EDITORIAL NOTES

The Khilafat

Gibbon says of Mahomet II, on his entry into the conquered city of Constantine, that a melancholy reflection on the vicissitudes of human greatness forced itself on his mind; and he repeated an elegant distich of Persian poetry, "The spider has wove his web in the imperial palace; and the owl hath sung her watch-song on the towers of Afrasiab." There has been very general reference in recent weeks to the great historical significance of what has taken place at Angora in the abolition of the Khilafat, held since the capture of Constantinople by the Osmanli Turks. Perhaps it is not always realised how very far back we can trace the historical ramifications of the Khilafat. Not only was the Khalif the "successor" of the Prophet; he was in a sense the successor of the Eastern Empire of Byzantium. The great Julius, and after him Augustus, laboured to create a unified system in which Church and State were one. Constantine carried the process on in the days when the only possible State religion for the empire had become Christianity. But while in the West with the break-up of the empire the Church became the governor, and under the great Popes quelled the Holy Roman Empire, in the East there grew up the tradition of Byzantine, the rule of the Church by the State, and the conception of religion as a function of the State. "The essential conceptions of Byzantinism were inherited," says Dr. Ernest Barker, "on the one hand by the Russian Tsars, successors of the Cæsars by marriage and governors of their Church through the Holy Synod; and on the other by the Turkish Sultan, at once Kaisar-i-Rum in virtue of Constantinople, and Commander of
the Faithful in virtue of succession to the Prophet. Augustus had strange successors. It would be interesting to trace the effect which the possession of Constantinople had upon the development of the doctrine of the Khilafat. However that may be, the Khalif and the Tsar are gone, the waves and the billows have passed over them, and there remains in the modern world only the Pope, to testify to nations that will never again give heed to the message, that temporal and spiritual power are one.

The Causes of the Turkish Action

Why have the Turks taken this action? They have stated their case, though somewhat obscurely, in the reply sent to the Indian Khilafatists.

The law agreed to by the Great National Assembly of Turkey is as follows:—(1) The Khalifa has been deposed; (2) the Khilafat office being essentially contained in the sense and meaning of Government and the Republic the Khilafat is abolished. In fact, the Khilafat means Government, which means the State. The existence of a separate Khilafat office within the Turkish Republic proved to be disturbing to the foreign and internal political union of Turkey from another side. The Khilafat office idea, which has been conserved since ages to realise the basis of a united Muslim Government in the world, has never been realised, and, on the contrary, has been a constant cause of strife and duplicity among the Muslims, whereas the real interests accept as a principle that the social associations may constitute themselves into independent governments. The spiritual and real bond between Muslim nations is understood in the signification of the sacred verse, "Inna mul mominoun ikhva."

"What good," the Angora Turks ask, "has the Khilafat ever been to us?" In the days of their weakness did the link with the rest of the Moslem world profit them anything? Is there the remotest chance that it will profit them to-day? To these questions the Turks, who are realists and singularly uninfluenced by sentimental considerations, return a negative answer. The Republic they have set up and the institution of the Khilafat belong to two different worlds of thought and life. It is an interesting proof of this to see how one of the most powerful influences ranged against the Khilafat has been the social reform and feminist party. An important statement by Sahibzada Aftab Ahmed Khan, who is among other things Vice-Chancellor of Aligarh University, urges how essentially reasonable is the dislike which the Turks feel towards the Khilafat and how very little use it has been either to the Turks themselves or to the rest of the Muhammadan world.

In saying that the Khilafat is to be vested in the Turkish State the Angora Government show that they are animated not by the vague Pan-Islamic views which have so often been conspicuous in discussions of this subject, but by a realist nationalism. They are trying to build up a strong Turkish
State, and they hold that power over the temporalities of religion must belong to the State. We say "temporalities," for the news that it has been suggested that similarly the Patriarchate and the Rabbinate should be vested in the State makes that certain. It looks as if the Turks were adopting the modern view that it is a function of the secular State to act as the protector of all religions. We hope that their relations with the Christian minorities will bear this out.

It is, however, manifest that this doctrine can only by an extreme use of the will to believe be called a continuation of the Khilafat. The Turks have made it as clear as daylight that they have no thought of Muslims outside the Turkish State, and that they are concerned solely and exclusively with what is good for the State of Turkey. If the Turkish Republic were claiming even a vague suzerainty over all Moslems, we might accept the view that the Khilafat was being continued, but, it is doing nothing of the sort. "The Khilafat is abolished," says Mustafa Kemal Pasha, and we agree with him.

The Effects of the Abolition of the Khilafat

What the larger results of this important action will be it is very unsafe to prophesy. At least it should be clear that the Khilafat question has ceased to be a matter of general political importance; it is one of purely domestic concern to Moslems. We are sorry for the Indian Khilafat leaders, for they have been treated with considerable unconcern by the Angora Government, who do not even answer their cables, and we hope that the talk about the religious necessity for the Jezirat-ul-Arab to be in purely Moslem hands and under the jurisdiction of the Khalif will now be quietly given up. Muhammadans have, after all, got what they want, namely, a strong Moslem independent power, to maintain the earthly prestige of Islam.

The religious effects are likely to be more complex. As in Angora, so elsewhere, it is not unlikely that a new impetus will be given to movements for social reform and enlightenment among Muhammadans, and a powerful blow administered to the ingrained conservatism of the religious leaders. The efforts of King Hussein and King Fuad to get themselves made Khalif probably indicate a tendency for the various national and racial groups in the Moslem world to emphasise their separateness, and this may produce religious changes and developments. On the other hand, it would be unwise to jump to the conclusion that the religious place of the Khalif can lightly be left unfilled. The mere fact that his name appears regularly in the Friday prayers goes for something; and we have the impression that in India it was the most fanatically devoted section of the Muslim community which most earnestly held the view that
the temporal and spiritual power must be united, and that this was a necessity of conscience. If the status quo is accepted without further ado, we shall be driven to the conclusion that no greater piece of organised insincerity has appeared in our times than the Khilafat agitation. We do not believe this is so, and we expect, therefore, to witness a period of religious unsettlement in Islam before the new position is generally understood and accepted. But that the new position into which the Turks are leading Islam is right and true we are sure, and we eagerly look forward to fresh victories for the forces of enlightenment and progress within Islam.

"Proselytism"

We are very sorry to observe that the editor of the Indian Social Reformer has been hurt by a passage in the episcopal address of the Bishops of the Methodist Episcopal Church, in which, after claiming that the present time calls for an unflinching presentation of the Christian Gospel, comment is made upon the attitude of those, both within and without the Christian fold, who desire to substitute "evangelism" for "proselytism." The passage goes on to say that it is "pathetic how eager the leading Hindus are to find common ground with Christianity, and to have the leaders of the Christian faith agree that there need be no antagonism between the two faiths, but that fundamentally we are one," and that prominent Christians are easily flattered into thinking that such statements mean that "they have in substance won their case." Mr. Natarajan's view is, in brief, that this is a travesty of the attitude of non-Christians, that the claim to give up proselytism will continue to be pressed, and that non-Christians like himself will not again appear on missionary platforms if their motives are misconstrued.

We have no right to speak for the Methodist Episcopal Church; but we cannot but believe that the language quoted fails to express what has been its own policy, for no Christian body in India has been more prominent for the way in which, under the leadership of such men as Dr. Stanley Jones, it has sought to enter sympathetically into the religious aspirations of educated men of Hindu or Moslem faith. We have sometimes felt that in the minds of some educated non-Christians there is a determination (which we do not regard as "pathetic," but as morally dangerous), to identify Christianity and Hinduism in defiance of the evidence; but we wholly agree with Mr. Natarajan, that the bulk of the statements about Christ and Christianity that are made by non-Christians on Christian platforms spring from a genuine appreciation and admiration of the moral grandeur of Christ, nor can we believe that the Methodist leaders
would dream of denying this, or that they mean to deny it. We recognise as one of the most hopeful things in India to-day the widespread reverence for the person of our Lord.

We would add to this, and here we agree with a passage in the episcopal address under discussion, that there is in some quarters a tendency to read an altogether illegitimate meaning into such declarations from prominent non-Christian leaders, or by isolated quotation to give the impression that more is meant than in truth is the case. Is it not the case that many Hindus sincerely reverence the life and teaching of Jesus Christ and regard His teaching as the chief hope of our distracted humanity, and yet utterly repudiate the view that He is in any unique sense Divine? We welcome with all our hearts every true and humble tribute to Jesus, but we consider it a very poor service to those who pay such tributes, but remain only partially under His spell, if we quote their remarks as if they intended more than in fact they do.

Of the big question raised in the address and again discussed by the editor of the Reformer—he has dealt with it at length before—we hope to include a thorough treatment in a forthcoming issue. We will content ourselves with saying first, that such terms as "proselytism" need to be defined, and that much confusion is caused by lack of clearness of thought and speech; second, that Christians can have nothing whatever to do with that zeal for the extension of numbers for their own sake which is properly called proselytism, and that conversion in any legitimate Christian sense is solely a spiritual thing; and third, that we cannot but believe that the religious mind of India will respect, when it understands, the meaning of the Church of Christ, as a fellowship transcending all bounds of race and language, potentially as wide as humanity and as inclusive as the grace of God. Can India contract out of the blessings of a fellowship in which Koreans and Chinese and Japanese, Germans and Frenchmen and Englishmen, can and do all partake without being any less truly themselves? If we have failed to make the Church in India anything recognisable by the standards of the New Testament, let us in God's name put away the causes of our shame. But let us none the less insist that the Church, which He loved and which He bought with His own blood, has its own place, and meaning in India as in all other races and nations of mankind.

