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**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.

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*For particulars apply—*

**THE PRINCIPAL.**
A Period for Reflection

A silence has fallen upon the Councils and the Assembly. Even the Dasites and the anti-Dasites have made a covenant with their lips—though how long they are likely to keep it is another question. The interval is one that may usefully be employed in reflection and anticipation. How many hearts, we wonder, of India's three hundred millions, turned towards the frail figure behind prison walls on the day when he completed the first year of his seclusion? That not a few turned with passionate reverence and many with dumb anger we may be sure, but, alas, memory soon grows dim, and the eager heart dull and spiritless. The Mahatma may have been often confused in his thinking and ill-advised in his methods, but he had lit a new lamp in this land and quickened a new spirit. Is the lamp now in the dust?

"We wake and whisper awhile,
But, the day gone by,
Silence and sleep like fields
Of Amaranth lie."

Has the day gone by? It is a tragedy, surely, for a Government when it has to place its trust in its people's forgetfulness of their own noblest purposes, in the downward pull from idealist dreams of earthly necessities. And so, while the Mahatma has been silent behind his prison bars, the Congress parties have fallen to quarrelling among themselves and the legislators to making what use they can of the powers granted them. Budgets have to be framed and passed, whether Ram or Ravan reign. Who envies the Assembly and the Council of State, compelled to choose between the calamity, on the one hand, of unsound finance, and the cruelty, on the other, of increasing the burden that already lies too heavy on the poor? It was
a dilemma whose solution could in neither event bring comfort or credit to the representatives of the people. Some good has been achieved, some progress made in legislation. But the legislators must have departed disappointed and sore in heart, whether they considered what they were permitted to achieve, or whether their thoughts strayed to the half-forgotten prisoner within Yerrowda Jail.

"I would" and "I dare not"

Apart from the unfortunate conflict with which the Central Legislatures have brought their session to a conclusion, the aspect of their proceedings that, to one who seeks to look to the end, seems most significant, is that which has reference to measures of social reform. It was often urged by the older reformers that, until India had liberty to legislate in accordance with her own convictions and desires, progress would be slow. The foreign Government long ago lost the courage that once upon a time made possible the abolition of sati. Only a representative Indian authority, it was urged, could interfere without hesitation or misgiving for the reform of old established abuses in religion and in the social order. As soon as the new Chambers were established, advantage began to be taken of the opportunity that they afforded, and it is something that Dr. Gour's Civil Marriage Bill, even in its restricted form, has passed. Not a great deal, perhaps, has yet been accomplished, but at least the battle has been joined, and in this sphere, as elsewhere, the parties of "change" and "no change" are face to face. Things can happen now, and the reform movement is no longer frost bound. But perhaps we are too sanguine. Has the dead hand been even now wholly removed? We see a foreigner from Madras vehemently opposing, on the ground of vested interests, the Priests' Emoluments Bill and helping in its defeat, and, still more disquieting, we find Sir Malcolm Hailey, in behalf of Government, resisting the raising to 18 of the age of consent for girls procured for immoral purposes, and thwarting the will of the Assembly. There may be reasons for such an attitude other than those that appear in a brief report, but if that attitude signifies that foreign prejudices and the timidity of a foreign Government are still to regulate the pace of progress, then this is surely unfair and unwise. It has so often been found to be the case that a new opportunity of freedom that has seemed to have come to the country, proves in actual experience to be a mirage. That is what has bred so much distrust in the relations of the ruled and their rulers. Thus the Indianisation of the army, that appeared by the Commander-in-Chief's announcement so near and so full of significance, presently recedes into
the distance down a long vista of years. The "refreshing fruit," dangled for a moment within the country's reach, is whisked away again, and it is not the grapes that are sour, but the disappointed people.

The Baptism of Ideas

Professor Percy Gardner, the well-known Oxford scholar, published a book a good many years ago on the growth of Christianity, in which he dealt in successive chapters with what he called "the Baptism of Judea," "the Baptism of Hellas," "the Baptism of Asia." By this he meant a baptism, not of men, but of ideas. "Ideas, thoughts and beliefs," he says, "no less than persons, can be raised from a lower to a higher plane, can be changed in character, translated from the language of the ordinary and sensual life, or from the language of superstition to that of the true life of the spirit." It is a plain fact of history that this baptism, this "transvaluation of values," has been accomplished by Christianity continuously throughout her history, and has been accomplished by her especially in the periods of her greatest vitality. Christianity can say, after the manner of Ramdas in the story that Carlyle tells us, "I have a fire in my belly with which I can refine the gold of the world's thought and burn up the dross." This power to assimilate and transform ideas has only been lost in periods of stagnation, when the fire is burning low within the Christian Church. It is a welcome symptom of life when men like Mr. Chakkarai claim this right for their faith. It is not well with Christianity when her adherents seek to keep her within cloistral precincts, and are afraid of the free winds of the world. There is need, as Mr. Chakkarai tells us, of a pilot who will take the ship of Indian Christianity out into the open sea, who will "cut the cable and give her a chance at the dangers and the glories of blue water." She has long enough hugged the shore.

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 have started 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

A month has processed forward, laden with many affairs of real importance. Not all that has been accomplished can be judged to be profitable. Some of it should undoubtedly be written down as injurious. Whatever the character of the results, the affairs themselves are of high importance to anyone who labours in any sphere for the welfare of India.

But we shall not attempt this time a "quantitative" presentation. We shall select just a few of the many affairs, and attempt to present some of their significant features.

* * * * *

Should the Government of India "protect" the Princes from the Press of the Provinces? This is a question that is really interwoven with certain political and social problems of very far-reaching importance.

At the instance of a Committee of the Legislature, made up of widely-trusted members, Government introduced a measure to free the Press from its unwise and unhealthy restrictions: this was, of course, accepted gladly by the Legislature. And that was a piece of work which will stand in the future to the abiding credit of the first Legislature under the Reforms.

On top of this, however, Government introduced a Bill to make an exception in favour of the Princes, and to protect them from attacks in the Press published in the Provinces, that is, outside the legal jurisdiction of the Princes. The point had been very thoroughly explored in the Committee, and its report had rejected any such saving clause. The discussion of the Committee with important witnesses had been public property: and the whole matter had received the attention it deserved in the country. The Assembly, therefore, without hesitation rejected the Government Bill. This was, by the way, a demonstration of its independence, which point the Assembly has much cause to establish in the eyes of the country, to which, after all, it is responsible.
The Viceroy took action, under the extraordinary powers conferred on him by the Constitution, and certified that what the Legislature asked for was for the security of India, and recommended that the Council of State pass it. Which, of course, the Second Chamber dutifully did! Then it went to Parliament and the King for sanction. And there a discussion, initiated by Colonel Wedgewood, brought the whole problem once more to the attention of a wide public in India and elsewhere.

Here are some of the questions entering into this situation, and the peculiar history of events which has brought it to the present stage.

What is the measure of the political unity of India, as implied in its membership in the British Commonwealth, and as implied in its status in the League of Nations?

If, then, the Principalities cannot be separated from the Provinces, does the "Declaration of August 20th" cover them both?

If so, what precisely is the relationship of the Provinces to the Principalities, and of the Government of India toward this relationship?

Seeing that the Princes rule a fourth of the peoples of India, and a third of its territory, is it not the obvious wisdom of the Central Government to promote mutual confidence and respect between the Principalities and the Provinces, and to set its moral emphasis all the time in the direction of the development of the former on lines such as will work toward the democratic advance of its peoples?

Can mutual confidence be ever promoted except on the basis of mutual freedom as regards matters of great common national interests?

Among such matters of high interest, should we not reckon (a) National Defence, (b) National Commerce, and (c) Constitutional Organisation on a National Scale?

Is not the very existence of India as a political entity, and is not every aspect of its status in the world, dependant on united effort on such a scale?

In view of this chain of reasoning, is it not a highly mischievous attitude to talk of the Protection of Princes? Protection from whom? From the peoples of the Provinces? Who is the Government of India that is so burdened with a responsibility between natural brothers? Can any such thing be tolerated by either party any longer?

"Backing the under-dog" has been the traditional policy of Britain, and its ethical value cannot be questioned. But how has it worked in actual practice? The Moslems were "backed" for many years, even to the point of introducing into the Constitution the terribly vicious principle of "Communal
Representation": With what results? So have the Sikhs been backed since the Mutiny; again, with what results? The Anglo-Indians (Eurasians) have been treated as a favoured class; the results threaten to permanently handicap them. Now it is the turn of the Princes: the results cannot be different. Both sections are bound to realise, sooner or later, the more discerning of them do so already, that their interests are identical, and that dependence on a neutral power is no help whatsoever in promoting that mutual dependence which is the one possible solution.

It requires no great illumination to realise that India cannot have an adequate political status, call it "Dominion Government" or "Swarajya," or what you will, except on an arrangement which includes the Principalities with the Provinces. With or without the British Connection this is absolutely imperative. There are no illusions on this head in the minds of the leaders of any Indian party. As for what the Princes are thinking, here is what H.H. the Maharajah of Bikaner says on a point which has an indirect but close bearing on India's attainment of an adequate political status:

"The other kind of unrest is what has been happily described by a British statesman as 'legitimate.' It is in the minds of people who are as loyal as you or I. I decline to believe that British statesmanship will not rise to the occasion, and it depends on whether Indian problems are or are not handled with sympathy, imagination, with broad-minded perspicacity, that legitimate unrest will die out or continue. It is the strong opinion of many who have given the subject thought, that if the people of India were given a greater voice and power in directions in which they have shown their fitness, we should hear much less of the unrest agitation and irresponsible criticism, which is certainly gaining ground. Desperation would give way to patience, for India has confidence in the word and good faith of England, and the enemies of order and good government would be foiled. The 'Unchanging East' is changing very rapidly."

In this problem, as in all human problems, however complex, the most abiding solution lies in the line of the Golden Rule.

* * * * *

The Inchcape Committee has done a service that is absolutely invaluable. In its make-up there were four of the biggest Calcutta merchants, whose interests are directly involved in the security of the British Raj and in its utmost efficiency. But they are business men: and the instinct of the truly keen business man is to abhor waste and extravagance. The tradition of the Army and of the State is just the reverse. It is peculiarly heartrending to those brought up in such traditions that the brass buttons of the Chobdar should henceforth be five instead of six, or that his allowance of brasso polish should be cut down by 20 per cent.
POLITICAL SECTION

Last year the Commander-in-Chief told the Legislature, in a solemn air of desperation, that with all the advantage of the Esher Committee he could not reduce his budget by a single scalloped anna-piece. In twelve months the Inchcape Committee proposes to cut down his 71 crore scale to that of 57 crores! And it further urges that it be brought down to 50 crores in the future. Even to a layman of the most sensitive skin, who would rather allow the expert soldier to err on the safe side of over-protecting his precious life, a difference of such as this magnitude is staggering. It is impossible to go into details. They have been presented in masterly analysis by the Report itself, and in several issues of the Times of India of Bombay and the Leader of Allahabad. The whole business leaves us cold as regards any community of interests between the Military Department and the Indian taxpayer. The day is being hastened when responsibility in this line should be definitely and directly fixed by effective arrangements.

