THE HARVEST FIELD

APRIL, 1923

Vol. XLIII. New Series No. 4.
CONTENTS

Editorial Notes:
Agriculture in India; Racial Distinctions; China and India ........................................ 121

Political Section:
Public Affairs, by Bharatavarsha .......................................................... 125

Articles:
Agricultural Education in India, by W. Burns, D.Sc. ........................................ 129
What Can We Learn from the Chinese Church? by E. Stanley Jones ...................... 138
The Moga Conference, by Miss Latham .......................................................... 144

Towards an Indian Interpretation of Christianity:
The New Attitude of the Missionary. II ......................................................... 149

Devotional Section:
The Gospel of Childlikeness. II—Its Application to the Individual ..................... 151

Reviews:
"British History in the Nineteenth Century" ................................................. 153
"The Second Empire" ......................................................................................... 153
"The Indian Christian Review" ........................................................................... 157

Reports and Notices:
Committee on Christian Education of the National Christian Council ............... 158

Literary Communications, which must be type-written, should be sent to John S. Hoyland, Holyrood, Nagpur, C.P. The writer's name and address must accompany each contribution.

All letters regarding subscriptions, advertisements, etc., should be addressed to The Manager, The Harvest Field, Mysore City.

EDITORIAL BOARD
The Rev. John S. Hoyland, Nagpur.

MIRAJ MEDICAL SCHOOL
Next session begins July 3rd, 1923. The School prepares students for the License of the College of Physicians and Surgeons, Bombay (L.C.P.S.), registerable in all parts of India. Entrance requirements: Matriculation or School Final Certificate. Prospectus on application.

W. J. WANLESS, M.D., F.A.C.S.,
Principal, MIRAJ, S.M.C.
EDITORIAL NOTES

Agriculture in India

Though this magazine is called the Harvest Field, its editors are not agricultural labourers, and cannot be expected to have an intimate knowledge of the agricultural situation in India, or of the problems that it presents. At the same time, no one who is seeking the good of this land can be indifferent to this question which underlies the whole life of the people and is fundamental to their advancement. It amazes one to realise that, in a land in which eighty per cent. of the people are directly dependent upon agriculture for their livelihood, it is only within the last thirty years that the Government has seriously addressed itself to the study of this problem. Within the last few weeks there has been evidence that the earlier ignorance or indifference on the part of the authorities has quite passed away. In Bengal, in the United Provinces, in Bombay, Governors and Ministers have been pressing this department of study upon the attention of the community. Sir George Lloyd would have the students of the Wilson College abandon a literary education for such a more immediately fruitful one as agriculture presents. "India needs," he says, "men of greater education in her fields." Sir William Marris has been recognising the great value of the work of Mr. Higginbottom in Allahabad. Such incidents indicate a better orientation of the minds of those in authority to the facts than has sometimes in the past obtained. It is equally necessary that this lesson should be learned by those who direct the policy of Missions. For that reason the account of agricultural education in India that Dr. Burns provides in this issue of the Harvest Field should be studied by us all, while the work that Mr. McKee is doing in Moga, of which Miss Latham gives us a glimpse, ought to be made widely known. The "project method" of education
which is followed at Moga has two outstanding advantages—first, it makes the life and interests of the village central to the training of the child; and, second, it encourages united planning and united working, so that all that is done at school is done in co-operation. This second element in the education that this method provides is scarcely less important than the first, seeing that the Indian villager is only likely to be saved by co-operative credit from his crushing load of indebtedness, and, in many dry areas at least, by co-operative farming from starvation. No one will suggest that these matters are outside of the sphere of the Christian missionary. We dare not remain indifferent to the economic needs of a people so often crushed and overwhelmed by poverty. It is scarcely less difficult for the very poor than for the very rich to enter the Kingdom of heaven. When one tells them of the love of God they are apt to turn away with some such impatient comment, in their minds if not on their lips, as that of the Irish peasant—"The feel of the spade in the hand is no different for all your talk." Some shirkers in the Jalna district said once to Mr. Tom Dobson, who in the brief time given to him did so much to give new courage and hope to the poor villagers of that area, "You never give us any spiritual message. It is always, 'Work, work, work.'" They would have liked to have sat down, folding their hands, and "chanting faint hymns to the cold, fruitless moon"—and not so faint either. But if Mr. Gandhi sought by methods that we may not approve to give his people training in self-reliance and self-control, how much more may we adopt methods such as will give the poor people at once self-respect and hope of a decent livelihood. Along these lines much more must be done in the future than has been done in the past.

Racial Distinctions

During the closing days of February two events took place in the public life of India that have an important bearing upon those racial animosities which create so formidable and so urgent a problem in this land, and not in this land alone. What is commonly known as the Racial Distinctions Bill was passed by the Legislative Assembly, while to the same Assembly the Commander-in-Chief announced the intention of the military authorities to take an immediate step towards the Indianisation of the Army by setting apart eight regiments to be wholly under the command of Indian officers. What is satisfactory in the case of the Racial Distinctions Bill is not that its enactments are good, but that the whole discussion was carried on, and the conclusions—tentative and inadequate as they may be—arrived at, in an atmosphere of restraint and conciliation that is in strong contrast to that in which the Ilbert Bill was debated forty
years ago. “Race” may be a product of mayā, as an article that we hope to publish in an early issue of the Harvest Field seeks to show, but, like other products of mayā, it can bind the soul in darkness and passion as effectively as if it were a reality. It is great gain, accordingly, that these passions are being assuaged and that reason is becoming audible. At the same time we have to recognise that the compromise arrived at, accepting as it does, and even emphasizing, the fact of racial conflict, may well delay the final expulsion of this evil spirit. If religion, which sets men in the presence of God, cannot tolerate racial privileges and racial contempts, surely law, which sets them in the presence of an abstract and impartial justice, should refuse likewise to do so. Macaulay long ago pointed out that to make a distinction between the European and the Indian in the eye of the law was to suggest that the latter might put up with a little less than justice, while the former had a right to something more. The two kinds of justice have now been equalised, but there remain still, apparently, two kinds. An act that recognises and establishes “communal” justice cannot be said to heal the racial wound, and if this result has not been achieved in the Law Courts, neither, we fear, has it been achieved in the Army. It is well that the fact is now definitely recognised that India must one day control her own forces of defence, and to that extent the step that has been taken will be hailed as a step forward. But it is to be regretted that under the arrangement proposed we shall not see Indians and Englishmen sharing the control of the same regiment, nor yet Englishmen taking orders from an Indian commanding officer. One could hardly expect that, if race distinctions continue to be maintained among judges, they will cease to be maintained among soldiers. In this matter the Church of Christ must lead the way. If we are not yet to see British officers giving willing obedience to an Indian Colonel, we shall, we trust, see such things more and more in the administration of Christian Missions. The National Christian Council is a symbol within the sphere of religion of something that the secular administration has yet failed to achieve.

China and India

We are glad to have, from Mr. Stanley Jones, an account of some of those things which his recent visit to China has shown him that the Chinese Church can teach us in India. Another valuable opportunity of learning from China’s experience has been afforded by the visit of Mr. T. Z. Koo, the able representative of the World Student Christian Federation, who has been paying a brief visit to India, and whose account, both of the political and of the Christian situation in China, has awakened
deep interest wherever he has gone. It is interesting to note that the Chinese Christian Church is intensely patriotic, and that it resents strongly any foreign interference with China's national aspirations. The parallel on the one hand between the hopes and demands of these two Oriental Christian communities, and the marked contrast on the other between the characteristics of the two peoples and the circumstances of the two nations, make it possible for each to learn much from the experience of the other. In ancient days the Chinese pilgrims who visited India regarded it as their Holy Land, and something of the same glamour attaches to India still in Chinese eyes, as the Indian delegates to the Pekin Conference last year discovered. But China has lessons equally valuable to teach to India, and no messenger from the Chinese Church could be more acceptable or could deliver that message more effectively than Mr. Koo. We understand that Dr. Rabindranath Tagore is about to proceed to China, with a view to bringing back to India a Chinese scholar who will be a member of the Vishva Bharati, and who will thus form a link in the re-establishment of the old intercourse. Our Hiuen Tsang is Mr. T. Z. Koo, and we trust that, if his visit on this occasion to India has had to be brief, he may soon return and give us further opportunities to profit by his practical wisdom and to learn of the struggles of the Chinese people for national and spiritual emancipation.

N.M.
POLITICAL SECTION

Believing, as we do, that it is essential for the Christian consciousness in general, and for individual Christians in particular, to have convictions on public questions, we begin this month a series of articles on current political movements. The articles are written by a widely-respected leader in the Indian Christian Church, who wishes to remain anonymous. His views are his own, and are not to be regarded as an utterance of the National Christian Council.

Public Affairs

One way of estimating the quality of the new spirit surging in ancient India is to realise the intensity of its expression in men and women of your own acquaintance. Another is to note its spread through the whole land as you find it in the Indian-edited press, in all the provinces and principalities, in English and the vernaculars. Yet another is to take in the great volume of it, as it passes before the mind's eye, say in a month. And there are other ways.

We shall, this month, take the quantitative viewpoint. Take the work of the Legislative Assembly at Delhi, just one of the dozen and more legislatures, in the one month of February, 1923.

First leaps to one's attention the Inter-Racial Bill. Much labour had been put into it for months, the presidency of Sir Tej Bahadur Sapru guaranteeing every fair play on both sides. In its final stage the Secretary of State meddles with it, increasing the complexity of what is already a most difficult problem. The total nett result seems to be that equality in the eye of the law has been secured in a measure, not by removing privileges but by balancing privileges. Whatever its effect may be on sentiment at the moment, one cannot help feeling that the practical working out of this arrangement is bound to call for drastic revision before long on the only really permanent principle tenable, mutual confidence.