Industrialism

There is a passage of great significance in the review by Mr. C. F. Andrews of the book on Indian labour, by Miss Kelman, in which he urges that a new kind of missionary should arise, to help India in the name of Christ to struggle
with the evils of industrialism. It is our conviction that the Christian forces in India have to grapple with this problem of industrialism with an altogether new seriousness and determination. Already the jute mills of the Hooghly, the iron and coal regions round Asansol in Bengal, the woollen manufactories of Cawnpore and the cotton mills of Ahmedabad and Bombay, are showing us what we may expect in days to come. The industrial history of the West shows with a terrible clarity the fate of those who will not act in time, and there is written all over it the failure of Christians to apply to the world of industry the principles of the Gospel. "No one," it has been said, "was devilish enough to invent the modern industrial system; it grew," but it grew in despite of Christians, who did not discern the signs of the times. We are not without hopes that the conference on industrial education, of which a report appears in this issue, may be the beginning of an attempt to bring Christian forces in India to bear on this problem. There has just concluded in England the conference on Christian Politics, Economics and Citizenship, to which we have more than once referred. It has been our fortune to see advance proofs of some of the reports to be submitted to that conference, and we have been deeply impressed both by the immense labour which has been bestowed upon the preparations, the ability of the work done, and the absolute importance of the whole subject if Christianity is to be taken seriously in the world. Our next issue will contain an article on the conference. It is not uncharacteristic of those who in their wisdom control the news which is given to the Press in India, that almost nothing has appeared in the daily cables about this gathering, to which thousands of delegates from every Christian body, from the Roman Catholics to the Unitarians, have flocked.

An Indian Mission to Africa

A propos of the letter from Mr. C. F. Andrews, which appears elsewhere, we wish to draw attention to the action of the General Assembly of the Presbyterian Church of India, which has determined to make East Africa its mission field. This result is largely, we believe, due to the fervent and untiring advocacy of the Rev. A. Ralla Ram, of Allahabad, and we can only say that we wish the venture God-speed. It is a difficult task, but we believe that Indian Christianity has something to give to Africa, that suffering servant of humanity, which it may be the Churches of Europe and America have not. The executive of the National Christian Council is exploring the possibilities of action, and it is to be hoped that whatever it is finally found possible to do will be done in the name and with the backing of the general Christianity of India.
The Secretariat of the National Christian Council

We are very happy to be able to announce that Mr. P. O. Philip, B.A., at present the general secretary of the National Missionary Society, and secretary also of the Madras Representative Christian Council, has accepted the invitation to join Mr. Paton as secretary of the National Christian Council. He will take up office in June. Mr. Philip is already acquainted, by reasons of his work for the N.M.S., with many of the problems with which he will now have to deal, and we believe that he will receive a very warm welcome. Miss E. A. Gordon, of the United Free Church of Scotland Mission, Poona, returns to India in June, and will join the staff of the N.C.C. as an honorary officer, and she will be accompanied by Miss J. N. Barbour, of Edinburgh, who has offered to act as a general assistant to the officers of the Council in an honorary capacity for one year. With the help of Mr. McKee, who does not leave for furlough till November, there is every prospect that the work of the Council will now receive a thoroughness of attention which its single-handed secretary has not been able to give to it, and which its increasing volume urgently demands.

W.P.
INDUSTRIAL EDUCATION—THE PRESENT AND THE FUTURE

ALLAHABAD can be very fairly hot at the end of March, and a violent dust storm, which came at the end of the conference and brought a somewhat precipitate end to our closing devotions, showed us what we might get if we stayed longer. Nothing, however, could surpass the care which the staff of the Allahabad Agricultural Institute, headed by Mr. and Mrs. Sam Higginbottom, devoted to the material welfare of those under their roofs, and to them all the delegates owe a considerable debt of gratitude.

The occasion was the holding of a Conference on Industrial Education, from March 25th to 29th, under the auspices of the National Christian Council. Apart from the staff of the Institute thirty people came together, representing most of the Missions in Northern India, as well as Bombay, Bengal and Central India. Unfortunately, the delegates who had intended to come from the South and the Nizam’s Dominions were all prevented from coming, so that the experience of Southern India missions could only be drawn upon through letters and memoranda, of which fortunately some were available. It was unfortunate that hardly any Indians were present, only two being delegates, while the secretary of the National Missionary Society, on tour, paid a flying visit. Dr. H. D. Griswold, of Lahore, acted as chairman, and Mr. Paton, of the National Christian Council, as secretary.

A report of the Conference will be published in due course and made widely available through the National and Provincial Christian Councils. The aim of this article is, in addition to giving the actual resolutions passed, to set forth the main ideas that emerged as the days of discussion went on.

One of the reasons why the conference was held was that it was asked for, and it was asked for because a good deal of uncertainty exists as to the purpose of industrial education, its relations to other parts of the education carried on by the Christian bodies, and indeed as to its right to be there at all. Some missions have had unfortunate experiences with industrial enterprises; others are conscious of a conspicuous lack of enthusiasm on the part of leading Indian Christians towards the existing mission industrial education. The object of the conference was to gain, by common thought, discussion and prayer, some insight into the nature of the problem and some idea of the lines along which advance should be made. The resolutions passed
indicate that no one present imagined he was doing more than help in the making of a new beginning, but it is believed that steady work along the lines indicated would lead to a great improvement and to the development of a really valuable common policy in this most important matter.

Some fundamental points were faced first. There is no doubt that industrial education is in disfavour in many quarters. Why? Mainly because it has not been conceded a legitimate place of its own; it has (one may say this without depreciating the value of such philanthropic effort) been largely confined to specially needy or destitute pupils, or those lacking in intellectual ability. It has often been a pis aller. But we live in days when every Indian public assembly is concerned about the growing industrial life of India, and when, for good or evil, industry of the modern and Western type has come to India to stay. Clearly some re-thinking is needed.

Then, what is industrial education? It is "trade teaching." That is, the preparation of the pupil for a specific occupation in life, so far as possible under conditions which will help him to take his place in the world of industry (whether of the country or the town) after he has been trained. It ought not to be confused with "educational handwork" or manual training in general, for these are parts of a true general education, and ought to be present from the very beginning of education. But they belong to the expression of the pupil, they have nothing directly to do with equipment for a trade. It was generally agreed that industrial education proper ought not to be begun before the age of 13 or 14.

On the other hand, the utmost stress was laid upon the need for manual training and handwork in the ordinary primary and middle course. The general absence of it was held to be the main obstacle to good industrial training. In the case of girls, the women members of the conference felt that the need for industrial training proper was comparatively small, the vocation of the great bulk of the girls in the schools being marriage; but that the need for sound manual training right through the schools was impossible to over-estimate.

Considerable emphasis was placed also upon the community middle school as the place where the sifting of pupils should take place, and the boy be drafted off, if that is to be his line, to the industrial school. It may often be necessary to take a boy out of the upper class of the primary school and send him straight to the industrial school, if he is older than the average, but the ideal to be aimed at was, it was thought, for the community middle school to be the clearing-house. From this some boys would go on to literary studies, some to be trained as teachers, and from it, too, boys would pass to the industrial school.
The conference envisaged two types of industrial school, differing in accordance with their objectives. One looks towards the industries of the village and the countryside; the other to those of the town and city. The one will be in a rural environment, and will aim at turning out boys fitted for the type of industry which the rural community needs; the other will be near or in an urban industrial area, and will turn out boys to take their place in that industrial life. Curricula were roughly sketched for these two types, and also costs. On the former, it was felt that an effort should be made to get scientifically worked out curricula for the teaching of industrial subjects, and it is hoped that this may be actually achieved. As to costs, figures were given for both a somewhat elaborate industrial educational institution in the Bombay Presidency, for a very simple rural one in the United Provinces, and for one occupying a midway position as regards expense, and these figures will appear in the Report of the Conference.

It was very interesting to hear of the different ways in which industrial schools try to follow up their work, and in particular to grapple with the vital problem of helping their boys to get launched for themselves in life, whether as independent workers or as operatives in large concerns. There was very definite expression of opinion against the conduct by missions of commercial enterprises for their own sake and apart from their value as "finishing schools." Expert management is usually difficult to obtain continuously. There is a danger of creating a permanent dependence on the Mission as employer, and of creating a sort of Christian caste. Exceptional situations of course exist, but the main aim, it was felt, should be to train a boy well, keep him until he is trained, and then do everything possible to help him to find his own feet.

One matter on which action ought to be taken without undue delay is that of the provision of some accommodation for the increasing numbers of young Christian artisans who are finding their way to the great industrial centres. It was also shown that, while there are centres where Christian workmen are not wanted, there are others where they certainly are wanted (and where, as in Cawnpore, the industrial work of a mission has turned hostility into friendship), and it was suggested that something might be done to get information made available as to places where the Christian artisan is welcome. Further, even in the small group of the conference, it appeared that all were not aware of the facilities in the way of scholarships, etc., available in different districts for Christian boys, and it was thought that steps should be taken within each area to make such facts widely known.

The remaining point to be dealt with here is the sugges-
tion, referred to the National Christian Council, that a careful survey should be made of the factors relevant to the development of industrial Christian education; such as the existing Christian institutions in their various grades, the facilities offered by Government and other institutions, the main economic trends in the country and their effect upon the Christian population and its economic life, and other kindred matters. It was felt that the present time is one in which the industrial life of India is in the melting-pot. There are powerful influences tending entirely away from the types of industrial life associated with America and Europe. There are other powerful influences demanding the rapid and intense industrialisation of India. There is Mr. Gandhi and there is the Fiscal Commission! Careful study is needed if a policy is to be formed for the Christian Church and if the Missions are to take any worthy share in it. It ought not to be beyond the power of the National Christian Council to arrange for such a piece of work to be undertaken. There are few things of more vital importance.