* * * * *

The Budget of 1923 will, however, be remembered more by the fight against the Salt Tax than even by the Inchcape cuts! The new Finance Minister has come with the determination to safeguard the credit of India; and he obviously finds that the first thing to do is "to balance the budget." Further retrenchment he cannot secure, one can see, with his inexperience of his colleagues or of the needs and conditions of the country. He finds every avenue for additional taxation closed, save salt, and he proceeds to fasten on it forthwith. The wonder is that among his many colleagues and their extensive staff (the peons in the Imperial Secretariat number 1,200, says the Inchcape Committee) there were not men with sufficient force to acquaint the new-comer with the nature of public opinion in India as regards salt tax!

All the leading Indian publicists, from the days of Sir Ramesh Chander Dutt and Dadhabhai Naoroji, have been brought up in the school of Mill and Fawcett: and again and again the more sympathetic British administrator in India has stood for the same principles. This very Assembly has had the courage to vote for some 50 crores of new taxation in 1921, but it voted against salt tax, for that was the one impossible demand.

In those days, when rumours of additional taxation were rife through the villages, the frequent enquiry made of one was just about two things: the quarter-anna postcard, and the salt tax. In India the poverty of the poor is so extreme, so absolutely without margin beyond a minimum which is itself ridiculously (and criminally) absurd, that the whole philosophy of taxation has to take serious note of its incidence. The administration must have money to serve the country. It must have a
particular amount certain. The question then is, not who is to pay it but who will pay it first. Does the incidence fall on classes who are really unable to bear the first brunt of it?

Not only is any tax on salt totally unjustified in India, the time is not far distant when the whole of the administration of land tax will have to be drastically revised. India is not a country where wages are flexible, labour mobile, peasantry intelligent, to anything like an adequately self-protective extent. On the other hand, every line of social and economic organisation seems to be weighted directly on the peasantry, and the peasants are in abject penury and in dire ignorance. In other countries a tax on produce is easily shifted by the producer on to the consumer, and a tax on a necessary of life is shifted by the peasant on to his employer. In India the peasantry have to be protected from every direct demand on their meagre earnings.

The legislative history of the Salt Tax has, however, passed on from an economic to a political stage! The Assembly threw it out, and, to the surprise of most people, the Viceroy thought fit to send it to the Council of State with a recommendation in its favour! It is significant how, even in the Council, the majority was due mainly to the bloc of the officials! Then it went back to the Assembly, which was severely tested by the situation. But it came out unscathed, we believe all the stronger, for the trial of strength. It is difficult to see how, in a matter like this, the Government can further insist on its wishes, without implying in the plainest of terms that it is unwilling to share responsibility with the elected representatives of the people!

Thus history has been made: and, whatever the Government may do next, a precedent has been established in the solid assertion of the rights of the people.

Anarkali,
31st March, 1923.

Bharatvarsha.
TOWARDS AN INDIAN INTERPRETATION OF CHRISTIANITY

THE Editor of the Harvest Field, in its new incarnation, has thrown out a glittering bait towards me, namely, “his anxiety to make it representative of progressive Indian Christian opinion.” I have no option but to swallow it, and be landed by the expert angler. The future of the fish I shall leave to the imagination of the readers to picture to themselves.

As there are still many, both Indians and Westerners, who are not convinced of the possibility and necessity of what is called ‘Indianisation, or nationalisation, or by whatever other name the process and its results may be called, I shall state some of the objections, and try to smoothen the way for an appreciation of the suggestions to be made by me. There is, however, no doubt that the Indianisation champions are winning their way to an alarming extent. Therefore a word of caution is necessary. When I hear the most un-Indian of Indian Christians speaking of the Indianisation of Christianity, I believe, but still tremble. The greatest danger to be avoided is not Westernisation or even Indianisation, but unthinking acceptance of forms and thoughts without any critical examination. Thinking, more thinking, and thinking all along the line is the supreme need of the day. Thought alone can thaw the icebergs of our self-complacency, and create the new habitation of the Christian genius in India. Therefore we should entertain a Carlylean horror of cant, and prevent Indianisation from degenerating into an empty shibboleth. If this aim is not a burning conviction with us, it is nothing.

It is said that Christianity is Truth (always with a capital), and that as Truth has the elements of universality, it can be neither Eastern nor Western. But the historic manifestation of the movement inaugurated by Christ has never been universal, it has either been Greek, Jewish, Latin or Teutonic, representing these racial groups. Nor has the Christianity that we know in history exhausted the infinite riches stored up in Christ. The nations, every one of them, must bring their treasures to the lotus feet of the great King. The official Roman Catholic view of Christianity as “the sum total of revealed truths” is too grandiose a scheme; and it is too wooden for the modern mind that believes in the evolution of life into ever-varying forms, and it requires the Divine Mind to expound them. No Church or nation has in fulness the infinitude of the divine glory. The glory of Jesus Christ, the Incarnate Lord, is one even
like the Sun. But how different is this, our "earthly god," in England from its appearance in India. In the northern climate it looks like a poached egg. Here in India it is like the bridegroom coming out of his chamber. So various in colour and temperature is Christianity and its manifestations. To the man of the West, to whom the national ambitions of his country assume the golden hues of practical idealism, Jesus with a khaki uniform and a gun slung on His shoulder, or with the bayonet plunged into the bowels of the enemy, is conceivable. Alas, to the Indian such a thrilling martial vision of his Lord is denied, and he bodies him forth rapt in meditation, lost in the mysteries of heaven, like Siva on Mount Kailash, letting the divine Ganges of eternal life on to the plains of human hearts.

II

Even if we grant that Christianity has expressed itself in Greek, Jewish, Latin, and Germanic moulds, we sometimes deny that there is anything like a distinctive Indian outlook and religious climate. It is, however, too late in the day to deny facts. There is such a thing as the Indian religious genius, and the reality is brought home to even the most confirmed opponent of the Indianisation movement after a few minutes' reflection. Then they rage and fume against it, because it is too solid a mental and spiritual force to be ignored. Some of them begin by denying the very existence of it, and end by rejecting it as heathen and superstitious and what not. This is really the beginning of the wisdom that will soon shed its crudities.

III

Bowing to the incontrovertible genius of India, the attack takes a different form. Yes, say the opponents; there is an Indian genius; but you mean by it Hinduism, and not Islam or Buddhism; and in Hinduism you emphasise some aspect or other. I may at once disclaim any idea of confining the Indian outlook to any particular "ism" or philosophy. There is an Indian spirit common to all forms of religious life in the country; and it is this that has to be lived in and assimilated. Further, even Indian Christianity will not be cast in one mould. God forbid! There will be forms many and various. Unity in diversity is the Indian catholic genius.

IV

Is there not a real danger in soaking Christianity in this dangerous atmosphere of Hinduism, or rather the Indian outlook on life, of which Hinduism is the dominant element? Will not the religion of Christ be lost and captured by the pantheistic, monistic and other terrors? This is the fear of the timid Christian, who fears to venture out and keeps his
religion in purdah. I believe, however, that Jesus is strong enough to resist being swallowed up and digested like Vattiapi in the stomach of the Rishi Agastya. If our Christianity cannot resist such a process, there must be something weak and wrong with it. Let us then revise our conception of it.

V

Why do you, said a brother from the West, speak in season, and out of reason, of Indianising Christianity? If there is anything real in the Indian genius, it will work itself out unconsciously. First of all, try to be good Christians; then the Indianisation will come of its own accord. It is no doubt true that there is this consciousness present in the process, but that is because we are lacking to-day in the Indian outlook. We are seeking to bring to the surface what is still lying dormant in every Indian Christian; but the time is not far off when we shall be Indians naturally and without thinking. It is like the non-co-operator who used to march through the world in European costume. When he thinks of assuming the Indian garb, he begins to feel painfully conscious of it. This will wear off, and he will soon begin to wonder what made him ever put on the close bifurcated garments with the ineffable hat. It will soon appear like the troubled dream of his unregenerate days.

VI

The logical mind demands impatiently definition. Can you say what the Indian Church is going to be? The charge is levelled against the Indian mind that it delights in vagueness and want of discipline. Truth must be round or flat, black or white, this or that system. The Indian desires to twist ropes out of sand, to bend the sky, and to churn the milky ocean. Define, define, define, is the deafening cry. What! Can a living movement be defined and labelled? I do not assume the rôle of the astrologer, and cast the horoscope of the Indian Christianity yet to be. When you once grasp the underlying conception, its ramifications are found to be too many to be defined. It is the task of many minds, and specially of the awakened consciousness of the Indian Christian genius. Who can say, looking at the tiny stream on the mountain, that it is going to be the mighty Ganga? Many streams and tributaries would flow in ere long, and then the river of Indian Christianity will become too big for definition.

VII

Why will you, say our friends in a last gasp, cut yourselves off from the traditions of the Catholic Church? Will it be right to throw overboard all that we have learnt from Western
Christianity? Has not the West much to teach India? The answer is that the immediate necessity is the recovery of the Indian mind for the interpretation of Christianity: and when once you have done it, as much of Western Christianity as you please. Then it will no longer be the Catholicism of the West, whatever that may mean; but the Catholicism of Indian Christianity. The living spirit of assimilation must be the Indian heart and mind under the influence of the great Guru. Even to-day Western Christianity is still a foreign matter in our spiritual body. That is the worst of it. We have Lutheranism without the militant spirit of Luther, Anglicanism without the insular English sixteenth century spirit, Wesleyanism without the emotional fervour of Wesley. In one word we have the body without the soul. The Indian Christian soul alone can come to our rescue, and assimilate these foreign elements.

VIII

I have been invited to be as radical as I care, and throw out my ideas. Under this inspiration, and being given carte blanche, I cannot hesitate. In the different religious systems of India, the Spirit has incarnated itself in a man. To exemplify a religion is not to expound a theology or build a temple, but to produce a man. What kind of man will he be who will thus embody the Indian Christian genius? It will be at once said that he will be like his Master. Undoubtedly: but there are different features in His character; and is it possible to reflect all of them? That certainly cannot be accomplished. Certain traits will be emphasised by one nation: some by another: and so on. India would, thus, express what is her characteristic type that finds its incarnation in the Guru. At present the one man that I can think of who comes nearest to this is Sadhu Sundar Singh. He is the first man thrown out by the great artist on the canvas; other attempts, more and more Indian, will be made till the ideal is caught.

IX

The Indian Bride, in the language of the Psalmist, will be glorious without and within. It is not only the outer part, but the inward parts that will be Indianised. Take the Water of Life and pour it into an Indian brass vessel. That is Indianisation, and then the Indian will swallow it. This is a mechanical process, and you cannot delude people with it; and it will not take you far into the heart of the matter. Life must form its own body; the water of life must cut out its own channel. The Christian must steep himself in Indian literature and thought; he must go to all sorts of places, to the mountain and the river bank. He must wander with the fakir and the sannyasi. Then the Indian expression will emerge.
Clement of Alexandria was a Greek, learned in all the learning of Athens and the schools; and when he became a follower of the Christ, he broke out in the language of the past. And so the Indian will describe his Lord naturally as *Narayana* or as the *Antaryamin*: and himself as the young calf on which the eyes of the cow rest ever in love.