The Secretary of State's despatch has been again and again debated; and it is difficult to see how there can be any rest until, by unmistakable acts, the Executive demonstrates that progressive policy has not been abandoned.

One such act undoubtedly is the Commander-in-Chief's announcement as regards the Indianisation of the Army. It is a small step towards a very long way; but a really forward step, and in a little-expected quarter. The lack of enthusiasm with
which this announcement was received has been commented on by the Anglo-Indian press. Is it not really due to this, that military career or glory does not make the blood course rapidly in the veins of the Indian legislator? As a step towards the ultimate development of self-defence it is welcome as a step in the right and just direction. If, instead, the Chief had announced a substantial reduction in the military budget, there would have been enthusiastic cheers! While it is a great thing that eight infantry units are to be fully officered by Indians, a point which ought to be investigated carefully is whether Sandhurst is really helping or hindering the Indian young men who go to it. The impression one gets from what one sees and hears in London, say in Shakespeare Hut, makes one wonder if the best results will not be got from cadet colleges run in India itself. The defect in the first results may be due to inexperience in recruitment; but a good deal is, we fear, really due to the misfit in the atmosphere of the place.

The report of the Fiscal Commission was the reason for a resolution on Protective Tariff, which naturally caused a full-dress debate. One can surmise how much midnight electricity must have been consumed by Mr. Innes in framing an amendment, which really satisfied no Indian group, and still was carried unanimously. It was a masterpiece of statecraft and debate. A great new principle is laid down, that Government ought to use tariff methods for stimulating and fostering the industrial well-being of the country. This is recognised, immediately, by the Manchester Guardian, as a departure from the free-trade creed. Nevertheless, the whole matter is left pretty much at the entire mercy of the administrator. One wonders if this is the real end of the Commission, over which so much ink was spent in India and in Lancashire.

There was Labour legislation, bringing India somewhat up to date as regards workmen’s compensation. Government expects to prohibit, within five years, female labour in mines. It is appalling to know that there are still some fifty thousand women working underground in Indian to-day.

Emigration has been eased by the passing of a Bill, which is really an echo of what was projected some years ago and widely debated under the caption of "Assisted Emigration." One cannot help feeling that this is but another instalment of experimentation, and that, so long as our people refuse to be assimilated, results cannot possibly be satisfactory until India secures adequate political status, and can speak in her own name direct to other nations.

There have also been numerous other Bills, minor in comparison, but each highly important in its own sphere. Amendment to the Criminal Procedure Code, fostering the
Indian Mercantile Marine, providing facilities for Cotton Transport, etc., etc.

Meanwhile the Provincial Legislative Councils have not been idle. A very few of the more significant measures may be mentioned. Madras passed a University Act, the first of the older Universities to profit by the Sadler Commission, which was convoked at great expense to reform Calcutta. One is reminded of the horse which a lad can lead to the water, but twenty men cannot persuade to drink.

Madras threw out the Irrigation Bill, a matter which raises an issue of first-class importance to the tenant as well as to the zamindar, and incidentally to certain communities with potential political value.

The Religious Endowments Bill has been held over, and, let us hope, that, frightfully difficult as it is, methods will be devised to release some of the wealth donated in self-sacrificing piety, for benefiting the needy, instead of its being locked up or misused, as is sometimes done when the income is greatly in excess of the actual needs of the institutions endowed. A departure in this line seems to us to be really in line with the best spirit in the tradition of the country.

Madras refused to be caught napping into sanctioning Mr. Knapp's demand of Rs. 10 lakhs for Malabar. The sense of responsibility for public funds displayed on that occasion was evidenced not only by the vigilance, but also by the discretion of the Assembly.

Lucknow has given the franchise to women, following the lead of Madras and Bombay. Calcutta is still struggling to get on to the track.

In the Punjab the Village Panchayat Act has come into operation, beginning an experiment in rural reconstruction of first importance. We shall watch its progress with keen interest.

Calcutta is still fighting over University reform. The City Corporation Bill raised the problem of Communal Representation in an acute form. It is difficult to see how this principle, accepted as most vicious by progressive people of all parties, can be smashed by the vote of a majority. Ipso facto it can only be done by action of minorities. Their's are the interests supposed to be safeguarded by it, and they should rise to the necessary height of confidence. Who will lead? Will the Indian Christians do so?

The significant thing in the Bihar budget is that an estimated deficit of about seven lakhs has been converted to an estimated excess of about fifty lakhs. This miracle is attributed to excise and its freedom from picketing. How startling the effects of the "failure of non-co-operation"—in more ways than one!
Outside the Legislatures the main thing in the political life of the country has been the efforts made to bring together two Congress parties—the Council-entry party and the Non-Council-entry party. The suggestion made is that both parties work the Gaya programme for three months, and then consider the possibilities of Civil Disobedience, looking towards calling a special Congress in June on the one question of Council-entry. Results are not yet known at the time of this writing. Mr. Das has been thinking out the details of his scheme and method, and has given them to the world. They leave us cold, as a particular species of compromise of Mr. Gandhi's high-souled principles with Mr. Lloyd George's capitalising expediency. In an incongruous attempt of this nature, the author cannot complain if we apply tests of pure practicality under all the limitations of actual human frailty. But we shall reserve detailed criticism until after the scheme is authoritatively accepted.

Meanwhile Mrs. Besant has had her convention at Delhi. She timed it wisely, so as to get at all the legislators in the city. Presided over and guided by Sir Tej Bahadur Sapru, it was distinctly a Liberal affair, or, to use the old term, "Moderate." Its pronouncements are all the more significant in indicating that, if the Reforms have already disclosed one thing most clearly, it is their own inadequacy for the needs of the situation or the genius of the people. A move on is indispensable. To halt now on any doctrinaire principle of "training in democracy," and so forth will be absolutely disastrous, alienating the staunchest of the supporters of the Government as against the Extremists. The Conference has appointed committees to study the different aspects of the problem of further advance and the modus vivendi, in view of the approaching general elections. We trust that these committees will face facts and all the facts. It will be vain, indeed, to imagine that anything, however clever, can be "put across," either with Britain or with India. But the time is ripe for an honestly adequate investigation: whereas nobody is in a mood to stand further experimentations.

Activity such as this, which is but a fraction of what happens in a month, arises from a mental and moral situation which is of the highest importance to the ambassador of Christ in India. It indicates a spirit which is here, there and everywhere: and which he can and ought to touch for the Master.

*Mirzapore,*

"**Bharatavarsha.**"

*28 February, 1923.*
FROM time to time we have thrown at us, in speech or writing, the fact that anything from 70 to 90 per cent. of the population of India are employed on the land. In books of political economy we read that all wealth comes from the land. It is needless to requote these platitudes, but it is desirable to establish firmly in one's consciousness the fact that agriculture is the basic occupation of mankind, in order to appreciate what follows.

Man's main physical needs are food, fuel, clothing and shelter. The raw material for these comes from the land. Industry exists only because agriculture provides the stuff to manufacture. How is it then that, certainly in India, and to a great extent in other countries, agriculture is in a position of esteem very much second to industry, using that term to imply all kinds of manufacturing activity?

To some extent it is probably because agriculture is not usually a capitalised occupation, paying profits to a ring of a shareholders and obtaining a corresponding amount of public interest. Some even question whether it can ever become a capitalised occupation.

Second, the hectic attractions of town life have ever tended to take away the more enterprising youth from the land.

Third, agricultural wages are, on the whole, lower than wages in towns.

Fourth, our education has been such as to have no bias towards agriculture even in rural schools.

It should be kept in mind also that the practice of agriculture involves the possession of some portion of the earth's surface, and a proportionately large amount when compared with the space required for industry. This means that in crowded countries only a small percentage of the people can actually own land.

But let us return to the subject, Agricultural Education. I shall deal briefly with its necessity, its types, and the classes for whom these types are suitable, and, very briefly, with the relation of agricultural education to education in general and to mission work.

I. The Necessity of Agricultural Education.

When we consider that a degree in agriculture figures on the programmes of all Universities and that the University of Cambridge has a School of Agriculture, we may well marvel at the way by which we have come and the comparative speed with
which the last few stages have been traversed. We do this, however, not in any spirit of satisfaction, for the subject has not yet by any means its rightful place, but in order to note the progress made since the time when agriculture was the occupation of the unlearned and education was something very exclusive indeed. What has brought agricultural education to this prominent position?

To answer this question fully would require a separate paper, but one may attempt to answer it briefly. As regards Britain, agricultural education developed from the information distributed by the societies formed for the improvement of agriculture. From very early days there have been published in Britain works on husbandry, containing sundry precepts and commandments for the farmer, in some cases theoretical and in some cases based on experience. The body of this knowledge continued to grow. A period of good prices towards the end of the eighteenth century stimulated farming, and in this period were established the Bath and West of England Agricultural Society, the Highland Society, and the National Board of Agriculture (the last-named not, however, with the composition or functions of the present Ministry). In 1803 we find this Board commissioning Sir Humphry Davy to deliver a course of lectures on the connection between chemistry and vegetable physiology. In 1840 Liebig's researches stimulated the starting in England of the famous series of manurial experiments at Rothamsted. In 1845 we find the Royal Agricultural College at Cirencester established. In 1885 the Board of Agriculture (now the Ministry) was constituted, and given certain powers regarding the raising of money for agricultural education.

The above would seem to be an outline of satisfactory progress. In reality it is far from being so. We find Hall stating, in 1916, "We have in all considerations of agriculture to reckon with the temperament and equipment of the men who are actually holding the bulk of British land at the present moment. Speaking generally, it is not too much to say that they are insufficiently educated and short of capital for the business they have in hand. Putting aside a substantial minority and many brilliant exceptions, they have not been touched by the revival of agricultural education that has taken place during the last twenty years. . . ." (Italics mine.—W.B.)