The following recommendations were passed at the Conference:

RECOMMENDATIONS

1. Importance of Industrial Education

The conference records its conviction that the present time is one of critical importance in the development of industry in India, and that the great amount of public attention now directed to the subject demands that the Christian Church should face with a new seriousness its responsibility and opportunity in regard to it. The conference has observed that industrial education, as carried on by missions, has too often been confined to the succour of orphans, or applied to pupils who have shown no aptitude for other types of training. It has not been regarded as a legitimate, and indeed a necessary, part of Christian education. The conference considers that it is the duty of the churches and missions in India to do all that lies in their power to advance Christian standards in industrial life, and to enable Christian boys and girls, men and women, to take a useful place in the growing industrial life of India.

2. Definition of Industrial Education

The distinctive function of industrial education is that of trade teaching, that is, the preparation of boys and girls for specific occupations, so far as possible under conditions which will enable them to take their place in due time in the industrial life of the country, whether in the village or in the city.
3. Importance of Manual Training

The foundation for industrial training must be sought in the school or schools through which the pupils have already passed. A pupil who has had no manual training and has not learned to use his hands is at a serious disadvantage in learning a trade. We consider that the greatest obstacle to the improvement of industrial education lies in the nature of the curriculum of the ordinary Indian primary and middle school, which gives no opportunity for the development of the wonderful manual aptitude found in so many Indian children. It is essential, both from the point of view of pure education and as regards preparation for later vocational training, that in the primary and middle school educational handwork should find an adequate place.

4. The Community Middle School

The conference considers that the community middle school, whether urban or rural, should be the place where a child's natural ability is tested, and from which he would be passed on to some specialized training, for instance, agriculture or teaching, or, in the case now under consideration, industry.

5. Age for Beginning Industrial Training

It is generally held that pupils should not devote themselves to specifically industrial training before the age of thirteen or fourteen. By that time normal pupils should have passed the second class in the middle school, but it will frequently be necessary for pupils who have only reached the upper primary standard by the age mentioned to pass direct to the industrial school.

6. Curriculum

The task of drawing up curricula for the industrial school is one which needs the attention of experts, conversant both with sound educational principles and with the nature of the several studies and processes required. The conference urges the National Christian Council to take steps to secure that such detailed curricula may be prepared.

It is, however, convinced that two types of industrial school may usefully be defined:

The first looks towards the village needs and industries, and should be located in rural areas. It will teach such subjects as weaving, the manufacture of clay products, cane and bamboo work, leather work and rope making, village carpentry and blacksmithing. The second type looks towards the trades and industries of the city and the developed industrial regions. Schools of this type will teach such subjects as the following: Carpentry (including cabinet and pattern making), blacksmithing,
fitting, motor mechanics, work in sheet metal (including copper and brass), foundry work, engine driving, and printing. It is not suggested that all these subjects should be dealt with in each school, but that a selection should be made in accordance with the needs of each district. The curriculum should include mainly work at the trade, but time should be devoted to drawing, book-keeping and mathematics related to the work in hand. In some areas it may be advisable to give some instruction in English by the direct method. Wherever possible, business methods, related to sales, purchase of materials, etc., should be taught.

7. The Procuring and Training of Teachers

Teachers for industrial schools should have passed through the full practical course in a school of the type, whether looking towards village or urban industries, in which they are to teach, and should in addition receive teacher-training, not of a merely general character, but related to the industrial subjects they will have to teach. In view of the scarcity in India of persons, whether Indian or foreign, who have experience in training teachers of industries, it is highly desirable that institutions for industrial teacher-training should be on a co-operative basis. In several places excellent Government industrial training institutions exist, and missions should wherever possible make use of these.

While we recognise that many industrial schools owe their inception to the enterprise of the evangelistic missionary, we consider it necessary for permanent success that the supervision of industrial education should be continuously in the hands of those who, whether foreign missionaries or Indian Christians, are properly trained for the work.

8. The Following Up of Industrial Education

It is essential that the pupil shall be trained in an atmosphere of real work, that he shall remain long enough to be adequately trained, and not leave the institution as soon as he has begun to acquire a small market value, and that he shall be equipped on leaving with a sufficient capital in money or tools to enable him to start life for himself. Our report contains examples of ways in which these ends can be achieved. The institution of the "finishing school" seems to us to offer an excellent means of advancing these ends.

It appears to us that the reasons urged against the conduct by missions of industrial commercial concerns, apart from industrial education, are very strong. (We do not include the very special case of mission presses.) There has rarely been a continuous supply of expert management. There is a grave danger of creating and continuing in the Christian workman
the spirit of dependence upon the mission, and, further, of engendering a Christian caste, segregated from the currents of national life. All assistance should be given to trained pupils to set up in business for themselves.

9. Hostels in Industrial Centres

The conference desires to draw the attention of missions and churches to the great need for hostel accommodation in the large industrial centres for young unmarried Christian artisans, including many who pass through Christian industrial schools, and urges that steps should be taken to provide such hostels, where necessary by united action.

It is further suggested that steps should be taken by the Provincial Christian Councils to arrange for information as to places where Christian workmen are welcomed, and as to facilities for scholarships, etc., for Christian boys in industrial schools, to be made generally known.

10. Special Courses

Steps should be taken to arrange for special courses (which might be short and intensive) in the manual arts, to be given to the women teachers in girls' schools.

(Note.—A course of two weeks has been arranged, to be held at the Allahabad Agricultural Institute in the latter half of October, 1924.)

11. Survey

The conference considers that in order to assist missions and churches in forming decisions as to the places in which industrial training should be developed and strengthened, it is necessary that a thorough survey of the ground should be made, including all existing Christian institutions for industrial education, their success and failure; the facilities for industrial education and the training of teachers afforded by Government; the economic needs and tendencies of the country so far as they bear on the subject; and that such a survey should be undertaken by the National Christian Council.

12. The Indian Church and Industrial Education

This conference, composed in the main of missionaries, records its conviction that the advance in industrial education which it desires to see can only be achieved if the Indian Christian community is heartily convinced of the wisdom of the plans proposed, and if its co-operation is given. It observes with pleasure the opinions recorded by representative Indian Christian conferences in favour of an extension of industrial education, and trusts that the present prejudices against industrial training, some of the reasons for which have been already admitted, may vanish.
13. Finance

Pupils during the earlier stages of learning a trade cannot be self-supporting, and therefore no institution in which a real training is given can be financially independent. But in industrial schools every effort should be made to ensure that the conditions of work during the course increasingly approximate to the actual conditions under which the pupil will eventually have to practise his trade.

The conference has given careful consideration to the cost of financing industrial education, and includes the costs of several types of education in its report. It urges missions and churches to revise their attitude towards the subject of industrial education, to regard it as having a claim on Christian resources not less than other departments of education, and to make regular and increasing provision for it, both in money and in personnel.

14. Christian Ideals in Industry

The conference considers that the contact of Christian missions with the industrial life of the country should have as its final end the application of Christian principles to industrial conditions and the avoidance of the failures of the West; and it holds that one value of Christian activity in industrial education is the opening thereby made for influencing on the social side the new industrial development of the country.

15. The Future

The conference considers that this meeting marks only the beginning of the work that is needed in the field of industrial education, and urges upon the National and Provincial Christian Councils that they should apply themselves to the problems involved, both by carrying out the survey already mentioned, and by aiding the churches and missions to make plans, in cooperation with Government and other agencies, for energetic action along the lines indicated in these recommendations.

THE PLACE OF WOMEN IN THE CHURCH

We have received from the secretaries of the International Missionary Council the following statement regarding an enquiry which it was determined at the last meeting of that Council to set on foot. We understand that the statement and the questions with which it concludes have been sent, or are being sent, to all the missions in India by the Boards in Britain, America and the Continent of Europe, and that they are asked to furnish information along the lines suggested, by the autumn of the present year.
The statement is as follows:

At its meeting at Lake Mohonk, in October, 1921, when the International Missionary Council discussed the relations of Church and Mission, one of the points which emerged, in view of the fact that men and women do not as yet have equal ecclesiastical status in all communions, and that there is not yet available a very large number of educated women leaders in the different countries, was how the principles involved in the enquiry on this subject could best be applied to women's work. It was realised that this was a very large question and that even when there is not yet any immediate prospect of transfer of responsibility from the mission to a native church, the lines along which development proceeds now may help or hinder the future church.

At its meeting at Oxford, in July, 1923, the Council had before it two papers on the subject of women's work. Believing that the Christian Church in each country should be built on lines that ensure its continuity and its largest service to the life of the home and nation, and that therefore it must use the contribution of both men and women, the Council instructed its secretaries to institute an enquiry on the relation of women to the Christian Church. After consultation with some of those interested in different countries, the secretaries of the Council suggest the following points on which information and study would be valuable, and submit these to the national organisations as a basis for such enquiries as they may institute in accordance with plans arranged in different centres.

This study is concerned with the place of women in the church in the mission field. It includes all questions of their position and service in the church, their relation (if any) to the mission organisation. Questions concerning the relation of foreign women missionaries to both church and mission will be considered only as these affect the development of the indigenous church. Questions relating to organisation at the home base will come in, if at all, only as they may affect conditions in the mission field.

Points on which Information is Desired

1. Are changes taking place among the peoples in the mission fields in regard to the education of women and their position in the general social and political life of the nation? What are the nature and direction of these changes and how far do they affect the average woman?

2. If changes are taking place, is any deliberate effort being made by the Christian Church to adapt itself to the new situation?

3. What at the present time is the position of women in the life of the church, in its government and councils (local, provincial, and national)? Is there a desire or movement to bring about any change?