This abundant imagery of Indian poetry, the Lord being the eye, the eye within the eye, the apple of the eye, the soul, and the soul of our soul, will rule our thoughts of Him and colour them with the prismatic radiance of the Indian heart. The orange robe does not make the *sannyasi*. It is the experience behind it that creates the robe.

What then are the things on which such a man will establish himself as upon a rock?

1. To him some of the great scriptures of his country will become the Old Testament, not indeed superseding the Jewish Canon. Why should it not be so? The *Gita* is to me a more appealing scripture than the Book of Judges. Some of the *Upanishads* are more philosophical and rich than the Vanity of Vanities of Ecclesiastes. Prizing as I do some of the great Psalms, I feel that there are in the hymnology of the Tamil land more loveable and diviner strains than the imprecatory Psalms of the Old Testament. Even if the Indian Church does not form a new Canon under the selective inspiration of her genius, individuals among the *bhaktas* will feed on them, and thus enrich the life of Christians.

2. The unity of all life, so much a part and parcel of our mental structure, will re-arrange the Christian experience in new categories. The Indian cannot acquiesce in the distinctions of natural and supernatural, of nature and grace, of secular and sacred, of man and God as antithetical entities. The Incarnation will be seen to be the unity of all life and history, as St. Paul thought of it.

3. There ought to be more of abandon in our approach to God, and in God's immanence in the *atman*. For example, the insistence on personality in man and God by Western theologians is quite intelligible; but it does not attract the Indian. An American missionary, writing to the *Indian Social Reformer* the other day of his contact with Swami Vivekananda on board a steamer, said that the Westerner is always on the alert in his dealings with God. He would not evidently allow even the Lord to enter more intimately into him than was consistent with his being an American missionary. Thus far shall He go, and no further. He probably could not say what would happen if he allowed God to take liberties with his personality. Something of this stiffness, this isolation, and this self-consciousness would seem to have entered the Indian Christian in his worship.
He does not forget himself, dance, and let himself off. The psychology that regards the *ahankara*, the self, as something to be ignored and even suppressed before God can come, or when He comes, is too much of *yoga* discipline to be tolerated by him. The worship of the Lord as Beauty and Love that snatches the self out of man has not yet appealed to us. We have been taught to petition God for this thing and the other: for the forgiveness of sins; in short, to worry Him without enjoying Him. God, we have been taught to feel, is not the end, but a means towards an end, however it may be conceived. Even according to this self-conscious attitude is the liturgy and worship in our churches. We sit and stand, genuflect and bend on the hard benches. The knee cushion is the great achievement of this hard and rigid worship. There is no enthusiasm in our worship, no intoxication. Like the bureaucracy, the Churches in India have succumbed to law and order. We can scarcely breathe in this atmosphere, and must get out of it as soon as we can.

4. There is a bugbear called *idolatry* with which Indians are being frightened. As a born idolater, I should delight in an image of Christ, made by the reverence of an artist. The editor of a Christian paper, Puritan in his hatred of idolatry, has called a description of domestic worship that I ventured to give the introduction of Hindu idolatry. Most Indians would want symbolism, the poetry of the religious emotion. All religion, as Carlyle said, is idolatry, and the difference between true and false idolatry lies in the presence of real love and devotion, or the absence thereof. The suppression of the artistic nature of the Indian has resulted in the coldness of our worship. In this land, where gods and goddesses are made, not a single Indian Christian has yet made any representation of the Lord as the devout imagination can conceive Him. In place of this poetic feeling and symbolism revivalist preachers have tried to substitute the feeling of sin. The glow of feeling that you are a sinner and that your sins have been forgiven is good, but somehow it does not suffice. The Indian nature is not much attracted by the psychology of sin; it requires, on the contrary, the symbolism of form, colour and music. In the light of this interpretation of the Indian nature, the whole field of ecclesiastical forms must change. The Indian structure in our churches, with figures of Jesus and the Saints, flowers, incense, bells and lamps, these and other elements must find a suitable place. The artistic faculty in the Indian should be roused from its slumber to play with freedom round the great objects of Christian experience.

5. The present conception of God and the Lord is too lofty, that is, too dignified for ordinary use. We tend to emphasise, no doubt, the distance that ought to be observed between God
and man, as if man were an untouchable and God a superior caste-man. Then again the human and tender feelings do not work round our attachment to Jesus. An Indian Christian was struck dumb when Jesus was called the Elder Brother; I wonder what agonies he would have felt if someone had called Him our *Eternal Child*. In the Indian heart motherhood is a more sacred and moving ideal than fatherhood. But the Christian would not yet adore Him as the great Mother, so stiff and prosaic are our forms of worship.

6. There is too much of subservience to certain forms of intellectual expression embodied in the creeds and popular theology. These must be questioned; and new forms, or the old ones with a new meaning, must take possession of our minds. It is because we have ceased to think and feel with fresh vigour that Christian thought has become a dry and barren ground. In theological matters we are likely to be more psychological and less formal. Heresies will abound where there is much intellectual activity. What with the new developments of modern thought, and the ancient Indian heritage, anything like uniformity cannot be expected. It will be suicidal to frown upon an idea as a heresy, and use the machinery of the Church to hunt it out of existence. For out of many heresies some satisfactory solution always emerges. The metaphysical doctrines of creation, sin, salvation, karma and punishment, will undergo many changes. The firm standing ground of all speculation will be shifted from a mere historical examination of facts to an examination of living experience. The Spirit, the *Paramatma*, will become the subject of investigation as never before in the history of Christian thought. The Spirit of Jesus has become the universal Spirit—the unconscious background of all Christian experience—the possession of all humanity. The historic Jesus has become the *antaryamin*; the Spirit that lives and energises, and the task of the Church is to give expression to this Spirit of which the temple is humanity.

7. To one more aspect of this wide process attention should be drawn. In India, more than in any other land, religion has been distilled into the human heart not by abstract teaching, but by unconscious subtle influences. Religion should enter the pores of our being, and not be swallowed like a pill by a conscious process. With this end in view the atmosphere should be Christianised; everywhere we should be surrounded, at home and abroad, and not only in churches, by the emblems and concrete embodiments of Christian ideas. Life should be humanised, and its music drawn out by religious rites and *samskaras* or sacraments. But all this is only the preparation for the individual soul to enter on a higher stage.

In this connection, I would point out the unsuitability of prescribing the same religious *sadhana* to all men, irrespective
of their individual spiritual conditions. The average man lives the life of the world, not irreligious indeed, but yet not entirely devoted to the pursuit of religious objects. The time will soon arrive when the individual would like to go on to perfection—the stage of paccuam or raptness.

Many are called, but few are chosen—this is the saying of the Master.

Then will appear the inspired Guru, or teacher, to lead the soul on to higher initiation. It is here that the Indian Church would differ from the Western. The Guru, or initiator, may not be an official of the Church—on the other hand, he may stand outside the organised regular worship. He will be the sadhu or sannyasi, bound by no earthly authority, dedicating himself to the spiritual needs of men, and going where the Spirit leads him on. Such a man will require the apostolic gift of spiritually enlightening men by profound spiritual sadhana—by meditation and yoga, by the securing of the inner vision and faculty divine. He may not be the disputant of the school, but the enlightener or seer who, sitting in some ashram or math on a high hill, will draw men out of of the Churches, to be initiated into higher experiences of the spirit. The Church and the math will not become rivals but colleagues in the helping on of men towards the realisation of God.

This Indianisation of Christianity and the Christianisation of Hinduism (of Hinduism only I am now thinking) will proceed on parallel lines towards an ultimate goal, where they will converge. To-day it is only a needless skirmish on the outskirts of the two hosts. A war between the two will weaken both; and the more excellent way—the way of the Cross and of mutual understanding—will lead to the triumph of Jesus and His Spirit in the Indian heart. Christianity will thus become a natural inhabitant of India, and breathe the profounder air, both more meditative and more practical than she is, and become the great aswaltha tree, whose leaves shall be for the healing of India.

Says the Gita:

Men call the Aswaltha,—the banyan tree,
Which hath its boughs beneath, its roots above,—
The ever-holy tree. Yea! for its leaves
Are green and waving hymns which whisper Truth!
Who knows the Aswaltha, knows Veda, and all.
Its branches shoot to heaven and sink to earth
Even as the deeds of men, which take their birth
From qualities; its silver sprays and blooms,
And all the eager verdure of its girth,
Leap to quick life at kiss of sun and air,
As men's lives quicken to the temptings fair
Of wooing sense.

Such will be the fair Tree of Life which will grow in the midst of the great Motherland.

V. Chakkarai.
Dr. E. F. Scott has published a little book of 92 pages in which he seeks, in the light of modern investigation, to form a true judgment of the New Testament. His treatment of the subject is presented in four brief chapters, on "the Right of the New Testament," "the Modern Interpretation," "the New Testament as a Product of Its Time" and "the New Testament in the Modern World." Dr. Scott writes with the knowledge and the restraint of an accomplished New Testament scholar. The charm of his style is in its dignified simplicity; the strength of his conclusions is all the greater because of his measured statement of them. One criticism, however, one feels impelled to make. He appears almost to forget that the New Testament is a book about Jesus Christ, and that that is the fact about it that has always given it, and always will give it, its pre-eminence and its power. Dr. Scott begins his Introduction with the statement—"The New Testament seems destined, in the age now opening, to play a greater part than ever before." He asks why this is so and whence it obtains its vitality. He says many convincing things as to the cause of this, showing how "The attempt to make Christianity more spiritual by lifting it out of time would presently destroy it," and how "It has proved itself to be in human experience the most helpful book in the world." But he fails to say plainly what, surely, is the thing of central significance in this connection: that it is the book that enshrines a person, Jesus Christ. It is He that is the secret of its distinction from other sacred books, of its ever renewed vitality. It is He whose presence in the book makes it inseparable from history and makes its message unresolvable into a philosophy. He has never been transcended or rendered obsolete and, as Mr. Bernard Shaw has recently declared, He is the only person who came out of the War with enhanced reputation.

With that fact made central in our thoughts we shall not be intimidated by the results of critical investigation. We shall agree that the New Testament can only be fully understood when it is accepted as a product of its time. Its message, as recorded, is the result of many influences. Everything that comes to us from any source comes dyed with the colours of various minds, and a pure and primitive Gospel is an abstraction. That has to be more fully recognised than it has been, but in and behind the many-hued presentations of the message there always stands One who shines in His own light and draws the eyes of men. In that fact lies the unfading charm of this book.
Dr. Scott sees in the present time conditions not dissimilar to those of the first century, and believes that Christianity may achieve to-day what it achieved then. For many "Christianity has been so long associated with a given type of thought, a given structure of society, that it has become frost-bound." It needs to be set free, and "this ancient book has become the charter of liberty." It would perhaps be more precisely true to say that the Liberator is Christ.

We have difficulty in agreeing with Dr. Scott when he says that the mystical strain is a foreign element in the religion that Jesus taught. By "mystical" he seems to mean something that is not "a moral fellowship." Surely this is a mistake, and a oneness so achieved can be truly described as "participation in the divine nature," or at least is on the way to such participation. Jesus' words, "Abba, Father," are the very "open sesame" of mystical access. "The truth is," says Dr. Scott—and Dr. Inge had said it before him—"that Christianity is the only religion," or, better, in Dr. Inge's words, it is "Religion itself in its most universal and deepest significance." It is so because Christ Jesus, who is its centre, is the Son of Man and the Word of God.