The necessity for agricultural education depends on (1) the basic nature of the occupation, and (2) its liability to disaster on account of unfavourable climatic or economic conditions. The history of British farming after the Napoleonic wars is a terrible example of the necessity for exact knowledge and the broadcast-
The habitual depression of the British farmer may be a legacy of that time, and be continued by the lack of touch with advanced agricultural education cited by Hall.

The necessity of agricultural education is keenly recognised in such a comparatively new country as Canada. To quote from a recent paper:

"The developing situation in Canadian agriculture has involved these factors—

"(1) A soil becoming farther and farther removed from the fertility of virgin conditions . . .

"(2) A hostility in nature against artificial improvement of plants and animals . . .

"(3) A developing industrialism in which agriculture has found a formidable rival in the labour market . . .

"(4) The growth of industrial and commercial centres, which have offered business opportunities and physical and social attractions that make the country seem dull, stale and unprofitable by comparison.

"(5) Our educational and social ideals which have declared that overalls do not go with dignity and respectability, and that education is a means to escape from labour . . . These facts are mentioned as constituting the real problem of agricultural education."

To generalise about India is usually to court disaster, but a few general remarks must be attempted. Although India is supremely agricultural, the science and practice of agriculture are on the whole backward, although in many places good. The backwardness of agriculture is strikingly apparent when put alongside the demands of modern markets. This backwardness is connected with many important factors; for example, the caste system, which tends to segregate brains at one end of the social scale, and body at the other. It is partly dependent on that—vis inertiae, which is the strongest force in India. Lastly, it is connected with the uncertainty of the rainfall in many parts the country. Year after year of unfavourable rainfall tends to depress interest and hope, unless that difficulty, like all others, is attacked by man in the power and certainty of science.

The need of agricultural education in India is first and foremost to meet certain dire dangers, the dangers of food shortage, of drought, of economic and social disaster.

Before further discussing agricultural education from this standpoint, let us get firmly fixed in our minds as an indelible impression, the background of all our thinking, the surely founded reason for sane and determined optimism, the belief that

---

1 Paper presented at the Imperial Conference of Teachers' Associations, Toronto, 1921, pp. 97-98.
no problem offered by the world around to man is insoluble by man.

This is no vain boast and no vain hope. Science has again and again done the apparently impossible. It would take long to give a full account of this faith, which is in every man of science. If you wish to understand it, I recommend a perusal of the Life of Pasteur, and a consideration of the reasons for that vehement certainty with which he put forward his ideas, backed by irrefragable evidence, before the prejudiced pontiffs of the learned world of his day. Surely, in the exercise of that power of the mind which God has delegated to man, and in the use of that power to overthrow the evils that threaten man, is man more than ever godlike.

This brings me to the starting-point of the forward movement in agricultural education in India. This was the deputation to India in 1889 of Dr. J. A. Voelcker, then Consulting Chemist to the Royal Agricultural Society of England, to enquire into and to advise upon the improvement of Indian agriculture by scientific means. This appointment was the result of recommendations by the Famine Commission of 1880. He remained in India for fourteen months, touring widely and making many investigations. His report, submitted in 1893, is still a standard work. You will observe that this was only thirty years ago. The development of the agricultural department in India, and the corresponding growth of agricultural education, are eloquent testimonies to the trust which the Governments, Imperial and Provincial, placed on the recommendations of this man of science.

Throughout his whole report he insists on the necessity of agricultural education, and devotes one whole chapter to this subject. It is again worth noting that the foremost agricultural scientist of his day, when confronted with the Indian agricultural problem, put agricultural education in the forefront of his policy.

II. Types of Agricultural Education.

Voelcker recommends agricultural education of all grades, and insists very strongly on agricultural education of University standard. We may divide agricultural education into (1) agricultural education of University standard, (2) vocational training in agriculture, (3) agricultural education suitable for children in rural schools.

Let us take these three types one by one and more fully.

Agriculture as a University subject is now recognised in all Universities, including the exclusive Cambridge. In the Faculty of Science it is usually given an equal place with pure

1 *The Improvement of Indian Agriculture*, by J. A. Voelcker, 1893.
science or engineering. The fact that the Bombay University, first of Indian Universities, admitted agriculture to full degree status, speaks volumes for the excellence of the teaching here and for the broad views taken by the men on the senate. Among recent developments the most striking is the foundation of the College of Tropical Agriculture in Trinidad, which is designed to serve men who have taken either a partial or a whole science training at home and require a further training in the science and practice of agriculture in the tropics. Of the value of University education in agriculture I might speak at great length, but I may instead be permitted to quote again from the precise and forceful Hall:\footnote{Hall, \textit{ibid.}, pp. 6869.}

"It is not pretended that the young landowner can be turned out of the University equipped for the business of controlling or developing a great estate; real education begins after the University; but he can be given the broad principles of action, he can be made acquainted with the sources of information and awakened to the possibility of applying exact methods to practical life. Let no one pretend that it would be a derogation on the part of a University to concern itself with education of this type. Those who are acquainted with the travesty of intellectual effort that is represented by the pass schools of either University, or even by the lower classes of the Honour schools, can but view with equanimity their replacement by any form of instruction that will, on the one hand, be likely to kindle some mental response on the part of the recipient, and, on the other, begin to qualify him for his position in the state."

The applicability of these words to India will be at once recognised by those who know Indian conditions.

Regarding another class of man, who is not a landowner but who is endowed with brains, Hall\footnote{Hall, \textit{ibid.}, pp. 49-50.} writes thus:

"No industry can prosper unless it is continually recruited by intelligence, and farming has suffered doubly in that the more enterprising sons of farmers have been tempted away by the greater possibilities of commerce and manufactures, while at the same time the business has been closed to the great bulk of the community who cannot be given a substantial sum of money for their start in life. In France or Germany it is always easy to find, for the management of an estate or agricultural enterprise, young men who have added to a scientific training an apprenticeship in a similar business; such men are rare in Great Britain, because of the lack of opportunity of obtaining practical training in a subordinate capacity."

This quotation touches also the roots of our trouble in India. We have the scientific information (daily increasing) to
impart. We have the men who are willing and able to receive it, but these men are often deficient in the capital necessary to start themselves in agricultural business, and there is in India little opportunity to serve in a subordinate capacity in an agricultural business where both capital and experience may be accumulated. A certain proportion of the graduates of the Poona Agricultural College, for example, are absorbed in the technical services of Government, where their record is remarkably good. Many of them have gone abroad for higher scientific training, and have on their return been recruited to fill the higher posts of the agricultural department. In the departments of other provinces and states others have done well. The present professor of Botany in the Benares Hindu University, the \textit{administrator rural} of Portuguese India, the Superintendent of Gardens of the State of Nawanagar, the Assistant Botanist in Perideniya Gardens, Ceylon, managers of cocoanut and other plantations, owners of seed farms, and many others could be cited among the \textit{alumni} of the Poona Agricultural College. All these are men of brains and education, who are now devoting themselves to the improvement of India's resources. In spite of all obstacles, about 25 per cent of the graduates of this college are directly engaged on the land, either in their own farms or in private concerns. There are also certain graduates in the revenue department, where their special knowledge of the land makes them doubly valuable. As compulsory education spreads more and more, the classes at present backward, but actually connected with the land, will be able to avail themselves of this higher agricultural education. Let us clearly understand that this type of education is desirable for all men who are to be owners or managers of land, breeders of plants or animals, managers of dairies, plant or animal doctors, agricultural scientists, journalists, teachers or propagandists, or in any sense in the same relation to agriculture as the so-called captains of industry are to industry.

It may, however, be objected that there is a danger of giving this higher education to the wrong people, and merely training up an impecunious place-hunting class, with a veneer of scientific knowledge, who will be a nuisance whether employed or unemployed. The danger exists, and must be met.

For example, some selection must be made among the men who offer themselves for an agricultural training, and those who desire to take it merely because they have failed at everything else, or in the hope of getting an easy degree of some sort, must be rejected. Moreover, since posts in Government departments are limited, men should take higher agricultural education with the means and intention of being employed on the land, or in one of the many lines connected directly or indirectly with the land.
AGRICULTURAL EDUCATION IN INDIA

At present the only people fit to receive this education are those who have a knowledge of English equal to the standard of the first year of an Arts College and the mental development of this grade. English is essential on account of the diversity of tongues among staff and students, and also because without it the stores of knowledge regarding the agriculture of the world, and of India in particular, are inaccessible.

When such men are landowners their first duty is the development of their lands, and not Government service. Where these men are not landowners, the problem of their employment does definitely exist. I may mention in this connection that the Government of South Australia have just passed an Act giving special concessions to graduates of agricultural colleges. These concessions relate to land acquirement, and are somewhat similar to the concessions granted to returned soldiers.

Let us now take up the second type of agricultural education. While agricultural education of the University standard aims at teaching the most advanced knowledge in the broadest manner, both for scientific training and for culture, vocational agricultural training aims at producing expert craftsmen. The men to whom this education is to be given stand to agriculture in the same relation as the stone mason to architecture or the mechanic to engineering. This education is obviously applicable to labourers, peasant proprietors, and subordinate managers. It must be given in the vernaculars. Anyone who can read, write, and count has the necessary qualifications. Practical training in the field takes up much of the time. For education of this type there have grown up in the Bombay Presidency six schools, of which the oldest and best known is at Loni Kalbhor, near Poona. Boys are selected, between the ages of 13 and 18, who have passed at least the fourth vernacular standard. The course is a two years' one, and is designed to give the lads such a training that they will be efficient farmers on their return to their villages.

It is a fact that there is not much demand for this valuable training. Apparently more propaganda is still wanted and a greater appreciation of the value of the school among the farming classes. These schools are relatively expensive and have come in for criticisms on this account. They do, however, represent a class of education which is most essential, and correspond to some extent to the Intermediate Agricultural Schools of Belgium.

I am aware that valuable work of this class is being done under Mr. Goheen, at Sangli, in the American Mission there. An attempt to train teachers who will impart this type of
instruction to the Indian sepoy while still in the Army is being made at the Indian Army School of Education at Belgaum.