4. When a transfer of authority is taking place and matters which were formerly dealt with by the missionaries are now being put under the care of the Church, how does this change affect the work and service of women (both native and foreign)?
5. What arrangements are there for relating the work for men and the work for women to each other in the general policy for the missionary and church work in a district?

6. Are the numbers of men and women in the Christian community approximately equal?

Is the education of Christian boys and girls so co-ordinated in respect of both quantity and quality as best to promote the healthy and balanced development of the Christian community (e.g. to make it possible for boys to find wives and girls husbands who can give them a measure of intellectual companionship)?

What arrangements exist for consultation between those responsible for the education of boys and those responsible for the education of girls?

7. Does the training given to boys and girls include the inculcation of Christian ideals regarding the relations between men and women?

8. Are conditions such that there is scope for the service in Christian work of highly educated Christian women?

Are such women offering their services for such work, and what forms does this service take?

The matters dealt with in this inquiry are of the deepest interest to the Indian Christian community, and some of them are at the present moment being acutely debated, notably the question of the disparity in the education given to Christian boys and to Christian girls. We have no doubt that there are some good reasons why this enquiry has been initiated in this particular manner, but it is obvious, first that the matters to be discussed are of the greatest common interest and ought to be discussed in common by members of different Christian denominations and missions; second, that the Indian Church is not less, perhaps it is even more, concerned in these matters than are the missions. We hope that it may be possible for the Provincial Christian Councils, in some cases at least, to devote time to the consideration of these questions. An article dealing with the whole subject will be published in a forthcoming issue of this Review.

RURAL EDUCATION IN INDIA

WHAT IT IS AND WHAT IT MIGHT BE

A statement by 26 Delegates attending the Special Course on Rural Education at Moga.

By the courtesy of the American Presbyterian Mission, and under the auspices of the National Christian Council, growing out of the conferences on Education and Teacher’s Institutes conducted by Mr. W. J. McKee at various centres last year, there has resulted this Four Months’ Course in Rural Education at Moga, Punjab, November, 1923 to March, 1924.

The purpose of the course has been to spread the knowledge and application of the principles of education, in the use
of which the Moga School has been so signally successful. The class, consisting of sixteen Indians—teachers, headmasters, and supervisors—and ten missionaries, represents almost every province in India, and Burma, and all shades of thought and experience, from the fresh outlook of the newcomer to the mature mind of those who have been bearing the burden and the heat of the day.

**General Criticism of the Old Method**

We have been asked by the secretary of the National Christian Council to record, at the conclusion of our stay in Moga, the impressions we have received. The course has given us a clearer insight into the problems and the needs of rural education in India, as we have for these four months intensively studied the fundamental principles of education which find such practical and successful application in the methods employed here. Most of us came with a conviction that the present system was inadequate, and we had good reason and authority for such opinions; but they rested upon vague and generalized conceptions of the nature and the causes of its failure. We have here carefully analyzed the defects of present procedure, and we have seen clearly wherein it fails to solve present problems or to meet present needs. And it is our conviction that the weaknesses and failures of rural education in India lie chiefly in the fact that our educational practices of the present day are not based upon the fundamentals of education as generally accepted. In going contrary to what are now almost universally regarded as sound principles, especially the psychological bases of education, and the influence and guidance of the environment, we can only court failure and disaster.

**Specific Criticism**

The present system, as we know it, is undemocratic, and largely devoid of respect for the personality of the child. Regardless of the natural instincts, we attempt to force upon him from outside his life, knowledge in which there is no inherent interest, and the relation of which to his life, he is, more often than not, utterly unable to see. Further, such methods disregard entirely the accompanying harmful attitudes that arise, such as divided attention, evasion, satisfaction not in the achievement itself but only in meeting the teacher's demands and avoiding his disapproval or punishment, individualism and unwholesome rivalry, and all the undesirable indirect education that goes on when the activity does not engage the whole-hearted interests and purposes of the child.
The Project (General)

The Project Method, however, is based upon the principle that desirable and interesting life activities, in which the children spontaneously engage, should be the basis of all educational endeavour. The problems arising in these activities must be solved as means to ends before the children can progress, and, since the problems are their own, the children engage in their school work with real interest and enthusiasm. In using these life projects, as the chief and leading activities of the school curriculum, the need for various subject matter and skills as means (or tools) used in carrying on these interests is literally forced upon them, not by the teacher but by the situation itself. Thus reading, writing, arithmetic, etc., become so necessary that the worth of learning them thoroughly, becomes self-evident.

The Project Method has been described by an eminent authority as "the use of the purposeful act in the educative process." An experience is educatively valuable to child or adult to the degree in which it involves whole-hearted purpose. The project in this sense is as wide as life; it is an expression of the principle of all true education rather than a method of teaching. Projects, therefore, may be very brief or very prolonged, they may be simple or complex, they may be manual, intellectual or appreciative. As an example of a very successful and fruitful project of the constructive or manual kind, extending nearly over a whole school year, the Village Home Project, as carried out by the first grade in the Moga School, may be briefly described.

The Project (Specific)

This project starts out with the interests and activities which are most vitally related to the child's life (those of the home), using this as the project, with which the primary curriculum is introduced. In planning the construction of the house a situation soon confronts the pupil requiring number as a tool. The length, breadth, thickness and height of the walls must be determined, and the progress in arithmetic begins. The need of writing these facts and figures arises, and so the first work in writing is motivated. From the very beginning of the project the pupils hear stories about the home and desire to read them. It is also necessary for them to learn to read for the information required in carrying on their activity. The plan of the house and the utensils used in the home involve drawing, and then the children move on to the larger problems of ventilation, lighting, sanitation, hygiene, etc., and those related to the sources and construction of materials, acquiring skill, accuracy, and speed in handling the information. The
interest of the children is aroused to the point where they seek to know the source and value and quality of food, and the appropriateness of clothing, and to appreciate the well-kept and attractive home, involving Christian standards and ideals of home life. New information becomes necessary as each problem arises, which must be organised and put to practical use. The project being thus a life unit, reveals the need for the knowledge required in life and enkindles motives for its mastery. The children in later grades move on thus into the life of the village community, then into the relationships of the community with the province and the nation, and finally the relation of these to the world at large. All the time the classroom must be a social environment wherein are built up desirable social attitudes, so that the individual’s horizon expands, like a series of concentric circles, each one giving him a wider outlook toward that greater out-reach of life, the Kingdom or Democracy of God, which is our ideal for society.

Character Development in General

This course has emphasized not only a better pedagogy, but the development of character and the improvement of society in and through the school, and its services to the community. As Christians we are out for the development of Christian character and service, and we are all finding out that learning is by activity and experience, and that Christian character cannot be imparted as an item of subject matter. This means that giving moral and religious instruction is no guarantee that such instruction is translated into conduct. We are convinced that the best way to learn is through the actual experience in the use of knowledge—be it intellectual, moral or religious. If we would have our boys and girls come into our Christian inheritance it must be through opportunities to enter into the experience of that inheritance day by day in their life, both in school and out. There is more meaning to prayer, worship, and service when these things find natural expression at any time of the day, within the activities of the class, than when they are merely “tacked on.” Therefore those Christian characteristics which we wish to see develop must be stimulated to expression in life, throughout all the activities of the classroom and school life and in the service of the community. We firmly believe in periods of direct Bible teaching and worship, but we are convinced that it is not only nor mainly in separate periods of instruction in morals and religion that we shall achieve our purpose, but the whole curriculum must be based upon activity of such a nature that moral and religious ideas are acquired and exercised in so natural and vital a way as to become dynamic in the guidance of conduct.
Character Development Through the Project

We have seen and learned some of the ways in which this is being done in Moga. In the classroom we have seen in actual practice the development of some of these individual and social attitudes, and the evidence of many more. In the first grade, we saw boys working together on a door for their house. We remarked such attitudes as, co-operation and sharing with one another the tasks to be done; giving the other boy a chance; submission to the will of the majority; looking toward the greatest good of the greater number; ingenuity in devising ways and means; looking ahead and experimenting with cheaper, lest they spoil more valuable material before succeeding in working out their plans; considering as a whole a drama to be presented and grasping the essential parts (which is rather advanced thinking for boys five months in school); the acceptance of responsibility for finding answers for themselves wherever they can, even from a visitor rather than from the teacher. We have noticed, too, the eagerness to serve; to carry chairs, etc., without being ordered; to keep their classroom and school clean and attractive; also their ability to see a job that needs to be done and to do it. In one class, the boys had made a ground map with chalk lines, but the rain washed the lines away. That didn’t happen twice with them. The next map had the district lines marked with stones imbedded in the ground then whitewashed, and the railway line was built up on a tiny embankment that was not so easily washed away. Thus they learned something by experience of the difficulties involved in transportation and railway engineering, and a practical sympathy with the permanent way staffs, that is true to life.

Service as Natural Expression

Outside the classroom we have been continually seeing some new phase of service rendered by the “local self-government” of this free democracy. From the first weeks here, some of our class began to go on Sunday mornings with the various groups of boys from the school, who go regularly to surrounding villages carrying inspiration from this school to the Christians of the wider community through Sunday services. Eight or nine groups keep up this community service throughout the year. Daily devotions are conducted by different classes of the school as subsidiary projects in the service of the school. We have noted the panchayat’s activities in conducting the arrangements for the boys, in regard to the hostels, food, lighting, etc., in which we, too, have been privileged to share to some extent. The necessary accounts are also kept by the boys themselves. There are also committees to write letters home for younger boys while they are unable to write their own, and
monitors for study periods to help lame dogs over stiles. Other forms of service, which we have enjoyed and had a share in, are weekly dramas, community singing, concerts or lectures, and we have had the help and daily company of the older, and the services of the younger boys in our sports, volley-ball, and tennis.