* * * * *

A History of Ireland from the Earliest Times to the Present Day.
By Robert Dunlop, M.A. Oxford University Press. 7s. 6d.

This is a clearly-written and simple account of a heartrending subject. We defy anyone to read through such a history of Ireland as this and at the end maintain either that one race can be justified in ruling another, or that violence can supply a satisfactory solution to national wrongs.

If ever the invasion and conquest of a foreign land, and the setting up therein of alien rule, were justified, they were justified in the case of Ireland. At the time of the coming of the Anglo-Norman conquerors in the twelfth century, Irish tribalism had degenerated into a condition of chronic anarchy, which seemed to render futile any expectation that the native Irish could develop a government of their own strong enough to prevent continual bloodshed and to save the country from constant foreign invasions and harryings. In the eleventh century Ireland, in the quaint language of the annals, was governed "after the manner of a free state": in other words, "everyone acted as he thought fit in his own eyes."

Into this scene of turmoil and blood-feud came the Norman adventurers, followed centuries later by a strongly-organised English government. Thus starts the dismal story of the utter failure of the English (in spite of the fact that many individual rulers were men of high character and unselfish motive, filled with a real desire for the good of the country they
were governing), either to comprehend and sympathise with a race so nearly akin to their own, or to put into practice the most elementary principles of justice in their relations with their subjects. For long periods their only solution for the Irish problem is one of plantation—of the confiscation of Irish lands from the native Irish, and of the importation of English or Scottish settlers to occupy those lands. The rebellions consequent on this iniquitous policy are followed by drastic repression: massacre is met by massacre and extermination. At a later period there are rack-rentings, evictions, and Coercion Acts—all with a reason, no doubt, but all pointing with irrefutable cogency to the one great principle, "Thou shalt not rule another race."

To right their wrongs the Irish were ever ready to have recourse to violence; small blame perhaps to them! But written large on the face of their country is the futility of violence as a cure for even the gravest and most iniquitous injustice. Boycottings, assassinations, dynamitings, rebellions, wars—the history of Ireland is little more than an unending list of them, down to the anarchy and the vendettas reported daily in the newspapers of 1923; and each one of them leads on to worse violence and to further and blacker denials of freedom and justice. If ever the laws of God have been blazoned forth in history, they have been—and still are—blazoned forth in the history of Ireland—on the one side, "Thou shalt not rule another race": and on the other side, "Thou shalt not do evil that good may come."

The history of Ireland is, in a quite literal sense, one great tragedy. It is a long and intensely moving drama, showing forth in flaming distinctness the ruinous conflict of two great ethical principles, both of them noble, yet the one more noble than the other—the principle of order and the principle of freedom. Each principle uses bad methods to attain good ends. Hence there is confusion twice confounded, a fourfold turmoil of good with higher good and of evil with baser evil. Such a situation must essentially be one of pure and undiluted tragedy.

In many ways the comparison may be made between Ireland and India. Both countries look back to a glorious past, to an ancient civilisation marked by spiritual greatness and by a widespread culture which made them for centuries the light-houses of Europe and Asia respectively. Both countries have passed through a long period of anarchy, and under the hand of foreign rulers. But, if India listens rightly to the voice of her great modern prophet, proclaiming, "Thou shalt not do violence that good may come," she may—she must—yet gain a freedom unsterilised by atrocity and outrage, of whose disastrous uselessness the history of Ireland forms so lurid an example.

G.F.H.
The Gospel of Childlikeness

II. ITS APPLICATION TO THE INDIVIDUAL (2)

I

When the children of an ideal human home, or of a home which we feel to be very nearly ideal, are playing together or with other children, the mark of their origin is clearly to be seen upon them. They are gentle and courteous. They are not grasping or selfish. Their play may be lively and vivacious in the extreme, but it will not (so far as they are concerned) end in squabblings and tears: and if the other children fall out, these will do their best to patch up the quarrel, and to restore harmony and peace.

So also in the spiritual sphere, if we are truly God's children, grown accustomed many times a day to look up to His face and to realise His fatherly love and our own souls' child-relationship to Him, then in all our relations with other folk we shall bear unconsciously upon our lives the mark of our Father. We shall move amongst men, not primly or priggishly, as if we knew ourselves to be better than they, but simply, naturally and joyously, yet with an indefinable power about us to quell discord and to create harmony.

This is not a sentimental conception, for the great reason that Christ's child-character towards God becomes towards man (as we see in Christ Himself) a heroic character of entirely humble and entirely self-sacrificing, yet strong and generous and manly, leadership. It is, moreover, a character the first note of which is modesty—the esteeming others better than oneself, the believing the very best of others, the creating in them by suggestion (often, perhaps nearly always, the unconscious suggestion of example) of the better self, the ideal character which the eyes of Christ see hidden in every man, however outwardly base.

II

Thus the child-character which was Christ's ideal, the character of the soul which is permanently in the child-relationship towards God, and which moves amongst men with the mark of its home unconsciously upon it, will be a character potent to breed its own likeness in the men amongst whom it moves, potent to still their quarrellings, to create peace and harmony, purity and beauty, above all, to kindle in their souls by unconscious suggestion the flame of the ideal manhood (which is childlikeness towards God and Christlikeness towards man).
Now such individual influence may seem a but slow way of improving a world of sixteen hundred million human souls (or whatever the latest figures may be). How can my individual life—so each of us may say—which is so terribly imperfect in Childlikeness towards God and Christlikeness towards man, have anything more than an infinitesimal influence upon a few souls around, and an influence which I shall probably ruin tomorrow by some fit of bad temper or meanness?

Yet this individual way is, so far as we can see, God's chosen way of working in the world. He works through individual lives. He moulds the group, the community, the nation, through single personalities that are surrendered in childlike trust to Himself.

For (and this point is of crucial importance) there is no bound or limit to what God may do, and can do, and indeed longs to do, through any single soul thus committed trustfully and childlikely to Himself.

If we think in terms of material power when we are considering this question of Christ's Gospel of Childlikeness and the winning of mankind to a child-relationship towards God, we are bound to end in despair. But, fortunately, it is a problem, not of horse-power and units of energy (if it were, how could the world ever be changed?), but of spiritual forces. And we must ever remember that God is behind us, working through us with His immeasurable power: and that this divine power operates in a manner that is frequently far beyond our comprehension or calculation.

For instance, suppose that there is one soul on earth which is in an attitude of perfect childlike trust towards God; or let us say (for this is a better case to take) suppose that there is one little group on earth (perhaps—most probably indeed—a home-group, a family) where the perfect child-relationship towards God, and the perfect child-morality of Christ towards man, towards the other members of the group, are fully realised; then who shall say that this little group, whose very existence may only be known to a few, and whose realisation of Christ's ideal may be known to none, shall not exercise a secret and unconscious influence upon the whole of mankind, shall not be the unrecognised fountain-head through which the full power of God can at last flow into the world, transforming mankind far and wide into His dear and trustful children?

At any rate, amongst the sayings and teachings of Christ there are many that seem to bear out such a belief—the belief in the absolutely immeasurable opportunities opened up for the operation of the Spirit of God in the world through one heart, or
one small group of hearts, that is really in the child-relationship towards the heavenly Father. “All things are possible to him that trusts.”

IV

If then we may believe that God—in His own secret and wonderful ways—is able to work miracles for the conquest of evil and the establishment of right through one soul or one little group of souls that really trust Him as a loving child trusts a loving human parent, then there is no need for us to be perpetually anxious and harassed regarding the winning of the world at large for this child-relationship.

It is true that there are dark and terrible denials everywhere around us of this child-relationship towards God and its corollary, the true brother-relationship towards man. It is true also that, if we are really God’s children, busily at play in His home, He will almost certainly show us some active and strenuous employment whereby others may be won for childlikeness. But this employment will still be in the truest sense play, because it will be delightfully to our taste and liking; because also it will be playable in our Father’s company, with all the zest and absorption which marks a happy child’s engrossment in some new congenial game which his father has brought to delight him.

We must not make the mistake of thinking that God wants us to get haggard and permanently old and nervously wrecked over this delightful play-employment which He gives us to do. All the time we must remember that we are His children in His home, and that He wants us to play happily and busily, but to play, in His company. And, if only we are genuine children (in Christ’s sense), genuine children towards God and man, then (just as in a child’s fairy-world, but in this case in sober reality in the world of men) miracles and wonders must be performed; for God’s will must be done, God’s Kingdom must come, God’s eternal and miraculous power must work unprecedentedly amongst mankind. And we, even we, singly or in our little groups, may be means of the winning of the world, even now, to Christ’s child-relationship with God and man.

For God has the power and the will to use any single individual life, beyond all thought and knowledge, for the founding of His Kingdom—and the only pre-requisite is true childlikeness towards Him.
Report of the Conference on Rural Education

Held at Moga, Punjab, December 5 to 11, 1922

The object of the Conference was to consider the problem of rural education in India, with the questions allied to it, in the endeavour to define those practical lines of action to which the attention of the Christian movement could most profitably be directed in the immediate future.

By the kindness of Mr. and Mrs. W. J. McKee, the Conference was held at the American Presbyterian Teachers' Training School, at Moga, in the Punjab, from December 5th to 10th, 1922.

The following were present from various parts of India and Ceylon:

E. E. Biss, Esq., Special Officer for Primary Education, Government of Bengal.

Miss K. M. Bose, C.E.Z.M.S., Asrapur, Amritsar.


Miss Donohugh, Methodist Episcopal Mission, Ghaziabad, U.P.


J. D. Pinlay, Esq., C.M.S., Clarkabad, Punjab.

Rev. A. G. Fraser, C.M.S., Kandy, Ceylon.

Rev. H. I. Frost, American Baptist Mission, Balasore, Orissa.

Miss E. A. Gordon, U.F.C.S., Poona.

Dr. H. D. Griswold, American Presbyterian Mission, Lahore, Punjab.

Hakim Din, Esq., American United Presbyterian Mission, Sialkot, Punjab.


S. Higginbottom, Esq., American Presbyterian Mission, Agricultural Institute, Allahabad.


Rev. E. L. King, Methodist Episcopal Mission, Jubbulpore, C.P.

Miss Latham, S.P.G., Ahmednagar, Bombay Presidency.

Rev. M. C. Lehman, Disciples Mission, Dhamtari, C.P.


Mr. and Mrs. Oldham, International Missionary Council, London.


Miss Smith, American Presbyterian Mission, Lahore.


The Village Primary School

The discussion of this subject was opened by Mr. McKee, and the following is a summary of his statement:

The village primary school is the most important and vital part of our rural educational system. It is the root, while the vocational middle school and teachers' training school are but the trunk and branches. These latter are necessary aids, but unless we succeed in the villages, our problem remains unsolved. Both from the standpoint of the uplifting of the village community and the cost of educating them, this is true. It is an impossible task to educate all the children of the village Christian community in boarding schools, and it is difficult to see how the village community can be uplifted unless those who have been educated and trained remain in the village to give themselves in service to the improvement of their fellows.
Yet notwithstanding the primary importance of the village school, we have accomplished little in our many years of missionary effort. The schools are unpopular, they are lacking in permanence, there are appalling figures of elimination and wastage, and they have little influence on the community. What is the reason for this lack of success? The answer can largely be put into a word—they are not attractive.