We naturally pass on to the next stage in vocational training, namely, the instruction of the cultivator on his own lands. This type of education, known as the "project" system, has recently had a vogue in America, where it seems to be producing excellent results. India is a land where this system ought to be applicable. The agricultural work of the martyred Tom Dobson, of Jalna, was somewhat of this type. By argument, persuasion, demonstration and the driving force of his splendid character, he changed the practices of the people among whom he worked. I quote from one of his last letters to me:

"We are not quite ready for the rain, but we are more ready than we were last year. I have got more cleaning and harrowing done, too, but not nearly all of what I would like to see. The folks themselves have been surprised to see what work can be done when they are really all on the 'All for each, and each for all' basis. It has been a bit of a job to get over the 'Why should I work in that other man's fields?' but it has been done. They feel it good now. Acres by the hundred ploughed, and far better work than ever they have done before. Instead of one man labouring with four bullocks and a wooden plough for two months and a half, I have had the fields done in anything about eight, ten or twelve days by a singing, chaffing crowd."

I must, however, leave this grade of education with the following remarks in summary:

1. It is definitely vocational, for a man who proposes to farm as a business.
2. It may be given in special schools, special classes, or on the man's own land.
3. It needs trained teachers of the farming classes, or unusually good men of the non-farming classes trained as teachers, agriculturists, organisers and supervisors.

Let us now turn to the question of the education to be given to children in rural areas. In this matter Indian problems are very similar to those in other parts of the world. These are, how to keep on the land a community that shall be equal in culture and citizenship to the town community, and how to utilise agriculture in education, or (expressed otherwise) how to educate through agriculture.

I may be permitted to quote again from a paper¹ presented to the Imperial Conference of Teachers' Associations at Toronto in 1921:

"The second idea in agriculture for public schools is that,

¹ Papers presented at the Imperial Conference of Teachers' Associations, Toronto, 1921, pp. 90-92.
since education is a preparation for life, local aspects of human industry, of human interests, and of social activities, may be effectively used by the teacher to illustrate and enforce the lessons of the school. . . . Thus incidentally the intellectual and social interests, and the importance of agriculture and country life in the life of the nation and of the world, may be revealed to the minds of rural children, just as similar interests and values in the town may be revealed to the minds of the children there. This process of using local material for the education of rural children is an example of education through agriculture, and, if applied understandingly, conserves the true purpose of education. At the same time this process is more likely to hold in the country those who, by tastes and aptitude, are fitted for farming and country life, than a formal attempt at vocational training could be. . . ."

"The distinctive character of agriculture as a subject of instruction in the public schools, and the justification for its introduction there, are that it deals with things rather than with books, and that it affords the opportunity to develop the powers of observation and judgment and the capacity to do things, rather than the faculties of imitation and repetition. . . ."

"'Educational agriculture' is thus more than a body of knowledge and more than manual skill. It is a point of view, a sense of values, which will lead boys and girls back from that path to the city where, for most of them, neither happiness nor usefulness can be found; back towards the open country, which needs only a sufficient number of rightly-trained people to make it a more desirable place of residence than the town, toward which our educational and social ideals have too long been directing Canadian youth. . . ."

Now as regards the Bombay Presidency there is at present being introduced by the education department a scheme whereby there is a bifurcation of courses from and including the fifth standard, giving to education in rural schools a distinct agricultural bias. This is a long way from the attitude of the department in 1909, when such an idea was turned down. There was then, however, some reason for so doing, as the conception of agricultural education in schools was then vocational, and not of the cultural type mentioned in the extracts cited above.

At present four teachers for this course are being specially trained at the Loni School. Others will be trained and the scheme gradually spread.

It is worthy of note that the teaching of botany in schools came up for discussion in the Botany Section of the Indian Science Congress in Lucknow, in January, 1923. There were some misconceptions as to the manner and matter of such
teaching, and a tendency in some members to ask for out-of-the-way specimens for demonstration, neglecting the common things which illustrated perfectly the great truths. It will be abundantly clear that agriculture can be made a perfect travesty of education, if taught as it may be taught and will be taught in some places and by some men. Properly handled, however, it is an amazing instrument of general culture.

3. Lastly and briefly, let us consider the relation of agricultural education to missions. I have already mentioned the work of Mr. Goheen and Mr. Tom Dobson. There is similar work done in many other places, I know.

Since education given by missions is similar to other education in its aims, with the added inspiration of Christianity, all the above considerations apply. The missionary, in the school and in the field, has the priceless advantage of being a non-official, of being more in touch with his people and of having more continuity in his work. In any area problems of agricultural education require careful study before the lines can be laid down. Such questions might arise as:

(1) Shall we send any of our more brilliant boys to an agricultural college? The answer would depend on their prospects of employment after graduation.

(2) Is it possible in a certain area to teach certain elementary practical things, such as spraying crops against disease, as an adjunct to the social work of the mission? Or

(3) Could agricultural education be introduced into certain classes of a village school?

I can only leave the matter here, feeling that my readers are vastly more competent to deal further with it, and to them, therefore, it must be left.

In this imperfect sketch I have endeavoured to give an outline of three grades of agricultural education, and their application to India. It is impossible to do justice to a subject and a territory so vast, but I trust, at least, the general bearings of the matter have been made clear.

WHAT CAN WE LEARN FROM THE CHINESE CHURCH?

BY E. STANLEY JONES

BEFORE discussing the above question, I would state that I think that the Chinese Church can learn a great deal from the Indian Church. China recognizes this. At the World’s Student Federation, the Indian students made a deeper impression on the Conference than the students from any other country. This was the judgment of many Americans working
in China. Their enthusiasm and spirituality made a deep impres­sion on the Conference. The thing that seems lacking in Chinese Christianity is the Christo-centric thought of Indian Christianity. The Christianity of China seems too blocked-off, too much of a set of doctrines, looked on too much as "good teaching." It does not revolve sufficiently about the person of Jesus. It needs the warm touch of the Personal Jesus to set it tingling with life. It is too much of a system. India should be able to contribute much to her.

However, there is a great deal that we may learn from China. The first thing that I would mention would be that:

1. China is not afraid to face the facts. I found that I had to recast my type of message after getting to China. Here we were dealing largely with ideas, there they were demanding concrete facts. A chief of the South Sea Islands said that "Great ideas make me sleepy." The Chinese feel much the same way, but the moment they feel the impact of concrete facts they are eager and alert. They are not willing to spin theories, they want something that works. This pragmatic outlook on life has made them easier to face conditions as they are, and not be afraid of them. You do not have to "walk on eggs" in China. Prove that you love them and they will demand that you tell them the truth, no matter how unpleasant it may be. I would be startled when an audience would break out in applause at the mention of local or official corruption. They have an intense veneration for their past, but it does not shut their eyes to the living, throbbing present. This common-sense view of life will save them from many a "fools' paradise," and will see them through if they have the spiritual power to change facts after being willing to face them.

2. The Chinese Church is trying to make Christianity fulfil the best in China's past. Ancestor worship has chained China to the dead past. But it has also held steady the living in many a crisis. There is a truth in it that should be preserved. The Chinese Church has, in many places, preserved the best in it by observing a Day of Remembrance and Respect for Ancestors. By wearing a certain coloured flower they show respect for particular relatives. The only way to overthrow a wrong thing is to rescue the truth that lies hidden in it. Then it dies of itself. When we recognise the truth or half-truth in a bad thing, then, and then only, are we in a position to attack the wrong.

China has been fortunate in having a very pure and lofty ethical code given her by Mencius and Confucius. Christian Churches and institutions are able to quote from both of them, and use their sayings to adorn their buildings. When Gen. Feng, the great Christian, placarded the city of Kaifeng with
texts and mottoes, he used them from Mencius and Confucius and the Bible indiscriminately. Christianity can build upon this, for there is not an unclean line in all China's religious and moral literature, I am told. It seems natural to go on into Christianity, for it supplies the moral and spiritual power which Confucianism lacks.

It will take prayerful and intelligent discrimination to apply this to India, where we are dealing not merely with a moral code, but with a code that is intertwined with the religious.

3. The Chinese Church is making Christianity identical with service. As a mere worshipping institution the Christian Church has probably had its day. As a serving institution its day is just beginning. I say, "mere worshipping institution," for worship is important if linked with service. Service puts blood and reality into the worship. Without it worship is anaemic or dead.

The Christian Churches and the Y.M.C.A.s are places where the life of the city centres in many cities in China. Out of them radiate the activities for the uplift of the city. A striking instance of this is found in Tsinanfu, where Dr. Whitebrecht has built up an institute which is unique among things missionary. He has four or five large buildings linked together, in which the ideas of a museum, social centre, library, recreation and games rooms, lecture and preaching hall are all combined. It is filled full of interesting models of Red Cross work, of a sanitary and an unsanitary village, of the care of babies, of the evils of deforestation and the cause of floods—in fact everything that make up an up-to-date museum. And yet it is linked with direct evangelism. While one sees texts from Mencius on the walls as he enters, he ends up with a beautiful lecture hall, where texts from the Bible, with pictures illustrating, adorn the walls. Five or six preaching services are held a day. Last year an average of 1,500 people went through the place each day. It has now been made a department of the Shantung University—an Extension Department where the University comes into actual touch with the problems of the city and country. People come from all over the province to visit it. When they think of Christianity they cannot help but think of Christianity as something that is interested in the whole life of the people for their uplift.