Co-ordination of Character Development and Service

We have been impressed by the remarkable co-ordination of all the activities of the school into a consistent unity which makes the whole school life for each boy a project, for the whole life of the school is on a project basis. The pupils are not here as though sentenced to several years of drudgery in preparation for life. They are here permitted to become members of a social group working out life interests, forming their own socially valuable purposes, and enjoying and judging the results of their own labours. They have a wholesome respect for manual labour, because it is not something that must be done outside of school hours in order to help to earn their keep, but a privilege which they are permitted to share and the results of which are obvious and worthwhile. The school provides the opportunities, the guidance and the backing. If one is not disposed to play the game, he brings upon himself the social pressure of those who realise the great worth of their "citizenship" here. All the product of the labours of the boys, in gardens, on the farm, or at the trades is shared. The school receives 65 per cent. of the total on account of the pupil's clothing, food and tuition expenses, etc., this amount being borne equally among all the boys. The remainder is divided among the boys, each one receiving as his own whatever he has earned above his proportionate share of that 65 per cent. When some boys receive as much as eight or ten rupees in a half-yearly settlement of accounts it is a powerful stimulus to any boy who has only earned his share of the expense or less, and consequently has nothing over for himself. He can only lay the blame at the door of his own carelessness and neglect. When one realises that this is all tied in with school activities, that an hour a day is given to village home industry work and an hour and a half to gardening, and a full day a week to the farm, in the regular time-table, and that the responsibility for the work and the accounts rests upon the boys themselves because it is their own undertaking, it is not hard to realise that this work has really a vital place in the meaning of school life in Moga.

Practical Nature of the Course

Our course here has not been merely inspectional, critical, and theoretical, for we have worked out detailed solutions to
many of our pressing educational problems. Many of us have tackled the problems involved in working out projects adaptable to our own areas; we have worked our way through the difficulties in the light of the needs, opportunities and local conditions of our own fields. We have set up objectives, worked out curricula and time-tables, as well as the projects by which we hope to gain these objectives. We have studied problems of teacher training and worked out curricula for training schools on the basis of the results of our discussions and embodying our conclusions. We have gone through the problems of supervision, have clear ideas as to what it involves and the way we must meet our difficulties. Some of us also have definite objectives and plans for experimentation that will take us years to work through in the richest way.

Implications of the Course. Radical Change Necessary and Possible

At least in a measure, we realise the implications of the course. It means a change from the spirit of formality and the traditional character of the Indian classroom, to an environment which will stimulate problems within whole-hearted activity akin to the pupil's life; the solutions of which can only be arrived at by the exercise of those traits of character for which we are aiming and the acquisition of the knowledge which life demands. Of the radical and difficult nature of this change we are fully aware. But we have seen it as effected at Moga, where the emphasis is not upon knowledge but upon character development, not through instruction but through activity. And we believe it is not impossible, by consecrated toil and study and experiment, to achieve such results elsewhere. The task will call for the utmost persistence and devotion of the best trained men and women available. It will mean that we who would see these principles applied in our own areas as successfully as we have seen them in operation in Moga, must return prepared to teach in our own rural schools, to work out our own adaptations, and to demonstrate rather than to theorize.

Going Carefully but Confident

We realise the need of careful experimentation and the futility of attempting to overturn everything at once by throwing out old methods and adopting the Project Method without first carefully working it out in one or two classes to prove its value and adaptability to our various peculiar situations. We do not wish to be judged by our visions and plans only, but are confident that, if given the opportunity, we can clearly demonstrate the value of this method in more quickly and adequately securing not only knowledge, but also those traits of Christian character and service which are so vital to the development of the Kingdom in India.
Implications for Our Missions (General)

The implications for our missions are that more men and women (European and Indian) with an adequate knowledge of rural educational theory and practice should be prepared and appointed for rural work, and that whole-hearted support and encouragement should be given to all who are competent to lead or to help in making educational experiments. These experiments should be carried out in selected schools, in close touch with the local environment and the rural needs of the area, and the results be made available for wider use as their value and adaptability are proved.

Implications. (Specific) Co-operation and Co-ordination

One outstanding requirement that has been pressed home to us here is the need for closer co-ordination and co-operation in the educational work within mission areas. There must be the very closest and most harmonious relationships between those working in, or in charge of, central (including Normal) schools and those in similar capacities in the district or over village schools. There should also be more experimentation conducted in central schools, where supervision can be more adequate and the results more readily made available, and still further experimentation in the village schools; for apparently considerable work yet remains for the working out of these improvements throughout a co-ordinated system of village schools. To accomplish this, definite, constructive supervision will be necessary, aiming at the growth of the teacher and the progressive improvement of instruction, so as to secure the largest results in knowledge and character. At least one mission represented here has taken the step of centralising this supervision in and through an expert educationist serving as a full-time secretary for rural education within the mission. This seems to us a most desirable advance.

Not Money or Equipment, but Faith and Devotion

In considering the implications for our missions as to needs with regard to equipment, money, teachers etc., it should be clearly understood that experiments can be undertaken and progress can be made without any great outlay of money for equipment. Of course, to start with nothing and to build up an institution such as the Moga School is now, would involve considerable capital expenditure for land and buildings, but almost all missions already have some school where a beginning can be made. The Project Method in emphasizing a close relationship to life involves for rural schools an equipment that is simplicity itself. The country abounds with materials as free as the air we breathe and almost as available, for those who see their educational value. Mud, stones, bamboos, pieces
of cloth and wood, cardboard, etc., take on the meaning with which childish imagination can clothe them. But unless we can lay aside our adultism and truly appreciate the child mind, that world is closed to us. Except we become as little children, we cannot enter their kingdom. From the standpoint of expense merely, we are convinced that every mission which has a rural school can make a beginning with this new type of rural education. The big need is for men and women who have caught the vision of the possibilities in these methods and can work them out with village teachers. This means, of course, a willingness on the part of these men and women to go into rural schools and work out solutions with the teachers in terms of their experience and with the object of developing them, so that they can successfully continue the work. We believe that with such men and women and such a sympathetic and constructive method of helping village teachers, it is not too much to expect that they will catch the vision and the spirit of the Project Method that has such a tremendous respect for personality and its development. The challenge of this method is for more men and women to believe in the possibilities within the individual that have never been called forth or allowed expression. It not only means respect for the personality of the pupil in the relationships of the classroom, but it means also the very same attitude in the relationships of the training school, of the teachers' institute and conference, and indeed in all the relationships of administration and supervision. It is a challenge to faith in our fellowmen, and the results in Moga have amply justified this unbounded respect for and faith in personality. The success of Moga we believe is due not to vast expenditure of money, for the budget is no more than is now being spent by many a mission on such educational work, but it is due rather to the consecrated character, devotion, faith and labour of a man with a vision, and of those working with him whom he has inspired.

Need of Continued Guidance and Help

In conclusion, we desire to record our sincere appreciation of the work of the National Christian Council and the Provincial Councils for the privilege of this course. It has, among other things, revealed to us the immense possibilities of the National Christian Council for service along the lines of Rural Education. We believe there is a vast field open for the service of a specialist in education as a full-time officer for rural work, who could arouse interest in rural education and guide and help in bringing in a better type of work. In co-operation with the Provincial Councils and their committees on rural education, objectives could be worked out and plans made for the achiev-
ing of these. Such an officer would have an opportunity of co-ordinating this work and of making available for all, the valuable educational methods and results found in various places. He could keep these committees in touch with the most valuable developments in rural education in other countries, and with the most recent literature on rural education which might be suggestive and helpful in solving problems here in India. He could help to call into existence literature needed by pupils, teachers, supervisors and other engaged in this work. He could arrange for and conduct courses, as this one at Moga or briefer ones, whereby the knowledge and experience gained through experimentation by individuals, here and there, could be made available for others who face similar problems.

In this connection we would venture to suggest that the work of the National Christian Council with regard to this course (now that the course of study in Moga is over) is really not finished. We would like to see a close contact maintained with whatever experimentation may be carried on by the members of this class, and the results carefully evaluated and made available for others. Our hope is that these will prove to be of value in various sections of the country in the solution of pressing problems.

In conclusion, we would acknowledge the great debt we owe to the American Presbyterian Mission, and especially to Mr. McKee, for what we have received by way of knowledge and inspiration during these months in Moga. We can only hope and trust that the expenditure of money, time, and effort involved may be justified by the results we may be able to achieve, by the grace of God, in the extension of the Kingdom of our Lord, and the spread of that abundant life which He came to bring.

Signed on behalf of the Delegates to the Special Course on Rural Education.

L. C. Kitchen, Bengal (Chairman).
Olive Laing, Punjab.
L. K. Shah, Central Provinces.
S. Bhushanam, Madras.
II. THE PURPOSE OF SELF-CONSECRATION

We have seen that the Christian's vocation is summed up in the word "Sainthood," which means separation or consecration to the service of God. We go on to enquire into the purpose of this consecration. For what end does God ask that our lives be entirely surrendered up to Him? The answer to such a question might be given in many ways. It would, for instance, certainly be true to say that He wants us for our own sake, because He loves us and because we were made for Him and can only find the true satisfaction of our being in Him. But, for the purpose of our present meditation, let us consider how He wants us also for His work's sake. His desire is to clothe Himself with men, through whom His Spirit can operate. He is eager to break out into the world through men, for they are the appointed channels of His power.