(a) They are Unattractive to the Pupils Themselves

1. The instruction given is not in terms of their village life and needs. It has been too much confined to the "three R's." and the Bible.
2. It is not related to their natural interests and impulses.
3. The methods of teaching used are formal and inefficient, so that pupils commonly take two years in learning what should be completed in six months.
4. The instruction given does not lead anywhere—it neither prepares them for richer lives in their village environment nor does it prepare them for advanced education and training.

(b) The Schools are Unattractive to Parents

1. The education given is of no economic value.*
2. It causes dissatisfaction with village conditions, and encourages the drift to the city, often with disastrous consequences.
3. Because of the heavy retardation and elimination of pupils.

(c) The Schools are Unattractive to Missionary Bodies

1. They are not accomplishing the aims of these bodies. Many Missions would agree with the findings of the Missionary Educational Council of South India: "(a) That the system of primary education as at present given does not adequately meet the needs of our Christian community may be accepted without further controversy or proof; (b) We are not securing under our present system of general education what we set out to accomplish, but in certain directions we are actually demoralizing the communities amongst which we are working."
2. The great expense of an education that contributes so little to the building up of the Church.
3. The strong drift back into illiteracy. Government statistics show 39 per cent. within a period of five years.

(d) Government is Dissatisfied with These Village Schools

1. Because of the bad habits of study which are engendered. The Director of Public Instruction of the Punjab writes: "Is it a matter of wonder that habits of apathy and mental inertia are engendered, and that boys whose early education has begun on such lines should show a lack of keenness and originality when they reach the stage when such qualities are expected in their work?"
2. Because of their general inefficiency.
3. Because of the unrest which is caused by sons of zamindars being educated away from the land.

If this represents the present condition of these village schools, what do we need to do to make them more attractive and efficient. First, we need to work out a curriculum related to and growing out of village life and need.† No system can be framed that will be suitable for India as a whole, but districts differ less from one another than rural conditions do from urban. This will necessitate a careful study of the village community so

* It was pointed out in subsequent discussion that reading was of little practical use to a villager, and that literacy even in Britain was of quite recent date. Children of the wealthier classes, in the West, no longer begin their education with learning to read.
† See note on Curriculum, page 16.
as to determine what the village boy and girl need to learn in order to fit themselves for that life. Also what they need to learn in order to improve it. Also what elements of character are needed to help a boy or girl make a real contribution to the village life, and better present conditions.

Second, the choosing of a curriculum related to the interests of the village child. The utilizing of his natural impulses regarding play, imitation, construction, social instincts, etc., as well as his natural genius for song, drama and story.

From experiments which have been made it is believed that the Project type of curriculum is what is needed in these village schools. In this type of curriculum pupils become interested in some village social problem and work out the solution, finding in the doing of this the need for information contained in reading, writing, arithmetic, Bible, hygiene and nature study. In this method the emphasis is upon the child's life and environment and his relation to the village group. He learns to form valuable purposes in his work, to initiate activities, to rely largely upon himself for carrying them out, to organize his work and plan its accomplishment, to co-operate with others in reaching valuable ends, and, finally, to judge the results obtained. The need for formal studies naturally arises out of this social study, and because the pupil sees the need for them in the accomplishing of his own purpose he is ready to put forth his best efforts to master them. There is constantly a strong appeal to his natural impulses, and considerable use is made of construction work, story, song, drama, play and social co-operation. (For a further description of this method, see the Village Teachers' Journal from September, 1921 to December, 1922.)

The projects which have been found valuable in these primary classes are: (1) the village home; (2) the farm; (3) the village (including the village shop); and (4) the relation of the village home, farm and shop, etc., to India and the outside world.

At Moga this plan was seen in operation with a class of 8-year-old boys. The pupils find a need for reading in order to know how to build their house, make their dolls and furniture, learn of other homes; they need to learn how to write in order to label the things they have made, write an account of their work or a letter or invitation to a relative; they need arithmetic in order to measure materials used in their construction work, or in counting the number of things they need. Hygiene is needed to study the lighting and ventilation of the house, healthy surroundings, the personal hygiene of the family. Nature Study makes its contribution in beautifying the land surrounding the house, observation of the animal pets of the home, study of the sun and its value to the home, etc. All these are enriched by many beautiful Bible Stories of the home and its relationships. The general steps of procedure in any type of project are: (a) formation of an educationally valuable purpose; (b) gathering of information with which to accomplish the purpose; (c) formation of a plan; (d) carrying out of the plan; (e) judging the result obtained. This procedure is also closely related to life, because it is the method we all use in almost any type of activity.

Thirdly, we need better methods of teaching, in order to make these village schools efficient. The teacher should be acquainted with the most rapid and effective methods of teaching, reading, writing, arithmetic, Bible and the other subjects of study. Nothing so encourages a pupil as rapid progress in his work, and with the use of modern methods this result can be secured. Last year in two village schools mentioned in the Conference, from 1½ to 2 grades of work were completed in a single year, and in the practice school at Moga even more than this was accomplished. Members of the Conference saw children at Moga who after six months were able to read an unseen passage from a 2nd year Government reader. All this requires a better type of teacher, and indicates the emphasis which must be placed on the best type of teacher training. It is improbable that such teachers can
be secured from existing Government institutions unless the type of course given is greatly altered.

With a curriculum of this character and the use of modern methods of teaching, it is likely that many of our present difficulties would disappear. There would be greater interest on the part of both pupils and parents; there would be less elimination and retardation, and there would be a greater likelihood of those who were trained in the school influencing the community for good.

There should also be a closer relationship between the home and the school. The hours of the school session should be fixed after consultation with the parents; pupils should be released from school in seasons when their services are greatly needed; exhibits and entertainments should be held so that the parents might see what their children are accomplishing, and pupils should be trained so that they could make some economic contribution to the family income.* This could be done through the pupils having either a school or a home garden project, this being included as part of their school work. Also in some places it would be possible to include in the class project training in some village home industry, such as rope-making and weaving, basket making, making of rough pottery, making of sun-baked bricks, etc. Such work should be made as educationally valuable as possible, and while it would not be of great monetary value, still it would be helping to meet one of the present objections against village education. At Moga the boys are taught to make rope from local fibre, and rough baskets for village use.

Again, these schools should be co-ordinated with higher schools, so that opportunities would be provided for bright pupils to go on to boarding schools for either academic or industrial training. Even for those remaining in the village there should be opportunities provided in evening schools for the continuance of their education. Follow up work to prevent the drift back into illiteracy, such as the provision of suitable reading matter (papers and books) and the leading of literates to teach reading to others should be emphasized.

The village school should also be a real community centre, seeking in every way to help the villager. For this purpose it will have evening sessions for the instruction of adults, for entertainment, and the discussion of social and economic problems. The aim should be the definite uplift and betterment of village conditions, and the school should lead in all forms of social and religious service.

In order to secure and maintain this type of village school, emphasis will need to be placed upon adequate supervision. The supervisors we have in mind can best be described as "helping teachers," for it will be their duty to assist and encourage the village teachers, and help them to make steady improvement in their work. Elsewhere in this report a full description of this type of supervision is given.

Community (Vocational) Middle School

The course of the discussion on this topic revealed the necessity for a clearer definition of this type of school. A sub-committee was appointed to draw up such a definition, and the following was submitted and approved by the Conference:

The Rural Community Middle School (frequently referred to as the Vocational Middle School) is a school which seeks to use the activities and valuable interests of the village as a means for educating rural boys and girls for more abundant living and service in their communities. All the work of these schools, including the vocational or practical work, should be closely related to the pupil's village environment, and so far as possible

* At Jalna, part-time boarding schools, where boys and girls come from Monday to Friday and live with a master in an ordinary village house, have been tried with success.
should grow out of it. The vocational work should not be a separate entity, but should be an integral part of the curriculum, enriching it and having as its constant aim (along with the other work of the school) the bettering of present village conditions.

Such a school differs from an industrial one, in that it is concerned with a broad vital curriculum and the uplifting of the community through enriched and consecrated personality, while the latter has as one of its principal aims the training of pupils for a definite trade through which they may become self-supporting members of the community.

The rural community middle school is also quite distinct from a village teachers' training school, although in some cases it may be advisable to have such a normal department attached to it, because it makes possible the training of rural teachers in an atmosphere favourable to village life and service.

A concrete instance of the type of school we have in mind in an agricultural community is the one at Moga in the Punjab.

Note.—In view of the different interpretation given to the work "vocational," the Conference is of the opinion that the best designation of the school described is "a Rural Community School" rather than a "Vocational Middle School," the terminology used in the Commission's report.

Cost.—Mr. McKee submitted an estimate of the cost of establishing a Community Rural Middle School, based on Punjab rates, and exclusive of Government grants:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost (Rs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 hostels (or cottages) to accommodate 30 boys each, with verandahs, and superintendents' quarters</td>
<td>7,000</td>
</tr>
<tr>
<td>20 acres of land</td>
<td>450</td>
</tr>
<tr>
<td>1 teacher's house</td>
<td>4,500</td>
</tr>
<tr>
<td>2 wells with water wheels</td>
<td>900</td>
</tr>
<tr>
<td>3 pairs of oxen</td>
<td>200</td>
</tr>
<tr>
<td>Barns and storerooms</td>
<td>800</td>
</tr>
<tr>
<td>Silo pit</td>
<td>500</td>
</tr>
</tbody>
</table>

Agricultural Equipment:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost (Rs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 plows (Griffin or Meston)</td>
<td>30</td>
</tr>
<tr>
<td>1 spring tooth harrow, 5 tines</td>
<td>50</td>
</tr>
<tr>
<td>1 bar harrow (made locally)</td>
<td>15</td>
</tr>
<tr>
<td>2 Planet Juniors (hand cultivators) {wheat}</td>
<td>25</td>
</tr>
<tr>
<td>1 drill {corn}</td>
<td>25</td>
</tr>
<tr>
<td>Hand tools (hoes, kabis, rakes, etc.)</td>
<td>45</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost (Rs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Equipment for subsidiary trades</td>
<td>75</td>
</tr>
<tr>
<td>School equipment (mats, blackboards, maps, etc.)</td>
<td>250</td>
</tr>
<tr>
<td>Boarding house equipment, (beds, cooking utensils, dishes)</td>
<td>350</td>
</tr>
</tbody>
</table>

Total: Rs. 32,100

Note.—These costs are only approximate, for much will depend upon the locality and peculiar conditions in each school. If more than one of the teachers is married and houses are not available for rent, probably another teacher's house would need to be built. If a missionary is put in charge of the school, an estimate would need to be added for his residence. No estimate is included for a school building, as in the beginning the classes could meet in the hostels, or on the verandahs, or even under trees. Where agriculture is not the predominant village industry, the non-recurr-
ing costs for the vocational work which is substituted for it should be included.

