives to comprehend the complexities of religious and cultural dynamics in multi-faith societies. As we reflect on the historical trajectory of Christian migration to Lahore, it becomes evident that the legacy of this period continues to shape the cultural landscape of the city today. This study invites further research and discussion on the interplay of religious communities in colonial contexts and the enduring legacies of migration on contemporary urban identities.

References

- 1876-77, R. o. (1876-77). *Report on Popular Education in the Punjab and its Dependencies for the Year 1876-77*. Lahore: Government of the Punjab .
- 1916, G. o. (1916). *Gazetteer of Lahore District 1916*. Lahore: Government Printing.
- 1930-31, R. o. (1930-31). *Report on the Progress of Education in the Punjab for the Year 1930-31*, p. 72. Lahore: Government of the Punjab.
- America, O. H. (1912). *One Hundred tenth Annual Report of the Board of Home Missions of the Presbyterian Church in the United States of America*, p.237. . New York: Presbyterian Building .
- Butt, D. S. (2019, August 30). Plight of Christians in Lahore. (I. Rehman, Interviewer)
- Butt, D. S. (2019, Time 4.30 PM., August 30). Christians Plight in Lahore after Partition. (I.A. Rehman, Interviewer)
- Chattha, I. (2012). Economic Change and Community Relations in Lahore before Partition, p.193. *International Journal of Punjab*.
- Cox, J. (2002). *Imperial Fault Lines; Christianity and Colonial Power in India 1818-1940*, p.53 . Stanford: Stanford University Press.
- Datta, S. (n.d.). *History of the Forman Christian College, selection from the records of the College 1869-1936*. Lahore.
- Grover, W. (2001). *Making Lahore Modern*, p.XII. Lahore: Oxford University Press.
- Hussain, D. S. (2012). *100 Years of Forman Christian College, Lahore*. Lahore.
- J.L Kipling, & T. (2001). *Lahore As it was Travelogue, 1860*, p.89. Lahore: NCA Publications.
- Kamran, I. &. (2016). *Lahore in the Time of the Raj*, p.16-17. India: Penguin Random House.
- Kerr, I. J. (1975). *Ian The Punjab Province and the Lahore District 1849-1872: A Case Study of British Colonial and Social Change in India*, p. 160. Minnesota: University of Minnesota.
- Malik, I. H. (1982). The American Missionaries in South Asia, 1812-1870. *Journal of the Research Society of Pakistan*, XIX: 3.
- Malik, J. A. (2020). *My Pakistan, The Story of Bishop*. p. 46-47. Lahore: Ilqa Publications.
- Maskiell, M. (1985). Social Change and Social Control: College-Educated Punjabi Women 1913 to 1960', p.60. *Modern Asian Studies* , Volume 19 , Issue 1 .
- Rehman, I. (2019, August 30). Plight of Christians in Lahore. (S. Butt, Interviewer) (1866-67). *Report on Popular Education in the Punjab and its Dependencies for the Year 1866-67*, p. 18. Lahore: Government of the Punjab.

Report on Popular Education in the Punjab and its Dependencies, p. 1. (1866-67). *Report on Popular Education in the Punjab and its Dependencies for the Year 1866-67*, p. 18. Lahore: Government of the Punjab.

S.K. Datta. (n.d.). *History of Rang Mahal School*. Lahore.

Stacey, V. (2002). *Celebrating Kinnaird*, p.29. Lahore: Allied Press.

Syed Muhammad Latif, L. (1994). *Lahore, Its History, Architectural Remains and Antiquity*, p. 287. Lahore: Sang-e-Meel.

Tandon, P. (1968). *Punjabi century, 1858-1947*. Los Angeles: University of California Press.

W.R.M.Holroyd, C. (1870). *Report on popular education in the Punjab and its Dependencies, for the year 1869-70*, p. 24. Lahore: Government of the Punjab.