Is not this the chief significance of the figure of the "Body of Christ"? That figure is indicative of much more than the harmonious co-operation of many members in one whole. The body is the means by which the spirit gets to work in the world, the instrument through which our personality can express itself, can touch and influence other lives, can impress itself on its environment. That, precisely, is what the Church and its members are to Christ. He clothes Himself with them, as with a body. "The Church," says Clement of Alexandria, "subserves the mighty working of the Lord. Whence both at that time (viz. at the incarnation) He took upon Him man, that through him He might subserve the Father's will; and at all times in His love to man God clothes Himself with man for the salvation of men, aforetime with the prophets, now with the Church."

Therefore the highest purpose of our self-consecration is that we may be channels for the communication of the spirit of Christ, instruments that He will use for His work in the world. We cannot be summoned into Christ's discipleship and not sent forth to the life of service. We cannot enter into the spirit of the words, "We preach, not ourselves, but Christ Jesus as Lord," without being led on, as a natural consequence, to the words, "and ourselves your servants for Jesus' sake." And the method of our service is through the submitting of our lives to be the channels of Christ's Spirit to men. "For their sakes," we, like Him, must, "consecrate ourselves."
Our mission, then, is the communication of a spirit, the communication to the world of that Christ-spirit of love for which it is waiting as the only ultimate solution of all its problems. If our mission to the world were only the delivery of a message, the character of the messenger would be a matter of no importance; in fact, it would be quite sufficient to scatter Bibles broadcast, provided that we could induce people to read them. But our mission is to be the channels of the Spirit, the living human instruments by which He is mediated. We are to be infectious with love and courage and uplift. Men, in all their contact with us, are to feel the thrill of the Christ-Spirit that flows out from us. And just because nothing less than this is our vocation, we must needs be men and women of consecrated life. If we are to be channels of the Spirit to others, we must ourselves first be filled. But as we begin, even in small measure, to be filled with the Spirit ourselves, we cannot help beginning also to communicate Him to others. The moment we have realised our thirst, and come unto Christ to drink, at once of us, too, it begins to be true that out of the depths of our being there shall flow rivers of living water. We cannot receive and not communicate; but equally, we cannot communicate unless we receive.

This thought of the purpose of our self-consecration is surely an immense incentive to us to make it whole-hearted and complete. For there is simply no limit to what one wholly-consecrated life can achieve for the world's uplift. The study of a life like that of Mary Slessor, of Calabar, starting with no advantages of rank or education and no special equipment of natural endowments, yet through whole-hearted surrender to a supreme ideal and to the Master who inspired it, achieving results that are plainly nothing less than miraculous, is a constant rebuke to our little faith and tepid zeal, and a potent summons to new levels of self-devotion. We must resolve to set no conditions upon God's use of us, to hold back no tiniest part of our lives from the obedience of Christ, to desire only, like Henry Martyn, that we may "burn out for God." Such unconditional self-surrender is the deep secret of Christian power. For it means the opening wide of our hearts for the spirit of Christ our Lord to flow in and fill us, and from us to flow forth in rivers of living water to others, that the mirage may become a pool and the thirsty ground springs of water—that the wilderness and the solitary place may be glad, and the desert rejoice and blossom as the rose.
**REVIEWS**


This is an important book which well deserves a very thoughtful study. As a carefully prepared summary of the facts concerning the cotton and jute mills, and as an impartial estimate of the conditions under which Indian women work in them, it covers the ground well.

The title is somewhat misleading; and even the sub-title does not make quite evident to the reader that the greater number of facts collected by Miss Kelman are gathered from the cotton and jute mill industries only. Perhaps there is no modern industry in India, employing large numbers of Indian women and children, wherein more investigation is needed, than the mines. I believe it is still true that India is the only civilised country in the world where women and children, in very large numbers, work underground. They still drag the trucks along and do the same kind of degrading work which women and children used to do in Great Britain a century ago. I was asked quite recently to find a lady with medical qualifications, who could go among the women and children in the mines and report in detail about their health conditions. It was practically certain that such a report, if carefully and accurately made, would give the Indian Legislative Assembly sufficient material to go forward with, on the lines of the Washington International Labour Conference. I did my utmost at the time to find such a skilled investigator, but I failed to do so, and the work was left undone.

I greatly wish that Miss Kelman might take up the problem of the mines as thoroughly as she has taken up the problem of the mills. I believe that if the full facts were known about the conditions of the Indian mines, and if the present system of mine labour were exposed to the light of world criticism and world opinion, it would be possible in three years' time to get rid of one other evil and abomination from God's earth. There are more than fifty thousand Indian women still working underground and suffering from thoroughly bad conditions. This kind of underground labour is quite certain to increase enormously in extent in the future; and the standard set in India will effect the standard of Africa and the Far East. To set up a higher standard in India now will undoubtedly do much to raise the standard in China and Africa, when great new coal and mineral areas are opened out there in the near future.
My thoughts have run on, as I have read this book, to consider whether the time has not fully come for a new kind of Christian activity in India. Just as, nearly 50 years ago, the whole field of medical mission work was opened out by ardent enthusiasts in the cause of humanity, in that generation; even so, may there not be a new opening, in our own day, for "labour" enthusiasts in Africa and the East—for men and women who have entered heart and soul into the cause of "labour" in England and Scotland and America and on the Continent of Europe, and have learnt in the hard school of experience the bitter lessons of exploited and sweated human toil and unrestricted profit making? Could not such men and women go out, in order to do their utmost to prevent and forestall such exploitation in Africa and in the East. Just as the means of prevention of disease, which had been discovered in the hospitals of Europe, have been brought to the doors of the East by medical men and women, who have gone out in the name of Christ, so I would have "labour" men and women go out in His Name to "preach good tidings to the poor, to heal the broken-hearted, preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

If it be argued, that the "labour" work has not yet been done in England, the same might be said of medical aid and a thousand other things. If the Christian Faith is the greatest adventure which the world has ever seen, and the Acts of the Apostles follow immediately upon the Gospels, then the time is surely past when the argument could carry any weight that charity begins at home among Christian believers. There are few ways in which deliverance can be more truly preached to the captives to-day than by some united effort to bring Christian principles to bear upon the labour problems affecting the millions of Africa and the East. There are few ways in which the "acceptable year of the Lord" can be more joyfully proclaimed and the Gospel be more vitally presented as "good tidings to the poor," than by such an organised undertaking as this that I have here outlined, for Christian adventure, in our own day and generation.

I have in mind, as I write, the truly pitiable condition of the labour unions in India, which I know so well. Apart from those at Ahmedabad and a few in the South, there are hardly any that are working satisfactorily. The railway unions are nearly all in a semi-moribund condition. The labour unions in the mills are the same. Intolerable hardships are overlooked by the employers, because there is no one to point them out. Strikes occur, which are easily suppressed, and labour sinks back more hopeless than ever. Innumerable-
evils exist, but there is no remedy and no united action. I have been called in, as Miss Kelman relates, to be an arbitrator and peace-maker for very many industrial disputes. My experience has shown me, that matters are well-nigh desperate as they stand at present. Again and again the opportunity has presented itself for some devoted Christian adventurer to come forward in order to save the poor; but the missionaries have all been too much engaged in their own institutional work of carrying on state-aided schools and colleges among the very few at the top—and meanwhile the multitudes of the poor, over whom Christ’s heart yearns with compassion, because they are harassed and torn as sheep having no shepherd, go on their hopeless way, uncared for and unshepherded. Again and again, at the end of some arbitration when the strike has been finished, I have been urged with heartfelt entreaties by the masses of the labouring men and women to send them even one worker to live among them, and I have been quite unable to find the man or woman who could do it. Meanwhile

"The hungry sheep look up and are not fed,"

and Christ’s compassion is unanswered by us who call ourselves His disciples. In this book by Miss Kelman there is a strange failure to understand, and a strange lack of appreciation for, the work which Mahatma Gandhi has done to uplift the poor and the oppressed. To me this is a distressing fact, in a volume of investigation so thorough in its careful analysis. I refer especially to pages 47 to 51, which are certain to offend and wound those whom Miss Kelman would wish to conciliate. The comparison with Rabindranath Tagore is jejune and the picture of Mahatma Gandhi himself is incorrect. The sentence, "He would repudiate the suggestion, that the more active virtues, that achievement, that the search for truth, are necessary to the highest development of human character," is practically the reverse of the reality.

Perhaps the best way to correct this impression is to elucidate still further one point, which Miss Kelman herself relates, though she does not appear to understand its value.

Almost the only really solid and enduring bit of labour union work to-day in India is that done at Ahmedabad, under appalling difficulties, by Mahatma Gandhi himself. When the All-India Trades Union Congress was being inaugurated with a loud flourish of trumpets, in October, 1920, I was on the point of going to it. But Mahatma Gandhi dissuaded me. "It’s putting the cart before the horse," he said to me. When I asked him to explain his meaning, he said, "We, in Ahmedabad, have done only a very little as yet to form a real and solid labour union. What then is the condition to-day:
of the rest of the country? There will be a lot of talk and show at the All-India Trades Union Congress and the impression will be given to the world that we have really solid trades unions, when we have not. So I have told our Ahmedabad union to stay away, and I am not going myself, and you should not go either. When we have done something really solid, then let us have an All-India Trades Union Congress."

Those were, as far as I remember, his exact words. I would put them side by side with Miss Kelman's unfortunate sentence, in which she infers from his writings that "he would repudiate the suggestion, that the more active virtues, that achievement, that the search for truth, are necessary for the highest development of human character." If Miss Kelman had substituted the word "insist" for the word "repudiate," and had written that Mahatma Gandhi "would insist, that the more active virtues, that achievement, that the search for truth, are necessary to the highest development of human character," she would have summed up in a very concise way his own teaching and life and practice. But a false generalisation about Hinduism (see p. 45, end) led her astray and gave her an entirely false conception of Mahatma Gandhi. I am afraid the general atmosphere of criticism concerning the non-co-operation movement and concerning Hinduism, which she met with in European houses, helped her to make this painfully disconcerting mistake. I trust that this unfortunate sentence at least, and the criticism of Hinduism from which it springs, will be modified in the next edition. I think it is open to doubt whether any country in the world has been more indefatigable in its "search for truth" with regard to the things that are eternal than India; or whether any country has more fully in the past acted up to the words of Christ, when He said, "What shall it profit a man, if he gain the whole world and lose his own soul? And what shall a man give in exchange for his soul?"