The estimated recurring expenditure for a residential school of this type for 60 boys, where the parents of the boys are unable to contribute much toward their support, would be about Rs. 7,000. This includes the salaries of a trained staff of two teachers, and all boarding expenses, but not the salary of a missionary.

In opening the discussion, Mr. Fraser spoke of the arrest in development of boys from backward communities, and said that this need not take place at all if, during the period of transition from children to adolescence, they were given enough hand-work and allowed to mark time with intellectual work.

Schools of this type are inevitably costly, as the Village Education Commission pointed out (Report, p. 56). They can only be made to pay at the cost of the children's health and of educational efficiency. Such schools should not be started in large numbers, one in each province would be enough to begin with, but it would be desirable to get from Government a promise of a monopoly for a number of years within the district, to avoid competition from the conventional type of school before the people understood and tested the new school. A large staff of teachers will be required to begin with, in order that they may have time for the necessary thinking and experimental work.

Discussion brought out the difference in conditions between one part of the country and the others. In many places agriculture should be predominant in such a school, with village industries as secondary to occupy leisure hours, but in some places land is so definitely out of reach of the village Christians (mostly outcastes) that attention must be concentrated elsewhere. The question of the rural Christians who may not own land or improve rented land without being “moved on” was recognised as a problem which must be solved locally. In choosing industries to teach in such districts, regard must be paid, besides the caste occupations, to the possibility of a steady market for the products.

The aim of the community school is the good of the district. If that be kept in view the school will become cultural, because all that relates to the district—song, tradition, folklore, customs—will be brought in, whereas if this point of view is lost the school becomes merely industrial.

The next morning the Conference had the opportunity of studying the institution at Moga under the guidance of Mr. McKee. There was general agreement that this was not a mere approximation to a “Rural Community Middle School,” but that it realised in practice all that had been discussed in theory the day before, and that it was worth the journey from the other end of India to see it.

In developing the community rural middle schools, it is necessary to have a clear idea whether the object of the school is to train teachers or farmers. Both are needed, and it was pointed out that at first all the trained men would probably be absorbed into the teaching profession, but that as time went on more and more would become farmers. This, at least, has been the case in America since agricultural education began. In some places the villages are so badly over-crowded that it is really advisable that some of the boys should migrate to the cities.

Training of Teachers

All plans for the improvement of schools ultimately depend on the teacher, and the Conference devoted much time to the consideration of the training of teachers for village schools.

Two apparently conflicting aims were noticeable in the discussion—the desire for a better type of teacher, with more background of education and the desire to make the best of the material available, in order to spread the advantages of education. The apparent conflict was shown to be reconciled
in the recognition of two distinct stages of development. In the pioneer stages and in backward and isolated communities, such as the Sunderbunds of Bengal, there is no choice but to accept even the most unpromising material and to give a very simple training, but to supply a great deal of help by means of supervising teachers. Nevertheless, it was pointed out, efforts should be made to arouse a keener conscience among district missionaries with regard to the people to be sent for training. Sometimes a district missionary who is not an educationalist does not realise the qualities necessary for a teacher, and sends up to the training school all who are left on his hands—orphans and others for whom he cannot find work—regardless of their suitability for teaching. In Ceylon this difficulty is met by the district missionaries meeting regularly with the head of the training institute to discuss the admission of new students to the training school and the progress of those whom the districts have already sent up. In India, where the distances are greater, this would be more difficult to arrange.

Emphasis was laid on the importance of rural conditions in the school which is to train teachers for the villages. Teachers trained under urban conditions almost invariably drift to the towns. At present, everything tends to strengthen the movement in this direction, and Missions have been to blame in encouraging it by the low rate of pay which they give to village teachers—in many cases less than that of the coolie. Everything possible should be done to honour and make attractive the post on which the whole progress of the community depends.

Since character training is admittedly one of the most important parts of teachers' training, it is important that the numbers in a training school should be small. This point was stressed by various speakers.

With their limited financial resources, Missions should confine themselves to model work, to show the way to Government and other bodies. Work with low-grade teachers may be model work of its kind.

After three years' experience at Moga, Mr. McKee felt that it is necessary to get right away from the Western type of training course. With teachers such as he has, who have only passed the middle school stage, less educational theory is necessary and more practical work. We must work out our own curriculum, revising it perpetually to bring it nearer to rural conditions. Till we know just what we want to teach and how to teach it, the class should be kept small. This is of vital importance; to neglect it would be to court disaster.

The difficulties in the way of the education of the women of the villages is very great, and this subject was only just touched upon. At Moga the wives of the teachers come with them to the vacation courses, which are held regularly, and there they learn a good deal about methods of teaching. In the case of the women there can be little question of selection of the fit: there are so few who can do anything that no opportunity, however unpromising, can be spurned.

Other points brought forward were the necessity for good model schools in connection with every training school, and the importance of including in the course a great deal of practice teaching under observation. It was also suggested that more Indians should be sent to institutions like Teachers' College, in New York, and other places in England, for study.

It is hoped that it may be possible to train teachers at the Agricultural Institute, at Allahabad, for community rural middle schools on an agricultural basis.

Supervision

Constructive supervision is one of the greatest factors in the success of a school. Experiments have shown that the difference in efficiency between schools is not so much a matter of teachers or courses of study or
management, but of supervision. If this is true of city institutions, where there are so many incentives to keep teachers up to their best, how much more true is it of rural schools, where there is so much to depress and discourage. Experience is not lacking which seems to indicate that even where the course of study has not been all that could be desired, and where the teachers were insufficiently trained, the work has often succeeded if the supervision has been regularly and adequately carried out.

If, then, educational success is largely dependent upon constructive supervision, what is included in this term?

First of all, such supervision is more than inspection. It means more than simply visiting the school once or twice each year, pointing out weaknesses and commending the good points. It means more than examining pupils and checking up to what extent the teacher has completed the required course.

The supervision we have in mind is educative in character, sympathetic in attitude, and helpful and progressive in its working. It has for its purpose the improving of the quality of instruction in each school, and the sympathetic study of the pupils to determine whether their abilities are being developed in the best way. It involves not only the testing of the pupils' knowledge (and this should be done on a scientific basis), but an investigation of their method of study and work, an enquiry into their physical condition, and a definite effort to help them in this and in other ways.

Secondly, such supervision is not a cursory measurement of the teacher's ability, but it has for its purpose the definite progressive improvement of the teacher in service. Many teachers have a feeling that once they have passed the teachers' training course, their pedagogic education is complete. It is the supervisor's duty sympathetically to help the teacher to see that he must go on growing and developing; that he cannot stand still, for to do so means inevitable retrogression. However, in this he should endeavour to put himself in the teacher's place, sympathize with his difficulties, and know how to work forward from the teacher's knowledge and point of view. He should instruct and guide the teacher in every possible way, and win his co-operation and effort in eliminating weaknesses and improving his work. In fact, the most appropriate name for the type of supervisor in view is a "helping teacher."

The supervisor should not only tell the teacher how the work should be done, but he himself should do some of the teaching and demonstrate a better type of work. He should also outline reading matter for the teacher which would help to improve his work, and should assist him in securing these books and papers.

Lastly, this type of supervision is not confined merely to the four walls of the school. The supervisor has a duty to the community too. He should help the teacher to bring about a closer relationship between the home and the school. He should assist in developing greater enthusiasm on the part of the community for the school; he should help the teacher to organize the community for social welfare work, and should inspire the teacher to carry on this work. He should enlarge the teacher's vision, and help him to see how his school might become a source of help and blessing to all the inhabitants of the village.

Now it is evident that if the supervisor is to undertake all these various phases of work, and make his work truly educative, he must be a man with adequate training. He must also remain in each school from two to three days, and he should visit each school at least once in each two months.

A plan of supervision, emphasizing this educative and constructive element, which has proved successful is the "Circle Plan." Under this plan, the supervisor divides his whole field or district into circles. Each circle contains a week's work. If the supervisor is to visit each school
once in two months, this would mean that there would be eight circles in
his field. Suppose that in a circle there are three schools. The supervisor
would visit the first school, looking into the organisation of the school, the
health and progress of the pupils, the work being done for the community,
but especially he would observe the teacher at work. He would hear him
teach quite a number of lessons, note his attitude to the pupils, his use
of methods and the results he secured. Toward the end of his visit
he would have an interview with the teacher, would commend the
good points of his work, and would sympathetically discuss with him how
the work and teaching could be improved. The supervisor would only
dwell on one or two points, but regarding these he would aim at conviction,
and would endeavour to bring the teacher to the point where he would be
eager to better his work in these particulars. The supervisor would also
teach one or two model lessons on the subject under discussion. He would
then move on to another school, and after completing his work there would
go on to a third. At the close of the week (on Saturday) he would call
the three teachers together for a conference at some central place. The
subject which was found to be the weakest in all three schools of that
circle would be one which the teachers and supervisor would talk over.
They would discuss how it might be improved, where reading matter
might be secured which would help in better teaching of this subject, and,
last of all, the supervisor or a capable teacher (or both) would teach several
model lessons. The teacher would then be asked to specialize on this
subject until the next visit of the supervisor.

On the next visit, the supervisor would select as the model school of
that circle the one whose teacher had made the greatest improvement in
that subject, as well as in other work, and this school would also be the
meeting place of the next conference. At this conference, the supervisor
would bring up some other work needing improvement in the school,
would discuss it with the teachers, formulate constructive plans for
its betterment, give model lessons, and then have the teachers concentrate on
that, until the time of his next visit two months later.

The advantages of a plan like this are obvious. It provides for
growth along definite lines for each teacher; it arranges for the
progressive improvement of each village school; it lays the responsibil-
y on the teachers; it makes possible a systematic study of difficulties
and weaknesses; it utilizes the ability of the capable teachers to help
the weak ones, and it compels the supervisor to plan his work and
be methodical in it.

The supervisor should send copies of his reports on the schools and
teachers' conference to the missionary in charge and also to the chief
supervisor of village education. He will also enter his report in the log
book of the school. This provides for co-ordination. It enables the
missionary to know what the teacher has accomplished, and he knows what
to expect when he has opportunity to inspect that school. The chief
supervisor, with the help of these reports, is in a better position to direct
the work in all parts of his field. The supervisor when he next visits the
school has the information at hand to arrange for consistent progress
along definite lines of work.

In order to further co-ordinate the work, these supervisors should meet
frequently with the chief supervisor; they should also attend the Institutes
held for teachers, and keep in close touch with what is being taught at the
village teachers' training school.

In addition to the above, there are supplementary supervisory agencies
which have been found helpful in aiding teachers to grow in service.
Among these would be the conducting of demonstration schools in selected
centres. In these schools, an educationally trained teacher or missionary
would begin work in one of the most backward schools of a district. The
demonstrator over a period of several weeks would help the teacher, until
he was doing very acceptable work and his school had greatly improved. The other teachers of surrounding village schools would then be invited to this school to see the greatly improved character of the work. They would remain for a week or ten days, observing at first the teaching of the demonstrator and the teacher of that school, and later doing some of the teaching themselves. In this way all the teachers in that area would have better methods of teaching and school management demonstrated to them, would see the progress that could be made in this way, and would receive some practice in carrying them out in their own schools. The supervisor of that circle should also be present, so that he might follow up in the various schools the methods which had been advocated after the demonstrator has moved on to another district.