The Christian General, Feng Yi Shiang, has put this spirit into his whole army. They serve a city. One feels that the army is there not so much for police purposes as for service. At the last place they were in, the Chamber of Commerce voted to give each soldier a medal, in token of appreciation for their service to the city. Feng's spirit can be seen from the follow-
ing: Some of his officers caught him one day, with a mop in his hand mopping up the floor. They remonstrated with him, and said that Confucius had taught that a Governor should not do such work. He handed them a New Testament and said: "See what the New Testament says about the matter." They were searching for a passage that bore on the question, when a friend, who later told the story, came in. In a little while they came and said that they thought they had a passage. It was this: "Whoso­ever would become great among you shall be your minister, and whosoever would be chief among you shall be your servant." Feng quietly said: "I think that fits."

Feng and his men are doing that very thing for China: they are mopping up the physical, social, military, political and moral filth of China. And by that very act they are becoming the greatest of all. Everywhere Christian and non-Christian are turning to him as the one unselfish serving man who can save China.

The Christian Church has oftentimes tried to win India through argument and debate, and has found India adamant. Let us now try service. If we would lose ourselves in the service of India we would find ourselves again. But if we find ourselves as a sect withdrawn within the walls of Churches, we will lose ourselves. This has been done in a haphazard way, but the Church has not been organised for service the way it has been organised for worship. Had it been done we would find ourselves leading India to-day.

4. Christianity in China has not been afraid to get at the leading men of the nation. It has not stayed on the edges, it has gone to the very centre of things. This is strikingly illustrated by the work of Watts-Pye in Shensi. When he went to that locality he mapped out twenty walled cities he would occupy in time. After careful training he sends his men out two by two. They do not go into a city and begin preaching on the streets. They go straight to the leading men with their calling cards. They ask what these leading men think can be done for the town, for these workers come as community engineers. After they have done this a preaching hall is opened, with the leading men of the city on the platform at the opening, and the presenta­tion of Christianity begins. Instead of sneaking in at the edges they are the centre of the life—moral, social and religious—at once. Last year they took in 3,000 members. The pastor does not go for new members. That is the work of the mem­bers. The pastor looks after them after they are brought in. The losses are practically reduced to nil.

We had evangelistic meetings where generals, admirals, governors, senators, millionaires, and business men were present. Christianity seemed unafraid. This does not mean
that it stops there and does not get to the poor. The National Christian Council, meeting at Shanghai this last year, drew up a social programme that was striking: They asked the employers to give one day’s rest in seven, no child labour under twelve, a living wage and safety appliances. Quite a number of Chambers of Commerce throughout China adopted this programme of the Christian Church as Dr. Eddy put it up to them. Christianity thus stands with its hands on both the employer and the employee. The Reformation in Europe failed to do what it might have done when Luther became frightened at the Peasants’ Revolt, so that it became “a Reformation according to the Princes” and not according to the peasants. Labour was largely on the other side. The Church in China is trying to make the Christian Reformation in China a reformation according to the whole people, and taking in their whole life—moral, spiritual, social, industrial and political. In this they are wise.

5. The Church in China has got behind the best in national movements and has identified Christianity and the highest patriotism. Previous to twelve years ago it was unpatriotic to become a Christian. The Boxer Uprising was a flaming expression of China’s thought, that the religion of the “foreign devil” was foreign and the quicker it was exterminated the better. Twelve years ago the change came. If the credit is to be given to anyone, I am told by those on the field that Dr. Eddy must have it. In a series of campaigns through China he, according to the statement of a keen observer, “took the bull by the horns,” preached that the highest nationalism demanded new character, that Christianity gave men new character, therefore to be a real patriot was to be a real Christian. The pastors took it up, and it was said so often and with such evident truth that China has now begun to believe it. Christianity is now naturalised in China’s life. It is not now going against the national grain, but is working with it.

It is producing some of the finest patriots in China. In the hour of her need China is turning to them. The recent Premier, Dr. Wang, is a Christian, the son of a pastor. I am told that 80 per cent. of the men who represented China at Washington at the Disarmament Conference were Chinese Christians. David Yui, the national secretary of the Y.M.C.A. was elected as the People’s Delegate, and on his return he was accorded the greatest ovation of any, when 100,000 people crowded the railway at Tientsin, and demanded that he break journey and speak to them. They carried him in triumph to the theatre, where they had him tell the story of the Conference. Another Christian, Dr. C. T. Wang, was given charge of the negotiations with Japan in taking over the Shangtung
Peninsula, while another has been given the task of raising the millions needed for the purchase of the railway from Japan. In a recent voting contest carried on in a secular paper on the question: "Who are the Twelve Greatest Living Chinese?" four out of the five first names voted for were Chinese Christians. At a dinner given to us by the four leading department stores of Hong Kong, where the matter of giving better conditions of employment to the employees was put up, enquiry brought out the fact that eighty-five per cent. of the managers and directors were Chinese Christians. It was the Chinese pastors present who pleaded for better labour conditions in their after-dinner speaking. Here was Christianity, not apologetic, but grappling with the most difficult questions that face us to-day, and doing it courageously and with the right spirit. When bandits were over-running Honan Province, it was the pastors who were appealed to, again and again, to save the situation, and very often they did. They were the only ones unafraid. In Shensi bandits do not come to the towns where there are pastors. Along the borders of Mongolia, in twenty cities the leading people, in numbers of from 1,500 to 2,000, gathered in a public place and begged through their leaders for a Church as a means of protection. They were ready to submit absolutely to any terms. This has dangers, of course, but it shows what position the Church holds. During the fighting in Foochow there were three rival parties. They could agree on only one thing, namely, that a certain local Christian be appointed treasurer of the province. They could trust no one else. When the old Governor fled from the city, he applied to the Christians for protection. Their power of protection came from the moral and spiritual authority they held in the city.

To sum up: The Chinese Church is unafraid to face the facts, because it believes it can change them; it is striving to fulfil the best in China's past; it is making Christianity identical with service; it is not afraid to approach the wisest and highest with the Christian programme; and it is making Christianity synonymous with the highest love of country. For these reasons Christianity is facing the most wide-open situation in the world to-day. I felt that they were not sufficiently excited over the situation—they took it all too much as a matter of course. We had over three thousand who made definite decisions for Christ, but we merely touched the fringes of the possibilities in the situation. That day will come in India, too. God grant that we may meet it morally and spiritually equipped.
THE MOGA CONFERENCE

BY MISS LATHAM, S.P.G., AHMEDNAGAR

MOGA is a village in the Punjab, between Ludhiana and Ferozepur. When it was proposed to hold a small conference for the purpose of forwarding Rural Education, those who were invited to attend were asked to make suggestions as to how the Conference could be made of practical use. Several people asked that it might be held in some place where the best type of rural education was being carried on. Those who attended the Conference felt that such a place had been found in Moga. Every day, while possibilities were discussed, there was before our eyes a work going on which should be seen in every province of India. It was this fact more than any of the discussions, which will make the Moga Conference live and bear fruit.

Before passing on to the work of the Conference two things should be noted.

1. Importance of the Teacher. In education the first thing that tells, above all schemes and organisations and buildings, is the personality of the teacher. It would be impertinence for us to speak of what Mr. McKee is to Moga, but what has been accomplished there under God is largely due to the personality, which orders everything with the utmost quietness, insight and forethought, and with real love for the boys.

2. Importance of Village Primary Education. Mr. McKee holds, and holds rightly, that the village primary school is the most important part of our educational system. It is the root, while the rural community middle school and teachers' training are but the trunk and branches. Our problem is how to educate the thousands of boys and girls, more particularly Christian boys and girls, who are growing up in our Indian villages uneducated, and without any real knowledge of Christ. Unless we succeed in the villages our problem remains unsolved.

The Conference. Wednesday, December 6th, the first day of the Conference, was largely given to the clearing up of people's ideas as to what was meant by a Vocational Middle School, and it was determined to adopt the phrase, "Rural Community Middle School," because many people have failed to realise that our object in these schools is primarily to turn out the best possible men and women. While doing that, it is allowable to prepare them, as opportunity offers, to serve the community and earn their own living in the way best suited to their powers.

Moga School. Thursday morning was spent in seeing the Moga School at work, with explanations from the Principal, and one or two demonstration classes in Urdu. The quickness,
alertness, and ability to read shown by village boys who had been in school six months was most inspiring. They had been trained to read on the story method, learning to recognise words without knowing any alphabet.

The pupils in the school and training class at present number about 125, of whom 75 are in the primary school (standards I to IV) and 50 in the normal class and middle school (standards V to VIII). The school boys all come from the surrounding Punjab villages.

A sample day at Moga is somewhat as follows:

6 a.m. Pupils rise. Time of quiet in dormitories.
6-45 Prayers in common.
7 Bible classes.
7-30 Village trade works
9 Breakfast.
9-45 a.m. School session: one class is always on agricultural work to 3-15 p.m. for the full day.
3-30 to 5 General work in fields.
5 Playground.
6 Evening meal.
6-45 Evening devotions conducted by the students.

Then follows evening study, supervised for an hour and half, and so to bed.

The chief differences noticeable in the methods of teaching are the project method in organisation, the story method in teaching reading (akin to the Beacon method), and the full arm method in writing, accompanied by the writing of labels for plants, garden produce, specimens, and every kind of work. There are also new methods in arithmetic, hygiene, nature study and composition—these arise largely out of the project method of organisation. The Bible is mainly taught by stories, with expressional work devised by the boys in pursuance of some project. Free arm blackboard drawing is taught—also other kinds of drawing and Indian singing. It is always kept in mind that the aim of the rural community middle school is the good of the district, so that all that relates to the district—customs, folklore, indigenous industries, song, tradition—will be worked in the form of a background in the minds of the boys, and from this they will be carried on and developed as far as they are able to go. Some few will pass on to the high schools and Universities, others to trade schools, or trades, others to developing the resources of their countryside.

The project method of organisation is based on the fact that not only knowledge is needed by our villages, but character, and an education related to the life of village and district. Hence in the first class of the primary school all the education is connected with the study of the village home. There are the people in it, with their relations and duties, the building
and preparation of the houses, the animals, the furniture and household pots, the relation of the home to the world outside. So in the second class, the work may be grouped around the farm, and in the third around the village, including the village shop. The fourth class relates the farm and the village to the outside world. The interest caused by this grouping of subjects around something so closely related to the children’s lives accounts for the success of this method.