Poona. C. F. Andrews.

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Dr. Wigram in his preface anticipates that his book "is not in the least likely to make any popular appeal" and in this opinion he is not likely to be mistaken. All the same the book deserved publication: not only on the restricted ground that there was a real need for treating the Monophysite incident in the Church's history separately and in detail, but on the more general, that this chapter of history treats of problems which are of burning interest to-day—such as the clash of Nationalism and Catholicism, and of Church and State. And if the latter
questions are of particular moment to us in India and therefore should predispose us to study Dr. Wigram's latest book, we here have certainly an additional, and very special, reason for doing so in the fact that on the Malabar coast more than two and a half lakhs of our countrymen (according to the 1921 census) are under the spiritual authority of the (Jacobite) Patriarch of Antioch; a figure which, although no recent statistics of what once was the Ottoman Empire are available, one has every reason to believe to be larger than that of the Jacobite remnant of the Syriac Church left elsewhere in the World.

Dr. Wigram treats, as the title of his book clearly indicates, with that period of the Church's history, during which the Monophysite element in the Church separated from the Dyophysite—the years A.D. 450 to 630. After an introductory chapter on "Church and State in the Fifth Century," our author explains the Council of Chalcedon's definition of "two natures in Christ" as a party verdict enforced by Government, but popularly resented (Chap. 2), although agreement was universal that Eutychianism—the ostensible point at issue—was an undoubted heresy. From the date of this Council (A.D. 451), indeed until the accession of Justinian to the throne of Byzance (A.D. 527) the Monophysite school of thought was really in a fair way of capturing the whole Church (Chaps. 2-6). At first those that refused to conform to the Chalcedonian formula were known merely as "distinguishers," i.e., nonconformists, but technically were neither heretics nor schismatics. Both Monophysites and Dyophysites tried to get the whole Church (and Caesar!) over to their way of thinking. It is not until Severus (A.D. 511) became Patriarch of Antioch, that "Monophysitism, after failing in an all but successful attempt to establish itself as imperial orthodoxy, begins to organize itself on a footing of complete separation" (p. 59). The uncompromising hostility of the Emperor Justinian made the breach permanent and the roving commission of that remarkable Monophysite "œcumenical bishop" Jacob el Barda'ani (Baradaeus)—A.D. 578, endowed the dissenters with that hierarchy without which their extinction would have been inevitable. No wonder "Jacobite" came soon to be used as appellation for that body which Jacob had organized; and since Monophysites had all along claimed to be the original Church of the Orient, holders of the faith of the holy Jacob (James, the brother of the Lord): this new meaning, given by their opponents to the same term, only served to establish the term "Jacobite" for good (Chaps. 7-10). In the next Chapters (Chaps. 11-13) Dr. Wigram tells of the "settlement into separation," which was accompanied by divisions in the Monophysite body itself, and closes his book with a final Chapter (14) on Mono-
physite Christology. Whilst, then, for a full generation after the Council of Chalcedon, the Monophysites had been the winning party in the Church (p. 147), by the end of the sixth century they had crystallized into a separated body with an independent hierarchy, which in those districts where they occurred at all (Egypt and the Orient) were the dominant Church. From 600 onwards attempts at winning the Jacobites back to the Orthodox Church were no longer attempts at pacifying malcontents within the Church, but attempts at coming to terms with a rival Church. Even those latter attempts lasted for not very long: in 622 Muhammad had fled from Mecca to Medina; in 637 Omar had taken Jerusalem—the Jacobite Church, already practically separated from the Church of Constantinople, quickly "settled down under her new masters, and there was no more talk of proceeding with a concordat between the two bodies, when it could only bring political inconvenience as the reward of a unity that men had ceased to desire" (p. 190).

Originally, Monophysitism like all Eastern schisms, was caused by conservatism and not, as in the West, by innovations. The people who refused to conform with Chalcedon did so, because the term "two natures" was a novelty: just as previously the Arians had refused to accept the term "homoousios" because unscriptural. "We stand for Ephesus and Cyril, who saved the doctrine of the Incarnation for the Church and will have no addition to the old formulae, and no new tessera of orthodoxy" (p. 147), so ran their slogan. But soon these "distinguishers" were assailed within their own body by the very heresies, which opposition to Chalcedon doctrinally implied. Whilst the original "distinguishers" in a perfectly orthodox faith maintained that Christ was both God and man, yet refused to use the expression that He had two natures, the so-called "Aphthartists," as Eutyches had done, went much further: not only asserting that He had not two but only one nature, but also explaining that this one nature was a new compound of the divine and human substances—an assertion which of course does away with the true humanity of our Lord and therefore with his ability to serve us men as a man. These true heretics were immediately anathematized by the "orthodox" Monophysites and in 484 definitely organised themselves apart from them. Though this little set must have had a moment of wild hope when Justinian in the closing years of his life with a complete volte face declared their peculiar tenet to be official orthodoxy, it never obtained any wide currency, though it lingered on until A.D. 800 (p. 154). It is therefore really quite wrong, if one calls Eutyches a Monophysite, to apply the same term to the Jacobites. Of the latter some (the "Niobites," p. 156) went so far as to "aver their belief in a distinction of natures after
the union and yet would not say two natures." The "Henoticon" (quoted p. 142), one of the Jacobites' standard confessions, indeed makes it perfectly plain that, "though they obstinately rejected the name of Chalcedon and its technical term ('two natures') they yet held the doctrine that that term guarded" (p. 148). Thus Timothy Aelurus († 477) revered by all Jacobites "as a confessor and second Athanasius, had unequivocally declared his belief that Christ was ' of the same nature with us in the flesh, and of the same nature with the father in Godhead' " (p. 30), whilst Severus the great Jacobite Father, is never weary of asserting the absolute permanence of both the *oesai* (essences) in Christ, though refusing to say that there are two *physes* (natures) in Him (p. 199). Now in Catholic philosophy, essence and nature are but two terms for one and the same reality, "Substance," differing only in that "Essence" refers to substance statically, whilst "Nature" refers to substance dynamically considered. Essence therefore stands for what a thing is, whilst by nature is meant the principle of all the activities of the thing.

Why then such obstinacy over such trifles of nomenclature? The Victorian Age has made merry over the theological disputes of those ages and tried to explain them as a form of madness peculiar to ages of "darkness." Nothing could be further from the mark. The difference between *homoousios* and *homoiousios* for instance can only be waved aside as unimportant if one is prepared to do the same to the difference between "theist" and "atheist." The fact is that Monophysitism, like Arianism, is irreconcilable, when logically pressed, with belief in one Jesus Christ who is both God and man. All sciences, theology and philosophy not excluded, must use technical terms and clear cut definitions. Not every Christian need be a theologian; but if he wishes to philosophize, no other expression is open to him but that Christ was "one Person," but of "two Natures." Hitherto popular history has not explained, why then there were any anti-Chalcedonians at all, except by the assumption that all religion is a form of insanity, a hypothesis which it is not necessary to consider further on this occasion. Dr. Wigram's book has that great merit in any case that it is not satisfied to leave this popular puzzle unsolved, but provides the key to the separation of the Monophysites, and indeed to that of a good many other schisms as well. Let us emphasize again that the Jacobites were not tainted with any heresy; i.e., that there were no doctrinal convictions to keep them separate from the Church of Byzance. Yet, separate they would keep. "If heretics they are," says Dr. Wigram, "they were heretics as rejecting Church authority rather, than as rejecting Church doctrine, and it would probably be better to
call them schismatics, for were their doctrine orthodox ten times over, it would still be undeniable that they manifested the schismatic temper in a singularly ugly fashion"
(p. 148). The famous *Henoticon* of the Emperor Zeno, for instance, is a concordat which might have been satisfactory, had those who controlled the two parties really desired peace, and not, at first victory, and later, division.