Another means of help is through suitable literature on education and teaching methods. Each teacher should receive at least one teachers' magazine, and it might be possible to make arrangements for suitable pedagogical books and papers to be loaned to teachers. In some places reading courses for teachers have been outlined, and each teacher is supposed to read a certain number of books each year. The extent to which the teacher has mastered these books is checked up by an examination or by conferences. Of course, such work should be co-ordinated with that of the supervisor, so that teachers will be helped to put into practice what they have read.

The village teachers' training school should also make a real contribution to the developing of teachers in service. An Annual Teachers' Institute, lasting several weeks, might be held, so that teachers could become acquainted with the best methods being used at the normal school. At this time these teachers could also see the work of the Model Primary School conducted at the normal school, and a school exhibit of the best work done in the various schools of that district should also be a feature.

A short training course of from 3 to 6 months might also be provided, for those teachers who are either not fitted or are unable to take the full normal course. In this way the general teaching level of the whole corps of village teachers could gradually be raised.

The present supervisors are selected from among men who have passed through the eight classes from the beginning of the village school and have had two years' normal training. Men of promise are chosen from the regular teachers and are given an extra year of training. As time goes on, the requirements for the posts of supervisor must be made higher. The head supervisor should have had specialised training in the West.

If several Missions had a common educational policy the supervisors could be inter-mission officers. The following is the statement given at the Conference by Miss Smith, of the A. P. Mission, Lahore.

"The Mission appointed me last year to conduct demonstration village day schools in the various districts of the Mission; most of these districts have from five to eight schools.

"I spend a month in one school of the district. For the first three weeks I help the teacher in building up his school, and also give him help in the use of better methods of teaching the various subjects. We are introducing the story method of reading in the village schools, and the teacher usually needs help with this. After the school is going well all the teachers of the district come to see the school and to practice teaching in it, and we discuss the methods used. They stay for a week or ten days. The supervisor of the district comes while the teachers are there to help, and to see what he needs to look for in the supervising of these schools."

Mr. Fraser warned the Conference that in the Philippines he found the schools inefficient because too much dependence was put upon the supervisory system. In Uganda, he said, if a boy shows himself bright in
the village school he is made a pupil teacher. If after two years he proves satisfactory, he is sent to the normal school in the capital. After that he is sent out on three years' probation and brought back at the end for further training, sent out again on five years' probation, then, after more training, he is made a catechist who is also a supervisor. In Ceylon every teacher is brought back to the training school every year for 10 days to a fortnight. Supervisors may stay at the training school for such time as is necessary, from a week or a few days to a month.

It was also pointed out that, with such supervision, the teachers' chance of independent thought should not be forgotten. Such a scheme will add considerably to the general cost of village education. (Mr. McKee has four supervisors to whom he pays an average salary of Rs. 40, but he said that he would much prefer 20 schools with supervisors to 22 schools without.) The danger of negative criticism was emphasised and the consequent importance of the teaching work and practical help to be given by the supervisor.

Relations with Government

Mr. McKee stated that when he began his work, three years ago, he explained his plans to the Director of Public Instruction, who told him that as he was departing so radically from the Government curriculum he must not expect a grant, but that the Department would watch his experiment with interest. At the end of the first year a grant was given for the middle school, and at the end of the second a grant was promised for the teacher training.

The suggestion was made that the Missions in a provincial area might unite in petitioning Government that bodies in whom the Government has confidence might be exempted from existing regulations, on condition of submitting for the approval of Government rules of their own to which they will adhere. It was recognised that such an approach could be successfully made only if the Missions had a well-considered policy of their own and were in a position to carry it out satisfactorily.

It was agreed that in the matter of educational tests and measurements Missions ought to take advantage of Government research facilities.

Curriculum

It was reported that Mr. McKee, Mr. King and Mr. Lehman, were working out detailed syllabuses for the elementary and middle schools, with a view to vitalising the curriculum and relating it more directly to the life of the pupils and making use of the project method. It was estimated that these, when finished, would make a volume of about four hundred pages. The Conference heard with satisfaction that there was a prospect of the volume being issued at an early date by the Methodist Publishing House, and that it would thus be available for those who desired to experiment on these lines.

Co-operation in Promoting Rural Education

The Conference recognised that it was important that more adequate provision should be made by Provincial Representative Councils of Missions for the consideration of the problems of rural education, and that effective progress could be made only if one or more persons could be set free to keep those engaged in dealing with these problems in touch with one another, and to make available to them the best knowledge and experience on the subject. The Conference accordingly passed the two following resolutions:

This Conference recommends that Provincial Missionary Councils, in dealing with the subject of education, whether by committee or
conference, should recognise that the problems of rural education are separate and different from those of urban education, and secure that they receive special consideration.

This Conference cordially approves of the proposals of the National Missionary Council for the appointment of whole-time officers, and is unanimously and strongly of opinion that in the proposed plans there should be adequate provision for the study of the needs and for the advancement of rural education. The Conference urges upon the National Missionary Council that at least two of the officers appointed should be free to specialise, and to concentrate their energies on questions relating to rural community education and on the economic problems of village work.

**Suggested Lines of Work for the Coming Year**

(a) **Surveys**

1. A survey of rural school conditions in the various provinces, with regard to existing primary, middle, normal and industrial schools for village children. Also the plans of development contemplated. Survey of men and women fitted by training and experience for this type of work.
2. A survey of available literature (English and Vernacular) for rural work. Publications both of Government and Missions.
3. Enquiry as to objectives, plans and locations of new community (vocational middle) schools and of village teachers' training schools. Giving help where it is needed.

(b) **Organisation**

1. Selecting "key" men and women for each province or language area, who will be responsible for assisting in carrying out proposed plans of development.
2. The appointing of small representative committees in each of these areas, to discuss local educational problems and to assist Missions in their solution.
3. Arranging for someone to confer with mass movement committees, education committees, etc., over the plans suggested by this Conference.

(c) **Teachers**

1. Special class at Moga for the training of Indian teachers for community (vocational middle) schools. (Courses both in English and Urdu.)
3. Arranging for the holding of village teachers' institutes in various centres. Also for institutes for village school supervisors.

(d) **Curricula**

1. Arranging for the publication of a curriculum on the project basis for village primary schools.
2. Arranging for the publication of a curriculum for community (vocational middle) schools.
3. Working out a Bible study course specially suited for Christians for the first eight grades.

(e) **Information and Literature**

1. Sending out to Provincial Committees or Missions information regarding the community (vocational middle) school. Arranging for addresses on this subject where needed.
2. Arranging for visits of deputations to Moga or similar institutions.
4. Recommending books on rural education for missionaries and Indians engaged in this work.
5. Recommending educational institutions and courses of study for educational missionaries proceeding on furlough, and for Indians going abroad for study.*
6. Providing supplementary literature for literate village Christians and also magazines for their use.

(f) Supervision
1. Working out a policy for supervisory work in the villages.
2. Arranging for the training of supervisors—courses and institutes.
3. Arranging for demonstration schools in selected areas.
4. Getting out educational tests and measurements in the various school subjects. Also making available information on clinical psychological tests.
5. Securing a larger use of educational journals in the vernaculars.
6. Development of community work, with the village school as the centre.

(g) Relation with Government
Endeavouring to secure Government's permission to experiment with the new type of school and curriculum which are proposed. Effort to be made to co-operate with Government and Universities so far as this is possible in village, community, normal and industrial schools.

Some Notes on Moga Village Teachers' Training School

The School Farm and Gardens

The school garden is of eight acres. Each student has a plot of 13 yards square. Students are entitled to what they produce, after paying for seeds and fertilizer. From this and other industries they earn about Rs. 3 per month. Out of these earnings they pay part of their school and boarding expenses. Both students and instructor keep accounts. The wells and methods of irrigation were studied. There are a portable engine and pump, also iron wheel and conveying chain of buckets, an extensive system of tanks and swimming pool, the whole providing sufficient pressure to send the water for a long distance.

The school farm is of 23 acres, 11 of these being dry farming. All run by student labour except for one "mali," and one man looking after the cattle. Work is on the "Project" basis. Each student from the Fourth Class has one-sixth of an acre of irrigated land, or one-third of an acre of unirrigated land, under his care. Group and co-operative effort emphasized. Pupils work one and a half hours each day on their plots, and one full work day each week. They are entitled to what they produce, after paying for seeds and fertilizer. A general meeting is held twice each year, in which pupils who have done well receive their reward and those who have done poorly are stirred to renewed effort.

Efforts are being made to adapt various agricultural implements to village conditions.
In the cattle shed a special method is being used to provide sanitary conditions for the cattle, as well as to secure and store fertilizing products.

The silo pit is filled with the fodder raised and cut by the school. Silage takes the place of green fodder, and is a means of considerable saving in labour and money.*

* The Board of Missionary Preparation, 25, Madison Avenue, New York, and the Board of Study for the Preparation of Missionaries, 2 Eaton Gate, London, S.W.1., should be able to give help in this matter, and the existence of these bodies deserves to be more widely known.
The students' work on the various home industries taught in the school have a threefold purpose. They are frequently made a part of educational projects; they assist the boys in earning their way through school, but, most of all, they enable the student when he returns to his village to teach, and help the villager to put his spare time to profitable use. Rope making and weaving, basket making, sewing and mending, making of sun-dried bricks and ordinary farm repairs are some of the trades which are emphasized. Students are also credited with what they earn through this trade work.

The School Buildings.—There are three sections to the school premises: (1) the unmarried students' quadrangle, containing hostels for students, and the headmaster's and principal's houses; (2) the instructional compound, with the new school building and the practice school; and (3) the married students' quadrangle, with two lines of married quarters, and the masters' houses.

The buildings are unpretentious, being largely built of sun-dried bricks, with the outer course of burnt bricks. Pupils have helped in the erection of some of them. One of the hostels is an open-air one, with the master's house attached, and for dining the boys sit on the floor in a verandah. The life is kept as simple as possible and in accord with village conditions. The school buildings are well lighted and ventilated, and are well arranged for purposes of supervision. During the school sessions, the pupils sit on mats on the floor. For a number of subjects the classes meet out of doors.

The pupils do their own cooking, washing of dishes, washing and mending of their clothes, and look after their beds and rooms. The food arrangement is in the pupils' hands, and is organised on a co-operative basis. The pupils buy their own food-stuffs, keep accounts, and work out the cost for each boy.

The students also have their own Governing Council, who look after the welfare of the school and premises, and help in matters of discipline.

All of the classes of the school were visited. The school is emphasizing the Project Method of instruction, and each class has its project. The first class has a project on the village house; has built and furnished a house, and is finding a need for most of the required subject matter through the working out of this project. The second class has a project on the village farm, and the third on wheat and bread. The fourth grade's project is the village shop, and the relation of the village to the outside world. The fifth grade is developing a wood and canal project, the sixth has a project on the development of Moga, and the seventh grade one on post offices. The normal class was working out a Christmas drama to be presented before the whole school. Considerable time was spent in the first grade, noting the methods which are being used in the teaching of reading, writing, arithmetic, hygiene and Bible. Pupils who only came from the village six months ago, or less, are able to read previously unseen stories, and are able to pronounce unknown words through their training in phonetics, which is a part of the Story Method of teaching that is used. Pupils are also able to write out compositions or stories that they have heard, and they have made considerable progress in arithmetic, associated with their village home project. The socialised recitation is emphasized and pupils tell stories or read for the entertainment of their class-fellows. Dramas associated with their project are also worked out in this way. Pupils of the teachers' training class and teachers trained in previous normal classes did the teaching.