_The School as Centre of Social Service._ On Thursday evening Mr. Fraser gave us an inspiring account of the social activities at Trinity College, Kandy. This is, of course, a school of a higher type, but we learnt much. The masters and boys have a social service league. There is no poverty in Kandy with which they are not in touch. The place has been divided into 60 areas, with three members of the league dealing with the social conditions in each. The boys are trained in simple dispensing and First Aid—in famine times they have helped in distribution of rice and foodstuffs. The question of bad houses and drink and drug shops have been tackled by masters, old boys and elder boys. Dr. Bose spoke of the need of dealing with such matters as forced labour, either paid or unpaid, in the Punjab villages. It was felt that any rural community school should be a centre of light, from which better sanitation, healthy conditions of living, improvement in agriculture and gardening and village trades should radiate into the surrounding district, and, above all, should shine out the atmosphere of love and service, and all that the coming of the Kingdom of Christ to the countryside would mean. Old boys would return again and again, for fresh help and inspiration.

Friday morning was devoted to the subject of the training of teachers. It was realised that a somewhat different training and outlook is needed for town and village teachers. A teacher gains much from his own school experience as a boy, also by seeing and hearing all that takes places in a thoroughly good model school, and by doing work in a practice school, and work for the village under village conditions.

Several points came out in the course of the debate. Training centres for village teachers in India should necessarily at present be doing experimental work. All village training should include the after care of teachers, who should be helped both by supervisors and by yearly "Refresher" courses. These courses are specially necessary in India, because as yet there is little vernacular literature to help the village teacher. It was felt that teachers should not be trained in large numbers in one institution, for their character-training will suffer. Mr. McKee gave some interesting details of the training of teachers at Moga in practical work. The students are given a talk about
the teaching of a subject; e.g. reading by the story method. There and then on the verandah a few boys are brought over to be taught on these lines. When the student is ready for it, he is sent into the school to teach a whole class on these lines. After that, he observes the work of a competent teacher for a whole day, and he gradually goes on until this same competent teacher observes this student’s work with his class for a whole day. During the last three weeks of his course, the student should be out in the villages, teaching in a village school, and doing some social work. The actual school curriculum at Moga of the first four classes is worked out in great detail with the students.

There was some time given to the question of the standard of education to be required from teachers, and what could be done to secure the right men and women. In places like the Sunderbunds, and among backward communities, it was felt that, given character in a teacher, it is not practical at present to press for high mental qualifications. On the other hand, the best type of man and woman with good qualifications or a degree will find a happy life work among the village people. No missionary should send a man to train as a teacher because there is nothing else which he can do. In such cases the function of the training college is to suggest some other calling for the would-be master.

Supervisors. The question of adequate supervision of village primary schools by means of supervisors was next discussed. The supervisor should have passed through a school such as Moga, and had a year’s training over and above the ordinary teacher’s course, or he may be a good Government-trained teacher, capable of adapting himself to new conditions, who will take a year’s training in the new methods in force at Moga; or he may be a Westerner, or he may be a lady!

The work of the supervisor is not to criticise, but to help the village teacher, and inspire him with fresh hope. He should be in the closest possible touch with the rural community school and training centre, which might well be his headquarters.

Suppose a supervisor has eight village schools to look after. One of those schools should have a really good teacher and be in some sense a model school for that district. The supervisor will visit each school once in two months, omitting holiday months. He will teach in the school and help the teacher in every possible way, including social community work. During the week he is at the better school of his district, one full day might be given up to a teachers’ conference, to which the teachers of all eight schools would come. Different subjects would be chosen for conference according to the needs of the
district at the time, and some part of the day would be used for corporate devotion. At this conference definite plans of work would be made for the next two months, when their success or failure could be reported upon.

It was pointed out that in different countries different methods are used. In the Philippines the normal training is not particularly good, and most of the work of helping teachers is done by supervisors. In Uganda, on the other hand, the teacher is periodically brought back to his training college for further training, and each village superintends its own teacher.

*Relations with Government.* The general feeling was that Government would welcome good educational experiments, and would allow proved workers a free hand. In matters of educational research, and also of educational tests and measurements, missions should make use of what Government is doing.

*Curriculum.* A volume of about 400 pages will shortly be published by the Methodist Publishing House, giving suggestions for detailed syllabuses for elementary and middle schools, worked out by Mr. King, M. Lehman and Mr. McKee.

The closing note of the Conference was full of hope. No mention has been made of the daily corporate prayer, of the united service on the Sunday, in which Mr. Paton reminded us that no true service could be rendered to India without suffering, sharing in our Lord's Cross. Again the inspiration drawn from the personalities of the different members of the Conference was great. Each member returned home thanking God for new hope for our Indian villages, for the stirring of the mind, for the opportunity which lies ahead. We felt the futility of talking, but the earnest hope of each was that God would open the way by which, in his own district, thought about Rural Education might indeed be translated into action.
TOWARDS AN INDIAN INTERPRETATION OF CHRISTIANITY

[We invite Correspondence and Contributions on this subject.]

The New Attitude of the Missionary

"The missionary’s job is to work himself out of a job.” Things are moving very fast nowadays towards a realisation of the truth of this statement. The national movement in India has, amongst other benefits, created an ever-growing conviction that the only hope for the healthy growth of Christianity in this land is that it should be Indian. The present-day missionary is feeling ever more strongly that he has got to step aside, and allow his Indian friends to lead in the work of evangelising their own country, and in the work of training the members of their community to take their due share in that great work.

In some quarters a certain amount of apprehension is expressed lest an Indian-led Church should develop forms of thought or worship which shall be at variance with those developed by historic Christianity in the West. But to a keener insight it will probably seem that such a tendency would not only not constitute a danger, but would be highly desirable, since there are few who will maintain that the West has made an unqualified success of Christianity and its application. It is, indeed, profoundly to be hoped that the Indian Church will show itself spiritually-minded enough, and free-spirited enough, to develop a distinctively Indian type of Christian thought and practice.

Again, in some quarters there is a certain amount of apprehension lest the younger and more forward-looking sections of the Indian Christian community should adopt too nationalistic an attitude in politics. But, although it is true that Christianity should rise above national service into the service of mankind as a whole, it is none the less true that the Christian mind is imperatively called upon to lead and mould national life, in the spirit of true freedom, and that this will be impossible unless the Christian is deeply concerned for his nation’s welfare, and deeply sympathetic with her efforts after liberty and the fuller life.

Thus the missionary to-day finds himself called upon to recede more and more into the background. He must give the Indian Church complete freedom to develop her own type of thought and worship. He must be exceedingly careful not to hinder, on racial or national grounds, the efforts of Indian
Christians to take their rightful place in the new movement for the national self-realisation of India. He must seek out, and probably confine himself to, spheres of inconspicuous service where he is able to assist unnoticed in the preparation of the Indian Church for the great task which lies ahead of her.

What, then, of the missionary's loyalty to his Master's commission to preach the Gospel of the Cross? Is he to forget that commission in his ambition to serve unobtrusively in training the Indian Church to do her work of preaching the Gospel to her own fellow-countrymen? Assuredly no. The more he loosens his hold upon the control of organisation, the more leisure will the missionary find himself possessing for the fulfilment of his true commission, the more opportunities will he have for moving quietly amongst the people and for proving whether or no he has the most essential of all qualifications for Christian service: the character which is in itself the best advertisement for Christ.

In educational work, for instance, the time is rapidly coming when we shall find it the right and natural thing to install Indian Christians at the head of missionary schools and colleges, whilst the foreign missionaries occupy subordinate positions on the staff. The direction of policy, and the work of administration, will be controlled by the Indian Christians at the head; and thus the missionaries, if they are men of the right stamp, will find themselves far more at liberty than they have ever been before for the actual work of teaching (and especially Scripture teaching), and for friendly personal contact with the students—methods of spreading the Gospel (again provided that the missionaries in question are men of the right stamp) which vastly excel any manipulation of policy or organisation.

The missionary of the future is a man with a passion for subordinating himself, for eliminating himself. He is a man with a passion for liberty, that is, for conceding liberty to others. He is a man who cannot bear to be in a position of superiority to his friends, but who rejoices when his friends are superior to himself. In short, the missionary of the future will be a follower of Christ, a Christian.

AN EDUCATIONAL MISSIONARY.
Christ's Gospel of Childlikeness is—if we could only understand it aright—the most revolutionary conception that has ever come into the world. It means an entire change in all the ordinary values of life. It means, to put it briefly, that this world is God's house, God's home: and that all the men and women in the world are the family of children in God's home.

Now there are homes, and homes. Some homes are unholy bear gardens; some are polluted by shameful things. Some are ideal. These latter, the perfect homes, are those in which the children live together—without quarrelling—a happy, busy, free, contented life, full of simple gladness. They are constantly employed on some play-activity that calls forth their best powers. Their parents, who are much with them, are not schoolmasters or policemen, but the best kind of friends, ever sharing, wholeheartedly and joyfully, in the children's play, and ever watchful to see how that play can be suited to each child, so that his best powers may be drawn out and encouraged by it.

This was Christ's ideal for human society in His Gospel of Childlikeness. The whole great world of mankind was to be a home like this. Men were to dwell together happily and peacefully, in the constant friendship and care of their Father-God.

Our generation is less influenced, perhaps, than the generations which went before it by the idea of individual sin; but, on the other hand, it is certainly more influenced by the idea of social and corporate sin. We realise, as no generation has realised before, the frightful evils that have come upon mankind through the operation of the evil will in masses of men—the will for power and wealth, that works blindly and ruthlessly for the attainment of its objective, without regard to the rights and the happiness of others.