No, the true cause of "the separation was not doctrinal, but the resentment which a Nationalist feeling, inchoate but real, felt at the forcing of a Greek uniformity on its religious and civil life. This hostility was fought out on the religious field, because that was the controlling interest of the day"
(p. 204). For the Roman Empire of the time, with its capital at Constantinople, was Greek, whilst the anti-Chalcedonian dissenters were those non-Greek populations of Syria, Egypt, and, later, Armenia who refused to be "Grecized" and assimilated. The Imperial Church was the principal instrument for making the whole empire homogeneous, *i.e.*, for denationalizing these heterogeneous elements and achieving that uniformity of culture on which the safety of the empire against assault from without was thought to depend. The same Council of Chalcedon which had decreed the expression "*en dyo physin*," had also decreed that Constantinople, this mushroom city created by an emperor's whim, should rank immediately after Rome; in other words, above such ancient patriarchal sees as were Antioch, founded by S. Peter; and Alexandria, founded by his disciple, S. Mark; not to speak of the see of Jerusalem. Thus Chalcedon stood doubly for a Greek victory over Syrians and Copts; theologically, the teaching of the great Alexandrian Cyril seemed to have been overturned; ecclesiastically, the Greek patriarch of Constantinople was exalted above all the non-Greek patriarchs. Hence the stubbornness with which the anti-Chalcedonian party refused to repeat the emperor's Greek shibboleth of "in two natures"—a stubbornness which was definitely racial and nationalist, and not theological. To this day this fact is perpetuated in the name by which the small Greek Orthodox Church in Egypt and Syria is called: "Melkite," *i.e.*, the Imperial Church; and it is interesting to find that, inversely for instance, Tanis, the ancient capital of the Hyksos invaders of Egypt, a tiny enclave of foreign elements still unassimilable by Egypt, remains Melkite, not because it is Greek, but merely to mark itself off as a separate entity from the national Egyptian, *i.e.*, Coptic Church (p. 41). Jacobitism, it is safe to say, would never have existed; even Monophysitism would only have had the run of a mistaken little sect, unable to think clearly on certain points of Christology, if it
had never found a fulcrum for itself in Syrian and Coptic national feeling. Only just before Chalcedon the Council of Ephesus had tried to stamp out the nationalism of the Persian borderland, which, by way of reply, promptly had embraced Nestorianism—not because it was theologically true, but because it was not Byzantine. In much the same way, the Gothic enemies of the Roman Empire were Arians—mainly because the Roman Empire was Athanasian. Within 30 years of the Council of Ephesus, Nestorianism was the State Church of Persia and if Chalcedon had not at once a similar effect, it was only because Persia was permanently outside the Roman Empire, whilst Egypt and Syria were still within. But the moment Chosroes, and later, Omar, had defeated Imperial Rome, they were hailed by the Jacobites as deliverers and in turn were most favourably received and treated as allies against the domination of the Greeks and their emperor's Church. If Islam was soon regnant throughout the Orient, it was because the Oriental nationalities within the Roman Empire preferred the rule of fellow-Orientals to those of domineering Europeans; what ranked as primary in their minds was that their religion, to guard their nationalism, must be non-Greek; but whether Monophysite or Moslem was really a mere secondary consideration.

To us moderns, accustomed as we are to associate according to opinions shared and aims held in common, racialism in religion must seem something rather crude—until we remember the last war and certain incidents in it. But anyhow let us also remember that in those days of Imperial Rome the splitting up of men's corporate existence into two water-tight compartments, State and Church, had not yet been conceived. Roma Dea, the axiom of heathen days, was merely translated into that of a Divine Empire; the citizenship test of Cæsar-worship had been merely succeeded by that of Cæsar's worship (p. 1). "The ideal of one world-empire and of one faith was not only unchallenged, but seemed past challenge altogether" (p. 65). Hence "the existence of unorthodoxy inside the Empire or of orthodoxy outside it, were alike anomalies, to be done away with either by the forcible conversion of the heretics within the Empire or by the conquest of the foreign land where the orthodox dwelt" (p. 45). Conversely, "the Emperor, who could not abide a schism in the Imperial Church, could yet contemplate such phenomena as Gothic Arianism or Persian Nestorianism very philosophically" (p. 44). At Chalcedon and after, the question was not merely what was true, but also, what was to be the dogma of the Imperial Church: and the answer to the latter question depended on political expediency. When the West was considered as lost anyhow, the conciliation of the Orient became the paramount Imperial task, with the result that Monophysitism was
favoured as the creed of the Imperial Church; whilst if the recovery of Italy and Africa—both emphatically Chalcedonian provinces—became the object of the period, Chalcedon was bound to provide the test for Imperial conformity (p. 106). But on one point both Chalcedonian and Monophysite agreed that imposition of uniformity _ab externo_ was the Emperor’s duty (p. 13). The idea of a Church free, because independent of the State; of a State composed of individuals who have agreed to differ as to their religion; of a world, consisting of different civilizations each of which has a perfect right to develop its own life; the possibility of harmony through diversity: all this was then not so much as thought of. Hence, when Moslem Sultan succeeded Christian Emperor, little more changed than the outward trappings of a Cæsaro-Papism which remained as real before as after the change. If to this is added the greater racial kinship of Syrian and Egyptian with Arab, than with Greek and Roman, and the delight with which the Nationalists of the Orient hailed naturally their delivery from Byzantine persecution by whomsoever effected: it is indeed not to be wondered at that once the torch of Islam had touched it, the whole imposing edifice of the Byzantine Empire should come crashing down, and with it Christianity disappear in the fiery furnace thus kindled.

Moreover there can be no doubt, that really both Mono-
physitism and Nestorianism are half-way houses towards a Monotheism of the Moslem type, and that therefore alliance and, later, assimilation, of Christian and non-Christian Oriental had been already well prepared in theory too. Nestorians, emphasizing the difference, and Eutyches, the identity of the human and the divine in Christ, had produced the same logical result: that either the Man Jesus and the Divine Logos were not the same person (Nestorians) or that, if they were, Jesus could not be of ordinary human nature (Eutyches). The thought that God Almighty could become a mere man is so staggering that “the difficulty is evaded by one of two ways, by the doctrine that the divine merely associated with a man, in no other fashion though in a greater degree than it associates with us (which is Nestorianism), or that the material humanity that was taken into God was so transmuted by the association as to cease to be human at all in any real sense of the word” (p. 149). Dr Wigram continues: “The Greek mind did not see the Oriental difficulty, but this was rather because of its inferiority than because of its superiority.” This is a surprising statement indeed to make, and still more surprising surely is it to be told that the Greeks “saw no necessary incompatibility between the manhood and the Godhead, because they conceived of the Godhead itself materially.” Dr. Wigram,
wisely, we think, does not attempt to substantiate these astounding allegations but is content gaily to throw out a hint of effecting a synthesis of Nestorian, Monophysite and Islamic philosophy by conceiving "not of Divinity as lowered to any material plane, but of manhood as elevated in its entirety to a spiritual one." In other words, he conceives of matter as force and arrives at the Monism technically known as Dynamism, by denying reality to extension. In the same way Hinduism gets rid of it by declaring it to be Maya. *Habeant sibi:* but facts are stubborn things and a philosophy or theology which airily rules them out, when found inconvenient, is not one which can defend its own teaching against the charge of "unreality" and "Maya." Certainly, if the extension of bodies is an illusion, why should not Dr. Wigram's idea or the conception of Maya itself be an illusion? The difficulty of the Incarnation is the difficulty of Creation: how can there be anything besides God, without limiting Him? And even if self-limited, is not God Himself either "lowered" or "elevated" by the very novelty of this limitation? But in either case He cannot be God: for if made worse, He can no longer be the *summum bonum*; and if better, then surely that which makes him better must itself be God. No—that way there is no logical exit. If we accept both the world and God as real, the relationship can only be that between Creator and Creation; and if the Creator is not to be indebted to His Creation for a new development in Himself, He must in Himself already contain as part of His Essence "otherness" and the self-limitation which "otherness" alone makes possible. Thus we are driven to see in God not only a One but Another also; not only a God Almighty, but a Logos also—not only a Father, but a Son also. This Otherness then exists in God's Essence, but it is not a mere duality of One standing over against Another, but is harmonized by Him Who proceedeth from the Father and the Son, and Who is the link of love which in its turn makes possible that these Three should yet be One. May I suggest that Dr. Wigram's "icebergs" are more likely to melt in this "warm ocean" of Catholic dogma (so largely moulded by allegedly "inferior" Greek thought!) than in his own version of Manichaeism (into which he falls in his endeavour to overcome it!) according to which matter, because not evil, must be non-existing also.

But Dr. Wigram has on the whole written a useful book, which notwithstanding its "unpopular" title, contains most interesting historical sidelights on the problems of our own days, notably those of Race Churches, "Hindu" Christianity, and a spiritual allegiance looking beyond Nationalist frontiers.
Since even the youngest amongst us are not infallible, perhaps one may venture to suggest that the best corrective for possible dangers ahead is a little closer study of Church history and doctrine; when it will probably be found that what looked like ancient heresies and modern problems are really very ancient problems and very modern heresies.

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Poona, February, 1924.

H. C. E. Zacharias.

Why We Read the Old Testament. Cyril Alington, D.D. G. Bell & Sons, London. 1s. 6d. net.

In this little book, written originally for Bible teaching at Eton by its headmaster, all originality is disclaimed, and the purpose of the author is to present, in a form suitable for the teacher in a school, the main conclusions of Old Testament study. The work is quite admirably done, and we do not know any book of the kind which surpasses it. It is clear, accurate, scholarly, simple, well arranged; it has all the merits of a short handbook and none of the dulness.

Correspondence

INDIAN CHRISTIAN MISSION WORK IN AFRICA

[The following letter has been sent to the Universities Mission, Central Africa, for publication in their Magazine. It is also being published in India.]

Dear Sir,—I have not had the privilege of meeting the Bishop of Zanzibar, but my younger days were set on fire with love and hope through reading the story of the Universities Mission, and I was at the College at Cambridge, from which A. F. Sim went out to die in Central Africa. I mention this, because it may help to show that the thought (which has been in my heart, night and day, for many years) of Indian Christians in Tropical Africa working side by side in the one brotherhood of the Christian life with English Christians for the conversion of Africa, is not at all a new one. It has lived with me and grown up with me ever since I came out to India, twenty years ago. Now I have a hope that the time has nearly come for its fulfilment.

May I ask the Bishop of Zanzibar, through the medium of your paper, whether he would gladly welcome such Indian Christians as fellow-workers, if they came to him with the full zeal and devotion of true servants of Christ, ready to take up His Cross? If the thought appealed to him, with all its possibility for the future of Africa, would he be willing to make a journey to India and consult the Bishops of the Church about it, and interview here and there one who might be won to this great work in Christ's name. I believe that a visit to the Christian Students in the Universities in India would not be in vain.

Santiniketan,
Bolpur, Bengal.

Yours faithfully,
C. F. Andrews.