The school, while departing considerably from the Government curriculum, is recognised by Government and receives grant-in-aid. The normal department is also recognised and inspected by Government, and pupils completing the course receive a Government certificate on which grant-in-aid can be secured.
The school carries on considerable extension work, sending out supervisors of village schools, conducting teachers, and supervisors' institutes, brief training courses for teachers in service, an educational journal, which is sent to practically all teachers, gatherings of village Christians for economic and spiritual instruction, agricultural extension work, conducting services in surrounding villages, and the sending of all the members of the normal class for three weeks out into the villages for practice teaching and community work.

The total cost, apart from grant and missionary's salary, is Rs. 13,000. Government grant is Rs. 1,500, and the total, with the missionary's salary, works out at about Rs. 2,000, or Rs. 153 per boy. There are one 150 boys, of whom 50 are in the middle and normal departments. The school began with nine acres, one teacher's house (Rs. 3,500), and one hostel (Rs. 4,000). There are now 31 acres. The school should have 50, but even this for 200 boys would not allow of dairying. It is not a good plan to start with too much land, as that involves the appointment of malis, and the work passes out of the boys' care. But as the price of land tends to rise, it is better to buy largely at first and rent part until it is required.

Correspondence on any of the matters contained in this report should be addressed to the Rev. W. Paton, Secretary, National Christian Council, 5, Russell Street, Calcutta.


Note.—All the resolutions of this Conference are technically unofficial. The Conference was thoroughly representative, but members did not attend with delegated powers. All the resolutions have been communicated to the bodies concerned, and it is by them in due course that any action will be taken.

The Conference was summoned at the instance of the National Missionary Council and the Punjab Representative Council of Missions. The reasons for its inception were in the main two: The prospect of reforms and changes in the University of the Punjab, which would necessarily affect Christian educational institutions; and the rising standard and growing number of high schools, constituting a call to the Christian bodies to consider together how far their existing institutions and the present use of their resources were effective in the new conditions and were likely to be so in the coming years.

The Conference was attended by the following:

American Presbyterian Mission—Dr. Griswold, Forman College; Dr. and Mrs. Lucas, Forman College; Prof. Sirajuddin, Forman College; Prof. P. Carter Speers, Forman College; Rev. H. A. Whitlock, Rang Mahal School; Miss Morris, Ludhiana.

American United Presbyterian Mission—Dr. E. L. Porter, Gordon College, Findi; Prof. R. R. Stewart, Gordon College; Miss Martin, Girls' High School, Pathankot; B. C. Chatterjee, Esq., High School, Gujranwala; Maula Baksh, Esq., High School, Sialkot; Rev. Robert Maxwell, Sialkot; Rev. C. Stewart, High School, Rawalpindi.

Baptist Missionary Society—Rev. C. G. Carpenter, High School, Delhi; Rev. F. Hasler, High School, Kharar, Ambala; Miss Porteous, Girls' High School, Delhi; Rev. C. B. Young, St. Stephen's College, Delhi.

Church of Scotland Mission—Miss Black, Sialkot; Rev. W. Scott, Murray College, Sialkot; W. Lillie, Esq., Murray College, Sialkot; Rev. A. Nicolson, High School, Gujrat.

Church Missionary Society—Rev. C. M. Gough, Secretary, Lahore; Miss Robson, Alexandra High School, Amritsar; L. M. Sircar, Esq.,...
Amritsar High School; B. M. Sircar, Esq., Batala High School; Rev. P. W. Stephenson, Edwardes College, Peshawar.  
Methodist Episcopal Church—Rev. C. B. Stuntz, Lahore.  
S.P.G. and Cambridge Mission, Delhi—Miss Jerwood, Queen Mary's School; Rev. J. C. Chatterji, St. Stephen's School; F. F. Monk, Esq., St. Stephen's College.  
Zenana, Bible and Medical Mission—Miss Edwards, Kinnaird College, Lahore; Miss Honeybourne, Kinnaird College, Lahore; Miss Sircar, Kinnaird College, Lahore; Miss MacDonald, Kinnaird High School.  

Mr. J. H. Oldham, of the International Missionary Council, and Mrs. Oldham, were present. The National Missionary Council was represented by the Rev. J. R. Chitamber, Principal of the Lucknow Christian College; the Rev. Canon A. W. Davies, Principal of St. John's College, Agra; and the Rev. W. Paton, Secretary of the Council. 

Dr. Griswold acted as Chairman throughout, and Dr. Lucas and Mr. Paton as Secretaries.  

After general discussion on the problems at issue, in which all present took part, and an address on the importance of co-operation and its significance for modern missionary work, by Mr. Oldham, the Conference divided into three groups—one to consider the problems of University work, one to consider those of High Schools for Boys, and one to consider those of High Schools for Girls.  

**Resolutions on University Education**

This Conference, having carefully considered the position of Christian education in the Punjab in relation to the present trend of Government and University policy, is of opinion that with a view to making the best and most effective use of available resources for Christian education it is desirable: 

1. That all college work above the intermediate standard should be carried on by joint effort between missions.  
2. That so long as the connection with the Punjab University continues, any such joint effort should be located in Lahore.  
3. That the work of Edwardes College, Peshawar, must still be considered pioneer work, which it is essential to maintain independently of any scheme for a union college in the Punjab.  
4. That St. Stephen's College, Delhi, may be regarded as subject now to such a totally different set of conditions that its problems do not come within the purview of union effort in the Punjab.  

**Resolutions on High Schools and Intermediate Education for Boys**

1. This Conference recommends that a predominantly Christian Intermediate College and High School, with a strong Arts and Science side, be established as soon as possible, preferably in the vicinity of Lahore. That in the event of this college being established, the high school classes of the B.H.S. Batala and the C.B.B.S. at Ludhiana be merged into it.  
2. This Conference is of opinion that, with a view to making the best and most effective use of the available resources for Christian education, it is desirable that the missions concerned should consider whether the following high schools should continue to be carried on:  
   a. Amballa, American Presbyterian High School.  
   b. Amritsar, C.M.S. High School. The Conference understands that this school is now housed in temporary quarters and is shortly to be closed. The question has been raised as to the possibility of some money from the sale of the temporary property being devoted by the Church Council to the Christian Intermediate College and High School proposed in the previous resolution.
(c) Ludhiana American Presbyterian High School. The Conference understand that this school has been closed, and that approximately one lakh of rupees is available from the sale of the property. It is hoped that some help might be given from this source towards the Christian Intermediate College.

(d) Church of Scotland High School, Sialkot. As there are two Mission High Schools in Sialkot City, and it is understood that the Church of Scotland Mission would continue Murray College, Sialkot, as an Intermediate College, the high school classes of the two high schools should be merged in the Murray College, and the remaining departments combined in a school under the management of the American United Presbyterian Mission.

(e) Wazirabad High School.

Resolution on the Higher Education of Girls

1. That a central Union Training School for vernacular teachers be established in Sialkot.
2. That connected with this school there should be a class for post-matriculation girls who will have some work in English.
3. That the J.A.V. training be taken after the F.A.

Note.—The chief need for girls' schools is better trained teachers. The only J.A.V. class (in the Kinnaird) at present attracts only those girls who have failed to get into college and it is felt that those are unfit to study Psychology, etc., in English. It is therefore suggested that the Government be asked to withdraw its concession for girls, and only allow them to take the J.A.V. examination after the F.A. The S.V. training must therefore be improved and should have two grades:

   (1) S.V. as at present
   (2) S.V. with English.

At present there are several small training classes attached to middle schools, causing a waste of energy, but many Christian girls are in Government training schools, and there is a widespread feeling that the non-Christian women, who form the majority of students there, are not good companions for our young girls. It is also strongly felt that girls training as teachers should be under Christian influence. It is therefore proposed that a strong Union Training School be opened for Christian girls. Sialkot is suggested as a convenient place, as it has five or six schools which could be used as practising schools. It is hoped that Government would welcome this central Training School, as the Head Inspectress has remarked on the undesirability of Christian girls being in the Government training schools.

The following committee was appointed to deal with the proposal of the Training School:

Miss J. MacDonald, Z.B.M.M., Lahore, Chairman.
Miss Black, Church of Scotland, Sialkot.
Miss Robson, C.M.S., Amritsar.

4. That it be remitted to the Continuation Committee of this Conference to give careful consideration to the fact that there is a certain amount of overlapping between the high school departments of the Alexandra High School, Amritsar, and the Kinnaird High School, Lahore, and to consider, in consultation with the authorities of the two schools, whether any means can be found to avoid this.

Resolution on a Permanent Educational Council for the Punjab

That this Conference request the various bodies represented in the Conference to approve of the formation of a Christian Educational Conference for the Punjab on the following basis:
1. The representation on the Council shall be as follows:

**Colleges.**—Forman Christian College .. 3 representatives.
St. Stephen's College, Delhi .. 3 ,,
Edwardes College, Peshawar .. 2 ,,
Gordon College, Rawalpindi .. 2 ,,
Murray College, Sialkot .. 2 ,, Kinnaird College, Lahore .. 2 ,, Ludhiana Medical College .. 2 ,,.

**High Schools.**—Each co-operating body having either one or two high schools shall be entitled to one representative, having three or four high schools to two representatives, having five or six high schools to three representatives, and proportionately for any larger number of schools.

**Middle Schools.**—Each co-operating body shall be entitled to one representative for every four middle schools or part of that number.

**Primary Schools.**—Co-operating bodies shall be entitled to one representative of elementary educational work for every 30,000, or part of 30,000, baptised Christians.

**Special Representatives.**—
Indian Christian Association .. 4 representatives
Y.M.C.A. .. 2 ,,.

2. That the objects of the Council shall be:

(1) To obtain and circulate information on educational matters.
(2) To make periodical surveys of the educational work in the area.
(3) To make suggestions to the missions in the area regarding the development of the work.
(4) To consider and advise upon educational problems referred to it.
(5) To make representations, as occasion may require, to the Provincial and Imperial Governments.
(6) To correspond with the International Missionary Council and other national organisations associated with it, with other similar educational unions or councils in India, and with Home Boards.

3. That the Council shall hold an annual meeting.

4. That the Council shall seek affiliation with the Punjab Representative Council of Missions.

That Dr. Lucas (chairman), Mr. Stuntz, Mr. Gough, Mr. Rallia Ram, Dr. Porter, Mr. B. M. Sircar, Miss Edwards, with Mr. Paton as secretary, be appointed a committee to approach the missions and take the necessary steps to bring the proposed Council into existence.

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**Notice**

We are asked to announce that the third season of Summer Schools, conducted by the National Young Women's Christian Association of India, Burma and Ceylon, will be held at Grace Cottage, Ootacamund, from April 25th, to June 18th, 1923. Particulars may be obtained from the Training Committee, Y.W.C.A., 5 Russell Street, Calcutta.