The Great War has shown us how awful is the threat to the well-being of humanity constituted by this evil will, how abundantly capable it is of destroying humanity wholesale, to gain its ends.

The misery of the poverty-stricken and unemployed, the truculent violence of the strong in their entire disregard of
the rights of the weak, the disastrous feebleness and ineffectiveness of the organised forces of religion—these, and a hundred other signs of the times, show that the world has reached a point of despair, of moral and spiritual bankruptcy, at which the old forces of idealism and righteousness have patently failed and new ones have not yet been developed to take their place.

And all the while, behind the conflict, there is Christ's ideal of human relationships—His Gospel of Childlikeness—all the while, in the mind of God, mankind is designed to be His family, dwelling contentedly and peacefully together in His home, grouped round Him, the dear and joyous Father of all.

The world needs a revolution, in the deepest and most thoroughgoing sense, a revolution that shall turn it from strife and selfishness to Christ's ideal family of God.

III

How is this Christian Revolution to be achieved, this turning of mankind to Christ's ideal, to the life of childlikeness in the family of God?

Obviously, as Christ Himself taught, the work must begin with the individual; but equally obviously it must not fall into the errors of all our modern Christianity, and end with the individual without touching the community, the class, the nation, the race, humanity as a whole.

Our first task is as individuals to come to God, as we came long ago to our mother's knee, in complete trustfulness, and simple, unaffected love.

If we find this hard, it will help us to call up in our minds, as vividly as possible, a picture of our mother or our father in those old days, and of how (when we were in our better moods) we loved and trusted them. If this is for any reason impossible, we have all seen concrete instances of this kind of love and trust existing between parent and child, and it should not be hard for us to train our minds to adopt the same attitude towards God.

The adoption of this attitude is not a difficult form of mental or spiritual initiation, which can be effected once and for all, and then neglected, like learning to swim in the physical sphere. It must be repeated, anew every day—twenty, a hundred times a day, whenever the soul needs God; and we shall find that our souls need God much more often than we had thought of before.

At last, perhaps, we shall find that we are as children who can scarcely let go their father's hand, but are with him everywhere, entirely happy and safe in his companionship, able at any moment of need to clasp his hand more tightly, and look up into his face of love.
Thus the first step in the application in actual practice of Christ's Gospel of Childlikeness is that we should individually come to God just as we did in our childhood to a loving earthly father or mother, that we should grow accustomed to the thought of His love and His nature from the point of view of such a relationship, and that we should train our souls day by day in this attitude of childlikeness towards Him.

Unless this process of growing childlikeness of spirit is carried out in our own individual experience, and in the experience of tens of thousands of other individuals, it is hard to see how mankind can ever become God's family.

It was in the realisation of the necessity for this individual attitude of childlike trust towards God, and for a persistent personal discipline in that attitude, that Christ set right in the forefront of His teaching, His great assertion of God's Fatherhood (then—in the sense in which Christ used the term—an utterly new conception). Such parables as those about the Prodigal Son, the Sparrows, the Fallen Hair, mean that God is Father in a far more literal and loving sense than man can readily believe.

Christ's attitude to children, His teaching of the childmorality of the Beatitudes, His nights spent in prayer on the mountains—all these things are evidence, from different points of view, of how completely His mind and His life were dominated by the idea of God's Fatherhood.

If we would follow Christ, if we would share in His work for the salvation of the world, it is essential that we should first of all realise, in personal experience and in the actual practice of a disciplined life, the meaning for our individual souls of His new and wonderful message of God's Fatherhood, which bears with it also His Gospel of man's childlikeness.

REVIEWS

*British History in the Nineteenth Century*, by G. M. Trevelyan. Longmans & Co.


These two delightful new history-books form an absorbing study to anyone who is interested in the idea that each of the great national groups in the world shows in its development some distinctive characteristic, or set of characteristics, the study of which may be of use to other developing communities. As such, these books should be diligently read and marked by all who are seeking for guidance as to the right lines of political progress that are to be followed in India to-day.
Mr. Trevelyan's volume shows us the slow, patient, constitutional advance which is characteristic of the British people. He starts with the year 1782, when "The close oligarchies that governed the towns were strongholds of Church and State," when "our criminal law was a sanguinary chaos," when "a creeping paralysis infected every established and endowed institution," when "rural England was governed by the absolute patriarchal sway of the Justices of the Peace," when "the art of legislation . . . had been lost," when "the House of Commons had in effect become a co-optive body," when "power was left in the hands of the landed aristocracy, with the municipal oligarchies as its congenial instrument." From this dark period we proceed to the still darker period of the Napoleonic wars; but after that the dawn begins to break, and we pass in review the long process of gradual and steady reform, by which the administration of public life in Great Britain was thoroughly and radically re-organised.

There are three especially striking principles running through Mr. Trevelyan's analysis of this century of reform. The first is the extraordinary influence of the Evangelical movement in religion (with its three great representative leaders, Wesley, Wilberforce and Shaftesbury) in rendering reform possible, by the education of public opinion and by stimulating the conscience of the nation. Not only were the abolition of slavery and the passing of the Factory Acts, and so on, directly the result of evangelical philanthropy, but "The close and enthusiastic study of the Bible educated the imagination more nobly than it is educated in our age of magazines, novelettes and newspapers. And in the chapel life men first learnt to speak and to organise, to persuade and to trust their fellows."

Secondly, the new England was built up out of the corruption and sterility of the latter part of the eighteenth century, by orderly constitutional methods, and especially by Parliamentary action; and where such constitutional methods were departed from, as in certain aspects of the Chartist movement, the result was ineffectiveness.

Thirdly, the new England was built up, not so much by the labours of outstanding reformers (great as was the influence of such men as the three mentioned above) as by the steady self-sacrificing labour, in many spheres, of the common people, who were determined to help themselves, who grasped with tenacity every advantage gained, every reform successfully carried through, and used it for all it was worth as an instrument for gaining more.

There are many fine pieces of writing in Mr. Trevelyan's book. Two examples must suffice: "On the first of August, 1834, all slaves in the British Empire were to become free."
On the last night of slavery, the negroes in the West Indian islands went up on to the hill-tops to watch for the sun to rise, bringing them freedom as its first rays struck the waters. But far away in the forests of Central Africa, in the heart of darkness yet unexplored, none understood or regarded the day. Yet it was that continent whose future was most deeply affected. Before its exploitation by Europe had well begun, it had been decided by the most powerful of its future masters that slavery should not be the relation of the black man to the white.

"In the autumn of 1866... the usual order of proceedings was that, in each of the great centres of industry in the North and Midlands, the bulk of the male population of all classes, including the Trade Unionists marshalled under their banners, would march past Bright in a monster review, some two hundred thousand strong, generally on a moor near the city. In the evening he would address a mass meeting in words of classical eloquence and Radical vigour, that were reported at full in the papers next day. That was all, but it was enough. The middle and working classes... had come together to demand the franchise. In vain the country houses were filled that Christmas with ladies and gentlemen abusing Bright. In their hearts they were afraid, with that wise old English fear of their countrymen when thoroughly roused, which has done as much to save England as many more heroic virtues."

Mr. Guedalla's book, which is in effect a life of the Emperor Napoleon the Third, forms a striking contrast to Mr. Trevelyan's record of the orderly process of reform carried out in nineteenth century England. That contrast is summed up in Napoleon's words to Richard Cobden, "In France we make revolutions, not reforms."

The book is a brilliantly-written record of relentless personal ambition, and of a national character which helped in the fulfilment of that ambition through its fierce uncompromising devotion to abstract ideas, its impatience with failure to realise those ideas in immediate practice, and its fatal proneness to resort to methods of unconstitutional violence in order to attain their realisation.

We are shown the strength and the weakness of the French national character, its genuine belief in, and reverence for, the sovereignty of the people, but its disastrous readiness to let the popular will (or the will of the Paris mob) express itself in sudden and violent revolt against any government which may seem to have lost popular confidence.

Napoleon the Third, like his uncle, based his claim to rule on the solid fact that in a series of plebiscites the French people, by huge majorities, had proclaimed their confidence in him.
But in the violent changes of government which led up to his rule we perceive, no less than in the revolutions of 1792 and 1871, the fatal facility with which the French national character slips into a course of reckless violence if it appears that thereby it may gain an immediate and practical advantage. The latest and perhaps the most dangerous manifestation of this spirit is to be seen in the Ruhr to-day.

The career of Napoleon the Third, with its unbridled ambition, with its unscrupulous yet skilful use of utterly unconstitutional methods in the famous coup of 1851 (and at other times), and with the drift and sterility which set in when once the Empire had been attained, is typical of a national character which, for better or worse, is the antithesis of that shown in the laborious reforming patience of nineteenth century England.

The contrast forms a fruitful subject of study for those who are desirous that India should find the right pathway towards freedom, and who believe that this is a pathway of steady reform rather than of revolution.

Mr. Guedalla writes with a great deal of humour, with a distinctive charm of his own, and with an estimable faculty for summing up, in a few mordant words or phrases, the inner significance of some broad subject. "In the last years of the Empire the little figures of Parisian gaiety jigged on a broad and lighted stage. The scene, lit by the flaring gas-jets of the Second Empire, was set by the tall buildings of M. Haussmann's avenues; . . . one seems to see them simpering prettily in their great skirts and their little hats, the lost anonymas of the Second Empire. They crossed the stage to a lively air."

"It is the tragedy of Napoleon III that he did not die until twenty years after his life had lost its purpose. He had lived, since he came of age, by the light of a single star which shone above the Tuileries, and would make him, as he believed, the Emperor of the French. . . . He followed it; and at forty-five, a pallid man with dull eyes, he was Emperor of the French and the husband of a beautiful woman. But the star flickered and failed, since on attaining his purpose he had lost it." Or this, about Napoleon the First: "Napoleon had discovered that the popularity of novel creeds is largely derived from the richness of their martyrology, and with sound judgment he resolved to become the first martyr of his faith. Within a year of his arrival at St. Helena he was talking of a Bonapartist restoration based on his own martyrdom." Or this, about the fall of Napoleon the First: "Napoleon, the heir and legal representative of the Revolution, was confronted by the year 1812 with an almost universal popular insurrection. The Czar of Russia became a symbol of European liberty. King George III com-
manded the undivided allegiance of his subjects in a war of European independence. The Bourbons of Spain turned leaders of revolt, and the Bourbons of France could outbid Napoleon in democracy by the promise of a constitutional monarchy. . . . When the reigning Hapsburg set to his lips the trumpet of nationalism, the walls of the Napoleonic citadel reeled and fell in."

These are two extraordinarily interesting and extremely well written history books, and they should be widely read in India.

* * * * *

The Indian Christian Review. Procter Road, Bombay.

We have received the first number of this excellently produced periodical, and we hasten to accord to it an exceedingly hearty welcome. It seems to us to represent the emergence of a type of independent thinking which has long been urgently needed in the Indian Christian Church—a willingness to strike out boldly into new lines of thought and activity, apart from the traditional attitude and forms of organisation which have been derived from the West, and which can never hope permanently to satisfy the East.

For instance, amongst the Editorial Notes and Comments appears the following, on the subject of Church Union:

"We Indian Christians do not want a patched-up Joseph's coat of many colours, but a coat that is without seam, woven from the top throughout. All that the (Church Union) Conferences are doing is to find out a sort of eclectic creed that will please all parties. How long will such a system last, or what sort of effect it will have upon the Indian mind, seems to be seldom considered. The conferences held for the purpose of bringing about a Union are generally composed of people who have the greatest experience of sectarianism, and who, in spite of all their good intentions and generous motives, are hopelessly incurable sectarians. What can such conference be expected to produce except a patchwork, which is neither Anglican, Presbyterian nor Congregationalist? This reminds us of an Indian patent medicine, which the discoverer says is compounded of forty-two vegetable substances and is supposed to be a panacea for all diseases! If the problem of Church Union is to be solved at all, it will never be solved by Westerners, however large-hearted they may be, but by Indians, and Indians alone. . . . The Church in India is going to be not what men will make it, but what the Spirit of God will make it, and Indian Christians are not going to listen to the dictation of those who have, up to now, led them into the servitude of sectarianism. The Indian
Church, as such, has never had a chance to develop on its own lines."

"Shall we allow our heritage of devotion, piety and worship to lie unused, and because of our indolence be unable to give our contribution to Christianity, and thus become powerless to witness for our Lord? What witness can we bear under conditions in which we are hampered at every turn by methods of religious expression and organisation which are foreign to our genius as Indians?"

The issue also contains an interesting account of an attempt to express Christianity in Indian guise in the establishment of the "Christ-Seva-Sangh," though we regret to see that this new fellowship of devotion and service has embodied in its constitution a denominational test of membership.

REPORTS AND NOTICES
Committee on Christian Education of the National Christian Council
Draft Report, January, 1923

1. In accordance with the instructions of the National Missionary Council at its meeting of January, 1922, the committee communicated to Provincial Councils the recommendations of the National Council regarding the report of the Village Educational Commission (Res. XXX, I-4). The convener, in accordance with section six of the same resolution, arranged which the agent of the Oxford University Press for a reprint of the Report of the Commission, with was issued in August as an edition of 1,000 copies, and is now available at Re. 1-12-0. Communications received from Provincial Councils show that, except in Burma and Ceylon, where differences in conditions make the report largely inapplicable—efforts are being made to carry the recommendations of the Council into effect, more especially by the establishment of vocational middle schools and by attempts to improve the training of teachers and provide vocational courses. An All-India Conference on the subject was held at Moga, Punjab, in December, regarding which a separate report is being made to the Council.

2. Res. XXII, suggesting the formation of separate educational councils, was also communicated to Provincial Councils. Separate councils or unions already exist in Madras, the United Provinces, and the Central Provinces. In the Punjab and Bengal, proposals for educational councils are under consideration. In Burma, the committee of the Representative Council is regarded as sufficient. No reply on this point has been received from the other Councils.

3. In accordance with Res. XXIII, Provincial Councils were asked to watch the situation with regard to the effect on missionary education of the transfer of education to popular control, and proposals for the introduction of a conscience clause. With regard to the former, the situation differs in different provinces. In Madras attempts are being made in several municipalities to introduce compulsory education for boys of school-going
age, and though the compulsion is more nominal than real, it has affected
in some slight measure the primary departments of mission schools. The
imposition of an education cess, even in areas where there is as yet no
proposal for compulsion, is likely to lead in the near future to a great
expansion of education under public management, which will almost
inevitably affect the attendance and the fee income of mission schools.
Similar efforts at expansion and compulsion are being made in several
other provinces but the effects on mission education have so far been
slight. It is hardly necessary to say that, even if they were much greater
than they are, or are likely to be for some time, missions should rejoice in
the good that comes to the country through the spread of enlightenment.

In view of the resolution of the United Provinces Legislative Council
in favour of a conscience clause (referred to in last year's report), the
Representative Council of that province, made a representation to the
Minister of Education, admitting the right of the people of India, through
their Government, to change the conditions of aid, but pointing out
certain difficulties by which missions would be faced if a clause were
introduced, more especially if time for adjustment were not given. It is
gratifying to note that the enactment, which has come into force from the
beginning of this year, is in a form which goes as far as can be expected
to meet these difficulties. The clause is as follows:

"(a) No one shall be compelled to attend any religious instruction or
observance as a condition of admission to, or continuance in, any aided
educational institution, if he, or his parent or guardian if he is a minor,
objects to it, and informs the authorities of the institution of his objection
in writing.

"(b) The time or times during which any religious subject is given at
any meeting of an aided educational institution shall be at the beginning
or end of such meeting, or both.

"Note. Exemption from religious instruction or observance shall
take effect from the commencement of a school or college term. Applica­
tions for exemptions should, therefore, be made at the commencement of a
term. But, with the sanction of the headmaster or principal, exemption
may take effect at any time during the currency of a term."

In some mission institutions in this province it had already been
resolved to grant exemption from attendance of religious teaching when
asked.

In the Central Provinces the conscience clause enactment applies only
to areas in which, by local option, compulsory education is in force. It is
reported that up to the last meeting of the Provincial Council this had not
affected mission schools. Before the passing of the enactment the Mid-India
Educational Union had, by a large majority, passed a resolution recommend­
ing missions to accept the principle of the conscience clause.

From the Punjab it is reported that no steps have been taken by
Government, and that there seems to be no reluctance on the part of
students to join mission colleges or attend Bible teaching. No action is
reported from the other provinces.

A change to which missions may soon have to adjust themselves is the
substitution of an Indian vernacular for English as the medium of instruction
in the senior classes of high schools. This has already been definitely
resolved on by the Government of the Central Provinces.

4. The only other instruction to the committee—to consider the
question of national education and the relation of Christian education to
it—is one which has not been fully carried out. The committee endeavoured
to form a sub-committee to consider the matter, with Mr. K. T.
Paul as convener, and with a view to making it as representative as
possible. Secretaries of Provincial Councils were asked to nominate one or
more from their areas who were known to be interested in the subject.
The number of names suggested was very small, and Mr. Paul's absence in
Europe led him to decline the convenership. Accordingly, no committee has as yet been appointed. In the course of correspondence it has been ascertained that in Madras a small group has been holding meetings for the consideration of the problem, and this group has been asked to act as a committee of the Missionary Educational Council of South India. The subject has been discussed by the Bihar and Orissa Council. The Burma and United Provinces Councils do not see their way to take any action in the matter at present. From the other Councils no reply has been received. It is suggested that the example of Madras may be followed by other Councils, and that the conclusions of the various groups or committees be communicated to the National Council's committee, which may then consider the matter itself or appoint a committee to do so.

5. Regarding the proposed change in the constitution of the National Council, the committee took into consideration the proposed Article viii, and resolved the following communication to Provincial Councils:

"The implication (in Article viii) is that there will be no standing committee of Council, and hence that this committee will cease to exist. The committee considers that whatever may be the case with other matters, education requires a standing committee. Although education is now a provincial subject, there are many aspects of it which require to be dealt with from the point of view of India as a whole. Matters may arise which require reference to the Government of India or to the Secretary of State, and there ought to be a body ready on short notice to take the necessary action, or advise the National Council as to the action to be taken. The appointment of a special committee on the lines suggested in Article viii would take time, and the committee would start afresh, without knowing what action had been taken previously. If the committee is continued from year to year its convener would have at his disposal a file of previous correspondence with Government, Provincial Councils, etc. He is able also to do something in the way of correlating the Provincial Councils or Educational Committees, so that each may get the benefit of the experience of the others. On these grounds it seems to the committee that provision should be made in the new constitution for the continuance of such standing committees as can show good reason for their continuance, and that of these Christian Education should be one."

With reference to this, the Madras Representative Council has passed the following resolution:

"The Council requests the National Missionary Council to reconsider Article viii, and more especially to consider whether, for certain subjects, e.g. education, it may not be necessary to have standing committees."

The Missionary Educational Council of South India has homologated this resolution.

The Mid-India Council has passed the following resolution:

"That it be the sense of this Council that for the present it is desirable that the National Missionary Council retain its Sub-Committee on Education, in view of the continual changes in educational policy which have a national bearing on missionary education, and that the secretary of the N.M.C. be written to, expressing this conviction of this Council and urging that whatever changes in re-organisation the N.H.C. may undergo, this be kept in mind."

Other Councils have either not yet discussed the matter or have not expressed any opinion.

The committee, in submitting its report to the Council, requests that it be pleased to take these expressions of opinion into consideration in the adoption of its revised constitution, and make provision for the continuance of the committee in whatever form may seem to it best.

(Sd.) J. H. Maclean,
Convener.